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Chapter 1 : Type Definition and Meaning - Bible Dictionary

Both Adam and Jesus had vital roles in the plan of salvation. Both participated in the creation; subsequently Adam caused the fall, and later Jesus brought about the atonement. Consequently, there are many parallels between what Adam did that caused the fall and what Christ did to save us from the.

After sufficient time, ask students to report what they discovered. As a class, discuss the following questions: Why do you think all things have been created to represent or to symbolize the Savior? What is the value of continually seeking to discover how all things testify of Jesus Christ? Make sure students understand the following principle: We can learn more about Jesus Christ as we come to recognize the imagery, types, and symbols that testify of Him. How has something that symbolizes the Savior strengthened your faith in Him? What could you do to recognize Christ in the symbols we have been given? You may want to suggest that they mark what they find. What did Nephi delight in? There are many elements of covenants and ordinances that are symbolic and teach about and lead us to Jesus Christ. McConkie⁸⁵ of the Quorum of the Twelve Apostles, and ask a student to read it aloud: What is a doctrine or principle taught in this statement? One possible answer is that we will see symbols of Christ in gospel ordinances if we look for them. How can this knowledge be helpful as we participate in gospel ordinances? Invite students to study Romans 6: What are some ways that gospel covenants or ordinances teach about the Savior and help you to remember Him? To help students feel the truth and importance of learning to recognize types and symbols of Christ, ask questions like the following: What is a symbol of the Savior that has great meaning to you? How do you ensure that you notice this symbol? How has seeing this as a symbol of Christ blessed your life? Invite students to apply the principles in this lesson by inviting them to write down how they can better recognize types, shadows, and symbols of the Savior in the scriptures, in the ordinances of the gospel, and in their daily lives. Encourage them to select a day in the near future on which they will consciously look for images, objects, or events that remind them of the Savior. Encourage them to keep a list of what they find and to share their list with a family member or friend or perhaps through social media.

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Chapter 2 : Typology and the Tabernacle of Moses (Bible History Online)

From Adam to Jonah: People as Types and Shadows Book Excerpt from Shadows and Symbols Chapter 6-Part 1 By Don W. Parry and Jay A. Parry. A great number of righteous men and women from the Old Testament and Book of Mormon, including prophets, priests, kings, and others, served as types and shadows of Jesus Christ.

This covenant was differently administered in the time of the law, and in the time of the Gospel: Murray provides some of the most basic and yet profound principles of covenantal typology. Adam is explicitly said to have been a type of Christ in that he was the representative of humanity Rom. Adam is also seen as a type of Christ in 1 Corinthians 15 where his earthly body is contrasted with the resurrected body of the glorified Christ and His people. In both of these places there is similarity and contrast in the type. The hostility that Cain directed toward his brother was ultimately meant for God. Charles Spurgeon said, If Cain could have gotten at the throat of God he would have done so. This is precisely what men did in the crucifixion of Christ. Abel died because he worshiped God rightly. Jesus died because He always did the will of His Father in Heaven. Abel was the first martyr. Jesus is the anti-typical martyr. As was true of Adam, so Abel was a type of Christ by way of comparison and contrast. Because the revelation of God is organically related to the first promise of a redeemer Gen. We see that in Eve naming Cain. We are told in Genesis 4: The expectation of the Redeemer is bound also to the establishment of the covenantal line from which Christ would come. Seth stands at the head of that covenantal line. The Lord had given Adam instruction concerning what he could eat. So too Noah received instruction concerning food. Noah would typically be the federal representative of a new humanity. Jesus is THE federal head of the new humanity. But Christ, the greater Noah, actually gives rest to the souls of men and women Matt. Christ alone has secured the new creation through His death and resurrection. The Lord preserved mankind after the flood in order to fulfill His promise Gen. He also preserved Noah on the Ark because the Redeemer was in his loins—so to speak Luke 3: Because Messiah had not yet come, God would have been unfaithful to His promise if He had utterly destroyed the world. He left a remnant so that men might multiply, and that the Christ might come and redeem a multitude of people to great to number. Though the flood had been a judgment on the wickedness of the fallen world, it could never take that wickedness out of the hearts of men, only the saving work of Christ could do so. God promised never to destroy the world in the way that He had done so for the very same reason for which He had destroyed it in the first place Gen. Job was a type of Christ in that he was a righteous sufferer. Job was tested by God when he was tempted by the devil. Jesus was tested by God when He was tempted by the devil. Just as God meant good for Job through his sufferings Job No one in the Old Testament serves in both offices. Jesus is the Prophet, Priest and King of His church. Melchizedek typified Him in two of the three offices Zech. He was never, and never will be, replaced as High Priest of the Church. Abraham was a type of Christ in that he was the prototypical stranger and foreigner. Ultimately they were made to, and fulfilled in, Jesus Christ. Everywhere in the NT are we taught that Jesus is the true promised son of Abraham. However, in the original giving of the promise Isaac was the promised son in view. The birth and life of Isaac also typify the Redeemer. Jesus, the true and greater son of Abraham, was sacrificed, raised and returned to His Father. Before Israel was a nation, He was a person. This is significant since Jesus is shown to be the true Israel in the Gospels. He was envied and hated by his brothers, suffered at their hands and was exalted to a place of power over the most powerful nation of the world. Jesus, the greater Joseph, was envied and hated by His countrymen and brethren, murdered by them and then exalted to the highest place of power and honor to save the world by feeding them with the rich granaries of heaven. Moses was a type of Christ in that he was the typical Redeemer of the Old Covenant. He was the only other Mediator between God and His people in redemptive history; and though his mediation was also typical, He stood in the most unique position as the redeemer and lawgiver of the Covenant people. Just as Moses had a supernatural deliverance at his birth, so did Jesus. Joshua was a savior of the covenant people. Jesus is the Savior of the covenant people. Joshua went before the people to bring

