

Typology

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is taken from **Lesson #251–252** of the **Genesis study** ([HTML](#)) ([PDF](#)); it is also found in **Gen. 22** ([HTML](#)) ([PDF](#)) ([WPD](#)). **Moses, as a type of Christ**, was taken from Lesson #3 in the **Exodus Study** ([HTML](#)) ([PDF](#)) ([WPD](#)). **The Priesthood as a type of Christ** came from Lessons #017–019 in that same study.

Topics		
Definition	New Testament Justification for Typology	New Testament Vocabulary of Typology
Remarks on Typology	Five Essential Characteristics of Types	Five Classes of Types
Comparative Words in the New Testament which Connect Types with Antitypes	Examples of Types in the Old Testament	
Charts, Maps and Short Doctrines		
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Preface: *A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T.*¹

¹ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

The Doctrine of Typology

1) Definition:

- (1) The Concise Oxford English Dictionary defines type as *a foreshadowing in the Old Testament of a person or event of the Christian dispensation.*
- (2) Nelson's Illustrated Bible Dictionary defines a *type* as *a figure, representation, or symbol of something to come, as an event in the Old Testament foreshadows another in the New Testament.* The Nelson's Illustrated Bible Dictionary says an *antitype* refers to *a fulfillment or completion of an earlier truth revealed in the Bible.*
- (3) Altogether Lovely Ministries: A "*Type*" is *some person, event, or ceremony that is recorded to "foreshadow" some future person, event, or ceremony. In types, we see the Bible was written by one author; the Holy Spirit, for who else could write these kinds of amazing types and antitypes.*
- (4) Dake: *A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1). The Mosaic system, for example, was a kind of kindergarten in which God's people were trained in divine things and taught to look forward to the realities of things yet to come.* What is particularly good about Dake's definition is, he points out that a type and an antitype are preordained. God the Holy Spirit, when recording specific events in Old Testament Scripture, was fully aware that there would be future parallels to these events in the gospels, even though, at the time of their writing, this was not necessarily known to the writer or the readers.
 - (1) As an aside, bear in mind that there are two authors who coterminously wrote down the words of Scripture. The human author and the Holy Spirit.
 - (2) The Holy Spirit sees that certain words, phrases, and historical situations are recorded, for these things often carry a different meaning than intended by the human author.
 - (3) So, whereas Abraham or Isaac recorded information about Isaac's birth and offering as factual information; God the Holy Spirit saw to it that all of these things looked forward to the birth and sacrifice of our Lord Jesus Christ.
 - (4) Just as Jesus Christ is fully God and fully man; the Holy Scriptures are written by God the Holy Spirit and by man.
- (5) Dake: *It is clear from the Scriptures listed below that the New Testament writers used the word type with some degree of freedom; yet they had one general idea in common, namely, that all types show a likeness existing between two persons, events, or institutions. The one resembles the other in some essential feature. In typology these two are called type and antitype, and the link that binds them is the correspondence or similarity of the one to the other. The type is the preordained shadow of the antitype. The type is the object lesson, the temporary and shadowy resemblance of some predicted person, event, or institution. The antitype is the fulfillment of that which has been predicted.*
- (6) Dake continues: *A genuine type is a true figure or shadow of the reality to come, which is the antitype (John 3:14 Rom. 5:14 Heb. 9:23-24 10:1 1Peter 3:21). Centuries or even millenniums may lie between them but the shadow is never lost and the figure is never destroyed. The fulfillment or reality always comes. Furthermore, a type has its own meaning apart from the antitype (John 3:14 with Num. 21). The details of a type (as with parables, allegories, and symbols) are not to be stressed; nor are they to be interpreted apart from the antitype; only the intended truth should be emphasized.*
 - (1) When Dake says that a type has its own meaning apart from the antitype, this means that, the incident recorded really happened; the person recorded really existed. No one at that time of the type (person, event, ceremony) understood the type to be a type. **No one** during the Old Testament, when they knew about Abraham offering his son (or read about Abraham offering his son), thought, "God the Father will offer up His Son in the future." As an aside, angels did not know this either. As a further aside, even people today do not know this. Anti-Bible people and atheists often question and mock this narrative of Abraham offering up Isaac as a human sacrifice.

