



CHRIST CHURCH NOTES
TYPOLOGY

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TYPOLGY

PART 1—INTRODUCTION

The topic of *typology* is complex enough that it requires a couple prefatory notes. First, the different approaches of different academic disciplines and individuals within those disciplines leads to some very real tension about how we might approach the Scriptures. While important, raising these issues is not intended to cause anyone to question their faith. Second, because of the nature of this tension, it is often easier or more appropriate to frame the questions at which we are looking as problems in need of a solution. Again, this is not intended to cause anyone to question their faith.

WHO WROTE THE BIBLE?

Approximately 45 authors (41 or so known individuals) wrote the Bible over a period of 1,400-1,500 years, from about the 15th century BCE until the 1st century CE. It is arranged into 66 books, 39 in the Old Testament and 27 in the New Testament (with an additional set of books historically set between them called the Apocrypha). The complexity of the human authorship of the Bible raises a lot of questions about how exactly the books fit together and whether there is anything like a *unity of composition*. Behind the human authors, of course, God (through the Holy Spirit) is the author of Scripture as well, perhaps providing an important window into the question of the unity of the composition of the Scriptures. As 2 Peter 1:20-21 states:

First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

WHAT IS BIBLICAL THEOLOGY?

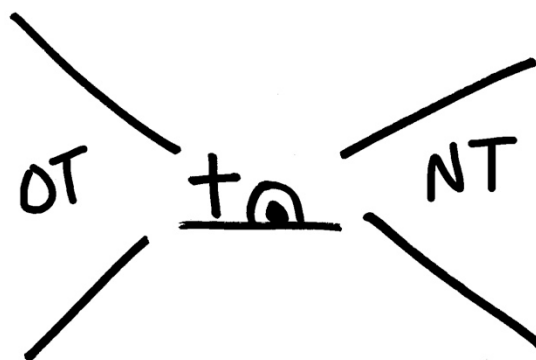
In academic departments and seminaries studying the things of the faith, there is frequently something of a sharp divide between *Biblical Studies* and *Theology*. Biblical Studies aims to answer the questions of what the author meant or what the first audience could have understood by using a historical-critical method, one that deeply respects history, language, culture, and literary and historical theories. To many in the Christian faith, this discipline can come across as deeply sceptical because it has a high burden of proof. Can we prove that Paul really wrote this letter? Could the inscription be a forgery? Can we prove that two authors knew each other or knew each other's work before we use one to interpret the other? Departments of Theology, however, focus on what the whole of the Scriptures teach and how it plays out in real life. Many theology departments will be divided into a few sub-disciplines: *Biblical Theology* (How do the Scriptures work together to tell a single story?), *Systematic Theology* (What are doctrines and dogmas and what does the whole of Scripture have to say about these particular topics?), *Historical Theology* (How have certain theological concepts or the interpretation of parts of the Scripture developed over the history since they were first written?), and *Practical Theology* (How does what we know about God play out in the Church and in society? This discipline includes everything from Ethics to Ecclesiology to Preaching). Biblical Theology is where we are going to focus.

Biblical Theology is the study of the Scriptures to understand the progressive revelation of God to humanity and which understands all of the Scriptures to be part of a single, comprehensive story. The scope of Biblical theology is often referred to as *redemptive history* or *salvation history* (and so a Biblical Theological approach might be termed a redemptive historical approach). Roman Catholic theologians tend to frame this same set of ideas in terms of *canonical interpretation* (focusing on the uniting of the Old and New Testaments in the canon of Scripture). Importantly, this notion is captured in Article 7 of the *Thirty-Nine Articles of Religion*, one of the Anglican formularies:

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

Biblical Foundation of Biblical Theology: How does Jesus read his Bible?

Jesus, in Luke's portrayal in Luke 24:13-49, begins to make a case for a unified reading of the Scriptures. In both Luke 24:27 and Luke 24:44, Jesus refers to Moses (meaning the Pentateuch), the Prophets, and the Psalms (most likely meaning Wisdom literature or the Writings). These terms are a kind of shorthand referring to the whole of the Hebrew Bible, what we call the Old Testament. In both verses, Jesus indicates that the Scriptures all point to him. Likewise, Jesus indicates in Luke 24:47-48 that the men to whom he is speaking (the Apostles) will go and proclaim things about Jesus to all the world. The written record of their witness is what we call the New Testament. As such, Jesus seems to be making the case that both the Old and New Testaments are fundamentally oriented to speaking about him.



[That's meant to be a representation of an empty tomb in the picture next to the cross.]

Interestingly, it is not merely about him that the Scriptures speak. In particular, it is his death and resurrection (or suffering and glory). If you look more closely at Luke 24:25-27 and Luke 24:44-48, Jesus narrows the focal point of the Scriptures to his death and resurrection and the resulting need for faith, repentance, and forgiveness of sins.

Biblical Theology in Church History

The Church Fathers took the arguments of Luke 24 seriously and set out to read and interpret the Scriptures as a unified whole. The first major methodological development was that of *allegorizing*. Allegorizing is reading a text with the assumption that there is a superficial or surface meaning that is apprehend-able for everyone, but also a hidden meaning behind the superficial meaning that requires substituting the secret meanings for parts of the story or people or objects in the story.

Allegorizing, as a reading technique, starts in pagan Alexandria in the 3rd century BCE. It was devised as a way to make palatable the embarrassing parts of Homer and Hesiod. Where the gods or heroes were misbehaving, there was actually a secret meaning below the surface and the literal meaning (which does not reflect well on the gods or heroes) can be dismissed. Philo later takes this practice and attempts to reconcile Jewish Scriptures to Plato and Stoics in 1st century by connecting hidden meanings.

Justin Martyr and Irenaeus, 2nd century CE readers of the Bible applied this allegorizing technique haphazardly. Because of their profound respect for the Scriptures, they tended to allegorize in restrained ways, limited to a single detail. They talked about it in terms of body and soul. Each allegorized text has a body (a surface meaning) and a soul (a hidden meaning). As an example, one of earliest sermons in recorded history is the *Paschal Homily of Melito of Sardis* (170 CE) which takes the Passover in Exodus as an allegory of Christ's resurrection.

