

Christology 101

Lesson 9

Old Testament Types of Christ

¹⁴Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a **type** of Him who was to come. Romans 5:14

According to Webster's a "**type**" is "a figure or representation of something to come." A "**type**" of Christ is an Old Testament person, event, thing, ceremony, etc. which was designed to pre-figure some aspect of the Person of Christ. They are Old Testament "anticipations" of Christ and since they dealt with a future Person, they were "prophetic." Since the great theme of the Old Testament is to speak of the coming Christ, and prepare people for His coming, there are many types in the Old Testament.

The word "type" is derived from a Greek term $\tau\upsilon\pi\omicron\varsigma$, *tuñpos*, which occurs 16 times in the New Testament. It is variously translated in the King James Version, e.g. twice "print" (Jn 20:25); twice "figure" (Acts 7:43; Rom 5:14); twice "pattern" (Tit 2:7; Heb 8:5); once "fashion" (Acts 7:44); once "manner" (Acts 23:25); once "form" (Rom 6:17); and 7 t example" (1 Cor 10:6, 11; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; 1 Pet 5:3). It is clear from these texts that the New Testament writers use the word "type" with some degree of latitude; yet one general idea is common to all, namely, "likeness." A person, event or thing is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called **type** and **antitype**; and the link which binds them together is the correspondence, the similarity, of the one with the other.

Three other words in the New Testament express the same general idea. One is "**shadow**" ($\sigma\kappa\iota\alpha$, *skiañ*, Heb 10:1), "For the law having a shadow of the good things to come"—as if the substance or reality that was still future cast its shadow backward into the old economy. "Shadow" implies dimness and transitoriness; but it also implies a measure of resemblance between the one and the other.

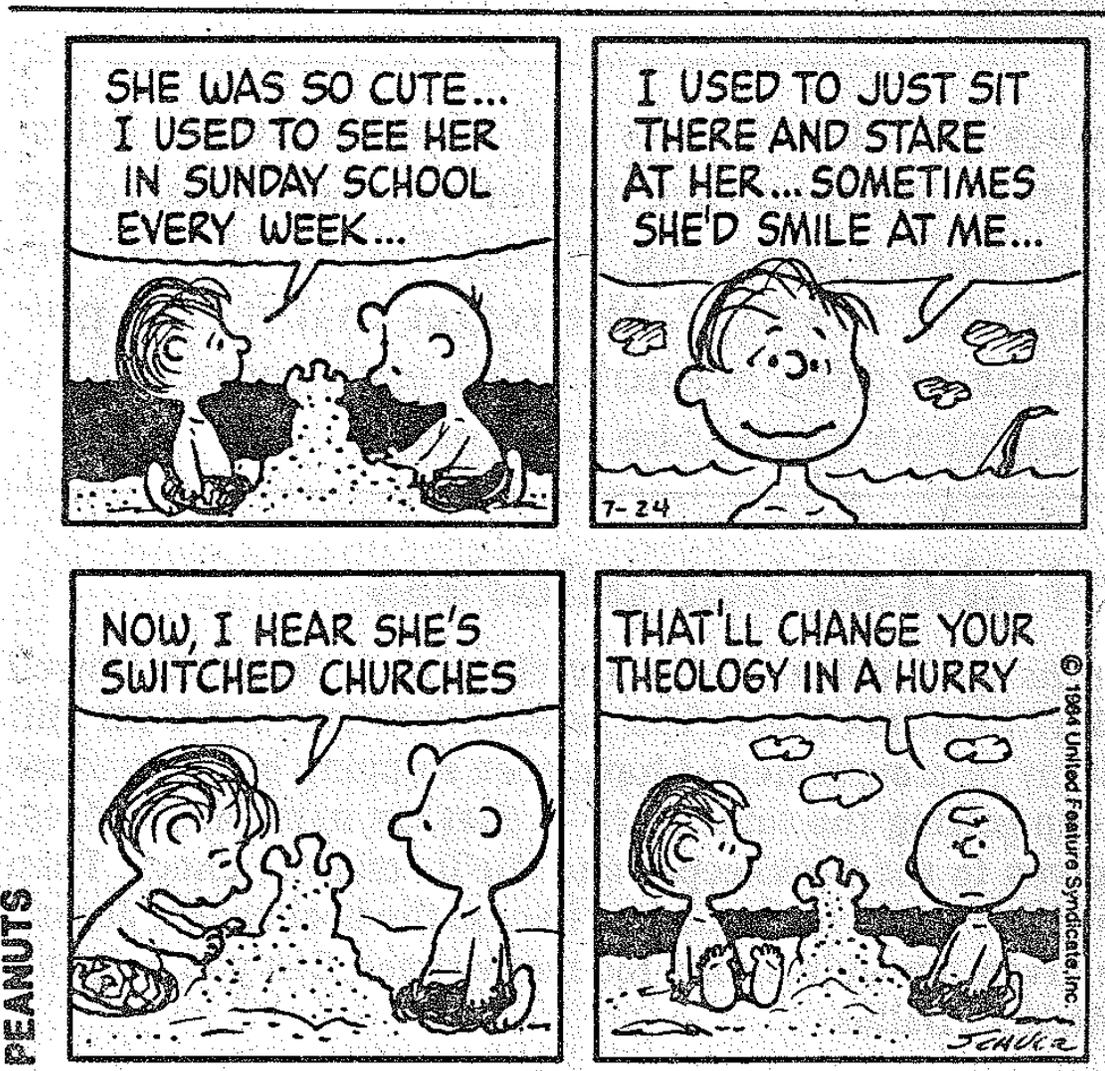
The 2nd term is "**parable**" ($\pi\alpha\rho\alpha\beta\omicron\lambda\eta$, *paraboleoñ*, Heb 9:9); the tabernacle with its services was an acted parable for the time then present, adumbrating thus the blessed reality which was to come.

