



## Introduction

There may be other various views, but these are the most predominant. Many who hold these views may not claim the name or know its origins.

## Popular Views

**Accommodation-** allegorizing of all of scripture to the point where the meaning of the text meant one thing to the author and it progressively matures as man's understanding matures.

- Formally developed by John Calvin, but was misunderstood and misapplied by 18th century theologians. Today this is a popular view by liberal circles that desire to connect scientific discoveries with scripture (Dr. Peter Enns holds to this view)

**Progressive Typology:** The belief that escalation is just the natural progression of the narrative and covenants.

- David Baker says of escalation, *"is simply an aspect of the progression from the OT to the NT and not a necessary characteristic of a type. The essence of a type is that it is exemplary and it would be theoretically possible for something which is more advanced to be typical of something less advanced. Moreover, it is possible for one thing to be a type of its opposite: for example, the entry of sin into the world by the first Adam and the entry of grace by the second."* (Hamilton, *Typology of David's Rise to Power: Messianic Patterns in the Book of Samuel*)

**Liturgical-** Typology finds a first fulfillment in the church and its practices. This is found in Catholicism, Episcopalian and few others. (Feingold, *The Mystery of Israel and the Church*)

- Council of Trent formally made these connections and instituted them. They claimed, "The typological sense of Scripture mirrors and prepares for the typological richness of the sacramental action. This is one of the reasons why, in the wisdom of the Church, the liturgy of the Word precedes the Eucharistic liturgy"

**Marshian:** the only legitimate use of types are those that are explicitly show in scripture.

- The fault of this position is that it does not investigate the use and extent in which the Scriptures handle the connection of types.

**Cocceian:** They see the whole OT as containing types, but do not properly distinguish between allegorical sense and the typological.

## What is the Biblical view?

**God and his truth do not change** ("For I am the Lord your God; I change not" Malachi 3:6)

**All of Scripture testifies about Christ** (Luke 24:27, 44-47, John 5:39)

**There are different layers to Scripture** (John 3:12, 1 Corinthians 10:9-11)



**Christ is the key for understanding some layers** (*2 Corinthians 3:14-16*)

**The OT authors knew, in part, these layers** (*Acts 2:30-31, John 5:46, 2 Corinthians 3:14-16, Acts 3:24*)

**There is real historical value to the OT** (*2 Peter 2:5-6, Genesis 18:20-21*)

**There is an Escalation in comparison** (*Matthew 12:6, 41-42, Luke 16:28-30, Hebrews 9:11-14, 10:1-18*)

**Holy things are not typified by sinful things** (*This is found by examining the uses of types in scripture*)

## **Another look at Characteristics**

1. **Historical-** both the type and antitype must have really happened in history
  - a. Needs to be a real thing/event in this realm
2. **Correspondence-** must relate to the antitype
  - a. The doctrine must match
3. **Predictiveness-** must predict a future fulfillment or reality to come
4. **Escalation-** the type must be lesser than the antitype