Because Justin and Irenaeus were typically restrained, we can call this conservative allegorizing. This conservatism is observable in Irenaeus in comments such as: "Proofs [of the things which are contained] in the Scriptures cannot be shown except from the Scriptures themselves."¹ Likewise, his approach was one looking for 'the ordinary, simple, obvious interpretation of the text of the Bible.' Beyond conservative allegorizing, Justin and Irenaeus also used other techniques for connecting the Old Testament and New Testament, including *promises and fulfilment* (the notion that there are prophecies in the Old Testament and the New Testament authors frequently acknowledge that explicitly) as well as *typology* (which, during this period, overlaps greatly with more general allegorical approaches).

The next generation (in the 3rd century CE), epitomized by Origen, took the notion of allegorizing a bit further. Origen was more Christo-centric (so looking for Christ in all the Scriptures rather than simply trying to connect the Old and New Testaments), but also introduced another layer of meaning. An allegorized text will have a body/flesh (its surface or literal meaning), a soul (a deeper meaning for the beginner Christian), and a spirit (a hidden meaning for the perfect or advanced Christian—related to human experience and related to Christ himself). Because Origen and his contemporaries were considerably less restrained in their allegorizing, interpretations and arguments about the meaning of the Scriptures became more and more subjective. Tension between those who had a narrow view of history and those who had a more imaginative view of reading increased.

For example, Clement of Rome suggested that Rahab's red cord in Joshua 2 (the story in which Rahab, a gentile prostitute, helps two Hebrew spies escape prior to the siege of Jericho by

¹ Irenaeus, *Against Heresies*, 3.12.9.

letting them climb down from a window on a red cord) represents redemption through the (red) blood of Jesus Christ. Clement, in his allegory, is trying to connect this Old Testament story which takes place many centuries before Jesus is even born to the focal point of Scripture: the death and resurrection of Jesus. A more conservative historian, however, would be uncomfortable with this interpretation because 1) the author of Joshua could not possibly have known about Jesus and redemption through his blood, and 2) it is a subjective interpretation on the basis of seeing the word *red*. Should every instance of the word *red* be interpreted as related to the blood of Jesus? References to red wine? Maybe. Passing references to the Red Sea? Probably not. When Esau refers to the stew that Jacob was making as “red stuff” and says: “Let me eat some of that red stuff, for I am famished!” in Genesis 25:30? The liberal allegorizing technique begins to look absurd.

Nevertheless, allegorical interpretation is the dominant form of interpretation from the 3rd century CE until 16th century CE. Allegory was not the only tool that exegetes used to connect the Testaments during this period, however. In response to some of the more fanciful allegorizing going on, the Antioch school (Diodore, Theodoret, John Chrysostom) developed a more disciplined approach in the 4th century CE. They were content to take a metaphorical approach, but once again wanted to ground their interpretations in it in history.² As such, their approach emphasized the literal and historical dimensions of the text, but acknowledged the more hidden aspects only if needed (because the literal or historical sense was not applicable) or if a multi-faceted argument could be made to connect the Old and New Testaments. They also developed the notion of *typology* as a separate tool for doing Biblical Theology, again taking a restrained approach and acknowledging types only where clearly present (rather than trying to insert them via allegory).

WHAT IS TYPOLOGY?

Greg Beale defines typology as “...the study of analogical correspondences among revealed truths about persons, events, institutions, and other things within the historical framework of God’s special revelation, which, from a retrospective view, are of a prophetic nature and are escalated in their meaning.”³ In other words, it is a way of seeing some person or object in the Old Testament as a *pattern* which is ultimately fulfilled in the New Testament (usually in the person or actions of Jesus Christ). It is fundamentally a literary technique as it relies on analogies to make the comparison (rather than strictly historical connections). It is different than allegory, which seeks to make connections via hidden meanings. Greidanus helpfully describes the differences in terms redemptive history (or Biblical Theology):

The major difference between typological and allegorical interpretation is the way redemptive history functions in interpretation. Although allegorical interpretation may not deny redemptive history, it plays no role in interpreting Scripture. Typological interpretation, by contrast, requires redemptive history because the

² “The type is given the name of the truth until the truth is about to come; but when the truth has come, the name is no longer used. Similarly, in painting: an artist sketches a king, but until the colours are applied he is not called a king; and when they are put on the type is hidden by the truth and is not visible; and then we say 'Behold the King!'” John Chrysostom, *Sermons in the Epistle to the Philippians*, no. 10, MPG 62.257.

³ Beale, *Handbook on the New Testament*, 14.

analogy and escalation between type and antitype are drawn within redemptive history.⁴

In other words, history plays no role in allegory because the nature of the allegorical connection is fundamentally hidden. In typology, however, the unity of two ideas (or texts) relies on their function in redemptive history and so must not be hidden. That is, typology is most effective when it is connecting via apparent meaning (and so is always easier to see from the New Testament side).

As a literary concept, typology has its roots in the Old Testament. For example, Isaiah uses pictures of the Exodus to indicate to Israel (who are in exile in Babylon) that they should prepare for a new Exodus.⁵ As such, the Exodus becomes the pattern (or type) and the return from Exile becomes the fulfilment of that pattern (or anti-type). In line with literary technique, Jesus uses typology on several occasions. Importantly, they are all ways in which he is the fulfilment (the ultimate anti-type). For example, in Matthew's Gospel, he says:

For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. ⁴¹The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!⁶

He follows it up with a comment describing himself as "something greater than Solomon" with respect to Solomon's pattern as a wise ruler.⁷ There are several other examples.⁸

THE CHALLENGES FOR TYPOLOGY

The tensions that exist in the discipline of Biblical Theology in general and allegory in particular are the same tensions that exist in typology. There identification of types and anti-types and how they are connected in (redemptive) history begs the questions of history and authorial intent. What could the original author have known in setting up a type? Are the connections legitimate historical connections both ways? How do we even know what an author intended? Do we even care about authorial intent (in terms of postmodern or reader response approaches)? How willing are we to go beyond the human authors and assume the connections being made by the Holy Spirit? The fundamental problems with typology (and allegory) are two-fold: 1) the tendency to de-historicize the meaning of the text, 2) the tendency to locate types in more places in the text of Scripture than can be demonstrated using the rigorous methods of a literary and historical critical approach to typology.

⁴ Greidanus, *Preaching Christ from the Old Testament*, 91.

⁵ Isaiah 43:2, 16, 19. See also Isaiah 11:15-16, 48:20-21, 51:9-11, and 52:11-12.

⁶ Matthew 12:40-41.

⁷ Matthew 12:42.

