

“Typology and allegory are confusing concepts for many Christians, sometimes to the point that they are avoided altogether. Mitchell Chase clears away the fog surrounding these ancient Christian interpretive practices and helps us understand their relevance. But this isn’t just a good book on typology and allegory; it’s a practical primer on Christian biblical interpretation. I cannot recommend it highly enough!”

— Matthew Y. Emerson, Professor of Religion, Oklahoma Baptist University,
and Dean of Hobbs College of Theology and Ministry;
author of *“He Descended to the Dead”: An Evangelical Theology of Holy Saturday*

“Somehow I grew up being taught the Bible and studying the Bible in college and through various serious Bible study organizations without ever learning about typology. And I know that I am not alone. Over and over again, I hear those who have loved and studied the Bible for a lifetime, but are newly discovering these things, ask, ‘How come I never saw this before?’ *40 Questions About Typology and Allegory* is a book I will be recommending to those who are new to biblical theology to help them grow in seeing that God has used types and shadows in history and in the Bible to help us see the person and work of Christ more clearly. This book’s simplicity, clarity, and specificity will not only deepen understanding; it will also generate wonder and proper awe at the revelation of Jesus Christ.”

— Nancy Guthrie, author of *Even Better Than Eden*;
Bible teacher for Biblical Theology Workshops for Women

“Mitch Chase deftly shows how the Old Testament, through prefigurings, promises, and patterns, leans forward to anticipate the coming Messiah. With clear structure and short chapters, this is a handy resource to consult as you prepare to teach the Scriptures, all of which center on Christ. The Old Testament may be a room dimly lit, but there are stores of treasure to be seen.”

— Matt Smethurst, managing editor, The Gospel Coalition;
author of *Before You Open Your Bible*

“You need to read this book! There is a revolution afoot in biblical interpretation and the road to the future runs through the past. The recovery of premodern exegesis is reinvigorating preaching and inspiring theologians to make the Bible their primary source again. You may have wondered what all the fuss is about and wished for a sure-footed guide to introduce you to the landscape. Look no further. This is a useful book because it takes a large number of very important ideas that scholars have been discussing for a while now and puts them into an accessible, clear, and concise format that students, pastors, and professors will find engaging and helpful. There are important differences between typology and allegory, but there are much bigger differences between the way that orthodox, premodern interpreters make use of them and the way they function in the hands of modern, historical critics. It is a matter of perspective and this book will help you gain a better perspective on how to go about interpreting the Bible as divine revelation.”

— Craig A. Carter, Professor of Theology, Tyndale University;
author of *Interpreting Scripture with the Great Tradition*;
Recovering the Genius of Premodern Exegesis

“Typology and (especially) allegory are sometimes viewed as swear words in modern biblical interpretation. These interpretive strategies are seen as the *reductio ad absurdum* of premodern hermeneutics—flights of fancy made possible only because the ancients had no awareness of modern critical methodologies. But in this extraordinarily helpful book, Mitchell Chase rehabilitates these important interpretive tools for an evangelical audience, not only by exploring how they work in practice, but also by demonstrating the theological vision of Scripture and history that renders them intelligible.”

— Luke Stamps, Associate Professor of Theology, Anderson University;
author of *Thy Will Be Done: A Contemporary Defense of Two-Wills Christology*

“I love thinking about typology and allegory because these methods are so ingrained in how the Scriptures are to be read. The Bible keeps building on its metaphors and images till they are bursting with life and meaning. Mitch Chase recognizes this and offers a wise, careful, and comprehensive survey of these reading strategies. He covers definitions, how they were employed in church history, and identifies types and allegories in the Scriptures. Readers now have a great starting point for thinking well about these important topics.”

— Patrick Schreiner, Associate Professor of New Testament and Biblical Theology,
Midwestern Baptist Theological Seminary;
author of *The Ascension of Christ*

“Mitchell Chase has written a book that will profit God’s people—church members, theological students, pastors, and teachers. Of the many qualities of this book, the first is that it is well written. Chase discusses issues that are often fuzzy in the minds of God’s people—typology and allegory—in a very accessible manner. A second quality of this book is that it is scripturally based. This is the case not simply because Chase quotes Scripture but because he bases his arguments on the entailments of Scripture. He is not afraid to think contemplatively about what Scripture means by what it says and how its meaning ought to affect interpretation. A third quality of this book is that its argument is canonical. Chase argues his case based on the Old and New Testaments, and on how Scripture interprets Scripture. A fourth quality of the book is that it is historically rooted. Chase’s book displays a wholesome and necessary respect for the thoughts of great minds who have gone before us. Since presuppositions are both inevitable and determinative, why not come to Scripture with time-proven assumptions? Chase’s book helps us at this very point. A fifth quality of this book is that it is practically relevant. It will help God’s people understand the written Word of God in order to love, worship, and serve God better. I thank Mitchell Chase for writing this book. It will, with careful study, provide great help to the church of God. It will inform all, challenge many to rethink issues related to typology and allegory, and confirm the hunches of others.”

— Richard C. Barcellos, pastor of Grace Reformed Baptist Church, Palmdale, CA;
Associate Professor of Exegetical Theology, IRBS Theological Seminary;
author of *Getting the Garden Right: Adam’s Work and God’s Rest in Light of Christ*

40 QUESTIONS ABOUT
Typology and Allegory

Mitchell L. Chase

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My gratitude abounds for Kosmosdale Baptist Church, where I have the privilege of being the preaching pastor. My dear brothers and sisters, I thought of you again and again as I wrote this book, praying that you, as well as all the saints who read it, will see the glory of Christ in the Word of God.

Introduction

In chapter 10 of *The Magician's Nephew*, Uncle Andrew lacked the eyes to see—to *really* see—the wonder of what Aslan had sung into being. Wonderful sights and sounds filled scenes around the characters as Narnia woke to life. But C. S. Lewis explains why Uncle Andrew was frightened: “For what you see and hear depends a good deal on where you are standing; it also depends on what sort of person you are.”¹ That statement is true for Bible readers too.

Whenever we approach the Bible, we’re standing somewhere. Let’s look around. First, we’re standing in the twenty-first century AD, with two millennia of Christian interpretive tradition behind us. Second, we’re standing in a skeptical age where the Bible is viewed, in many cases, with disdain, condescension, confusion, and rejection.