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them to the inheritance. Jesus goes before His people to bring them to the true inheritance. Whenever Israel sinned the Lord sent foreign nations to punish them for their rebellion. When they came to an end of themselves and cried out to the Lord He raised up a deliverer. While each of the circumstances were different, they each had the unlikely prospect and unexpected victory in common. Samson was a type of Christ in that he was the mightiest of all the judges. This is also the case with the Lord Jesus. By his sacrificial death the Lord Jesus destroyed the enemies of God and His church. Jonathan Edwards drew out this typological parallel when he wrote: David was a shepherd from Bethlehem who was chosen by God to be the King of Israel. David was a mighty warrior King. Jesus is the mighty warrior King. David faced off against the enemy of the OT church and defeated him with his own weapon. Jesus faced off against the ultimate enemy of the church and defeated him with his own weapon. David was a type of Christ in that he entered into a battle of representative warfare. David had a number of men who were with him in his sufferings. David had a betrayer who "when his plot was uncovered" went and hanged himself. Jesus had a betrayer who "when his plot was uncovered" went and hanged himself. David crossed over the Brook Kidron when he was betrayed by Ahithophel. Jesus crossed over the Brook Kidron when He was betrayed by Judas. Solomon was King of Peace. Jesus is the King of Peace. Solomon was wiser than all the men who had ever lived. Gentiles now come from the ends of the earth to hear and see the wisdom of the greater Solomon. Solomon built the Temple in Jerusalem. Jesus builds the true and greater Temple through His death and resurrection. He was rejected by all, and was, in a very real sense, a man of sorrows. His preaching of righteousness and calling the people to repentance led to his being despised by the King of Israel. Even though the King despised him, he was feared by the king. Jesus also was a preacher of righteousness, who called the covenant people to repentance. He was despised by the Herod the King and yet the king also feared Him. Elisha was a type of Christ in that he was greater than the one who preceded him. Elijah, who was himself said to be a type of John the Baptist by our Lord Jesus, did many signs and wonders. Elisha did twice as many miracles as Elijah. Jonah was a type of Christ in that he was in the belly of the fish for three days and three nights. Just as he underwent a typical death and resurrection, so our Lord Jesus died and was raised for our justification. After Jonah was typically resurrected from the belly of the fish he went to the Gentiles. After Jesus was raised from the dead He went, through His apostles, to preach the Gospel to the Gentiles. Jeremiah was a type of Christ in that he underwent a death and resurrection when he was thrown into a pit and brought out Lam. He was a Prophet of sorrow and acquainted with grief. As was true of Joseph and Daniel before Him, the principle of sufferings and glory surround the stories of this prophet. These are only a few of the personal types that are found in the Old Testament. There are many more that could be set forth in keeping with a covenantal approach to typology.

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Chapter 3 : His Servants' Ministry

Adam is also seen as a type of Christ in 1 Corinthians 15 where his earthly body is contrasted with the resurrected body of the glorified Christ and His people. In both of these places there is similarity and contrast in the type.

From Adam to Jonah: Parry and Jay A. Parry A great number of righteous men and women from the Old Testament and Book of Mormon, including prophets, priests, kings, and others, served as types and shadows of Jesus Christ. Moses like Isaac, Joseph, and so many others in the Old Testament was himself a prophetic symbol of the Christ who was to come. Both Abinadi and Jesus were bound and judged by rulers and priests, both were imprisoned for three days, both were innocent of any crimes, both were protected until their mission was complete, and both suffered humiliating deaths. Well, she did-the Gardener who cultivated Eden and who endured Gethsemane. The Gardener who gave us the rose of Sharon, the lily of the valley, the cedars of Lebanon, the tree of life. Worthy high priests can symbolize Jesus. God created both Adam and Eve, he made both of them in his image, both partook of the fruit, and both were exiled from the garden. Together, as mortals, they multiplied and replenished the earth. They were the two most beautiful and perfect specimens of mankind I ever saw. Eve is named Life; Jesus is Life. The name Eve signifies life and refers to Eve as a bringer of life to her great posterity. But Eve as life is not limited merely to biological considerations. Jesus through his atoning sacrifice provides eternal life to those who repent and keep the commandments. Eve is a help; the Lord is a help. Eve twice and God sixteen times. The fact that God is called a help provides insights into why Eve is called a help. In what manner is God a help? The prophets reveal that God is a help because he sustains and preserves the lives of all his people. In this passage God is a help by preserving the life of Moses from his archenemy, the pharaoh. Deuteronomy 33 consists of the words that Moses spoke as he blessed the tribes of Israel shortly before his death. At the conclusion of these blessings, Moses praised God with praises set forth in poetic verse Deut. In Psalm 33 the Lord is called a help who delivers humans from death and preserves them during famine. Our soul waiteth for the Lord: Six times the Psalmist uses the Hebrew root shmr, which has the sense of to keep or preserve. The Lord addresses members of the house of Israel: I will be thy king: How is God a help to the house of Israel? He is a help because he protects his creative works from mortal destruction, death, and the grave. He preserves them during periods of trouble and keeps them alive during famines. He crushes their foes and strikes down their adversaries. He increases them and their children. The Lord is a help who ransoms his mortals from the power of the grave and redeems them from death. In sum, twice Eve is called a help Gen. She was no more a subordinate to Adam than the Lord is a subordinate to the mortals for whom he is a help. To be continued on Monday.

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Chapter 4 : Typology (theology) - Wikipedia

A number of Old Testament people, due to some character or relation which they sustain in redemptive history, serve as types. Adam is a type of Christ in that as the former introduced sin into the world, even so, through the latter a system of righteousness was made available for mankind (Romans).

Sperry Symposium Provo, UT: Gaskill is an assistant professor of Church history and doctrine at Brigham Young University. After the close of the New Testament, the exegetical torch laid down by the Apostles at their deaths was first taken up by the apostolic fathers, then by the apologists, and eventually by other bishops, priests, and doctors of theology. These men, commonly known as the church fathers, were the authors of the most important Christian writings after the New Testament. Some, like the apostolic fathers, had been disciples of actual Apostles. Others were simply high-ranking clergymen or renowned theologians in the post-New Testament era. While Latter-day Saints traditionally do not place heavy emphasis on the writings of these men, Roman Catholic and Eastern Orthodox traditions, along with some Protestant denominations, have elevated these writings to nearly canonical status. Like Latter-day Saints, the Christian church of the second through eighth centuries was prone to see references to, images of, and prophecies about Christ in the Old Testament. From these prophetic utterances it appears that 1 all things given by God symbolize or typify Christ; 2 all prophets have prophesied and testified of Christ; and 3 potentially all things can remind us of Christ. Indeed, most of the fathers tended to read the Hebrew Bible through Christian lenses, seeing references to, types and shadows of, and symbols for Christ in literally thousands of verses and stories scattered throughout the entirety of the Old Testament. Indicative of how the church fathers read the Hebrew Bible is the following comment from John of Damascus circa AD 650: "The tree of life which was planted by God in Paradise pre-figured this precious Cross. For since death was by a tree, it was fitting that life and resurrection should be bestowed by a tree. The mighty Moses cried, You will see your life hanging on the tree before your eyes, and Isaiah likewise, I have spread out my hands all the day unto a faithless and rebellious people. But may we who worship this obtain a part in Christ the crucified. For Christ is the treasure which was hid in the field, that is. Because of this, some fathers of the church either rejected a symbolic Christocentric reading of the Old Testament or, at the very least, expressed caution about how far such exegesis should be taken. It seems best to allow the words of the original authors to speak for themselves; thus, what follows is a sampling of how patristic sources interpret the Old Testament as being a typological foreshadowing of Christ. The length of this paper will not allow for an exhaustive treatment of the many categories and examples of Christocentric symbolism believed by the early Christians to be present in the Hebrew Bible. However, the following examples should be a sufficient sampling of how extensive those early Christian writers believed this Christ-centered biblical symbolism was. Though various fathers at times offer interpretations or applications of passages that may be illuminating and insightful, as some of our examples will show, various church fathers were so set upon finding Christ in the Old Testament that they were prone to misinterpret passages simply for the sake of finding Jesus hidden within the pages of the Bible—a practice of which no Latter-day Saint should be found guilty. Indeed, the number of examples that could be cited here to establish this fact is voluminous. For the sake of brevity, I have selected one example of a biblical figure commonly seen in patristic sources as a typological foreshadowing of Christ—namely the man Adam. The side of the Lord Savior as he hung on the cross is pierced with a lance. In other words, in the eyes of the early Church, had Jesus not died, Christianity would not exist. Thus, his death gave life to the Church. In response to the developing rebellion, Moses and Aaron entered the Tabernacle to pray for guidance. In answer to their pleadings the Lord appeared to them see Numbers 17:1-10. Thus, in Numbers 17:1-10 While Paul clearly supports a Christocentric reading of the passage, the church fathers took the symbolism one step further than Paul did and offered a twist that may be surprising to many readers. The rock was smitten twice with a rod; the double smiting signified the two wooden beams of the cross. But that it might flow, the rock was smitten twice: All