⁸ In John 3:14-15, Jesus is the fulfilment of the type of the bronze serpent (see Numbers 21:9). Mark 14:24 refers to typology regarding blood and the New Covenant. In John 6:49-51, Jesus is the fulfilment of living bread or manna from heaven (see Exodus 16).

WHAT IS THE TYPOLOGY IN ROMANS 5:12-21? HOW DOES IT WORK?

Finally, it is helpful to see typology in play in a particular text. Paul gives a clear example of this tool at work in Romans 5:12-21.

12 Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned—13 sin was indeed in the world before the law, but sin is not reckoned when there is no law. 14 Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a *type* of the one who was to come. 15 But the free gift is not like the trespass. For if the many died through the one man's trespass, much more surely have the grace of God and the free gift in the grace of the one man, Jesus Christ, abounded for the many. 16 And the free gift is not like the effect of the one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brings justification. 17 If, because of the one man's trespass, death exercised dominion through that one, much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ. 18 Therefore just as one man's trespass led to condemnation for all, so one man's act of righteousness leads to justification and life for all. 19 For just as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 But law came in, with the result that the trespass multiplied; but where sin increased, grace abounded all the more, 21 so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord.

Paul identifies Adam as a type that is ultimately fulfilled by Jesus. He specifically uses the term *type* (τύπος) in verse 14.⁹ He also uses very telling language such as “much more...” and “just as...so” to connect the type and anti-type. Most importantly, there are several points of connection identified, making this more than a mere comparison.

- one man's trespass, one man's act of righteousness
- led to condemnation, leads to justification; led to death, leads to life
- one man's disobedience, one man's obedience
- many are made sinners, many will be made righteous
- sin exercised dominion in death, grace exercises dominion leading to life

Notice the constellation of comparisons, noting both similarity and dissimilarity. In Paul's mind, Adam sets a pattern that Jesus both follows to some extent (through similarity) and fulfills to some extent (including the reversal of certain things set in motion by Adam). Importantly, he also goes beyond simply comparing Adam and Jesus as people, drawing out the theological implications of the actions of each and showing that they both played important and similar roles in (salvation) history. Because Paul is so clear in his comparisons, we can say that he obviously used *typology*. Whether or not Moses anticipated the comparison in his composition of Genesis is a very different and more complex question.

⁹ See also 1 Corinthians 10:11, which is probably the first instance of a Christian author using a term related to τύπος in a technical sense.

TYPOLGY

PART 2— MATTHEW 1-2

The goal in the last lesson was to introduce and define typology and place it in the context of the tension within academic biblical studies and theology. Biblical typology, as we defined it, was simply the setting of a pattern that anticipates a fulfilment or perfecting of the pattern in the person and work of Jesus Christ (the Christo-centric convictions of the early Church and modern Biblical Theologians). As such, it carries a sense of foreshadowing (i.e., the theological and eschatological significance of the gospel casts a shadow backward in history to different people and events that preceded it and which anticipate it).



The tension between the disciplines of Biblical Studies and Biblical Theology centres around the notion of history (in a modern, social scientific sense). How could an author be setting a pattern (or type) to be fulfilled or perfected in some future person or event (the anti-type) if they do not know the future? The goals for this lesson are to begin working out some of the details of how typology works and, perhaps, see how it is useful and why it is important.

WHAT CONNECTIONS TO THE OLD TESTAMENT DOES MATTHEW MAKE IN MATTHEW 1-2?

Matthew makes several connections to the Old Testament in his first two chapters, using his famous “fulfilment” language to draw in the early stories of God’s people.

Matthew 1:1-17

One example of Matthew drawing on Old Testament texts appears in the first 17 verses. In Matthew 1:1-17, we have a historical genealogy with a particular focus on the great covenantal patriarchs: David and Abraham.¹ In the closing summary in Matthew 1:17, Matthew also adds the great Exile (which also happens to be the occasion for the New Covenant).

So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

It seems that this text, which consists mainly of a list of names, is typological only in an indirect sense. More likely, it was a matter of history.

¹ See Matthew 1:1: “An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.” What follows in the genealogy echoes of Genesis at an auditory level (“Was the father of” in the NRSV is ἐγέννησεν, which sounds like *Genesis*). It is also reminiscent of the genealogies presented in Genesis. See Genesis 4:17-22, 5:1-32, and 11:10-32.

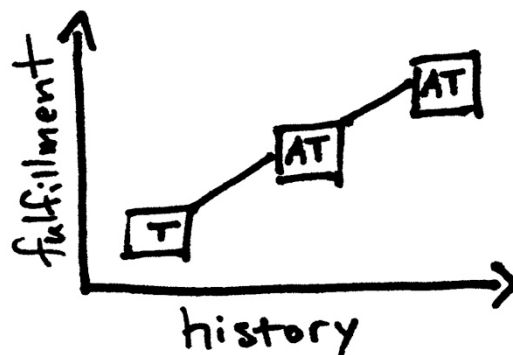
Matthew 1:22-23

Here, Matthew cites the prophecy of Isaiah in Isaiah 7:14.

All this took place to fulfil what had been spoken by the Lord through the prophet:
“Look, the virgin shall conceive and bear a son,
and they shall name him Emmanuel,”
which means, “God is with us.”

The question here is whether it is a direct prophecy to be fulfilled by Jesus or a typological connection. In a *direct prophetic fulfilment*, the prophet would be foretelling that a future young woman (Mary) would bear a son (Jesus) and call his name *Immanuel*. Isaiah’s prophecy would be a messianic prophecy. In other words, the fulfilment anticipated by Isaiah of this prophecy is the Messiah.

If Matthew is making a typological connection or treating this as a *typological fulfilment*, however, then he would be working under the belief that Isaiah was prophesying about a young woman and her son who would be born during the time of Ahaz (king of Judah) and in response to the problems Ahaz was facing (the attacks by Syria and Israel/Ephraim against Judah). This means that the first pattern would be set by this prophecy and fulfilled twice: once in this *baby* during the time of Ahaz and again later, and perfectly, in the incarnation of Jesus Christ several hundred years later.