But where are you standing personally? This question matters because the Bible is not like any other book, and so we shouldn’t approach it like any other book. We need eyes to see the wonder of what Aslan has sung into being: sixty-six God-breathed books, written over fourteen hundred years by more than forty authors, in multiple languages and on multiple continents, together telling one grand story, an epic rivaling all others and summoning us to allegiance. As Erich Auerbach writes,

The world of the Scripture stories is not satisfied with claiming to be a historically true reality—it insists that it is the only real world, is destined for autocracy. All other scenes, issues, and ordinances have no right to appear independently of it, and it is promised that all of them, the history of all mankind, will be given their due place within its frame, will be subordinated to it. The Scripture stories do not, like Homer’s, court our favor, they do not flatter us that they may please us and enchant us—they seek to subject us, and if we refuse to be subjected we are rebels.²

1. C. S. Lewis, *The Magician's Nephew* (New York: HarperTrophy, 1955), 148.

2. Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature* (Princeton, NJ: Princeton University Press, 1953), 14–15.

Some Bible readers are rebels, and this affects how they read and what they see. They may wholly reject the Bible's authority, inspiration, and unity. Other readers may affirm its inspiration and submit to its authority, and yet struggle to grasp its unity. They read a Bible that has been too compartmentalized in their minds, so they don't see or enjoy its coherence and continuity. We should affirm the Bible's authority, inspiration, and unity, and we should press on to understand the implications of these affirmations for interpretation. We should prayerfully depend on the Spirit for faith, humility, and illumination. Why do such pursuits and prayers matter in reading the Bible? Because what we see is influenced by where we stand and by the kind of people we are.

My aim in this book is to orient Bible readers to the subjects of typology and allegory, that we might be more faithful readers of Scripture as we behold more fully the glory of its story. We'll make our journey by asking forty questions along the way. I aim to persuade you that, rightly considered, the tools of typology and allegory are useful and—dare I say—*vital* for reading Scripture. I'm aware that you may not agree with every conclusion or be persuaded by every argument, but the pervasive use of typology and allegory by the Christian church throughout history should beckon us to the table to listen and discuss. After all, this is the Bible we're talking about! Should we not give ourselves diligently to study it? Should we not look to and learn from the cloud of witnesses who have gone before us during these past two thousand years?

Part 1 focuses on the Bible's big story. As you would expect from opening chapters, these are foundational for everything that follows. Parts 2 and 3 treat typology and allegory, respectively. We will seek to understand what typology and allegory are, we will explore how they have been used in church history, and we will identify where they are used in the Bible. Part 4 offers closing reflections. Certainly not every conceivable question will have been asked about typology and allegory, though I hope to have posed, among these forty, the most relevant and important questions.

Maybe you never imagined reading a book about typology and allegory, yet here you are. But what if I told you that these subjects can profoundly affect the way you understand the Bible? What if you knew that a christological understanding of the Psalms would affect the way you pray? What if grasping typology and allegory deepened your confidence in the Bible's authority and inspiration? What if these ways of reading led to more delightful times of devotion and study? What if this kind of reading meant you would be standing with the saints of old? What if studying typology and allegory impacted the way you prepared sermons and preached the Scripture?

This book is an invitation to a kind of reading—a kind of *seeing*. But I must warn you: once you see the beauty of typological and allegorical readings in the Old and New Testaments, you can't unsee it. And you wouldn't want to, even if you could.

I've dedicated this book to James M. Hamilton Jr. In the Lord's kind providence, I have known Jim since 2005, and his love for the Lord and for the Word of God is inspiring. In 2013, I completed my PhD under Jim's supervision at The Southern Baptist Theological Seminary, becoming his first doctoral student to graduate. Through his faithful teaching and preaching and writing, he has exemplified how to hold the whole Bible together and proclaim the riches of Christ from its pages.

PART 1

The Bible's Big Story

QUESTION 1

What Story Is the Bible Telling?

The first time I read the *Harry Potter* series, I did not know where the story was heading. And not until all seven books are read does the fullness of the epic become clear. If the reader knows only the first book, the grasp of the larger story is limited and ultimately deficient. But with each successive book, the reader's understanding grows, as well as his or her appreciation for previous adventures. If you want to enjoy the books even more, read them again. A secret for greater joy in reading is to reread great stories.

Slowly but Surely

Rereading great stories leads not to a duller experience but to a deeper one. The same is true for the Bible. The more time we spend in the pages of Scripture, the more we will see its treasures. But the Bible does not tell its story quickly. We must be patient readers, wrapping our minds around many books and expecting to miss all sorts of connections the first time—or tenth time—through its pages.

Slowly but surely, the message of Scripture unfolds from Genesis to Revelation. Have you considered how much time passes between these two books? After God tells Abraham that his descendants will enter the land of promise (Gen. 12:1–3), the Israelites do not inherit the land until at least five centuries later. After Jacob tells Judah that the scepter will not depart from Judah's tribe (Gen. 49:10), the first king from that tribe does not rule in the Promised Land until almost a millennium later. After Malachi indicts his listeners for their neglect and violations of the Mosaic law, four centuries of prophetic silence pass before John the Baptist comes on the scene.

The timeline is longer in the Old Testament than in the New. Even though the dates of events in Genesis 1–11 are uncertain, the stories from Genesis to Malachi unfold over thousands of years. Contrast this timespan with the New Testament: the ministry, death, and resurrection of Jesus, as well as the preaching and writing of the apostles, took place within the first century AD.

Leaning Forward and Looking Ahead

Genesis

One reason for the timespan of the Old Testament era is its anticipatory purpose. The whole Old Testament is leaning forward. God's good and ordered world (Gen. 1–2) was disrupted by rebellion and sin (Gen. 3), and the rest of the story tells us what God is going to do about it. He intends to make his blessings flow as far as the curse is found. Adam and Eve, and everyone who comes after them, will no longer live in the sacred dwelling place of Eden, for sin brings exile and death. But God promises a serpent-crushing seed of the woman (Gen. 3:15), and from that point onward in the storyline, the reader is on the lookout for that son.

