Renaissance and Reformation

"The Renaissance brought about a renewed ability to read ancient texts as literature, to perceive literary genres and relate them to details of language and thereby to find a path to interpretation." *(Erasmus, Colloquies, Vol.1 pg. 219)*

Erasmus Desiderius (1466-1536) *(ibid pg. 217)*

Strongly stated that precise knowledge and understanding of language was a indispensable starting point for any interpretation.

- Thought Aquinas's four-fold system was vague and often misunderstood.*(ibid pg. 217)*

Martin Luther (1483-1546)

Denounced mystical and allegorical interpretations as "trifling and foolish fables, with which the Scriptures were rent into so many and diverse senses, that silly poor consciences could receive no certain doctrine of any thing." *(Fairbairn, Typology of Scripture pg. 26)*

John Calvin (1509-1564)

Calvin formally developed the concept of Accommodation which had was later misconstrued and perverted to allegorize all of scripture.

- Calls ORIGEN's hermeneutical method "Licentious systems", "undoubtedly a contrivance of Satan to undermine the authority of Scripture, and to take away from the reading of it the true advantage." *(Fairbairn, Typology of Scripture pg. 26)*

Council of Trent (1545-1563)

Formally combined typology with the liturgy of the church and wrongly connected types and shadows to those things in the present church rather than the proper antitype

More Schools of thought develop

Johannes Cocceius (1603-1669) *(Fairbairn, Typology of Scripture pg. 27)*

Distinguished between innate and inferred types. Claimed that inferred types should be conformable to:

1. Analogy of faith
2. Practice of the inspired writers in regard to similar examples

Did not sufficiently distinguish between the allegorical sense and the typological sense, but regarded one as only a particular form of the other, and both equally warranted by NT Scripture.

Famous men of this School were:

a. Benjamin Keach
b. Cotton Mather
c. John Taylor
d. Patrick Fairbairn

John Hutchinson (1674-1737)

Believed that all knowledge in the universe can be found in the OT Scriptures (even scientific truths). Every iota had a depth of meaning that could be expounded upon to reveal deep knowledge of creation.
This was developed to combat Isaac Newton's Scientific theories of the world. *(Fairbairn, Typology of Scripture pg. 36)*

Was opposed by many, but most notably by John Wesley who said, "had not the least conception, much less experience, of inward religion."

Famous theologians:
   a. Duncan Forbes
   b. Julius Bate
   c. William Stevens
   d. William Kirby

Herbert Marsh (1757-1839)

Argued that the only legitimate use of types are those that are explicitly show in scripture. This is a safeguard so that we may be guided by the Scriptures interpretations rather than our own.
He saw only one sense of Scripture: the gramatical. *(Fairbairn, Typology of Scripture pg. 42)*

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

Though many don't claim him in name, many popular preachers, scholars and Seminaries (such as, Southeastern Baptist Seminary) today follow this pattern today.

Uses
- **We should not force fanciful ideas upon the text**
- **We should not restrict what God's word doesn't restrict**