T=Type (e.g., prophesied Son)

AT=Antitype (Ahaz and then ultimately fulfilled in Christ Jesus)

The best place to sort out whether Matthew is making a directly prophetic or typological connection is in looking at Isaiah and what he may or may not have anticipated in terms of the fulfilment of his prophecy. Assuming that Matthew is a keen reader of Isaiah’s prophecy – and we can safely assume that – it seems that Isaiah was expecting an immediate and likely non-Messianic fulfilment of his prophecy. We see in the context of Isaiah, this miraculous birth of a baby boy was to be a sign to Ahaz of God’s faithfulness in light of the coming attacks (Isaiah 7:10-11: “Again the Lord spoke to Ahaz, saying, ‘Ask a sign of the Lord your God; let it be deep as Sheol or high as heaven.’”). Ahaz, in a seemingly pious response, determines to not ask God for a sign (Isaiah 7:12). However, this was not piety. This was faithlessness. Rather than rely on the faithfulness of God, Ahaz has chosen to form an alliance with Assyria and

pay them for protection (see 2 Kings 16:1-9). Isaiah exclaims his frustration with Ahaz and utters a two-part prophecy. First, a sign will be given despite Ahaz and his faithlessness. This sign is the child who would be called *Immanuel* (Isaiah 7:14). And according to Isaiah 7:15-16, the threats from Syria and Israel will be blunted while this boy is still a child. Second, in 7:17-8:15, it becomes clear that rather than continuing in a fruitful alliance with Assyria, Assyria will be raised up in judgment against Ahaz and Judah for their faithlessness. The child born will not just be a sign of God's faithfulness in protecting Judah from Syria and Israel, but also a sign of God's judgment in letting Judah be destroyed by Assyria. Toward the end of the prophecy, Judah is symbolically called *Immanuel* (Isaiah 8:8, see also "God is with us" in Isaiah 8:10). What is clear is that Isaiah anticipates a child to be born as a sign from God concerning both his faithfulness and judgment. This boy, it seems, is expected to be born in the lifetime of Isaiah and Ahaz.

This reading raises an important question. If there is a first and lesser fulfilment of this prophecy before its ultimate fulfilment in the birth of Jesus Christ (and so Matthew likely understand Isaiah typologically), who is the baby born during the time of Isaiah? One option is that is that the child to be born is Ahaz's son, Hezekiah, the future king of Judah and also recipient of signs (see Isaiah 37:30 and 38:7). It seems from the text of Isaiah, however, that the more likely child being referenced was probably Isaiah's own son. Between the references to Immanuel and in the midst of this pronouncement of coming judgment, Isaiah and the prophetess conceive and bear a child. We are not told what the mother names the child (perhaps Immanuel?), but God then specifies that the child should be subsequently called *Maher-shalal-hash-baz* (which means "rush to the spoils" or "he has hurried to the plunder"). Note that the earlier prophecy only specifies what the mother will name the child, not necessarily what God specified the child should be called. In this case, God specifies that the child should be called something symbolic of the coming defeat and pillaging by Assyria in contrast to the ironic naming that Judah wants to take for itself after the seeming victory over Syria and Israel (and so the use of the name *Immanuel* in Isaiah 8:8 is likely sardonic).

This reading of Isaiah, then, suggests that this child is the sign both fulfilling the prophesy of Isaiah in Isaiah 7:14 concerning the faithfulness of God along with the judgment of his people and anticipating the greater and perfect fulfilment in Christ Jesus and referenced in Matthew 1:22-23. But, as is expected in typology, the son of Isaiah is only a partial or imperfect expression of the prophetic fulfilment. He would not be able to set things completely right for Israel. The Davidic Messiah was still necessary.²

Matthew 2:5-6

The next Old Testament reference is made by the scribes (teachers of the Hebrew Scriptures) in conversation with Herod and is set up as a direct prophetic fulfilment. Herod specifically asks the scribes where the Messiah is to be born (see Matthew 2:4). They respond with a reference to Malachi 5:2 in Matthew 2:5-6:

They told him, "In Bethlehem of Judea; for so it has been written by the prophet:
'And you, Bethlehem, in the land of Judah,

² The Davidic Messiah was also anticipated directly by Isaiah: "And he is named Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace." See Isaiah 9:5-6.

are by no means least among the rulers of Judah;
for from you shall come a ruler
who is to shepherd my people Israel.”

Micah’s prophecy clearly anticipates a return from Exile and the institution of a king who will rule God’s people in security and peace. This king will be from Bethlehem (as was David) and likewise function as a shepherd who feeds the flock of Israel (see Micah 5:4). The references to Bethlehem and the context of post-exilic return likely indicate this prophecy to be part of a Messianic tradition about the ultimate future and redemption of the people of God. It is saturated with Davidic/Messianic language.³ This typology, however, is somewhat less significant than the Moses/Exodus typology we are about to see.

Matthew 2:13-22

In the next section of Matthew 2, we see both explicit typological references and implicit typological connections being made.

13 Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.” 14 Then Joseph got up, took the child and his mother by night, and went to Egypt, 15 and remained there until the death of Herod. This was to fulfil what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”

16 When Herod saw that he had been tricked by the wise men, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the wise men. 17 Then was fulfilled what had been spoken through the prophet Jeremiah:

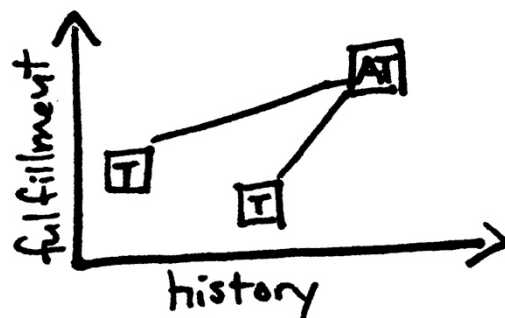
18 “A voice was heard in Ramah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled, because they are no more.”

19 When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, 20 “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” 21 Then Joseph got up, took the child and his mother, and went to the land of Israel. 22 But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.

In verse 15, Matthew references the flight from Egypt articulated in Hosea 11:1. In Hosea’s prophecy, Hosea is referring back to the great *exodus* of Israel from Egypt under Moses. The type being identified by Matthew in Hosea is God’s people, personified as “my Son” Israel. Remember that Israel is the name later given to Jacob, the son of Isaac and grandson of Abraham and becomes a representative moniker for the people of God. But there is a lot more

³ Cf., Ezekiel 34:23 and 2 Samuel 5:2 where David is portrayed as a shepherd.

happening in Hosea than this simple reference. The prophecy of Hosea is steeped in rich imagery and references to Exodus. From Hosea 1:10-11, we see that part of the pattern is the people of God continually submitting to a representative head. In the case of the Exodus and journey through the wilderness, Moses is the representative head. Later, in Hosea 3:5, Hosea describes the representative head as King David (another type!). The pattern is also more complex than simply escaping Egypt. Throughout Hosea's retelling of the Exodus, the pattern extends to both going into and coming out of Egypt (see just a few verses after the quoted verse, especially Hosea 11:5, 11). This helps explain how Matthew is able to draw on this verse about the deliverance of Israel from Egypt and apply it to a single person (though a kind of representative headship), Jesus Christ, when he was actually on his way into Egypt. That is, in Matthew's typology, Jesus becomes the perfected representative head of God's people as they are sent into Egypt (see Exodus 1:1) as well as the embodiment perfected personification of the people as they are delivered from Egypt. Multiple types, even in the same narrative, can be fulfilled in Christ Jesus.