As humankind multiplies, so does sin. Cain kills Abel (Gen. 4), and eventually everyone's heart is only evil all the time (Gen. 6:5). God floods his creation, sparing only Noah's family out of all humankind (Gen. 6–8). But after surviving the flood, Noah sins and thus shows he is not the righteous deliverer who would reverse the curse (Gen. 9). The problem of sin persists from generation to generation. Noah's descendants unite to make a name for themselves and build a tower reaching the heavens (Gen. 11). The Lord confuses their speech and disperses the people. But as the people spread, so does sin.

At age seventy-five, a man named Abram encounters the true and living God. He and his family will be a blessing, somehow, to all the families of the earth (Gen. 12:2–3). This future blessing will overcome the curse of sin. God promises land and offspring to Abram (Gen. 12), and he puts these promises into a covenant (Gen. 15). God changes Abram's name to Abraham (Gen. 17:5), and at age one hundred, Abraham becomes the father of Isaac (Gen. 21). Isaac fathers Jacob (Gen. 25), and Jacob fathers twelve sons (Gen. 29–30). The line of Abraham is increasing, and the Bible continues to devote attention to selected stories about these figures. But the prophesied deliverer of Genesis 3:15 has not yet come.

Jacob is renamed Israel (Gen. 32:28), and his descendants become the Israelites. Jacob's sons conspire against Joseph and sell him into slavery (Gen. 37), but God superintends the tragedy of Joseph's downfall and raises him up in due course. A famine strikes the land of Canaan—which is the land promised to Abraham's offspring—and Jacob's children sojourn to Egypt for food. Eventually they learn that their brother Joseph is alive (Gen. 45). The brother they rejected becomes the brother whom God uses to sustain their families in Egypt (Gen. 46–47). Later, Joseph dies in hope that God will one day lead the Israelites out of Egypt (Gen. 50).

Exodus–Deuteronomy

The Israelites remain in Egypt for hundreds of years, at some point becoming slaves to a paranoid and harsh pharaoh (Exod. 1). Then Moses is born

(Exod. 2). When Moses is eighty years old, he encounters the true and living God in a blazing bush, and God declares that the time has come to free the Israelites from Egyptian captivity and bring them into the Promised Land (Exod. 3). Through a series of signs and wonders, God debilitates the land of Egypt, humiliates the pharaoh, and ensures the release of the Israelites (Exod. 7–12). When obstacles arise, God overcomes them and cares for his people. He leads the Israelites through the Red Sea on dry ground and then crashes the walls of water onto the pursuing Egyptian army (Exod. 14). He gives the Israelites water when they're thirsty (Exod. 15), food when they're hungry (Exod. 16), and victory over enemies when they're attacked (Exod. 17).

On the way to the Promised Land, the Israelites follow God's guidance to Mount Sinai, where Moses receives the law of God (Exod. 19–23). The people agree to keep God's law and enter into a covenant with the Lord (Exod. 24). Following specific instructions, the people construct a portable dwelling place for the Lord—called the tabernacle—that they will carry with them through the wilderness and into the Promised Land (Exod. 25–40). This glory-filled tabernacle will be the place for the system of sacrifices (Lev. 1–7). Outside of Eden, God is making a way for sinners to relate to him, for he is holy and they are not. Sinners come to God through sacrifice.

After a little less than a year at Mount Sinai, the Israelites pick up camp and begin to move at the direction of the Lord (Num. 10). They're heading to the Promised Land! Spies enter the land ahead of the rest of the people, in order to scope out the inhabitants and any strongholds, but the spies return with a mixed report of excitement and fear (Num. 13). The Israelites rebel against Moses and the Lord, demonstrating evil hearts and unbelief, so God pronounces a judgment of forty years in the wilderness until the older generation of Israelites is dead (Num. 14).

In the last year of Moses's life, at age 120, he readies the second generation of Israelites to enter the Promised Land. He reminds the listeners of their history (Deut. 1–3). He calls them to obedience and to fear the Lord (Deut. 4–6). He preaches about laws, idolatry, feasts, foods, warfare, tithes, and worship (Deut. 13–26). If the Israelites will keep the law, there will be blessing, but curses will come if they refuse to keep the law (Deut. 28–30).

Joshua–2 Samuel

After Moses dies, Joshua becomes his successor (Josh. 1). Joshua leads the Israelites across the Jordan River (Josh. 3), and at last the people are in the land promised to their forefathers, the patriarchs. The conquest of the land begins with Jericho (Josh. 6), and the dominion of the Israelites spreads throughout the territories of Canaan (Josh. 7–12). Boundaries in the land are established, and the tribes of Israel are ready to receive their promised inheritance (Josh. 13–22). With the Israelites now in the land, they are poised to be a holy nation mediating the knowledge of Yahweh and living as a light to the

unholy nations. The Mosaic covenant is renewed, and the Israelites are eager to devote themselves to the service and will of the Lord (Josh. 23–24).

The deliverer of Genesis 3:15 still does not come. The Israelites may be in the Promised Land, but not all is well in this new sacred space. Sin abounds; the curse abides. The Israelites are unfaithful to the law, so God brings consequences that prompt the people's repentance, and in response to their repentance God raises up a military leader—called a judge—to save them (Judg. 1–2). Yet the cycle continues: sin, judgment, repentance, deliverance. Israel has no king, and in those days everyone was doing what seemed right in their own eyes (Judg. 21:25).

During the dark period of the judges, God prepares a king for the people. In the providential story of Ruth and Boaz, their marriage begins a family that leads to David (Ruth 4:18–22). And when David is thirty years old, he becomes king over the whole land of Israel (2 Sam. 5). The scepter is wielded from Judah's tribe, and the effects are substantial. David takes control of the city of Jerusalem and orders the ark of the covenant to be brought there (2 Sam. 5–6). God makes a covenant with David, promising to raise up an offspring from David's line, a son who would rule forever (2 Sam. 7:12–13). Since the Bible reader has been on the lookout for the victorious son foretold in Genesis 3:15, God's covenant with David not only confirms that earlier promise but also clarifies that the serpent-crushing seed of the woman will be a *son of David*.

1 Kings–2 Chronicles

The first son of David is Solomon, though he is not the one who will reign forever. Solomon receives surpassing wisdom and reigns for forty years over a golden age of Israel's history. During Solomon's reign, the temple is constructed and solidifies the importance of Jerusalem (1 Kings 5–8). The dwelling place of God is in Zion, the chosen city. Tragedy, however, is on the horizon. When Solomon's son Rehoboam becomes king, he provokes a rebellion from the people in approximately 930 BC (1 Kings 12). Some of them follow Rehoboam, and some follow a man named Jeroboam. The united land of Israel divides into northern and southern kingdoms.