- (2) Again, this is the co-authorship of Scripture. The human author records information about an incident or a person, and to that human author, there is nothing more to it than that. When it comes to the birth of Isaac and the offering of Isaac, the human author is simply recording what the facts were.
 - (3) However, at the same time, God the Holy Spirit made certain that these facts would be *typical* of what is to come, so that we can look back and think, "Whoa!"
- 2) New Testament justification for typology:
- (1) Hebrews 10:1 **The law is only a shadow of the good things that are coming—not the realities themselves, for this reason it can never, by the same sacrifices repeated endlessly year after year, make complete those who draw near to worship.** This does not mean that the Mosaic Law was simply made up, or that people did not know and follow the Mosaic Law; it simply means that the purpose of the animal sacrifices (the illustration used here) was to look forward to the ultimate sacrifice of the Lord Jesus Christ for our sins.
 - (2) Jesus spoke of typology in a parable: He said, **"Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of its storeroom new treasures as well as old."** (Matthew 13:52). The "old" are "types of the Old Testament" and the "new treasures" stand for the antitypes found in the New Testament. A person who would teach the Old Testament would teach exactly what is there (the old treasures); and then that teacher would show how many of these things are shadows of the spiritual reality of Jesus Christ and His sacrifice for us (the new treasures).
 - (3) This brings us to the following conclusion: **Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ** (Col. 2:16–17). When the disciples began to teach, they were teaching Church Age doctrine during the Church Age. The various Old Testament celebrations and ceremonies were designed to look forward in time. Once these things had found their fulfillments in the actual events of the New Testament, there was no longer a reason to celebrate to those ceremonies or to adhere to the laws which were *typical*. However, people were confused by the transition, so people who followed the traditions of the Jews, often continued in the ancient celebrations, ceremonies and observances, not fully understanding that God looked forward in time by means of these things.
 - (4) As an aside, this does not mean that we just throw out the Old Testament. Contained in the Old Testament are moral values and spiritual truths and revelations which are still relevant to today. Although *types* are prominent in the Old Testament, they certainly do not make up the entirety of the Old Testament.
- 3) Greek words related to type:
- (1) The masculine noun *tupos* (τύπος) [pronounced *TOO-poss*], which means, 1) *the mark of a stroke or blow, print*; 2) *a figure formed by a blow or impression*; 2a) *of a figure or image*; 2b) *of the image of the gods*; 3) *form*; 3a) *the teaching which embodies the sum and substance of religion and represents it to the mind, manner of writing, the contents and form of a letter*; 4) *an example*; 4a) *in the technical sense, the pattern in conformity to which a thing must be made*; 4b) *in an ethical sense, a dissuasive example, a pattern of warning*; 4b1) *of ruinous events which serve as admonitions or warnings to others*; 4c) *an example to be imitated*; 4c1) *of men worthy of imitation*; 4d) *in a doctrinal sense*; 4d1) **of a type, i.e. a person or thing prefiguring a future (Messianic) person or thing.** BDAG says it refers to "(1) a mark made as the result of a blow or pressure, mark, trace (John 20:25); (2) embodiment of characteristics or function of a model, copy, image; (3) an object formed to resemble some entity, image, statue of any kind of material (Acts 7:43); a kind, class, or thing that suggests a model or pattern, form, figure, pattern (Rom. 6:17); (3) the content of a document, text, content (Acts 23:25); (4) an archetype serving as a model, type, pattern, model; (a) technically design, pattern (Acts 7:44 Heb. 8:5); (b) in the moral life example, pattern (1Tim 4:12 Phil. 3:17 1Thess. 1:7 2Thess. 3:9 Titus 2:7 1Peter 5:3); (c) of the types given by God as an indication of the future, in the form of persons or things (Rom. 5:14)." Thayer and BDAG definitions only. Quite obviously, the word *type* is a transliteration of *tupos*. Strong's #5179.

