

## Beyond Mere Words

### Wk4: Typology and Allegory

#### 1. Typology

- a. Typology comes from the Greek word *Typos*: it first signified an impression, mark, or image, such as would be made by a hard object striking a soft substance such as clay or molten metal. The imprint is a pattern or example.
- b. Type & Antitype
  - i. Type (e.g. form)
  - ii. Antitype (e.g. object)
- c. In the broad sense type refers to a "Form, Figure, and Pattern"
  - i. Typical
  - ii. Typecast
  - iii. Personality Type
- d. Types show association, commonality, and/or unity
  - i. Modern Political antitypes (Hitler, Regan...)
  - ii. Modern Narrative antitypes (Hero With a Thousand Faces, by Joseph Campbell)
- e. Biblical Examples:
  - i. Adam (Romans 5:12-21)
  - ii. David (Psalms)
  - iii. Elijah (Malachi 3:1 & 4:5, Matthew 11:10-11)
- f. Two primary suggested categories of biblical types
  - i. Prefiguration
    1. "Typological interpretation is specifically 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." Ramm, 223
    2. "A type is a preordained representative relationship which certain persons, events, and institutions bear to corresponding persons, events, and institutions occurring at a later time in salvation history." Henry Virkler, *Hermeneutics*, 184
  - ii. Pattern
    1. Any "biblical event, person, or institution which serves as an example or pattern for other events, persons or institutions" Baker, *Two Testaments: One Bible*, 267
    2. Example Patterns:
      - a. Covenants
      - b. Judgments
- g. Typology is the Christological interpretation of the Bible
  - i. "A type is an event, a series of circumstances, or an aspect of the life of an individual or of the nation, which finds a parallel and a deeper realization in the incarnate life of our Lord, in his provision for the needs of men, or in his judgments and future reign. A type thus presents a pattern of the dealings of God with men that is followed in the antitype, when, in the coming of Jesus Christ and the setting up of his kingdom, those dealings of God are repeated, though with a fullness and finality that they did not exhibit before." (Francis Foulkes, "The Acts of God," *The Right Doctrine from the Wrong Texts*, 366)
  - ii. Because Christ is the true Israel, various characteristic segments and patterns of God's interaction in Israel's history now apply to Christ and the church as the new people of God in the NT.
- h. Typology deepens how we understand what the Scripture at times refers to as "fulfilled."
- i. Typology follows the contextual (canonical) reading of the text.
  - i. "Typological interpretation involves an extended reference to the original meaning of an Old Testament text which develops it but does not contradict it. Put another way, it does not read into the text a different or higher sense, but draws out from it a different or higher application of the same sense." G.K. Beale, *The Right Doctrine From The Wrong Text?* P.395
  - ii. The Biblical writers have not developed meaning from the Hebrew Scriptures that is inconsistent or contradictory to the original intention
  - iii. Example:
    1. Deuteronomy 25:4
    2. 1 Corinthians 9:9-12 (1 Timothy 5:17-18)

#### 2. Allegory

- a. The Biblical use of allegory is to tell a truth in terms of a narrative
  - i. Galatians 4:21-31

- ii. Other examples
- b. It is not used to point to a deeper spiritual meaning.
  - i. Example of Allegorical that finds deeper spiritual meaning from Augustine (\*Attached PDF)
  - ii. Other examples

“Typology is the search for linkages between historical events, persons, or things within salvation history; allegorism is the search for secondary and hidden meanings underlying the primary and obvious meaning of a historical narrative.” Virkler, *Hermeneutics*

“There is, in the end, only two ways to read the Bible: is it basically about me or basically about Jesus? In other words, is it basically about what I must do, or basically about what he has done? If I read David and Goliath as basically giving me an example, then the story is really about me. I must summons up the faith and courage to fight the giants in my life. But if I read David and Goliath as basically showing me salvation through Jesus, then the story is really about him. Until I see that Jesus fought the real giants (sin, law, death) for me, I will never have the courage to be able to fight ordinary giants in life (suffering, disappointment, failure, criticism, hardship). For example how can I ever fight the “giant” of failure, unless I have a deep security that God will not abandon me? If I see David as my example, the story will never help me fight the failure/giant. But if I see David/Jesus as my substitute, whose victory is imputed to me, then I can stand before the failure/giant. As another example, how can I ever fight the “giant” of persecution or criticism? Unless I can see him forgiving me on the cross, I won’t be able to forgive others. Unless I see him as forgiving me for falling asleep on him (Matt.27:45) I won’t be able to stay awake for him.

...

So reading the Old Testament Christocentrically is not just an “additional” dimension. It is not something you can just tack on. (“Oh, and by the way, this also points us to Christ”.) Rather, the Christocentric reading provides a fundamentally different application and meaning to the text.” Tim Keller, Christ Centered-Exposition

#### **Application:**

An overreaction to this teaching would be to end the interpretive journey once Christ is ‘found’ in the passage. This would be a gross misunderstanding of what it means to read the Bible through the lens of Jesus. We would do well to remember that, “Every scripture is inspired by God and is useful for teaching, for showing mistakes, for correcting, and for training character, so that the person who belongs to God can be equipped to do everything that is good” (2 Timothy 3:16-17).

There is a proper place of moral example and ethical teaching in interpreting the Scripture.