The rest of 1–2 Kings and 1–2 Chronicles reports the dynasties resulting from the split. The northern kingdom (known as Israel) lasts until the Assyrians conquer it in 722 BC, and the southern kingdom (known as Judah) lasts until the Babylonians conquer it in 586 BC. Though these centuries involve unfaithfulness to the Mosaic covenant and a litany of unrighteous kings, God is not silent. He sends a host of prophets, some to the north and others to the south, to proclaim God's word to the people and to call for repentance.

But the people will not repent, and God will not relent. Judgment comes to the north and south by foreign armies. The destruction by Babylon is particularly horrific, because the Israelites are taken into exile, the walls around

Jerusalem are wrecked, the king from David's line is removed, homes—including the palace—are destroyed, and the temple is laid in ruins. Israel experiences national death. During this downfall, the longed-for deliverer does not arise. Where is the one from David's line who will overcome God's enemies and reverse the curse of sin and death?

The prophets who warn of God's judgment also prophesy the people's restoration. And in 539 BC, after decades of captivity, the Persians conquer Babylon and a year later allow exiles to return to Jerusalem. The returning exiles resume life in the Promised Land, planning to rebuild the temple and their homes. But not everything will return to the way it was. The Persian king is now king of the Promised Land too. There will be no son of David ruling on the throne in Jerusalem.

Ezra–Esther

Thousands of exiles return to the land, but not everyone does. Chronologically, the events in Esther occur before those of Ezra and Nehemiah, and Esther's story takes place from 483 to 473 BC outside the Promised Land and during the reign of the Persian Empire. In God's providence, Esther becomes the wife of Ahasuerus (Esther 2) and thwarts a plot to destroy the Jewish people (Esther 4–5).

In 458 BC, Ezra comes to Jerusalem and teaches the people (Ezra 7). Back in the land for eighty years now, the people need more than rebuilt homes and a rebuilt temple. The people themselves need to be rebuilt! They need edification and instruction, and the Lord uses Ezra to provide it. A decade later, Nehemiah comes to Jerusalem and leads in the rebuilding of the walls around Jerusalem, which the people complete in 444 BC after fifty-two days (Neh. 6:15). The people need reformation, and the books of Ezra and Nehemiah report responses of confession and repentance.

Job–Malachi

The books of Genesis through Esther unfold the storyline of the Old Testament in chronological order. The books of Job through Malachi were written during this time period. The books of Job through Song of Solomon are typically considered wisdom literature, consisting of instruction, lessons, and truths for people who seek to flourish in a fallen world. The books of Isaiah through Malachi are typically considered prophetic literature, consisting of those prophets whom God set apart to enforce the law of Moses and the covenant thereof.

All these books sustain and advance the hope that God will send a redeemer to deliver sinners and establish justice. But when the Old Testament period closes with the prophetic voice of Malachi, the promised Messiah has not yet come. After many centuries of waiting, the readers are still leaning forward and looking ahead.

Promise and Fulfillment

Matthew–John

Four centuries of prophetic silence are broken by the coming of the Messiah and his forerunner John the Baptist. Matthew opens his Gospel by telling us, in verse 1, that this is the story of the Son of David (Matt. 1:1). The Old Testament left readers with great expectations, and those expectations will be met in the person and work of Jesus. In concert together, Matthew, Mark, Luke, and John report the extraordinary conception, humble birth, sinless life, authoritative teaching, miraculous power, atoning death, victorious resurrection, and triumphant ascension of Jesus the Christ. He is the seed of the woman who crushes the serpent and brings blessing to a world under the curse of sin and death.

Acts

The good news about Jesus is a global gospel, so the book of Acts tells how the early church eventually spread from Jerusalem to the ends of the earth (Acts 1:8). They proclaim the gospel of Christ to Jews and Gentiles, calling for faith and repentance. The apostles suffer for this news, enduring persecution, imprisonment, and ostracism. But God pours out his Spirit upon all flesh and empowers his witnesses by this same Spirit. In their speeches, the apostles herald God's appointed purpose and the fulfillment of Old Testament promises through the life, death, and resurrection of Christ.

Romans–Jude

Twenty-one of the New Testament books are letters. Most are written by Paul, and the others are from James, Peter, John, Jude, and whoever wrote Hebrews. Some letters have a wide audience in multiple locations, other letters are to specific individuals, and still others are to particular churches. These six letter-writers address their audience(s) in the authority of Christ and by the inspiration of the Spirit. All the New Testament letters are penned after the resurrection and ascension of Jesus, so they are dispatched in the era of the new covenant. They explain the gospel, interpret the Old Testament, exhort the saints, expose false teachings, promise the return of Christ, warn of future judgment, and hope for the resurrection of the dead.

Revelation

While John is on the isle of Patmos, God grants him a vision of Christ (Rev. 1). John records Christ's words for the churches of Asia (Rev. 2–3). The remainder of the Apocalypse involves heavenly scenes of glory as well as depictions of earthly judgments. The idols of the age will win the allegiance of unbelievers, but believers will worship the Lord Jesus Christ and endure to the end. The wicked will face the just wrath of God, and the saints will be

vindicated. All God's elect will be kept and raised. Death and the evil one will be overthrown and condemned (Rev. 20). The victory over the serpent will be eternal in duration and cosmic in scope. Better than the garden of Eden, the glorious city of God will be a new heaven and earth where the old order of things has passed away and all things have become new (Rev. 21). The beginning of Genesis is aiming at the end of Revelation.

Summary

The Bible is the story about Jesus Christ. The Old Testament is a long story that predicts and prepares for his coming, and the New Testament is the explosive announcement of his arrival and what that means for the world. If the Old Testament is about the promise, the New Testament heralds the fulfillment. We need the whole Bible to tell the story about Jesus. The opening chapters of Genesis tell us about God's good world, what went wrong, and what God planned to do about it. As the epic of Scripture unfolds, God sets apart the family of Abraham, which leads eventually to the nation of Israel. And through that family and nation, God blesses the families of the earth with the seed of Abraham and son of David—the Lord Jesus Christ. O come let us adore him!