- (2) The New Testament adjective is antitupon (ἀντίτυπον) [pronounced *an-TEET-oo-pon*], which means, a thing formed after some pattern; a thing resembling another, its counterpart; something in the Messianic times which answers to the type, as baptism corresponds to the deluge (1Peter 3:21). Thomas defines [antitupos] as a compound of anti [over against, opposite] and tupos [the mark (of a blow), i.e., an impression, stamp (made by a die), type, pattern], meaning “struck back, corresponding to” [499]. BDAG say antitupos, used generally “of something that corresponds to another; esp. used metaphorically,” specifically “(1) pertains to that which corresponds to something else, adj. corresponding to; (2) substantively, a copy, antitype, representation.” Antitupon is translated *like figure* (1Peter 3:21) and *figure* (Heb. 9:24). Thayer, Thomas and BDAG definitions only. The word *antitupon* is transliterated *antitype*. Strong’s #499.
- (3) The neuter noun hupodeigma (ὑπόδειγμα) [pronounced *hoop-OD-igue-mah*], which means, 1) a sign suggestive of anything, delineation of a thing, representation, figure, copy; an example: for imitation; of the thing to be imitated; for a warning, of a thing to be shunned. John 13:15 Heb. 4:11 8:5 9:23 James 5:10 2Pet. 2:6. Thayer definitions only. Strong’s #5262.
- (4) The feminine noun parabolê (παραβολή) [pronounced *par-ab-ol-AY*], which means, 1) a placing of one thing by the side of another, juxtaposition, as of ships in battle; 2) metaphorically; 2a) a comparing, comparison of one thing with another, likeness, similitude; 2b) an example by which a doctrine or precept is illustrated; 2c) a narrative, fictitious but agreeable to the laws and usages of human life, by which either the duties of men or the things of God, particularly the nature and history of God’s kingdom are figuratively portrayed; 2d) a parable: an earthly story with a heavenly meaning; 3) a pithy and instructive saying, involving some likeness or comparison and having preceptive or admonitory force; 3a) an aphorism, a maxim; 4) a proverb; 5) an act by which one exposes himself or his possessions to danger, a venture, a risk. This word is mostly limited to the parable or illustration in the N.T. Types are illustrations, but they are also the preordained shadow or likeness of things to come, while parables may be illustrations of something in the past, present, or future. Scriptural types and prophecy are the same in substance, differing only in form. This fact distinguishes between types, parables, symbols and other forms of human expression. Parable, translated *figure* in only two places, may also refer to types (Heb. 9:9; 11:19). Thayer definitions only. Strong’s #3850.
- (5) The feminine noun skia (σκία) [pronounced *SKEE-ah*], which means, 1) shadow; 1a) shade caused by the interception of light; 1b) an image cast by an object and representing the form of that object; 1c) a sketch, outline, adumbration; 2) shade, shadow, foreshadowing. Skia is translated shadow three times, referring to types (Col. 2:17 Heb. 8:5 10:1). The English word *type* best corresponds with skia because it means a shadow, a limited idea or likeness of the reality it foreshadows. Thayer definitions mostly. Strong’s #4639.
- 4) Remarks on typology:
- (1) There are certain doctrines and topics which generally do not get screwed up by various theologians, groups, and even cults.² The problems with evolution, the fulfillment of prophecy, and use of typology in Scripture, all come to mind. Interestingly enough, in searching out various references on typology, much of the information posted was Church of Christ.³
- (2) This does not mean that we do not find error in these topics, but we generally do not find as many. Finis Jennings Dake, from which most of this doctrine comes, requires that a *divine type is confirmed by at least two or three plain statements in God’s Word*. Although the bulk of his doctrine is spot-on, having two or three plain statements in the Bible is not necessary, unless we understand it to mean that we can back up a topological example with clear statements from the Word of God (which is not what he meant). For instance, Isaac is a type of Christ, both in his birth and in his being offered up by his father Abraham. When these topics are pursued, the parallels are both obvious and remarkable. Isaac is mentioned many times in the New Testament, including the portion that we are

² Some of the very best information on evolution was put out by Armstrong’s church, such as, *A Whale of a Tale; Bombardier Beetle Blasts Evolution; The Fable of: The First Fatal Flight; A Theory for the Birds; The Amazing Archer Fish Disproves Evolution; Some Fishy Stories*. You can either download the booklet from those links or open it up into Acrobat reader, which sometimes takes a little time.

³ Quite frankly, I know next to nothing about this denomination, apart from them being weird about musical instruments (the same thing that others know about them).

studying, but he is not clearly called a type of Christ, though he clearly is. However, Abraham's act of obedience in offering Isaac up is expressed as a type of crucifixion in the New Testament, but in only one passage (Heb 11:19 **He considered God to be able even to raise someone from the dead, from which Abraham also got Isaac back as an illustration.**).