these things, then, which were done in a figure, are made manifest to us. The rock was struck a second time because two trees were lifted up for the gibbet of the cross: To the fathers of the church the rock was more than just Christ, as Paul explained it. At face value, this passage appears to be speaking of the promised glory and power that will come to Joseph and his descendants Ephraim and Manasseh. Though this passage is traditionally seen by commentators as highlighting the military strength of Ephraim and Manasseh,²⁴ the church fathers saw this as a promise of spiritual strength rather than temporal power. According to patristic sources, the glory of Joseph and his descendants was to be as the glory of Christ, and because Christ was in their glory or countenance, they would on behalf of Christ be capable of moving thousands toward Zion and eventually toward the Savior. For Joseph is withal blest by his father after this form: But Christ was therein signified: It was his belief that Jacob was conveying to Joseph "either knowingly or under the influence of the Holy Spirit" the promise that he and his descendants would serve the world as powerful reminders and examples of Christ. Their lives of sacrifice and service would provoke conversion and change in the lives of those to whom they bore witness. The prophet [Daniel] wishes that by the mountain should be understood the Jewish kingdom. But the kingdom of the Jews had not filled the whole face of the earth. The stone was cut out from thence, because from thence was the Lord born on His advent among men. And wherefore without hands? Because without the cooperation of [a mortal] man did the Virgin [Mary] bear Christ. Now then was that stone cut out without hands before the eyes of the Jews; but it was humble. Not without reason; because not yet had the stone increased and filled the whole earth: Because then it had not yet increased, they stumbled at Him as at a stone. At first they fell upon Him lowly: They stumbled at Him, and were broken; they were not ground, but broken: He will come exalted and will grind them. So, then, we understand that His advent in human nature was not by the will of a man, but by the will of God. The salient portion of the account reads as follows: The Amalekites came and attacked the Israelites at Rephidim. Tomorrow I will stand on top of the hill with the staff of God in my hands. As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. Aaron and Hur held his hands up "one on one side, one on the other" so that his hands remained steady till sunset. So Joshua overcame the Amalekite army with the sword. New International Version, Exodus Yet patristic sources see more in this episode than simple manifest faith in the power of prayer or, as Latter-day Saints traditionally read the passage, an obligation on the part of the Saints to uphold and sustain their prophets. There are, however, some who think themselves capable of being cleansed by their own righteousness, so as to contemplate God, and to dwell in God; whom their very pride itself stains above all others. For there is no sin to which the divine law is more opposed, and over which that proudest of spirits, who is a mediator to things below, but a barrier against things above, receives a greater right of mastery: Again, when the Amalekites warred in Mount Sinai, the hands of Moses were supported, being stayed up by Aaron and Hur standing on either side of him Exodus They saw this narrative as teaching the importance of faith in the atoning sacrifice of the Lord Jesus Christ. Conclusion President Boyd K. Packer is known to consistently ask a question at the conclusion of a talk, lesson, or presentation: Chief among those questions is this: Is their reading of the Hebrew Bible a legitimate approach to scripture? Not all will agree on how to answer this question. For example, one colleague of mine conveyed to me his feelings about how the church fathers read the Old Testament in these words: Therefore, early Christian writers. Thus, it is the opinion of this author that they sometimes have helpful insights, but their exegesis is, at other times, quite forced. Of course, we must remember that they did not have the advantage we enjoy of contemporary prophetic guidance. Thus, we acknowledge that they did the best with what they had. However, as already noted, Latter-day Saints must be cautious that they do not force a symbolic reading of scriptural passages when the original author did not intend such a reading. I suppose it is somewhat ironic that while one of my colleagues indicated that he wholesale rejected the symbolic approach of the fathers, another colleague described his feelings to me in these words: The reader may form his or her own opinion. Perhaps neither is wrong, as each may have different needs from, or even agendas for, their reading of scripture. And then it might be well to ask, What lesson does it convey to my time and age? Some have argued strongly that

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it was eisegetical rather than exegetical. One certainly must acknowledge that a Christocentric approach to the Old Testament, as attempted by many of the church fathers, finds strong support in such prophetic utterances. And, I suppose, one would be hard-pressed to make an argument that these scriptural declarations do not mean exactly what they say. Of this verse, Elder Jeffrey R. Deseret Book,], Kregel Publications, , Hendrickson Publishers, , volume 9, part 2, 80â€”81; emphasis in the original. Hendrickson Publishers, , 1: Hendrickson Publishers, , 5: Eerdmans, , Following the Jewish thinker Philo, Christian Alexandrians like Clement held that scripture traditionally had a minimum of two levels of meaning: In the opinion of the Alexandrian School, only through the allegorical method could one ascertain the true hidden meaning that God had imbedded in the scriptures. In the eyes of its critics, one of the weaknesses of the approach of the Alexandrian School was that it tended to be arbitrary and subjective. What principle of exegesis guided or governed the Alexandrian interpretation of scripture? Fortress Press,], As would be expected, some criticized the Alexandrians for reading into the Bible Christian beliefs, thereby practicing eisegesis rather than exegesis. But Origin of Alexandria responded to the critics by arguing that the Alexandrian School was not reading these things into the Bible. In response to the Alexandrian School and its approach, a new school of biblical exegesis developed, known as the Antiochene School originating in Antioch, Syria.