REFLECTION QUESTIONS

1. How often do you read the Bible? Are there parts of the Bible you've never read thoughtfully?
2. Have you studied the storyline of Scripture? Are there big pieces of the story that remain puzzling to you?
3. What parts of Old Testament history should you study more carefully, so that your understanding of the storyline will increase?
4. How is God's promise of a deliverer in Genesis 3:15 fulfilled in the rest of Scripture?
5. If someone asked you to summarize the storyline of Scripture in five minutes, which people and events would you include?

QUESTION 2

How Does the Bible Tell Its Story?

When someone paints a landscape onto a canvas, more than one color is necessary. Every color plays a part so that, together, a beautiful picture emerges. The beautiful story of the Bible is told in various ways, too. Sometimes a biblical author uses simple historical narration, other times a genealogy, song, prophecy, or parable is used. When all the genres of Scripture come together on the canonical canvas, the redemptive picture is bold and compelling. In this chapter, I want to reflect on ways the Bible tells its story that deserve careful consideration in light of the remainder of this book.

If colors on a canvas can illustrate the Bible's genres, I want to think about how the colors got there. The strokes matter, every move and turn. The author starts up here instead of down there. The brush is dragged to make this shape, but only dabbed to make that one. The painter's moves—not just the colors chosen—help explain why the picture looks the way it does.

Careful Selection

As you read through the Bible, questions may naturally arise about unreported events. What were Adam and Eve's first days like outside Eden? What kinds of things did Noah and his family do inside the ark for the months they were aboard? What was Abraham doing before God appeared to him at age seventy-five? What was life like for Moses growing up in Pharaoh's household?

The Bible doesn't answer every question we bring to it, because the content of the Bible is selective. Inspired by the Holy Spirit, the biblical authors tell the story carefully and selectively. This process will inevitably mean that many details about certain characters and stories are not given to us. Furthermore, sometimes we may be surprised by what *is* included. For instance, in Genesis 23 there is a whole narrative devoted to Abraham's purchase of a place to bury his wife Sarah. And in Exodus 25–40, large amounts of text describe the materials for, instructions for, and construction of the tabernacle.

Interpreted History

While the biblical authors do record history, they also interpret it. We learn not only what happened but why it matters. Therefore, the authors are not disinterested storytellers. The biblical storyline has a theological agenda, and the authors do not apologize for it. The world's true Lord has made himself known and is directing history toward his ordained purposes. We learn not just that the Israelites left the oppressive nation of Egypt; we learn why. We learn not just that the Israelites entered the land of Canaan; we learn why. We learn not just that a child named Jesus was born in Bethlehem; we learn why. We learn not just that Jesus died on the cross; we learn why.

In short, the Bible is *interpreted* history. The aim of Holy Scripture is the same aim that God himself has in all he does: the exaltation of his name. The heart that truly worships the Lord is a heart that believes God's revealed Word and, most specifically, trusts in Jesus the Son of God. Take John's Gospel, for example. John is fully transparent about the purpose for which he recorded the miracles: "Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" (John 20:30–31). John was selective, and his selections served a greater agenda: that the reader might believe in Christ unto life.

We must not divorce the history recorded in the Bible from the lens of the Bible's authors. By interpreting what takes place, the biblical authors are giving us spectacles to wear, and their lenses are the only ones through which we will see the Bible clearly.

Organic Development

Across the timespan of the Bible's storyline, there is a discernible organic development. The books of the Bible connect together, like puzzle pieces snapping into place. The story begins with the "beginning." In order to bring blessing to the cursed world, God sets apart the family of Abraham. Abraham's descendants become the Israelites, and the rest of the Old Testament tells the story of those Israelites: how they are enslaved in Egypt and then delivered from it, how they enter the Promised Land yet eventually face the ruin and devastation of exile, and how they return to the Promised Land by the mercy and favor of the Lord. Matthew, Mark, Luke, and John connect to the Old Testament hopes and prophecies as they herald the arrival of God's redeemer and kingdom. And in the remainder of the New Testament, readers see the mission of and messages to Christ's church.

In order to grasp the Bible's story, perseverance as a reader is necessary. The Pentateuch (Genesis through Deuteronomy) is the soil from which the story of Israel stems and continues. And the wisdom authors and writing prophets contribute to the storyline by laying before their readers how to love

God and neighbor, how to flourish as God's people in God's place for God's glory, lest judgment fall. Authors in the wisdom and prophetic literature also direct the reader's eyes to ultimate judgment and vindication, themes that are taken up and developed further in the New Testament.

As we persevere in reading the Bible, and as we recognize the organic development of its grand story, we will see the indispensability of its parts. Whether we're reading a list of "begats" or the narration of a miracle or the cubit-measurements of the tabernacle, all of the Bible matters, because all of the Bible was inspired by God for his people. And because the Bible reveals the God who is, the organic development and connectedness of the Bible matters, for there is nothing more important than knowing God.

Scripture Using Scripture

As the biblical authors write the revelation of God's will and ways, it is common practice for later Scripture to use earlier Scripture. And the nature of this use varies.

Quotation, Allusion, and Echo

The categories proposed by Richard Hays are helpful: biblical authors may engage in quotation, allusion, or echo.¹

Quotations of Scripture may have different lengths. For instance, in Hebrews 8:8–12 the author quotes Jeremiah 31:31–34, whereas in 1 Corinthians 9:9 Paul quotes Deuteronomy 25:4. And a quotation may or may not be preceded by an introductory formula such as, "It is written."

Allusions to the Old Testament may occur in simply a few words or an expression. In Mark 1:6, John is wearing a garment of hair and a leather belt, which alludes to Elijah's garment and belt in 2 Kings 1:8. Allusions are more subtle than quotations and require a sensitivity that is cultivated over a period of time through immersion in the Old Testament. Since an author usually intends for readers to recognize allusions in his material, allusions must be overt enough for audiences to detect them.²

The distinction between an allusion and an echo is blurry.³ If a distinction must be made between them, then length and intentionality may be the difference. An echo may be shorter than an allusion, even just a single word. In Luke 9:31, Moses and Elijah have appeared on a mountain with Jesus, who is transfigured before them, and they speak of his imminent "exodus." The term

1. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 18–31. See also his book *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 10.
2. Bryan D. Estelle, *Echoes of Exodus: Tracing a Biblical Motif* (Downers Grove, IL: IVP Academic, 2018), 33.
3. G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 32.