#### **Three Questions to help facilitate reading the Bible through the lens of Jesus:**

1. **Where/how do I see and get to know Jesus in this passage?**
2. **Who am I in relation to Jesus?**
3. **Who do I need to be? / What do I need to do?**

## Augustine, City Of God

### Chapter 26.—That the Ark Which Noah Was Ordered to Make Figures In Every Respect Christ and the Church.

Moreover, inasmuch as God commanded Noah, a just man, and, as the truthful Scripture says, a man perfect in his generation,—not indeed with the perfection of the citizens of the city of God in that immortal condition in which they equal the angels, but in so far as they can be perfect in their sojourn in this world,—inasmuch as God commanded him, I say, to make an ark, in which he might be rescued from the destruction of the flood, along with his family, i.e., his wife, sons, and daughters-in-law, and along with the animals who, in obedience to God's command, came to him into the ark: **this is certainly a figure of the city of God sojourning in this world; that is to say, of the church, which is rescued by the wood on which hung the Mediator of God and men, the man Christ Jesus.** For even its very dimensions, in length, breadth, and height, represent the human body in which He came, as it had been foretold. For the length of the human body, from the crown of the head to the sole of the foot, is six times its breadth from side to side, and ten times its depth or thickness, measuring from back to front: that is to say, if you measure a man as he lies on his back or on his face, he is six times as long from head to foot as he is broad from side to side, and ten times as long as he is high from the ground. And therefore the ark was made 300 cubits in length, 50 in breadth, and 30 in height. **And its having a door made in the side of it certainly signified the wound which was made when the side of the Crucified was pierced with the spear; for by this those who come to Him enter; for thence flowed the sacraments by which those who believe are initiated.** And the fact that it was ordered to be made of squared timbers, signifies the immoveable steadiness of the life of the saints; for however you turn a cube, it still stands. **And the other peculiarities of the ark's construction are signs of features of the church.**

But we have not now time to pursue this subject; and, indeed, we have already dwelt upon it in the work we wrote against Faustus the Manichean, who denies that there is anything prophesied of Christ in the Hebrew books. It may be that one man's exposition excels another's, and that ours is not the best; but all that is said must be referred to this city of God we speak of, which sojourns in this wicked world as in a deluge, at least if the expositor would not widely miss the meaning of the author. For example, the interpretation I have given in the work against Faustus, of the words, "with lower, second, and third stories shalt thou make it," is, that because the church is gathered out of all nations, it is said to have two stories, to represent the two kinds of men,—the circumcision, to wit, and the uncircumcision, or, as the apostle otherwise calls them, Jews and Gentiles; and to have three stories, because all the nations were replenished from the three sons of Noah. Now any one may object to this interpretation, and may give another which harmonizes with the rule of faith. For as the ark was to have rooms not only on the lower, but also on the upper stories, which were called "third stories," that there might be a habitable space on the third floor from the basement, some one may interpret these to mean the three graces commended by the apostle.—faith, hope, and charity. Or even more suitably they may be supposed to represent those three harvests in the gospel, thirty-fold, sixty-fold, an hundred-fold,—chaste marriage dwelling in the ground floor, chaste widowhood in the upper, and chaste virginity in the top story. Or any better interpretation may be given, so long as the reference to this city is maintained. And the same statement I would make of all the remaining particulars in this passage which require exposition, viz., that although different explanations are given, yet they must all agree with the one harmonious catholic faith.

Tim Keller, "True and Better"

Jesus is the true and better Adam  
who passed the test in the garden, His garden – a much tougher garden, and whose obedience is imputed to us.

Jesus is the true and better Abel  
who – though innocently slain – has blood that cries out, not for our condemnation, but for our acquittal.

Jesus is the true and better Abraham  
who answered the call of God to leave all the comfortable and familiar and go into the void not knowing whither He went.

Jesus is the true and better Isaac  
who was not just offered up by His Father on the mount, but was truly sacrificed for us all while God said to Abraham, 'Now I know you love Me because you did not withhold your son, your only son, whom you love from Me.' Now we at the foot of the cross can say to God, 'Now we know You love me because You did not withhold Your Son, Your only Son whom You love, from me.'

Jesus is the true and better Jacob  
who wrestled and took the blow of justice we deserve so we, like Jacob, only receive the wounds of grace that wake us up and discipline us.

Jesus is the true and better Joseph  
who is at the right hand of the king and forgives those who betrayed and sold him and uses his power to save them.

Jesus is the true and better Moses  
who stands in the gap between the people and the Lord and who mediates a new covenant.

Jesus is the true and better Rock of Moses,  
who struck with the rod of God's justice now gives us water in the desert.

Jesus is the true and better Job  
– He's the truly innocent sufferer who then intercedes for and saves His foolish friends.

Jesus is the true and better David  
whose victory becomes His people's victory though they never lifted a stone to accomplish it themselves.

Jesus is the true and better Esther  
who didn't just risk losing an earthly palace, but lost the ultimate heavenly one, who didn't just risk His life, but gave His life, who didn't say, 'If I perish, I perish,' but said, 'When I perish, I will perish for them to save My people.'

Jesus is the true and better Jonah  
who was cast out into the storm so we could be brought in.

He's the real Passover Lamb. He's the true temple, the true prophet, the true priest, the true king, the true sacrifice, the true lamb, the true light, the true bread.