T=Type (e.g., Moses, Israel)
 AT=Antitype (ultimately fulfilled in Christ Jesus)

This whole wider pattern is captured in the context of Hosea's prophecy and Matthew appears to be drawing on it.

Matthew appears to be drawing on the wider pattern of the Exodus in several other ways. There is an important similarity between Herod's decision to massacre the infants in Bethlehem and the Pharaoh's decision to kill the male children of the Israelites, both out of fear of losing power (see especially Matthew 2:16-18 and Exodus 1:22-2:10, cf. Jeremiah 31:15). There are also important implicit typological connections being made between Jesus and Moses in the language of Matthew 2:19-21 (see Exodus 4:19-20).

Matthew 2:19-21

Herod died
 Angel of Lord said
 rise, go back to Israel
 those seeking his life have died
 rose and took child and mother
 went to land of Israel

Exodus 4:19-20

king of Egypt died
 Lord said
 go to Egypt
 those seeking your life have died
 rose and took wife and children
 went to land of Egypt

The language here suggests that Matthew is layering in allusions to the Exodus, once again drawing connections between the Moses and Jesus stories and suggesting a set off patterns in

which Jesus is the definitive fulfilment of the model set by Moses. This is a clear example of *structural typology*.

Matthew 2:23

Matthew finishes the infancy cycle with a reference to Jesus and his family settling in Nazareth and its fulfilment of a prophecy in which Jesus was to be called a Nazorean. The specific source of this prophecy is actually unknown, and so there are a few options for interpreting it. One common interpretation is that Matthew is not referring to a particular prophetic statement, but to a general theme that the Messiah would be despised (see Psalm 22:6 and Isaiah 49:7, and 53:3), and so Jesus is also being despised as those from Nazareth typically are (see John 1:46, 7:41, and 7:52). The difficulty with this interpretation is that there seems to be no reference in Matthew 2 to Jesus being despised as a result from residing in Nazareth. Another common option is that Matthew is actually intending a word play as the word *Nazareth* sounds like the Hebrew word for “branch,” which was a term frequently used of the Messiah (e.g., Jeremiah 23:5 and 33:15). This interpretation has the advantage of playing into Davidic typology, something that Matthew uses quite clearly later in his Gospel. Importantly, Matthew could have intended both interpretations here. It is unlikely connected to a Nazirite vow (see Numbers 6:2 and Judges 13:5) as the word is spelled somewhat differently in the Greek Old Testament (LXX) and the vow, itself, has no Messianic connotations. As such, it is more likely that this verse is Matthean typology of either a despised Messiah or a *branch*.

OTHER INSTANCES OF MOSES TYPOLOGY IN MATTHEW’S GOSPEL

Matthew has several examples of typology throughout the Gospel, perhaps more than the in the other Gospels. Matthew’s typology tends to focus on the Pentateuch, particularly the Exodus, and Isaiah (probably the most widely read of the prophets in the first century CE). Other examples of Moses typology in the Gospel include:

- Matthew 4:2 and Deuteronomy 9:9 (cf. Exodus 34): Jesus fasts in the wilderness for 40 days and nights, perhaps echoing Moses’s journey to retrieve the tablets of the Law in which he camped on the mountain (Mount Sinai) for 40 days and nights.
- Matthew 5:1 and Exodus 19:3: Both Jesus and Moses ascend mountains in order to give the Law (or in the case of Jesus, to fulfil the Law through his own authoritative articulation of it, cf. Matthew 5:17-20).
- Five Discourses and the Pentateuch: An important Matthean scholar named Benjamin Bacon suggested that Matthew’s Gospel is structured around five major discourses, each one of which parallels one of the five books of Moses (Pentateuch).

WHAT IS THE VALUE OF TYPOLOGY?

Having now seen some deeper examples of how Matthew uses typology, it is worth considering what value typology might hold for the modern reader. Why is it important? We will consider these questions in future lessons as well, but for now, consider two points:

- The Bible was put together with a tremendous care and literary skill. Yet, at the same time, it has been thoroughly grounded in history. As such, there is a tremendous apologetic value to seeing the typology intrinsic to Bible. The God of the Christian Scriptures is a God who commands history, who sets patterns and makes promises, and then fulfils them in history. As we have seen, the literature of the Scriptures stands

up to the complex connections being drawn in a way that satisfies even modern historians. And at the centre of this history and at the centre of this story is the death and resurrection of Jesus Christ. If God is in command of history and has spoken in this Word, surely he is to be believed!

- While the patterns displayed in the various types are ultimately fulfilled and perfected in Jesus Christ, they do not necessarily stop in history with Jesus Christ. Rather, they are patterns for us as modern followers of Jesus Christ. That is, Christ Jesus is not merely our Advocate and our Saviour, but he is also our example. John makes this very clear in his first epistle: “By this we may be sure that we are in him [Jesus]: whoever says, ‘I abide in him,’ ought to walk just as he walked.”⁴ As such, we are not necessarily to follow directly the patterns of the types set by Moses, David, Israel, etc., in some legalistic or moralistic way. Rather, we are to be like Christ, who fulfils and perfects those types (though we will never fulfil or perfect them ourselves!). In this way, seeing these types in the Scriptures and their fulfilment in Christ give us, perhaps, a more richly multi-faceted example of how to live as the people of God.

⁴ 1 John 2:5-6

TYPOLGY

PART 3—LUKE 1-2

In the last lesson, we saw different types of Biblical Theological connections and even different types of typology. We observed that Matthew uses a *fulfilment* phrase to draw out both directly prophetic connections (where an explicit Messianic prophecy in the Old Testament is fulfilled by Jesus Christ) as well as typological connections. Of his uses of typology, we observed that he uses *explicit* typology (he states a connection), *implicit* typology (he alludes to connections), and *structural* typology (he organizes the narrative in a way to reflect a previous pattern).