“exodus” is an obvious echo of Israel’s deliverance from Egypt. With the factor of intentionality, an echo may reflect something not consciously intended by the human author, whereas an allusion would reflect a more conscious intent. Still, a sharp distinction between allusion and echo may be unnecessary and ultimately unhelpful. After all, when the author uses “exodus” in Luke 9:31, surely the selection of that one word reveals an intent by the author to evoke that ancient deliverance.

Metalepsis

In using an earlier Old Testament passage, the biblical author may intend to evoke a larger matrix of Old Testament context. The quotation or allusion or echo, then, would function more like a hook to transport the reader into far more than an earlier verse. This technique is known as metalepsis.⁴

Consider Luke 9:31, which I referenced in the previous section. Moses and Elijah spoke with Jesus about his upcoming “exodus.” This important word does not connect to a particular Old Testament verse but to a larger scheme of narratives that involve Israel getting out of Egypt. As Moses brought deliverance from slavery through an exodus, Jesus would bring deliverance from sin through a new and greater exodus. And through the use of the word “exodus,” the reader can accurately frame and interpret the upcoming death of Jesus.

Cluster of Texts

Sometimes a biblical author uses a cluster of Old Testament texts. Matthew reports the Father’s words spoken at the baptism of Jesus: “This is my beloved Son, with whom I am well pleased” (Matt. 3:17). The first phrase alludes to Psalm 2:7 (“You are my Son”), and the last phrase alludes to Isaiah 42:1 (“Behold my servant, whom I uphold, my chosen, in whom my soul delights”). The significance of these texts is clear when you see the larger context of each verse. Psalm 2 describes the installation of the Son of David who will rule forever, and Isaiah 42 is about the Servant of the Lord who would have the Spirit and bring justice. Jesus is the promised Son of David and the prophesied Servant.

Matthew 3:17 uses Old Testament texts that were neither quoted nor signaled by a phrase invoking Scripture. And, yet, there at a baptism in the Jordan River comes a heavenly announcement about the identity of Jesus. We will grow in our awareness of text-clusters only to the degree that we deepen our immersion in the Old Testament. The biblical authors were soaked in the Old Testament worldview and text, and so we should expect that their writings would be soaked with the same.

4. Hays, *Echoes of Scripture in the Letters of Paul*, 20.

The Old Testament in the Old Testament

Thus far I have given examples of the New Testament's use of the Old. But we find Scripture's use of Scripture long before the New Testament was written. In Ecclesiastes 3:20, the claim that everyone is "from the dust, and to dust all return" is allusion to Genesis 3:19. In Ezekiel 14:14 there is a reference to the man Job. Isaiah 1:10 mentions Sodom and Gomorrah from Genesis 18–19. In Psalm 106:7–12, the psalmist sings about the deliverance through the Red Sea and the subsequent hymn in Exodus 14–15. The writing prophets decried the idolatry of Israel and warned of coming judgments that had been promised in Leviticus 26 and Deuteronomy 28.

The Old Testament uses the Old Testament. This truth should not be taken for granted; we must state it and ponder its implications. The unfolding of the biblical story involved the use and reuse of earlier Scripture. The biblical authors employed this practice, and so their strategies for using earlier Scripture should be very interesting to us.⁵ In fact, the way biblical authors use earlier texts is the banner under which this book is written.

Narrative Recapitulation

In analyzing blocks of Scripture, the interpreter will notice the recasting, or recapitulation, of earlier narratives in later narratives. This way of writing establishes continuity within God's Word and across the biblical covenants, and it testifies to God's providence throughout history. Narrative capitulation is rooted in the overall unity of Scripture. When aspects of a biblical story are reminiscent of an earlier account in multiple ways, interpreters should consider whether narrative recapitulation has been used.

After Abraham goes to the Promised Land, he faces a famine and so departs for Egypt (Gen. 12:10). There in Egypt, Abraham's wife is taken from him and into Pharaoh's house (12:15). But God poured out plagues upon Pharaoh's house, and eventually Pharaoh sent away Abraham's wife (12:17–19). When Sarah and Abraham left Egypt, they had more possessions than when they first arrived there (12:16, 20). These events in Abraham's and Sarah's lives are recapitulated on a national scale in the experience of Israel. At the end of Genesis, the Israelites face famine in the Promised Land and head to Egypt (Gen. 41–47). But as time passes, a pharaoh subjects the Israelites (Exod. 1:8–14). God pours out plagues on the house of this pharaoh (Exod. 7–12), and eventually the Israelites go free, leaving with plunder and possessions (12:35–41).

5. It is beyond the scope of this chapter to explore the various methods used by the biblical authors in their treatment of earlier Scripture. But books abound that explore this subject. See Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Model* (Grand Rapids: Eerdmans, 1999); G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007).

Figures of Speech

The biblical authors employ multiple literary devices as they write. I have already discussed metalepsis and allusions, so I will not revisit them here. But we should consider other ways the biblical authors embed their messages. They frequently use figures of speech such as metaphor, simile, hyperbole, personification, metonymy, and symbolism.⁶

Metaphor and Simile

A writer uses a metaphor in order to compare two things by equating them. For example, “God is light” (1 John 1:5) invites the reader to ponder how God is like light. Or, “The Lord is my shepherd” (Ps. 23:1) invites the reader to consider the ways that God is a shepherd for his people.

A simile also compares two things but uses “like” or “as.” The psalmist compares his longing to the thirsting deer: “As a deer pants for flowing streams, so pants my soul for you, O God” (Ps. 42:1). Jesus speaks about the kingdom he has inaugurated: “The kingdom of heaven is like treasure hidden in a field” (Matt. 13:44).

Hyperbole

A writer may exaggerate a point, using hyperbole. In the fifth plague upon Egypt, “All the livestock of the Egyptians died” (Exod. 9:6). Yet during the sixth plague, boils broke out in sores “on man and beast throughout all the land of Egypt” (Exod. 9:9). There were beasts during the sixth plague which did not die during the fifth plague, even though the narrator had said, “All the livestock of the Egyptians died.” The narrator used hyperbole in the fifth plague to express how widespread the devastation was.

In Luke’s Gospel, Jesus teaches, “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple” (Luke 14:26). Jesus is forcing us to see that ultimate allegiance is due him alone. He does not want us to hate our family. Yet his radical call to a Christ-centered life is clear.