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Chapter 5 : God's Kingdom Ministries :: Chapter The Sign of Jonah

Tell students that all scriptures contain types, shadows, symbols, and similitudes of Jesus Christ. Explain that types, shadows, symbols, and similitudes are representations of greater realities. For example, the Liahona described in the Book of Mormon is a representation of the words of Christ.

June 1, I continue to be amazed at the wisdom of God in giving us types and shadows of Christ throughout the pages of the OT. This covenant was differently administered in the time of the law, and in the time of the Gospel: A Key to Open Scriptural Metaphors are two of the most thorough works on this subject. The Glory and Fulness of the Redeemer Displayed is a worthwhile historical treatments of this subject. The best exemplar of how to incorporate Reformed and Covenantal typology into an exposition of Scripture is Jonathan Edwards. His Typological Writings which can be found online here is one of the most developed. Albeit, at times, fanciful works in this branch of hermeneutics. Murray provides some of the most basic and yet profound principles of covenantal typology. Apart from the many clear events and objects that are types of the redemptive work of Christ, consider the following persons who were types of Christ in redemptive history: Adam is explicitly said to have been a type of Christ in that he was the representative of humanity Rom. Paul unfolds one of the foremost ways in which he was a type of Christ in Romans 5: Adam is also seen as a type of Christ in 1 Corinthians 15 where his earthly body is contrasted with the resurrected body of the glorified Christ and His people. In both of these places there is similarity and contrast in the type. Abel is shown to be a type of Christ in that he was the first one to suffer for righteousness sake Matt. The hostility that Cain directed toward his brother was ultimately meant for God. Charles Spurgeon said, If Cain could have gotten at the throat of God he would have done so. This is precisely what men did in the crucifixion of Christ. Abel died because he worshiped God rightly. Jesus died because He always did the will of His Father in Heaven. Abel was the first martyr. Jesus is the anti-typical martyr. As was true of Adam, so Abel was a type of Christ by way of comparison and contrast. Because the revelation of God is organically related to the first promise of a redeemer Gen. We see that in Eve naming Cain. We are told in Genesis 4: The expectation of the Redeemer is bound also to the establishment of the covenantal line from which Christ would come. Seth stands at the head of that covenantal line. Just as God had given Adam creation mandates to be fruitful and multiply so He gave Noah re-creation mandates. The Lord had given Adam instruction concerning what he could eat. So too Noah received instruction concerning food. Noah would typically be the federal representative of a new humanity. Jesus is THE federal head of the new humanity. But Christ, the greater Noah, actually gives rest to the souls of men and women Matt. Christ alone has secured the new creation through His death and resurrection. The Lord preserved mankind after the flood in order to fulfill His promise Gen. He also preserved Noah on the Ark because the Redeemer was in his loins. So to speak Luke 3: Because Messiah had not yet come, God would have been unfaithful to His promise if He had utterly destroyed the world. He left a remnant so that men might multiply, and that the Christ might come and redeem a multitude of people to great to number. Though the flood had been a judgment on the wickedness of the fallen world, it could never take that wickedness out of the hearts of men, only the saving work of Christ could do so. God promised never to destroy the world in the way that He had done so for the very same reason for which He had destroyed it in the first place Gen. Job was a type of Christ in that he was a righteous sufferer. Job was tested by God when he was tempted by the devil. Jesus was tested by God when He was tempted by the devil. Just as God meant good for Job through his sufferings Job No one in the Old Testament serves in both offices. Jesus is the Prophet, Priest and King of His church. Melchizedek typified Him in two of the three offices Zech. He was never, and never will be, replaced as High Priest of the Church. Abraham was a type of Christ in that he was the prototypical stranger and foreigner. Ultimately they were made to, and fulfilled in, Jesus Christ. Everywhere in the NT are we taught that Jesus is the true promised son of Abraham. However, in the original giving of the promise Isaac was the promised son in view. The birth and life of Isaac also typify the Redeemer. Jesus, the true and greater son of

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Abraham, was sacrificed, raised and returned to His Father. Before Israel was a nation, He was a person. This is significant since Jesus is shown to be the true Israel in the Gospels. Joseph was a type of Christ in that he suffered unjustly and then was exalted to save his brethren. He was envied and hated by his brothers, suffered at their hands and was exalted to a place of power over the most powerful nation of the world. Jesus, the greater Joseph, was envied and hated by His countrymen and brethren, murdered by them and then exalted to the highest place of power and honor to save the world by feeding them with the rich granaries of heaven. Moses was a type of Christ in that he was the typical Redeemer of the Old Covenant. He was the only other Mediator between God and His people in redemptive history; and though his mediation was also typical, He stood in the most unique position as the redeemer and lawgiver of the Covenant people. Just as Moses had a supernatural deliverance at his birth, so did Jesus. Joshua was a savior of the covenant people. Jesus is the Savior of the covenant people. Joshua went before the people to bring them to the inheritance. Jesus goes before His people to bring them to the true inheritance. Whenever Israel sinned the Lord sent foreign nations to punish them for their rebellion. When they came to an end of themselves and cried out to the Lord He raised up a deliverer. While each of the circumstances were different, they each had the unlikely prospect and unexpected victory in common. Samson was a type of Christ in that he was the mightiest of all the judges. This is also the case with the Lord Jesus. By his sacrificial death the Lord Jesus destroyed the enemies of God and His church. Jonathan Edwards drew out this typological parallel when he wrote: David was a shepherd from Bethlehem who was chosen by God to be the King of Israel. David was a mighty warrior King. Jesus is the mighty warrior King. David faced off against the enemy of the OT church and defeated him with his own weapon. Jesus faced off against the ultimate enemy of the church and defeated him with his own weapon. David was a type of Christ in that he entered into a battle of representative warfare. David had a number of men who were with him in his sufferings. David had a betrayer who "when his plot was uncovered" went and hanged himself. Jesus had a betrayer who "when his plot was uncovered" went and hanged himself. David crossed over the Brook Kidron when he was betrayed by Ahithophel. Jesus crossed over the Brook Kidron when He was betrayed by Judas. Solomon was King of Peace. Jesus is the King of Peace. Solomon was wiser than all the men who had ever lived. Gentiles now come from the ends of the earth to hear and see the wisdom of the greater Solomon. Solomon built the Temple in Jerusalem. Jesus builds the true and greater Temple through His death and resurrection. He was rejected by all, and was, in a very real sense, a man of sorrows. His preaching of righteousness and calling the people to repentance led to his being despised by the King of Israel. Even though the King despised him, he was feared by the king. Jesus also was a preacher of righteousness, who called the covenant people to repentance. He was despised by the Herod the King and yet the king also feared Him. Elisha was a type of Christ in that he was greater than the one who preceded him. Elijah, who was himself said to be a type of John the Baptist by our Lord Jesus, did many signs and wonders. Elisha did twice as many miracles as Elijah. Nehemiah was a type of Christ in that he rebuilt the walls of Jerusalem. Jonah was a type of Christ in that he was in the belly of the fish for three days and three nights. Just as he underwent a typical death and resurrection, so our Lord Jesus died and was raised for our justification.

