Class Notes - Genesis -- Appendix # 2
(Ref. note at Gen. 1:21 - 24)

TYPES AND TYPOLOGY

A dictionary definition of "type" (as it pertains to theology):   "-- a figure or representation of something to come: a token or symbol."

The Greek word "*tupos*," in the New Testament, means, "**mark of a blow, impression, model**."   In the K.J.V. it is translated: "**ensample**" five times (1 Cor. 10:11; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Pet. 5:3);   "**example**" twice (1 Cor. 10:6; 1 Thess. 4:12);   "**fashion**" once (Acts 7:44);   "**figure**" twice (Acts 7:43; Rom. 5:14);   "**form**" once (Rom. 6:17);   "**manner**" once (Acts 23:25);   "**pattern**" twice (Titus 2:7; Heb. 8:15); and "**print**" twice in the same verse (John 20:25 -- speaking of the "**PRINT** of the nails in His hands").

The following theological definition is from Chafer's Systematic Theology.
"A **TYPE** is a divinely framed delineation which portrays its **anti-type** [the "anti-type" is that which is pictured by the type]. It is God's own illustration of His truth drawn by His own hand.   The type and the anti-type are related to each other by the fact that the connecting truth or principle is embodied in each.   The type does not **ESTABLISH** the truth of a doctrine; it rather **ILLUSTRATES** and **INTENSIFIES** the force of the truth as set forth in the anti-type.   On the other hand the anti-type serves to lift the type out of the commonplace and reveal riches and treasures in it not before seen.   A true **TYPE** is the counterpart of its **ANTITYPE** and, being specifically devised by God, is a vital part of revelation and inspiration."

Since there is a great deal of difference of opinion as to what is, and what is not, a type it will be helpful to divide the possibilities, somewhat arbitrarily it is admitted, into the following categories: [1]

A "CONFIRMED" type -- When the New Testament specifically refers back to people, objects, ceremonies, events, etc. as picturing New Testament truths, then it is a "confirmed type." As examples of confirmed types compare the Passover in Exodus with 1 Cor. 5:7; the story of Jonah with Matt. 12:38 - 41; the story of water from the rock in Exodus 17 with 1 Cor. 10:4; and Abel's death with Heb. 11:4 and 12:24.

An "EVIDENT" type -- When we find that in the Old Testament which so closely pictures a New Testament truth that it seems certain it is a type, even though not specifically said to be such, it may be classed as an "evident type."   Such types are referred to, in general, in 1 Cor. 10:6, 11.   Joseph is evidently a type of Christ, though never referred to as such in the New Testament.   It is difficult to read his history without Christ coming into view!   Jonah is, as noted above, a **confirmed** type of Christ's death, burial and resurrection.   It seems clear that he is also an **evident** type of Israel in their turning their back on their God-given task to be His witnesses to the Gentiles, the trouble God has sent them as a result, and their future carrying out of that ministry after Christ returns.   See "A City of Two Tales" by W. P. Heath (Grace

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[1]These categories of types suggested by the author of these notes.

Publications, Grand Rapids, Michigan) for a more detailed study of Jonah as a confirmed type, an evident type, and an illustration.

      A "POSSIBLE" type -- The "possible type" is similar to the "evident" type except the typology is neither as complete nor as clear.   Not everyone would agree that it is a type at all. Some might see in the burning bush, appearing to Moses in Ex. 3:2, a type of the nation of Israel -- under severe persecution down through the centuries, but not destroyed.   Yet few would insist on this as a legitimate type.

      An "ILLUSTRATION" -- Here the passage only parallels the New Testament truth in certain selected respects.   Any Old Testament passage which illustrates a truth which, according to the New Testament, was "hidden in God" and "not made known" in the Old Testament prophecies may not be considered a true type, but only an illustration, though, possibly, a very useful one.   For instance, in the book of Jonah a boatload of Gentiles is saved through the unbelief and casting away of Jonah.   Compare Rom. 11:11 - 15.   This is an excellent and enlightening **ILLUSTRATION** of what God is doing today, but **not a TYPE** of it (Rom. 16:25, 26).   Similarly Enoch may be used as a good and profitable **ILLUSTRATION** of the Rapture of the church (1 Thess. 4:13 - 17), but **not** a **TYPE** of it (1 Cor. 15:51).   Also Ruth may be used as an **ILLUSTRATION** of the church of this age, but **not** **as** a **TYPE** -- see Eph. 3:5, 9 and, if they are available, my Class Notes on Ruth.