The 3rd term is "**copy**." or "**pattern**" ($\mu\omicron\upsilon\tau\omicron\kappa\omicron\iota$, *hupoñdeigma*), a word that denotes a sketch or draft of something future. invisible (Heb 9:23); the tabernacle and its furniture and services were copies, outlines of heavenly things.

Types are pictures, object-lessons, by which God taught His people concerning His grace and saving power. The Mosaic system was a sort of kindergarten in which God's people were trained in divine things, by which also they were led to look for better things to come. An old writer thus expresses it: "God in the types of the last dispensation was teaching His children their letters. 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."

(Taken from the International Standard Bible Encyclopedia)

“When Theology Really Matters”



There are so many well-known “types” in Scripture. We cannot, for our purposes discuss them all. We will list some of them and discuss a few of them, especially those which are clearly indicated in the New Testament.

Dr. Walvoord offers a word of caution when discussing “types.” “Two extremes in the study of typology should be avoided. A tendency on the part of some is to limit typology to instances clearly authorized in the New Testament. The instances cited in the New Testament, however, clearly are representative. ...On the other hand, some have found typology in almost every situation in the Old Testament to the neglect of primary exegesis. Typical interpretations may vary greatly from that which seems directly typical to that which is merely a parallelism.” (Walvoord, 63)

When we study the Old Testament or the New Testament, we must be aware of these types and recognize them, since they point very strongly to the unity of all Scripture. However, we need to be careful not to see a type in everything. In other words avoid the temptation of becoming a ...

“Hyper Typer.”

My college professor, Dr. Dan Mitchell gave these principles for interpreting types.

1. There must be some notable point of resemblance or analogy. This should stand out. This may be a parallel idea or a contrasting idea.
2. Remember, the Old Testament contemporaries of the type may not be aware of the typical significance (cf. 1 Peter 1:10-12).
3. The corresponding unity reflects the consistency of God’s dealings with His people.
 - a. This quality or element should exhibit God’s purpose in the historical context of both the type and antitype.
 - b. What is taught by the typological correspondence must be also taught by direct assertion in Scripture (Ex. 12:21-23, John 1:29, cf. 1 Cor. 5:7; Hebrews 9:1-10,18).
4. It is important to realize that a type is a “supplementary,” not a “primary” source of doctrine. ***One must be careful not to base a point of doctrine on a type alone.*** For example, one may not reason from 1 Corinthians 5:7 (Christ our Passover) that since the application of the blood of the paschal lamb over the door by one family member protected the entire family, the application of Christ’s blood by one family member is sufficient to save the entire family.

Another important point to remember that the interpreter must always keep the primary point of correspondence in mind when drawing conclusions. Every analogy or parable will break down or become absurd if carried too far. The type applies only the area in which the comparison or contrast is applied. For instance, Joseph in the Old Testament is a type of Jesus since he was rejected by his brothers. You might even point out that Joseph took a Gentile bride. However, Joseph had two sons. If you try to find some further “spiritual” meaning and application to the Person of Christ in that, you may find yourself in error. The point is to find the primary point of comparison and understand the significance of it for the Person of Christ.

As we move through these “types” ask these questions:

- 1) What is the primary point of comparison or contrast?
- 2) Is there more than one specific point of comparison or contrast?
- 3) What is the significance for the Person of Christ? What is the significance of Christ being compared to the “lamb?” What is the significance of Christ being compared to the “ark?” What is the significance of Jesus being compared to “manna?” In other words, what point is the writer trying to drive home by pointing out this type? How is he using the type to describe the Person of Christ?
- 4) What is more important, the type or the reality?