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Chapter 6 : A STUDY OF TYPES

As we study the tabernacle we will be examining the types and shadows and their significance in relation to Christ and His work. Before we move on lets look at some theology. Before we move on lets look at some theology.

The little Book of Jonah has many lessons and principles that relate to our relationship with Christ. When we read the Bible, we need to read it in a literal sense. The story of Jonah is a most unusual, and the most triumphant, type of Christ we have in the Bible. Jonah rebelled and refused to go. Instead of traveling east by land to the Tigris river valley, Jonah bought passage on a ship sailing west in the Mediterranean and bound for what is now Spain. Jonah and the sailors soon found themselves in the midst of a terrifying storm. The sea battered the ship unmercifully! The sailors had seen anything like it. They came to the conclusion that there had to be some Divine reason for their predicament. They cast lots, seeking a clue as to the cause of this unnatural fury. The lot fell on Jonah. Jonah told them who he was, and what he had done to cause this fury upon himself and all those with him. For the men knew that he fled from the presence of the LORD, because he had told them. The sailors were exceedingly afraid. The sailors did NOT want to do it. But then they took up Jonah up and threw him into the raging sea. Then, to their amazement, the wind stopped, and the sea laid down flat and calm. And Jonah was in the belly of the fish three days and three nights. Jesus said it was a whale. During that time the prophet in great misery prayed to God with sincere repentance. God caused the fish to vomit Jonah out on the beach 2: There are several points that make it proper for us to consider "the sign of Jonah" for Jesus compared Himself to Jonah. Even though Jesus was speaking of His burial, there are several other points of comparison we can make. Because of the infinite love of God for a lost and wayward people, Jonah was sent on a mission of compassion: To the Jew, it was shocking that God loved people in the Gentile nations various ethnic groups. Even after Peter had been with Jesus for three years and had seen His infinite love manifested to the fullest, he could not quite grasp that significant fact, as shown in the story of Cornelius in Acts 10 and It is almost beyond my comprehension that God can so love men like Haman and Hitler that He sent His Son to die for them. But my humble gratitude goes out to Him that I am included in that list for which He died. We ALL are sinners Rom. Jesus not only came into the world to preach the Gospel, but that there might be a Gospel to preach. Jesus IS the Gospel! As we study the Bible, we must consider both the type and antitype. A TYPE is a person, place, thing, or event that foreshadows a future person or event. The type was a shadow, or promise of the revealed antitype to come. There are dozens of types of Christ in the Old Testament. Types and antitypes are not the same. The antitype is always superior to the type. If it were not, there would be no need of the type. The antitype is always clearer and more revealing. Do you see what an awesome Saviour we have? There was absolutely NO hope of safety for the sailors unless they threw Jonah into the angry sea. Just as Jonah finally gave in to God, and gave himself up. Christ was obedient unto death, even the death of the cross. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. He could have called the angels to remove Him from what was to come. Christ was obedient to God and His Sacrifice was readily accepted by God on our behalf! On the other hand, Jesus came from God because He wanted to do His will. Jonah deserved death for His disobedience. Jesus was delivered up for our offenses, but did NOT deserve to die. When Jesus named Jonah as a type of Himself, what He had was trying to get across to the people then and now, is that Jonah was in the belly of that fish for three days and nights. We need to understand that "three days and nights," "on the third day," and "after three days" all refer to the same period of time. There are many who say He was crucified on Friday and rose on Sunday. That is NOT correct! After three days Jonah rose out of that fish and then he went and obeyed God as he should have done in the beginning. Jonah obeyed this time! He proclaimed the message to lost people, and the whole nation repented! KJV 2 Peter 3: God loves ALL people. After three days and three nights in the heart of the Earth, Jesus was resurrected! Jesus rose again from the dead, just as He had said. KJV 2 Corinthians 7: Sorrow is not repentance. Even Godly sorrow is NOT repentance. Godly sorrow

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does cause a person to change his mind toward the sins of which he has been guilty, and make up his mind to stop them. When we have "Godly sorrow," we have respect for God, we want to do according to His will. This is important for us to remember in regard to true repentance. True repentance involves a change of life. If someone is regularly committing fornication, or adultery, or theft, or lying, or any other sin, he must, IF he truly repents, STOP living that way. We may not be physically tossed around and battered back and forth like Jonah and that ship, but we are but poor wretched sinners who are powerless to deliver ourselves from the real storms of life. Consider the solution to this problem. For the sailors, it was very clear that one man must be cast overboard. If he would die, they would live. It was a terrible thing even to consider. It was NOT their idea. God sent His Son to do just that, and Jesus the Son came willingly just as Jonah let the men throw him overboard. But when the men had cast Jonah into the angry sea, there was an immediate calm. Our sins have been taken away and God is fully at peace with us Rom. Peace comes by faith, not by sight 2 Cor. Things may not always look as rosy for us as they really are IF we are in Christ 1 Cor. The FACT that Christ rose from the dead is our guarantee that God is truly, perfectly, everlastingly at peace with us. It is a deep soul-felt peace John That is what a living Christ, a resurrected Christ victorious from the grave, means to us.

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Chapter 7 : Old Testament Personal Types and Shadows of Christ - Old Testament - ChristForums

Author: Read, Lenet Hadley. Latter-day Saints believe that many events, persons, and objects in the Old Testament and other scriptures were "types" or foreshadowings of Jesus Christ.