      There are many very important characters introduced in the Old Testament, but Adam must rank high on the list.   The whole race is descended from him; our lost condition springs from what he did; our inability (in the flesh) to do the will of God is due to the old nature we inherited from him; and **he stands as one of the confirmed types of Christ**   (Rom. 5:14). Following is a comparison between the two "Adams" (Adam and Christ) to demonstrate at least some of the aspects of that typology.

                  Adam

Christ

Adam	Christ
-- He was "the son of God" (by creation) Luke 3:38.	-- He was the "only begotten" Son of God (by incarnation) John 1:14.
-- He had no old nature (initially) Gen. 1:31	-- He had no old nature (ever) Heb. 7:26.
-- He faced a test of obedience -- with one law, and he broke it.. Gen. 1:16, 17; 3:17	-- He faced a test of obedience -- one desire of the Father -- and He obeyed. See Matt. 26:53; Luke 22:42 - 44; Heb. 5:7, 8; 10:5 - 7.
-- He was tested by Satan in a **garden** where He had everything he could need. He failed the test.	-- He was tempted by Satan in the **desert** where had had no bread for 40 days. He came forth victorious.
-- Adam needed a special law -- for the Ten	-- Christ faced an obedience no one else

Commandments given later would   ever faced. While He was in all
points
not have applied to his situation..   like as we are, no one else faced a
death
  See note at Gen. 2:16,17.   that could be avoided forever
to take
               place of the guilty.

-- Adam was the seminal head of a race.   -- Christ is the Head of a spiritual race.
  Rom. 5:12 - 21   Rom. 5:12 - 21
-- Adam's sin made all of his race sinners, -- Christ's obedience made all of His "race"
   and they die. 1 Cor. 15:21, 22.   righteous, and they live. 1 Cor.
15:21, 22.
-- Adam's race became like him. 1 Cor. -- Christ's "race" become like Him. 1 Cor.
  15:45 - 49.   15:45 - 49.
-- We are joined to Adam by physical birth. -- We are joined to Christ by spiritual birth.

It will be noted that some aspects of the type have to do with similarities, but most have to do with contrasts.

The following comments on types are taken from the book on Protestant Hermeneutics by Bernard Ramm -- and somewhat adapted and expanded.

The nature of types.
 -- In a type there must be a genuine resemblance in form, idea, or spirit between the O.T. point of reference and the NT counterpart.
 -- Not every similarity is a type. Daniel was similar in many ways to Paul (his ministry largely Gentile, he was the revelator of the "Times of the Gentiles" politically as Paul was of the "times of the Gentiles" spiritually, etc. -- see Class Notes on Daniel) but Daniel is not a **TYPE** of Paul. Hezekiah was of the tribe of Judah and the family of David. He was a king. He brought about deliverance for Judah from her enemies -- but he is not looked upon as being a **TYPE** of Christ.
 -- Dissimilarities are to be expected. Not every detail in a type is significant. Adam is a confirmed type of Christ (Rom. 5:14) but the differences are far more numerous than the similarities.
 -- At times it is the contrasts which form the very basis or background for the typology. See Rom. 5:18, 19; 1 Cor. 15:22, 45 - 49).

Rules for the interpretation of types.
 -- Study the NT on typology.
 -- Locate from the NT the great areas where types are to be expected. Some of these areas are: the Person and work of Christ; heavenly realities; prophetic personages such as Antichrist, etc. (Those things peculiar to this Age of Grace are **NOT typified** in the OT -- the Body of Christ, the Rapture of the church, etc.).
 -- In any given type distinguish between the typical and the incidental.
 -- Keep within the bounds of good sense!

      -- Do not seek to   prove doctrine from a type unless there is clear NT authority to do so. (In the case of the priesthood of Christ, from Melchisedec as a type, the book of Hebrews gives us the authority to do this).

      -- Don't be dogmatic where Scripture is not clear.

      --- William P Heath   < My Documents\Class Notes\Old Testament\Genesis-5 > on Microsoft Word.   (< Amipro\docs\clasnot\oltestmt\genesise.sam   >)