People

Aaron Hebrews 5:4-6 / 8:1-6

This “type” is more by contrast than comparison. Christ is the “high priest” of a new priesthood. “As a priest, Aaron was appointed to his sacred office (Heb. 5:4) as was Christ to His priesthood (Heb. 5:5-6). Aaron was appointed to minister in the earthly sphere as Christ was appointed to the heavenly (Heb. 8:1-5). Aaron administered the old Mosaic covenant while Christ ministered the new covenant (Heb. 8:6). Aaron was appointed to offer sacrifices daily while Christ offered Himself once for all (Heb. 7:27). (Walvoord, 64)

Abel Hebrews 11:4

Adam Romans 5:14 (v. 12-21) / 1 Corinthians 15:45-47

This type is plainly stated in Scripture (Rom. 5:4). Both are called the son of God. Both entered the world in a unique way. Both entered the world sinless. Both had a single significant act applied to many.

David King

Isaac Miraculous Birth
Declared “only begotten” John 3:16 / Hebrews 11:17
Offered up as an Offering by their Father Genesis 22
Resurrection Hebrews 11:19

Joseph Rejected by his Brethren. John 1:11-12
Later Recognized as Savior and Deliverer Acts 7

Joseph and Jesus (a comparison)

1. Both were loved by their father.
2. Both were sent to their brethren.
3. Both were rejected by their brethren.
4. Both were falsely accused.
5. Both were put into prison.
6. Both were exalted after their suffering.
7. Both offered forgiveness.
8. Both were saviors to their people.

Kinsman-Redeemer Leviticus 25:48, 49; Hebrews 2:14-15; Ruth 4:4-6
1 Peter 1:18

Melchizedek Priest for Eternity
Hebrews 5-7 Genesis 14/ Psalm 110:4 & Hebrews 5:6

His name means "King of Righteousness"
He ruled over "Salem" which means "peace." He was the King of Peace.

As a Priest, he was superior to the Aaronic priesthood in the sense that even Abraham, (great-grandfather of Levi, and, of course Aaron), paid tithes to Melchizedek. Hebrews makes the argument that even Aaron paid tithes to Melchizedek through Abraham.

Genesis 14

¹⁸ And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. ¹⁹ He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; ²⁰ And blessed be God Most High, Who has delivered your enemies into your hand." He gave him a tenth of all.

Psalm 110 (Messianic Psalm)

⁴ The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

Hebrews 5

⁵ So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"; ⁶ just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK."

¹⁰ being designated by God as a high priest according to the order of Melchizedek.

Hebrews 6

²⁰ where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Hebrews 7 (Read this Chapter)

Moses Deuteronomy 18:15-19

Events

Clothing of Adam and Eve Genesis 3:21 Romans 3:22/ Revelation 19:8

Noah's Ark 2 Peter 2:5-9

The Exodus (Deliverance from Egypt)

- Christ our Passover 1 Corinthians 5:7 / 1 Peter 1:15-19
- The Red Sea
- Manna John 6:31-35
- Water from the Rock Ex. 17:6/ 1 Corinthians 10:4/ John 4:6-14

The Promised Land Hebrews 4:8-11

Things

O T Sacrifices Leviticus 17:11 / Hebrews 9:11-15, 25-28 / 10:1-12

Lamb John 1:29 / Revelation 5:6-13 / Isaiah 53:7 / Acts 8:32

Aaron's Rod that budded Christ's resurrection
Numbers 17 / Hebrews 9:4

Brass Serpent Numbers 21:5-9 / John 3:14-16

Rock in the Wilderness Exodus 17:5-7 / 1 Corinthians 10:4

Noah's Ark Matthew 24:37-38 / Luke 17:26-27 / Hebrews 11:7 / 1 Peter 3:20

Cities of Refuge Numbers 35 / Romans 8:33-34 / Hebrews 6:18-19

The Veil of the Tabernacle and Temple Exodus 26:37, Leviticus 16, Matthew 27:51, Hebrews 9:3/
10:19-20

Hebrews 10

¹⁹ Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, ²⁰
by a new and living way which He inaugurated for us through **the veil**, that is, **His flesh**,

Ceremonies / Feasts

Passover (Already Discussed) 1 Corinthians 5:7

Unleavened Bread John 6 Bread of Life

First Fruits 1 Corinthians 15:20-23 Resurrection

Day of Atonement Hebrews 13:11-13 Leviticus 16
Christ's Sacrifice on the Cross