As a matter of fact, this field of study has fallen into disrepute in recent years and this can probably be accounted for on two bases: First, the extravagant speculations of earlier typologists have left a bad taste for the study in the minds of many; they feel it has been discredited. Second, the spirit of religious liberalism has silently assaulted the thinking of some. They thus tend to dismiss the supernatural elements of the Scriptures, and since typology relates to prophecy, it has been similarly discarded. The Term Defined Exactly what is a type? Wick Broomall has a concise statement that is helpful: We would, in summary, suggest the following definition, which we paraphrase from Terry: A type is a real, exalted happening in history which was divinely ordained by the omniscient God to be a prophetic picture of the good things which he purposed to bring to fruition in Christ Jesus. New Testament Terms There are several words used in the Greek New Testament to denote what we have just defined as a type. Though this word is variously employed in the New Testament, it is certainly used in our present sense in Romans 5: It is the reality which fulfills the prophetic picture. Avoiding Extremism One must be very cautious in his study of Bible types. There are some dangerous extremes to be avoided. On the one hand, as indicated earlier, some deny the use of biblical types altogether. Obviously, this is a radical view contrary to the teaching of the Bible itself. Others, though, feel that the use of types in the Scriptures is quite limited. Accordingly, one can only identify a type when the New Testament specifically does so. This is an extreme position. If one followed a similar line of reasoning, he might assert that there are no prophecies in the Old Testament save those which are specifically quoted in the New Testament. Still another extreme is the notion that virtually every little detail of the Old Testament system was typical of some New Testament circumstance. Thus, even the cords and pegs of the tabernacle were seen by some commentators as representing significant antitype New Testament truths. The truth is to be found between these extremes. There are several interpretative principles that one should keep in mind as he begins a study of this subject. Historical Nature of Types It must be recognized that types are grounded in real history; the people, places, events, etc. An old writer has wonderfully described it: 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. Designed by God It must be clear on the basis of reasonable evidence that the type was designed by God to preview its fulfillment in the New Testament. Types Point to a Greater Truth There is a graduation from type to antitype; of the lesser to the greater; from the material to the spiritual; the earthly to the heavenly. Elements of Types Convey Essential Truths, Not Incidental One must distinguish what is essential in the type and what is merely incidental. A failure to do this can lead to some serious errors. Broomall notes, for example, that: We are now ready to consider several different categories of Old Testament types. Typical Persons A number of Old Testament people, due to some character or relation which they sustain in redemptive history, serve as types. Adam is a type of Christ in that as the former introduced sin into the world, even so, through the latter a system of righteousness was made available for mankind Romans 5: Melchizedek, who was both king of Salem and a priest of God "at the same time Genesis This point, incidentally, is disastrous for millennialism. If Christ is not yet king as premillennialism asserts, then he is not yet a priest and we are yet in our sins! Typical Places Several prominent places emphasized in the Old Testament appear to have a typical significance. Egypt represents a state of bondage such as holds the sinner prior to his conversion Galatians 4: Jerusalem or Zion typifies the church and finally heaven cf. The brazen serpent, lifted up in the wilderness, through which the people found physical healing Numbers As indicated earlier, the tabernacle and many of its features were typical of the present time cf. Accordingly, the most holy place of the tabernacle represented heaven Hebrews 6: Typical Events Several Old Testament events seem to represent things to come. The miraculous water from the rock in the wilderness Exodus The manna from

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heaven in the wilderness Exodus Typical Offices There were three offices in the Old Testament characterized by an anointing. Prophets 1 Kings We too, as Christians, have an anointing from God 2 Corinthians 1: The anointings of the Old Testament thus prefigured both the work of Christ and our service to him. Typical Actions Certain ceremonial actions of the Old Testament system typified the atoning work of the Messiah. For instance, on the annual Jewish day of atonement, amidst numerous other rituals, the high priest presented two goats before the door of the tabernacle. The blood of the slain goat was taken into the most holy place where it was sprinkled upon the mercy seat. This, of course, was typical of the sacrificial death of Christ Hebrews 9: The high priest then took the living goat, laid hands upon him and confessed over him all the iniquities of the people. Subsequently, by an appointed servant, the animal was led away into the wilderness Leviticus The two goats were, so to speak, two sides of the same coin. Both constituted the solitary offering of Christ. The one signified his death and the atoning effect of his blood, the other his resurrection cf. Note also the similar ceremony in connection with the cleansing of the leper Leviticus Two birds were selected; one was killed, and the other was dipped in its blood and let loose alive. Typical Institutions Many institutions of the Old Testament era were prophetic shadows of good things to come. The Passover, for instance, with its spotless lamb Exodus It was a type of the death of Jesus cf. The feast of the first-fruits Leviticus But it was also designed to remind us that we are but sojourners on this earth 1 Peter 2: There are numerous other Old Testament types which cannot be discussed in the scope of this brief study. Surely, though, the reader can see from this limited survey what a thrilling area of biblical investigation this can be. Yes, it must be approached with judicious caution, but abuses should not deter the careful student from exploring such rich material. God intended for us to learn valuable lessons from Bible typology.

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Chapter 8 : Lesson 6: Types, Shadows, and Symbols of Jesus the Christ

Of course, it should be understood that though many church fathers saw the stories, rites, people, and events of the Old Testament as types, shadows, or symbols of Christ, some went far beyond what a reasonable interpretation of the Bible would allow.

From Adam to Jonah: Parry and Jay A. Both participated in the creation; subsequently Adam caused the fall, and later Jesus brought about the atonement. Consequently, there are many parallels between what Adam did that caused the fall and what Christ did to save us from the fall. The location of the fall is noteworthy: Life prevailed in this garden until the fall, which brought about mortal and spiritual death. The location of the atonement was also a garden, one named Gethsemane. Life prevailed in this garden too, but in significantly different ways: Two different trees, one associated with Adam and the other with Jesus, correspond to each other. Jesus was crucified on a tree to complete the atonement and provide us with life. Two different garments, one associated with Adam and the other with Christ, correspond to each other and have defining roles in the fall and the atonement. The coats of skins were likely made from lambskins, anticipating Jesus Christ, the Lamb of God. That the Lord himself attended to the making of coats of skins to clothe the couple prophesies of the time when the Lord, because of the atonement, will clothe each of us with immortal skins at the resurrection. There are several other important parallels between Adam and Jesus Christ. First, Adam brought forth physical death; Jesus gave us the resurrection. Linked to this, Adam and Eve, as the father and mother of the mortal race, provided physical bodies for our spirits; Christ provides immortal bodies for our spirits at the resurrection. Finally, Adam was the first in mortality to offer sacrifices, but Christ signified the last sacrifice: Abel, the First Martyr Abel was, in a number of ways, a remarkable type of Christ. Abel was gifted with faith Heb. Joseph Smith said of Abel: Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous, God Himself testifying of his gifts. Millennia later, history repeated itself when Satan tempted Judas to conspire against Jesus in order to obtain thirty pieces of silver. There are a number of striking and significant parallels between Isaac and Jesus that demonstrate that Isaac was a type of Jesus Christ and his sacrifice. These parallels include the following: Isaac was born of aged parents Gen. The Father and the Son. Genesis 22 also emphasizes the role of the father, where Abraham is the father. Father is found more than a dozen times in the text; further, Ab in the name Abraham means father. Both Isaac and Jesus Christ willingly submitted to the sacrifice Gen. Isaac bore the wood for his sacrifice Gen. Abraham bound Isaac to the altar Gen. God provided a lamb as a substitute sacrifice for Isaac Gen. Isaac traveled to the land of Moriah for sacrifice Gen. For Isaac, it was a three-day journey home from the place of sacrifice Gen. Joseph of Egypt Foreshadowed Christ Much of Genesis is dedicated to the narrative of Joseph of Egypt; in fact, more chapters and verses in Genesis pertain to Joseph than to any other character in that book, including such prominent figures as Adam, Eve, Abraham, and Sarah. So great was their hatred that they devised a plan wherein Joseph was stripped of this special garment and sold as a common slave for twenty pieces of silver Gen. His purchasers then took him to Egypt, where his experiences continued. These experiences and many others paralleled similar instances in the life of Jesus Christ, making Joseph a type and shadow, or a similitude of Jesus Christ. Jesus, at thirty years of age, began his ministry. They devised evil plans against him, and eventually he too, like Joseph of old, was sold for the price of a slave. The list of parallels between the lives of Joseph and Jesus is both extensive and significant. Joseph served as a type for Christ in the following ways: Both were good shepherds Gen. Both were clothed in authority and power of their father. Both were revelators who revealed things pertaining to the future JST Gen. Both blessed those with whom they labored in prison Gen. Both were tempted with great sin but refused its enticements Gen. Through both, mercy is granted to a repentant people. Wicked men conspired to kill both Joseph and Jesus Gen. Men stripped them of their special garments Gen. Both were betrayed with great duplicity Gen. Both were saviors to their people, giving them the bread of life. Joseph saved his family with a temporal salvation Gen. Christ as the Bread of Life saves the