Personification

A writer uses personification when something inanimate is portrayed in an animate way. The Lord warns Cain, “And if you do not do well, sin is crouching at the door. Its desire is for you, but you must rule over it” (Gen. 4:7). Sin crouches; in other words, Cain must beware the snares of sin.

In Proverbs, Wisdom has a voice. “How long, O simple ones, will you love being simple? How long will scoffers delight in their scoffing and fools hate knowledge?” (Prov. 1:22). By giving a voice to Wisdom, the biblical author

6. There are other figures of speech in the Bible. See Leland Ryken, *Words of Delight: A Literary Introduction to the Bible*, 2nd ed. (Grand Rapids: Baker Academic, 1992).

hopes to woo the listener with the soundness of a life that fears the Lord and shuns evil. Folly also has a voice: “Stolen water is sweet, and bread eaten in secret is pleasant” (Prov. 9:17). Through personification, the writer highlights the danger and absurdity of foolish living.

Metonymy

When a word (or group of words) is substituted by something else, metonymy has occurred. As Jesus talks about John’s practice of baptism, he asks, “The baptism of John, from where did it come? From heaven or from man?” (Matt. 21:25). By “heaven,” Jesus could just as well have said “God,” and that is clearly what is meant.

Jesus criticizes those who take their oaths less seriously by substituting other words for God’s name, such as “heaven” or “earth” or “Jerusalem” (Matt. 5:34–35). Since heaven is God’s throne and earth his footstool and Jerusalem the king’s city, swearing with such words is just a roundabout way of invoking God’s name. The oaths are binding even though the oath-takers are using metonymy.

Symbolism

The biblical authors sometimes use symbols to communicate their point. A symbol could be a number, an object, or an image that signifies or represents something else. The use of symbols may be rooted in something tangible that, over time, develops a symbolic import. The power of symbols is effective when readers share the author’s framework or worldview, which makes such symbols understandable and meaningful.

In Genesis 49:10, Jacob tells his sons, “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet.” A scepter symbolized a king’s authority. By using this symbol, Jacob associated the tribe of Judah with royalty. As another example, the account in Exodus 12 is about lambs slain on the first Passover (Exod. 12:21–22). The symbolism of this lamb is clear when the apostle Paul writes that “Christ, our Passover lamb, has been sacrificed” (1 Cor. 5:7).

Summary

Bible readers must think about what story the Bible is telling as well as how its story is told. The biblical authors, by the Spirit’s inspiration, both report and interpret the historical accounts they have selected. The narrative of the Bible’s storyline unfolds in an organic way, with later texts using earlier texts and thus creating an interconnected record of redemption. Through different genres and figures of speech, the biblical authors tell the epic of God’s written revelation.

REFLECTION QUESTIONS

1. How might the interconnectedness of Scripture be an argument for its trustworthiness and inspiration?
2. In addition to the ones discussed in this chapter, what other figures of speech do the biblical authors use?
3. Can you think of a few places in the New Testament that quote the Old Testament?
4. Can you think of stories in the Old Testament that seem to echo earlier Old Testament stories?
5. Are there parts of Scripture you tend to overlook or skip? Think about how they contribute to the overall story and unity of Scripture.

PART 2

Questioning Typology

QUESTION 3

What Is Typology?

Despite the miracles that the religious leaders had seen Jesus perform, they say, “Teacher, we wish to see a sign from you” (Matt. 12:38). Jesus promises the sign of the prophet Jonah: “For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and nights in the heart of the earth” (12:40). The contemporaries of Jesus were more accountable to what they heard than even the Ninevites were in Jonah’s day: “The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here” (12:41).

How is Jesus using the story and example of Jonah? He speaks with comparison (“For just as Jonah was . . . so will the Son of Man be”) and with language that heightens the significance of the comparison (“something greater than Jonah is here”).

Jesus is using something known as typology.

The Occurrences of “Type” (*Tupos*)

The Greek term *tupos* occurs fifteen times in the New Testament.¹ It refers to an impression, image, example, or pattern.² In at least four instances, biblical authors use *tupos* to connect to an earlier part of Scripture.

- First, Paul calls Adam a “type” of Christ. He writes, “Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come” (Rom. 5:14).

1. See John 20:25 (2x); Acts 7:43, 44; 23:25; Rom. 5:14; 6:17; 1 Cor. 10:6; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12; Titus 2:7; Heb. 8:5; 1 Peter 5:3.

2. See *tupos* in *A Greek-English Lexicon of the New Testament and Other Christian Literature*, 3rd ed., rev. and ed. Frederick Danker (Chicago: University of Chicago Press, 2000).

- Second, Paul labels certain events in Israel's history "types" for his readers. He writes, "Now these things took place as examples [or types] for us, that we might not desire evil as they did" (1 Cor. 10:6).
- Third, the writer of Hebrews refers to the "pattern" or "type" that Moses used for the construction of the tabernacle, and this structure was a shadow of heavenly realities. He writes that the Old Testament priests "serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, 'See that you make everything according to the pattern that was shown you on the mountain'" (Heb. 8:5).
- Fourth, in Luke's record of Stephen's speech, the martyr speaks of this same "pattern" that Moses had received concerning the tabernacle. Stephen says, "Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen" (Acts 7:44).³

Toward Defining a Type

The Standard Definition

Paul's use of *tupos* in Romans 5:14 is about a person. Paul's use of *tupos* in 1 Corinthians 10:6 is about certain events in Israel's history. And both Luke in Acts and the writer of Hebrews connect *tupos* to the building of Israel's tabernacle. These occurrences of *tupos* give credence to the standard definition of a type: a person, event, or institution that prefigures an antitype (the person or thing foreshadowed by the type).⁴ But the presence of the word *tupos* does not limit the concept of a type in the biblical text.⁵

Shadows and Copies

For an example of the presence of a type without the author using that particular word, the author of Hebrews speaks of the sacrifices of the law as a

3. The word "pattern" in Hebrews 8:4 and Acts 7:44 is from *tupos*.

4. The word "antitype" might sound negative at first—if *anti-* means *against*, why use a word that means "against type"? But *anti-* can mean *opposite*, and that is the sense in the word "antitype." The fulfillment (or antitype) of a type is *opposite* the type along the timeline of salvation history. Put another way, the antitype is what *corresponds to* the earlier type.