The goal for this lesson is to observe examples of these connections, but in a context where they are somewhat less explicitly highlight than in Matthew 1-2.

WHAT CONNECTION(S) TO THE OLD TESTAMENT DOES LUKE MAKE IN LUKE 1-2?

Luke makes several connections to the Old Testament in his first two chapters. One of Luke's primary methods of making connections is by drawing on Biblical Theological themes and types (e.g., the type of *barren woman* or *miraculous birth*) and structuring his story to parallel the Old Testament story setting the type. Importantly, he indicates the connections by drawing on not just narrative or structural similarities, but layering in very similar language (comparing the LXX with the Greek of the New Testament). These first four examples all show a set of conceptual brackets with similar language with similar stories.

Luke 1:5-24

Here, Luke seems to draw on the type of *barren woman* and structural similarities to make a connection between Hannah in 1 Samuel and Elizabeth, the mothers who bore prophets that prepared the way for God's chosen (and Davidic) king.

1 Samuel 1:1-2

a barren woman

τη αννα ουκ ην παιδιον

[narrative: temple scene with a priest/birth of a son]

1 Samuel 1:19-20

a return home

εισηλθεν ελκανα εις τον οικον αυτου

Luke 1:5-7

a barren woman

αι ουκ ην αυτοις τεκνον

[narrative: temple scene with a priest/birth of a son]

Luke 1:23-24

a return home

απηλθεν εις τον οικον αυτου

Note that Luke draws connections on the type of barren woman (a common Old Testament type with many anti-types) as well as the setting and the actions following the birth of the foretold son.

Luke 1:25-38

This example is a little harder to see as Luke seems to be blending details from the Mary and Elizabeth stories. But the similar language and parallel structures are hard to ignore.

Genesis 30:23
the removal of a woman's reproach
ειπεν δε ραχηλ αφειλεν...μου το ονειδος

[narrative: a promise to build
the house of Jacob]

Genesis 30:34
"Let it be as you have said."
ειπεν δε αυτω λαβαν εστω
κατα το ρημα σου

Luke 1:25
the removal of a woman's reproach
επειδεν αφελειν ονειδος μου

[narrative: a promise to build
the house of Jacob]

Luke 1:38
"Let it be...according to your word."
ειπεν δε Μαριαμ...γενουτο μοι
κατα το ρημα σου

Here, the typology seems to be that of a miraculous birth at the beginning of a promise to build the house of Jacob. In this case, that makes the type of *barren woman* as it is fulfilled in Rebecca, the actual mother of Jacob, the most likely candidate (as opposed to other options in this passage). Once again, the *barren woman* type is pointing to the miraculous birth of an important son, this time Jacob and the one who will fulfill the promise to make his "house" great.

Luke 1:46-56

In this third example, Luke once again uses structural brackets, this time to focus on a poetic speech. Inserting poetry in an otherwise lengthy narrative is a relatively rare thing in the Scriptures.

1 Samuel 2:1
"And Hannah prayed and said"
και ειπεν

[poetry: birth of son]

1 Samuel 2:11
"And Elkanah went home."
και κατελιπον αυτον

Luke 1:46
"And Mary said"
Και ειπεν Μαριαμ·

[poetry: birth of son]

Luke 1:56
"And Mary...returned to her home."
και... εις τον οικον αυτης.

The comparison is, this time, between Hannah and Mary (a variation on the *barren woman/miraculous birth* type in that she is not actually said to be barren). The remarkable similarities in the poems they both recite in response to being told they will bear a special son is compelling. Both poems focus on God's reversal of the fortunes of the lowly. Hannah's hope, strangely, is in a king (remembering that Israel had not yet been given a king, but was still ruled by the judges when she gave birth to Samuel). Mary's hope is in one who will supersede the kings.

Luke 2:40-52

The fourth and final example of structural typology in the form of narrative bracketing compares Samuel directly with Jesus.

1 Samuel 2:21
“And the boy Samuel grew in
the presence of the Lord”
παιδαριον σαμουηλ
ενωπιον κυριου

[narrative: a temple scene
in which the priesthood is
warned by God’s Word being
given to a boy]

1 Samuel 3:19-20
“And Samuel grew and the Lord
was with him... And all Israel knew”
και εμεγαλυνθη σαμουηλ
και ην κυριος μετ’ αυτου
και... πας ισραηλ

Luke 2:40
“And the child grew...
and the favor of God was upon him.” το
Τὸ δὲ παιδίον...
καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό.

[narrative: a temple scene
in which the priesthood is
warned by God’s Word being
given to a boy]

Luke 2:52
“And Jesus increased in wisdom,
stature... with God and man.”
καὶ Ἰησοῦς προέκοπτεν
παρὰ θεῶ
καὶ ἀνθρώποις

Both stories recount the inadequacy of the priesthood/temple/prophetic institution in light of the new representative God has given to his people. Both stories initiate a kind of *replacement motif* in which the failing religious leadership is supplanted by God’s chosen man.

Luke 1:32-33

In Luke 1:32-33, Luke articulates a statement by the angel Gabriel in which Jesus is described in terms of David (2 Samuel 7, cf. Psalm 89):

Luke 1:32-33	2 Samuel 7	Psalm 89
he will be great	make you a great name (v.9)	highest (v.27)
called Son of Most High	father/be a son (v.14)	father (v.26)
give him David’s throne	establish a throne (vv.12-16)	establish seed forever (v.29)
reign over house of Jacob	kingdom endures (vv.12-16)	endure forever (v.36)

This is a clear example of direct typology in which Luke uses similar language to one of the most important texts in the Old Testament (the articulation of the Davidic covenant in 2 Samuel 7). Jesus, thus, is being portrayed as a Davidic king who will re-establish David’s throne and rule perfectly in his place.

Luke 1:67-80

Zechariah’s poem (the *Benedictus*) maintains the rich Davidic typology that is found through these two chapters. In particular, the reference to the “horn of salvation” in 1:69 is use of a term associated with David. Hannah makes reference to God’s king (first fulfilled by David) in 1 Samuel 2:10. At the end of the Samuel cycle of stories, David makes reference to the “horn of my salvation” in 2 Samuel 22:3, his song of deliverance just before the narration of his death.