family of mankind with a spiritual salvation Matt. Moses like Isaac, Joseph, and so many others in the Old Testament was himself a prophetic symbol of the Christ who was to come. And then for emphasis the theme of sonship is repeated: In response, Moses said: Get thee hence, Satan; deceive me not; for God said unto me: The Lord told Moses: This display caused the Israelites to fear and to move away from the mountain. They said to Moses: And the people stood afar off, and Moses drew near unto the thick darkness where God was. Moses thus mediated between the Israelites and God, on this occasion as well as on others. Just as Moses mediated the old covenant, so Christ mediates the new. Now this mediator was not a mediator of the new covenant; but there is one mediator of the new covenant, who is Christ. Christ became the Mediator of life through the shedding of his blood and through his death Heb. Packer explained the purpose of a mediator: The full recompense for every transgression, however minor or however deep, will be exacted from us to the uttermost farthing. Truth, glorious truth, proclaims there is such a Mediator. Finally, miraculous circumstances attended the birth of both Moses and Jesus Ex. Redeemer and Redemption Key parts of the story of Ruth are concerned with redemption, or buying back. The Hebrew root *gaal*, or *redeem*, is found eighteen times in this short book of four chapters. A close examination of Ruth see especially Ruth 2: Job offered sacrifices and sanctified his children Job 1: Job served as a mediator between God and his children and friends Job 1: Job also experienced enormous sufferings, distresses, and anguish, just as the Savior did. Sabeans stole the oxen and asses, fire from heaven burned the sheep, and the Chaldeans carried away the camels. While Job was processing the enormity of these temporal losses, a messenger came to him and reported an appalling tragedy: Job responded to these tragedies by rending his mantle, shaving his head, falling to the ground, and worshipping the Lord. Jesus descended below all things and yet remained the Sinless One. Jesus suffered bodily pain and affliction beyond mortal comprehension, and yet like Job he never charged his Father foolishly. While experiencing his sufferings, Job even bore a powerful testimony of the Redeemer and the resurrection: After all of his afflictions Job received a double portion of property, sheep, 6, camels, 1, yoke of oxen, and 1, she asses Job He also was blessed with ten additional children, who in eternity would be added to the ten children he lost in his troubles Job 1: There are other ways Jonah served as a type of Jesus Christ. One outstanding example concerns the time that Jonah slept on the ship during the raging storm.

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Chapter 9 : Andy Stanley Quotes (Author of Deep and Wide)

The type was a shadow, or promise of the revealed antitype to come. There are dozens of types of Christ in the Old Testament. We must never expect the type and antitype to be the same.

Or not to interpret typologically? That is the question Background: This discussion is based on various resources including a lecture by Dr S. Lewis Johnson Lecture on Leviticus - Mp3 , theological journal articles Dr Donald Campbell, Stanley Gundry, various Bible handbooks and Bible dictionaries and a study of Hermeneutics by Dr Stephen R Lewis Hermeneutics - Study of Interpretation of Scriptures - recommended - interesting overview of the history of Bible interpretation - see page 22 Robertson McQuilkin writes that typology is "a major category of prophecy. Types are common in Scripture" and commonly misunderstood. People, rites and ceremonies, acts and events, objects, offices e. It is usually an Old Testament type prefiguring something about redemption in the New Testament? A type may be different in essence from the thing typified, as an ordinary symbol, but it may be something similar or even the same. Animal sacrifice and the sacrificial system were designed to foretell the sacrificial, redemptive work of Christ. Death is similar in both the type and the thing typified. Melchizedek and David are seen as types of Christ. Both the type and the object typified are human beings. Understanding and Applying the Bible - Robertson McQuilkin - Recommended Resource The doctrine of typology seems to be largely neglected in the modern church either because of ignorance or because of exposure to some proponents who have grossly distorted this interpretative method. Some may have heard such fanciful typological interpretations, that they automatically tend to shy away at any mention of the word type or typology this writer was once in this group, primarily because of ignorance. Smith agrees lamenting that "It is exceedingly unfortunate that modern scholarship has succeeded in almost eliminating the investigation and teaching of typology as a valid interpretive pursuit. So much has been lost of the richness and practical illustrative value which I believe God intends we should have through an understanding of types? Typology is a bad word in many theological circles, but it is not difficult to see that God has a use for it, even if we do not. It is easy to see why many have reacted adversely to this field of biblical interpretation, for one only needs to read some of the writings of the past centuries to see the tendency to overreach in this obviously fascinating use of figurative language. Basics of Bible Interpretation - see chapter on Allegories and Types The goal of this brief overview is to 1 substantiate the validity of typological interpretation and 2 to educate the reader so that he or she might be enabled to perform a rewarding, Spirit illuminated typological study of the Old and New Testaments. Anyone who has ever studied the "types" in the various components of the Tabernacle the door, the altar, the laver of water, the bread of the presence, the light, etc knows how exciting this "type" pun intended of study can be. To sum up, typology can either be used or abused. It reminds one of the analogy of a powerful river, which if allowed to overflow its bounds can create great havoc and destruction. The same river when kept within bounds and allowed to flow through a dam like the Hoover Dam creates great power which is useful and productive. So too, typological study out of bounds is destructive but kept in bounds can be very instructive. So, consider reading the following notes with an open, Spirit controlled Ac The writer of Hebrews begins the tenth chapter by saying that? the Law? has only a shadow of the good things to come and not the very form of things, and can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. The Apostle Paul in Colossians 2 makes reference to this same truth when he mentions the Sabbath, etc.? Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day things which are a mere shadow see skia of what is to come; but the substance belongs to Christ. The writer of the epistle to the Hebrews makes mention of this same idea more than once. In the eighth chapter as well as the tenth chapter he says something that pertains to this idea. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience He 9: I do not hear a great deal of preaching today in which the types are stressed? I do think it is important and is something to which we ought to pay careful