5. In secular Greek, concrete uses of *tupos* "include a hollow mould for casting images of metal, a die for casting coins, engraved marks, a carved or moulded figure; thus by extension an exact replica or image, the shape of something, the general character of something (as in a stereotypical character in a drama), a prescribed form to be imitated, or a pattern or model capable of and intended for reduplication" (Richard Ounsworth, *Joshua Typology in the New Testament* [Tübingen: Mohr Siebeck, 2012], 34).

“shadow” of the things that were to come: “For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near” (Heb. 10:1). He also calls the priestly offerings a “shadow” of heavenly things (Heb. 8:5). In Colossians, Paul refers to food/drink regulations and to the Israelite calendar as a “shadow” of the things to come. He writes, “Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ” (Col. 2:17).

In Hebrews 9, the author is writing about the practice of sprinkling with blood for the sake of purification (Heb. 9:21–22), and he says it was necessary for “copies” of heavenly things to be thus purified (9:23), referring to the tabernacle and its vessels as copies of heavenly realities. He then calls the handmade holy places “copies” of the true things found in the presence of God where Christ appears now for us (9:24). Peter argues that baptism corresponds to Noah’s flood in the sense that Noah’s flood is a “copy” of what baptism would be (1 Peter 3:21).⁶

Correspondence and Escalation

After briefly surveying the New Testament’s language about types, shadows, and copies, we can conclude that the presence of a biblical type requires correspondence and escalation between type and antitype.

Correspondence refers to the point(s) of connection between type and antitype. There is no minimum number of correspondences. Let’s look at some correspondences present in the passages we have already seen.

- In Hebrews 9:11–28, the writer draws attention to the fact that the priests offered sacrifices and that Jesus offered a sacrifice.
- In Matthew 12:41, Jesus says that just as Jonah experienced a descent for a period of three days, he would also experience a descent for a period of three days.
- In 1 Peter 3:21, we are reminded that those in the ark were brought safely through the water and that people are brought through water in the ordinance of baptism.

The correspondences between type and antitype do not have to match in every respect. In fact, the previous examples have key points of dissimilarity. Levitical priests offered sacrifices, while Jesus *was* the sacrifice. Jonah was

6. The Greek word in 1 Peter 3:21 is identical to Hebrews 9:24, so I have rendered *antitupos* as “copy” to preserve the link.

fleeing the will of God when he descended for three days into the fish without dying, while Jesus was fulfilling the will of God when he descended for three days into the grave as a dead man.

The relationship between type and antitype will also have escalation. While priests and Jesus offered sacrifices, the sacrifice of Jesus was better. While Jonah and Jesus both experienced a descent for three days, Jesus was not alive in a fish but dead in the grave. While the ark and baptism both bring people safely through water, baptism points to the cleansed conscience and not mere outward deliverance.

“True” Fulfillment

The biblical authors may indicate a typological relationship when they use the term “true.” For example, in John’s Gospel, Jesus calls himself the “true bread from heaven” (John 6:32) and the “true vine” (John 15:1). The images of heavenly bread and a vine are from the Old Testament (see Exod. 16; Ps. 80), and thus they provide the background necessary to understand the surpassing person and work of Christ. “It is important to note that Jesus does not devalue the importance of the Old Testament precursors for achieving God’s purposes in their own time. Rather, he is claiming to bring the fullness or fulfillment that was not present in the types.”⁷

The author of Hebrews also links the type/antitype relationship with the word “true.” In Hebrews 8:1–2, the earthly sanctuary pointed to the “true tent” not made with hands. And in Hebrews 9:24, the human-made holy places were copies of the “true things.” Hoskins is right: “The use of ‘true’ (*alethinós*) to describe antitypes is consistent with the use of this adjective in English and in Greek to denote that which is real or genuine. In this case, the antitype is the real entity that fulfills the incomplete shadow that preceded it.”⁸

Using the term “true,” interpreters can represent christological fulfillment with expressions that call Jesus the true Joshua, the true David, the true ark, the true high priest, the true temple, the true light, the true bread, the true sacrifice, or the true Israel.

A Fuller Definition

We need an understanding of biblical typology that derives from the biblical text itself. This means we need a definition that is full enough to embrace how the biblical authors apply the language of types, shadows, and copies. Here is the definition I will draw upon throughout the rest of this book: *a biblical type is a person, office, place, institution, event, or thing in salvation history that anticipates, shares correspondences with, escalates toward, and resolves in its antitype.*

7. Paul M. Hoskins, *That Scripture Might Be Fulfilled: Typology and the Death of Christ* (Maitland, FL: Xulon, 2009), 29.

8. Hoskins, *That Scripture Might Be Fulfilled*, 29.

We have already seen some examples of types fitting the first half of that definition: Jonah is a person, sacrifices are part of the sacrificial institution, and deliverance through the ark was an event. We will see later, though, that offices and places and things can be types as well.

The verbs in the latter half of the definition have been carefully chosen. Types are anticipatory (“anticipates”),⁹ there are correspondences between type and antitype (“shares correspondences with”), the antitype is in some way greater than the type that prefigures it (“escalates toward”), and the antitype in some sense fulfills what has prefigured it (“resolves in its antitype”).

Summary

A biblical type has correspondences with and escalates toward its antitype. And a type can be a person, office, place, institution, event, or thing in salvation history. Sometimes the biblical authors speak of types, shadows, or copies of future or heavenly realities, but the practice of typology may occur without such explicit terms present.

REFLECTION QUESTIONS

1. Have you heard other writers or preachers bring up typology in Scripture? If so, did their definitions differ from what you read in this chapter?
2. Can you name at least five Old Testaments persons who are types of Christ?
3. How can Adam be a type of Christ if he was disobedient, whereas Jesus was obedient?
4. Since Jesus spoke of Jonah’s descent before his own death, does the validity of the type require that Jonah died sometime before being vomited from the fish?
5. Can you think of Old Testament places that may be types in salvation history?

9. This is a controversial point that I will seek to defend later in the book. Were biblical types always forward-looking, or were biblical types established as anticipatory once the antitype arrived and afforded the interpreter a set of retrospective lenses? Is it possible that biblical types were always intended to be anticipatory—an intention rooted in the divine author, though not necessarily in the human author?