

INTRODUCTION TO TYPOLOGY

The Church Prefigured in the OT

Introduction

□ *Goals*

- ▣ **We want to grow in an applied understanding of God's character, nature, and ways, particularly towards his people.**
 - "I believe there is scarcely an error in doctrine or a failure in applying Christian ethics that cannot be traced finally to imperfect and ignoble thoughts about God." **A.W. Tozer**

Introduction

□ *Goals*

- **We also want to grow in an applied understanding of ourselves as God's people. What is our identity, our purpose, our responsibilities?**
- **We want to better understand the Bible's metanarrative.**
 - A metanarrative is a single overarching story which gives purpose and meaning to our lives.

Introduction

- ***Typology Defined***

- “Biblical typology involves an analogical correspondence in which earlier events, persons, and places in salvation history become patterns by which later events are interpreted” (EDT 1222).

Corresponding



OT Event = type

NT Event = antitype



Typology and the Interpretive Task

□ **Question**

- Is the study of typology an interesting but unnecessary part in the interpretation of Scripture or is it an essential aspect of understanding God's Word?

Typology and the Interpretive Task

- ***What is the Interpretive Task?***
 - ▣ The interpretive task could be summed up with the word **exegesis**. Exegesis is a method of interpreting the Bible that seeks to draw out of the Biblical text the intended meaning of the original author.
 - ▣ The interpretive task is not to impose my thoughts onto God's word. Rather, it is to hear what God is really saying and to allow all that he is saying to confront all of my life.

Typology and the Interpretive Task

- ***The Difficulty of Dual-authorship***
 - ▣ The Bible is a unique book in that it is written by human authors while at the same time being superintended by God in such a way that it can be said to be God-breathed.
 - ▣ So the interpretive task involves a drawing out of the text the intended meaning of both the human author and the divine author of Scripture.

Typology and the Interpretive Task

□ ***The Difficulty of Dual-authorship***

- The intended meaning of the Divine author may at times go beyond the intended meaning of the human author. Put another way, the human author may not have always been aware of all the significance and ramifications of his own words.
- The intended meanings of the Divine and human author will always be organically related and will not stand in contradiction to each other. The divine and human authors are not at odds with each other.

Hosea 11:1-2

“When Israel was a youth I loved him, And
out of Egypt I called My son. The more
they called them, The more they went from
them; They kept sacrificing to the Baals
And burning incense to idols.”



Typology and the Interpretative Task

- ***Two Levels of Context:***
 - This leads us to consider one of the major principles of interpretation: **context controls meaning**. It is in understanding the author's overall purpose that the parts are properly understood. To violate context is to violate the author's intended meaning.

Typology and the Interpretive Task

- ***Two Levels of Context:***
 - ▣ With respect to the dual-authorship of Scripture, this principle has two implications:
 - With respect to the human author, we seek to interpret a passage in the context of the **book** in which it is found.
 - With respect to the Divine author, we seek to interpret a passage in the context of the **whole Bible**
 - If we believe that one Divine mind stands behind every book of the Bible, then it is crucial that we interpret passages, not only within their immediate context, but also within the context of the whole Bible.



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Typology and the Interpretive Task

□ ***Conclusion:***

- Typology is part of the interpretive task because it seeks to understand the intended meaning of both the human and the divine authors of Scripture. It seeks to understand individual passages within the context of the whole canon while not violating the meaning of the passage in its immediate context.

Interpretive Principles for Studying Typology

□ *Interpretive Principles*

- There must be an identifiable Scriptural pattern or correspondence between the OT type and the NT antitype.

Interpretive Principles for Studying Typology

□ *Interpretive Principles*

- Seek to preserve the historicity of corresponding typological events.
- Move from the OT to the NT. Seek to understand the OT author's intended message for Israel before drawing parallels to Christ or the church.

Interpretive Principles for Studying Typology

□ *Interpretive Principles*

- Keep to the central message of the text and be careful of searching for types in every detail of a passage.
- Be aware, not only of the continuity between a type and its antitype, but also the discontinuity. What is similar? What is different?
- Look for intensification from type to antitype. Genuine types are marked by an escalation of the lesser to the greater; from the material to the spiritual; the earthly to the heavenly.

Reasons for Studying the Church in the OT

- ▣ The OT is the understood background for the NT. The NT is constantly making use of concepts and imagery that are introduced in the OT. By making use of the OT, the NT repeatedly points us back to the OT.
- **Sidney Greidanus:** “Without the Old Testament we cannot know what the church is, for the New Testament describes the church in images from the Old Testament.”

Reasons for Studying the Church in the OT

- ▣ The NT emphasizes the continuity between Israel (God's people in the OT) and the church (God's people in the NT).
 - The church is given the same status and identity as national Israel. The church is a holy nation, God's own special people, a kingdom of priests. Those are titles that first belonged to Israel.
 - The church takes up Israel's task of being a light to the nations and the means by which all the nations will be blessed.

1 Corinthians 10:11

“Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.”