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attention. It is part of "old fashioned" preaching of the Word of God and it encourages us in our doctrines of inspiration and atonement, as we see the way in which the Old Testament pictured the coming of Christ long before He came. Part of the preaching of the Word of God involves laying a stress on Old Testament as a revelation of God that points forward to the Lord Jesus. Donald Campbell explained that "Many who depreciate and minimize typology do so because of the firm conviction that it is an area that by its very nature is vague and uncertain. Some feel that typology admits of no definite or fixed rules that would give direction and restrain conjecture. To the contrary, it is to be seen that guiding principles can be established. The history of the interpretation of types is a record of action and reaction. Exaggeration and extravagance ruled the field of typology for many centuries. The early Church Fathers, with the exception of those in the Syrian School at Antioch, were largely devotees of the allegorical method for the interpretation of Scripture see page 25 in Pdf. This involved as a concomitant factor an extremism in typology. The same criticism must be leveled at the scholasticism of the Middle Ages see pp The Reformation see pp 38ff , in the train of the Syrian School, brought a reaction against allegorism in favor of the literal interpretation of Scripture note. The Reformers were conservative in their typology although they did not give much attention to the subject. The Interpretation of Types: Some exegesis of the Old Testament in the name of typology is forced, to be sure. However such excesses "past and present" do not destroy the Christian contention that the typological method of interpretation is valid. The justification for typological interpretation is as follows: The general relationship which the Old Testament sustains to the New is the very basis for such a study. The strong prophetic element in the Old Testament establishes a real and vital nexus between the two Testaments. The fact of prophecy establishes the principle that the New is latent in the Old, and that the Old is patent in the New. The form of prophecy may be either verbally predictive or typically predictive. The former are those prophecies which in poetry or prose speak of the age to come e. Thus a type is a species of prophecy and should be included under prophetic studies. Typological interpretation is thereby justified because it is part of prophecy, the very nature of which establishes the nexus between the two Testaments. Torm makes it even stronger than this. Torm prefers to speak of the typological method of thinking *Betrachtungweise* rather than the typological method of interpretation *Auslegung*. The reason for this is two-fold: It shows that the divine revelation is of one piece. We are thus able to relate part to part and understand their places in the divine revelation. Torm claims, secondly, typological interpretation is really a philosophy of history! Paul uses the sacrificial language of the Old Testament in speaking of the death of Christ Eph. Hebrews clearly teaches that the Tabernacle which was, is now realized in a present heavenly tabernacle of which Christ is the minister of the sanctuary Hebrews 9: Thus Christ is to be found in the Tabernacle. It is the conviction of many scholars that the Christian interpretation of the Old Testament stems directly from the teachings and example of our Lord. Even more specific is the vocabulary of the New Testament with reference to the nature of the Old. The following words are used in the New of the Old. *Hypodeigma* means a sign suggestive of anything, a representation, a figure, a copy, an example. *Eikon* means an image, a figure, a likeness. *Antitypon* means a repelling blow, an echoing, a reflecting, a thing formed after a pattern, a counterpart, an antitype. These New Testament words referring to the nature of the Old Testament establish the typical character of the Old Testament. In addition to this is the weight of the entire book of Hebrews, for it is almost completely devoted to a study of the typical character of the Old Testament. The fact that the Old Testament prophecy includes the typical, the invitation of our Lord to find Him in all the Old Testament which includes the typical, and the vocabulary of the New Testament indicating the typical element of the Old, is adequate justification of the theological study of typology. Dr S Lewis Johnson defines typology as "the study of spiritual correspondences between persons, events and things within the historical framework of revelation. You will be edified and blessed! If you are really serious I would also recommend downloading Lesson 1 [click to download 43 page Pdf including diagrams of Tabernacle and depictions of each offering - burnt, grain, peace, sin, guilt] from Precept Ministries, which will give you an excellent introduction to Leviticus as Lesson 1 covers chapters If you want more, get the book and do the all 7 lessons. The mark of something; an emblem; that which

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represents something else. Thy emblem, gracious queen, the British rose. Type of sweet rule and gentle majesty. To this word is opposed antitype see Gk antitupon. Christ, in this case, is the antitype. Thus the paschal lamb, in scripture, is the type of which Christ is the antitype. An antitype see Gk antitupon then, is something which is formed according to a model or pattern, and bearing strong features of resemblance to it. It is a kindness of God to stir our minds and imagination by the use of types --to make an unforgettable impress. Campbell - A type is an Old Testament institution, event, person, object, or ceremony which has reality and purpose in Biblical history, but which also by divine design foreshadows something yet to be revealed" Campbell, Donald K: Fritsch - A type is an institution, historical event or person, ordained by God, which effectively prefigures some truth connected with Christianity" "Biblical Typology" Bibliotheca Sacra [April-June]: Bernard Ramm on justification for typology is "the interpretation of the Old Testament based on the fundamental theological unity of the two Testaments whereby something in the Old shadows, prefigures, adumbrates something in the New" Bernard Ramm: Protestant Biblical Interpretation version online. Norton Sterrett writes that a type is "a divinely purposed, Old Testament fore-shadowing of a New Testament spiritual reality. A biblical person, event, or thing having historical reality, that pictures is analogous to some corresponding spiritual truth in a natural and unforced way and is not explicitly designated in the New Testament as a type. Online Resource Typology describes the situation when something done in the OT is brought to notice and is shown to have signified something done or about to be done in the NT. The initial one is called the type and the fulfillment is designated the antitype see Gk antitupon. Either type or antitype may be a person, thing, or event, but often the type is Messianic and frequently refers to salvation. In working with types, the safest procedure is to limit them to those expressly mentioned in the Bible cf. On the other hand, it is argued that such an approach limits the legitimate use of types, for some obvious types are not mentioned in the NT. Further, the types given in the NT are examples which demonstrate how to find others in the OT. Some examples may serve to identify some biblical types and antitypes: The Book of Hebrews is replete with examples of types which represent the Messiah. All of the sacrifices ordained by the ritual law which God gave at Sinai typified some aspect of the person and work of Jesus. The blood that was sprinkled on the altar spoke of the blood of the One Who was slain once for all Heb 9: In biblical study a type differs from allegory, which generally spiritualizes Bible history Ed note: In the early church this technique was carried to exaggerated lengths by Origen and followed by othersâ€ There are details which are singled out as types. This is repeated by the psalmist in Psalm In the account of the crucifixion of Jesus John