Luke 2:4

Finally, there is a very subtle connection being drawn between David and Jesus uniquely in Luke. In Luke 2:4, Luke states that Bethlehem is the City of David. This is a peculiar phrase as

the only city referred to as the City of David prior to this in the Scriptures is Mount Zion in Jerusalem.¹ In fact, none of the other Gospel writers draw a connection between Bethlehem and David. To be sure, Bethlehem is recorded as the birthplace of David, the place to which he went for family occasions, and a place for which he had great affection.² Nevertheless, Luke emphasizes Jesus's special connection to David through this statement.

WHAT IS THE VALUE OF TYPOLOGY?

As with the previous lesson, it is once again worth noting that observing these typological connections has great value for us as readers of the Scriptures. As we have noted previously, there is an apologetic value to seeing the literary artistry and historical integrity of the Scriptures as a single story. In particular, we learn some things about our God. He is a God who is sovereign over history and who has consistently orchestrated events to demonstrate the significance of the gospel of Jesus Christ. Likewise, he is a God who makes and keeps promises, encouraging our faith in him because he is faithful to his covenantal promises. Importantly, we also come to know the richness of his care for us in seeing these types play out over such a long period of history and in such intricate ways. There is a depth to the gospel that is only seen because God has chosen to give centuries of anticipatory types. For these reasons, seeing typology should increase and deepen our faith.

Beyond the apologetic value, there is also an important dimension to typology that focuses on patterns of Christ-likeness that serve as examples for us. Those types that anticipate the gospel and which are perfected and fulfilled in Christ Jesus can also be models for us as followers of Christ Jesus. We do well to see these types and how they are fulfilled in Christ as we seek, as Christians, to be more like Christ in the humble obedience of the faith.

¹ 2 Samuel 5:7, 9 (1 Chronicles 11:5, 7); 2 Sam 6:10, etc.

² See 1 Samuel 17:12, 58; 1 Samuel 20:6, 28-29; and 2 Samuel 23:15.

TYPOLGY

PART 4—WORKING ON APPLICATION

In the last lesson, we looked a little deeper at Luke’s less explicit form of typology and possible connections he might be highlighting, especially between Jesus Christ and Samuel and David from the books of 1 and 2 Samuel. In this final lesson, our goal is to consider the application of the Scriptures in general and the application of typology in particular.

APPLYING TYPOLGY

Before looking at how one might apply typological connections, we first have to establish that such a thing is valuable. There are, unsurprisingly, a variety of positions on the existence and usefulness of typology. On the one extreme, some will deny that typology is present at all and therefore should not serve as the basis of application of the Scriptures. Of course, such a position denies the examples we have seen in the New Testament in the previous lessons. A more limited position suggests that we restrain ourselves to applying on that typology which is explicitly identified in the Scriptures. In other words, if the New Testament author explicitly connects a person or object to a kind of fulfillment in Jesus, then it is fair for us as well. The other extreme suggests that there is value in application (though somewhat subjectively at points) of any typological connection that we, as readers, can make. This position, of course, begins to chip away at the aspects of typology that demand that the connections be grounded in history as well as the notion of the author’s intent as authoritative for readers (regardless of generation and location).

Remember, types are grounded in history. For the authors of the New Testament, the people, places, and events were real people, places, and events, and as such were deliberately chosen by God to point to or foreshadow Jesus Christ and his death and resurrection in some way. The people and stories of the Old Testament did have distinct inherent meaning, and God did work through them. And it is through this historical reality that God set a pattern.

If we are to apply typological connections, then, how can we do so in a way that respects history and fidelity to the intention of the authors of the Scriptures?

DIAGNOSTIC QUESTIONS

In order to apply the Scriptures responsibly, it might be helpful to consider a set of diagnostic questions and then apply them to the range of possible applications from the text. That is, a careful reader can imagine a huge range of applications from a text and then begin to narrow them down using these diagnostic questions:

1. How is this application supportable from my text?
2. How close is this to what seems like the author’s main application? Is this application merely “possible” or “primary”?
3. Does this application undermine my text?
4. Is it supportable in other biblical texts? Does it contradict other biblical texts?

Please note a few important points: 1) the questions assume a range of applications, 2) the questions assume that you have a sense, based on good exegesis, of what the author’s main

point is, and 3) the question overlap, that is, the answer to one question may greatly affect the answer to another.

EXAMPLES FROM 1 SAMUEL

A good example of the range of possible applications and the value of some of these diagnostic questions can be seen by considering passages from 1 Samuel.

1 Samuel 2:12-26

From a simple narrative perspective, 1 Samuel 2:12-26 offers a comparison (and contrast) of the son of Hannah and Elkanah (i.e., the boy Samuel) and the sons of Eli. Note how the narrator alternates back and forth between describing the sons of Eli and Samuel.

12 Now the sons of Eli were scoundrels; they had no regard for the Lord 13 or for the duties of the priests to the people. When anyone offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand, 14 and he would thrust it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there. 15 Moreover, before the fat was burned, the priest's servant would come and say to the one who was sacrificing, "Give meat for the priest to roast; for he will not accept boiled meat from you, but only raw." 16 And if the man said to him, "Let them burn the fat first, and then take whatever you wish," he would say, "No, you must give it now; if not, I will take it by force." 17 Thus the sin of the young men was very great in the sight of the Lord; for they treated the offerings of the Lord with contempt.

18 Samuel was ministering before the Lord, a boy wearing a linen ephod. 19 His mother used to make for him a little robe and take it to him each year, when she went up with her husband to offer the yearly sacrifice. 20 Then Eli would bless Elkanah and his wife, and say, "May the Lord repay you with children by this woman for the gift that she made to the Lord"; and then they would return to their home. 21 And the Lord took note of Hannah; she conceived and bore three sons and two daughters. And the boy Samuel grew up in the presence of the Lord.

22 Now Eli was very old. He heard all that his sons were doing to all Israel, and how they lay with the women who served at the entrance to the tent of meeting. 23 He said to them, "Why do you do such things? For I hear of your evil dealings from all these people. 24 No, my sons; it is not a good report that I hear the people of the Lord spreading abroad. 25 If one person sins against another, someone can intercede for the sinner with the Lord; but if someone sins against the Lord, who can make intercession?" But they would not listen to the voice of their father; for it was the will of the Lord to kill them.

26 Now the boy Samuel continued to grow both in stature and in favor with the Lord and with the people.

The range of applications is quite large. There are negative examples in the Sons of Eli: "no regard for the Lord," stealing the sacrifices to consume, violent threats, "treating the offerings of the Lord with contempt," and sexual immorality. There are positive examples in Hannah and Samuel: Hannah's care for her son and yet dedication to him serving the Lord, and his growth in stature and relationship with the Lord. Modern applications could be as general as

good parenting or as specific as “watch what you eat” and “clothes make the man.” Certainly refraining from sexual immorality and respecting the sacrifices are obvious. General applications about the importance of sacrifices, especially including the role of the priest in interceding for a sinful people, are also possible. Given this range, how might the diagnostic questions help?

1. How is this application supportable from my text?

All of the above applications are apparent from the text. We can point to particular verses from which each application springs. This diagnostic question, however, is not merely asking us to connect, but to consider ‘how a connection is made.’ While taking care of your children and making sure they have clothing is a good thing, that is also not a point that the author makes (verse 19). Rather, that is a principle we have derived by observing an activity in the text. Hannah made a little robe for Samuel each year. It is presented as a fact of history, not a recommendation or suggestion from the author. Neither Hannah nor the author seems to indicate at any point that the readers should be inspired to make little robes for their children. So, while it may be an application, it is worth noting that it is only incidentally supportable from the text.

2. How close is this to what seems like the author’s main application? Is this application merely “possible” or “primary”?

Given that the making of a little robe is incidental to the text, it is obviously not the primary application the author has intended. What about sexual immorality? The author has clearly held such activities up as a bad example and deserving of judgment (or requiring of intercession). Neither the author nor Eli recommend it (verse 22) and we might safely infer that both would frown upon it. Yet, is this the primary application? If we read further into the context (1 Samuel 2:27-36), we see that God has judged Eli and his sons as unacceptable and, in fact, has sentenced them to die for their reprehensible behaviour. The priesthood is a sacred thing and they are to be replaced for dishonouring it. God says in verse 35: “I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. I will build him a sure house, and he shall go in and out before my anointed one forever.” In other words, the author’s main point in our passage is an application for those entrusted with ministry service specifically and the Christian faith generally: abusive behaviour as God’s people will not be tolerated. It will be judged and the priesthood itself will need to be redeemed in order to serve God’s anointed (specifically David here, but eventually Christ Jesus). If we are right, then the application about sexual immorality isn’t the main point. It is a contributing symptom of the problem and only part of the main application. To emphasize it alone is to misunderstand where the weight of the author’s application should fall.

3. Does this application undermine my text?

Given our understanding of the author’s main point, to what extent do our various applications support or undermine the main application? In this case, a parenting application about providing clothing seems to, at best, distract from the main point. Surely we shouldn’t assume that Hannah’s little robes are why Samuel is chosen to replace Eli and his sons (or what made him worthy while a lack of robes made Eli’s sons rebellious and/or unworthy. We might say that an application about making robes for children undermines (or weakens) the author’s agenda in writing this passage in the first place. An application on sexual immorality, however, might be less distracting. That is part of what made Eli’s sons unworthy. It’s an

expression of their wickedness, a simple example of why they deserved judgment. Ultimately, it is one reason (of which several are mentioned) that God no longer put his confidence in the priesthood under Eli and thus, one reason God determined to replace the priesthood, starting over with one who truly could hear his divine voice (see chapter 3). As such, applications about the evil deeds of Eli's sons could, taken together, be understood to support (rather than undermine) the author's main point: God starting over with a new priesthood.

1 Samuel 21:1-6

For the final diagnostic question, a later text from 1 Samuel is even clearer than 1 Samuel 2:12-26.

1 David came to Nob to the priest Ahimelech. Ahimelech came trembling to meet David, and said to him, "Why are you alone, and no one with you?" 2 David said to the priest Ahimelech, "The king has charged me with a matter, and said to me, 'No one must know anything of the matter about which I send you, and with which I have charged you.' I have made an appointment with the young men for such and such a place. 3 Now then, what have you at hand? Give me five loaves of bread, or whatever is here." 4 The priest answered David, "I have no ordinary bread at hand, only holy bread—provided that the young men have kept themselves from women." 5 David answered the priest, "Indeed women have been kept from us as always when I go on an expedition; the vessels of the young men are holy even when it is a common journey; how much more today will their vessels be holy?" 6 So the priest gave him the holy bread; for there was no bread there except the bread of the Presence, which is removed from before the Lord, to be replaced by hot bread on the day it is taken away.

The context here is important. In 1 Samuel 20, David has fled from Saul's court after Saul threatened David and nearly murdered his own son, Jonathan, out of his anger about David. David has also escaped Saul's attempt to have him assassinated in the previous chapter as well. This text, then, reveals that David is, in fact, lying to the priest Ahimelech in order to take the consecrated bread to satisfy his own hunger. One possible application, which is very supportable from the text, is that lying in order to eat is permissible. We might see it as a kind of utilitarian principle that in desperate times, a small deception is tolerable for the sake of a greater good. Is it, then, right to assume that this text is a biblical precedent for lying? Note that the author doesn't present it as an application of a utilitarian philosophical principle necessarily nor is it dealing with trade secrets or a government's need to keep certain activities covert. It is specifically dealing with one man's deception of a priest in order to satisfy his own hunger.

4. Is it supportable in other biblical texts? Does it contradict other biblical texts?

The author of 1 Samuel has not commended or judged David for his deception. It is for the rest of Scripture to help us to interpret this passage.¹ The most obvious place to look is the one explicit New Testament reference to this passage. Jesus is very careful to defend his actions (see Matthew 12:1-8), yet apparently silent on his intention to deceive. And so, if we draw an application from 1 Samuel 21 that commends deception for 'personal gain,' we might have to

¹ Article VII of the *Thirty-Nine Articles of Religion* establishes a "continuity" understanding of the Scriptures in which, at the time of the establishment of the articles, included a sense in which the Scriptures were intended to be the first and best interpreter of other Scriptures.

look in more abstractly connected passages. In this case, the prohibitions against lying are a clear place to look. The ninth commandment in Exodus 20:16 states: “You shall not bear false witness against your neighbour.” Paul adds that it is a defining matter of being a Christian in Colossians 3:9-10: “Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator.” It’s also a matter of wisdom in Proverbs 12:19, 12:22, and 26:28. The consistent message of the Scriptures is that deception (or lying) is clearly sinful and deserving of God’s judgment. As such, it seems that an open application that promotes deception in 1 Samuel 21 contradicts the rest of Scripture. The application of 1 Samuel 21, then, must be in something else—possibly to do with setting aside the restrictions on consuming the consecrated bread for the sake of feeding the hungry (which is what Jesus seems to be commending in Matthew 12).

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