- (3) On the other hand, Dake makes a comment on this topic on restraint, which is worth noting: *The Bible is not as full of types...Some make nearly every person and event of the O.T. typical. Such a method of interpretation leads to confusion and a wrong understanding of the Word of God. Searching for hidden meaning in every passage and pressing the typical teaching so far imperils the literal teachings and soundness of many biblical truths.* Also from Dake: *The objection to this method of interpretation is that it wrests the scriptures out of their natural and historical setting and intent. It destroys the simplicity of the Word of God, detracts from its trustworthiness and leads men to believe there is a hidden and mysterious meaning to every detail of Scripture. The safe way is to prove every doctrine with plainly related passages, and use any historical event or resembling detail as an illustration of some point in teaching. Innumerable applications can rightly be made apart from the authentic types and antitypes, but that is all they are--illustrations or applications.*
 - (4) So, in a way, a type is like the chiasm— we do not find one in every chapter, but when we come across one, it is really quite cool.
 - (5) Typology should not be used to *prove* specific doctrines of the Bible, but to illustrate those things which we already know to be true. Dake gives the examples of some who try to prove the Trinity by using the 3 stories of Noah's ark; or the pre-tribulational rapture by using Enoch being translated before the flood. Not only would these illustrations not prove anything, but they are not even reasonable types for the things that apparently some use them to prove.
 - (6) Typology is not the same as prophecy. Concerning both the birth and the offering up of Isaac, at no time in the Old Testament did anyone say or even think, "This will illustrate the birth and the crucifixion of the Messiah." So, very often, something which is a type in the Old Testament, is not known as being a type in the Old Testament among the Old Testament saints. We can look back in retrospect and recognize types; but in most cases, something actually being a type was not known until the antitype is known.
 - (7) My personal concern is typology and the Church Age. I don't know that there is anything in the Old Testament which clearly predicts or typifies events in the Church Age specifically. My *inclination* is to say unique church age doctrines are not to be found in typology. However, this is one of the things which I am still sorting out.
 - (8) Consequently, typology can certainly be overdone. When there are 2 or 3 parallels which are clear, possibly unusual, and stand out, then it is likely that we are viewing a type and its antitype. When Absalom, David's son, is killed during his revolution against David, it would be a bridge too far to try to show that his hanging in a tree by his long hippy hair is a picture of Jesus on the cross. This topic is discussed in depth in **2Sam. 18** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - (9) Types are real people, real events, or real ceremonies; and these things are generally seen quite differently in their time. For example, when Abraham showed himself willing to offer up the son of promise, Isaac, this was viewed in the Old Testament as a great act of obedience, but not as a shadow of what God would do on our behalf through Jesus Christ. On the other hand, Old Testament Jews viewed many *other* passages of Scripture as being Messianic.
 - (10) Theology does not base doctrines upon types. That is, we do not discover something new about the crucifixion of Jesus Christ because we study Gen. 22.
- 5) Five essential characteristics of types:
- (1) A type and its antitype should have one or more points of resemblance. Col. 2:14-17 Heb. 10:1
 - (2) A type is prophetic of the antitype. The type must foreshadow something which is to come. John 3:14 Rom. 5:14 Col. 2:14-17 Heb. 8:5 9:23-24 10:1 1Peter 3:21
 - (3) The type is merely the shadow of the realities to come, the type is never the reality that it typifies. Col. 2:14-17 Heb. 8:5 10:1
 - (4) The type is always an earthly person or event while the antitype could be earthly or heavenly. The Angel of the Lord, for instance, is Jesus Christ; but the Angel of the Lord is not typical of the Lord. Heb. 8:5 9:24 1Peter 3:21

- (5) Since both type and antitype are preordained as part of the plan of God, they cannot be chosen by man, developed simply because certain details resemble some future truth. Rom. 5:14 Heb. 9:23-24 10:1-21
- 6) Typology should be distinguished from parables, symbols, allegories, riddles, figures of speech, figurative statements and prophecy. For instance, type and antitype relationships are to be differentiated from:
- (1) Allegory, which is *the representation of abstract ideas or principles by characters, figures, or events in narrative, dramatic, or pictorial form.*⁴
 - (2) Parable, which is *a story that uses familiar events to illustrate a religious or ethical point.*⁵
 - (3) Most prophecies of future events are understood as such from the beginning; types are real people or historical events which are not understood to be anything else during their time period.
- 7) Five Classes of Types (the list below is not exhaustive):
- (1) Typical Persons:
 - (1) Adam was a type of Christ. Adam is an interesting type, because Adam and Christ are also spoken of antithetically as well. Rom. 5:12–21 2Cor. 15:45–49
 - (2) Melchizedek represents the eternal priesthood of Jesus Christ (Gen. 14:18-24 Heb. 5:5-9 6:20 7:1–10, 17); the combined kingship and priesthood (Heb. 7:1-3 with Zech. 6:12-13); as well as our Lord's eternal existence (Heb. 7:3, 6 with Micah 5:1-2 John 1:1–3 Heb. 1:8).
 - (3) Moses was a type of Christ as the prophet of God (Deut. 18:15–19 Acts 3:19-26), and in terms of his faithfulness toward his *house* (Heb. 3:1–6).
 - (4) Aaron as the high priest was a type of Christ. Heb. 5:1-5
 - (5) Jonah was a type, revealing our Lord's death, burial, and descent (into the lower parts of the earth for three days), as well as the resurrection of Christ. Jonah 2 Matt. 12:40 Eph.4:8-10
 - (2) Typical events:
 - (1) The flood was a type of baptism (the baptism of the Holy Spirit into Christ). 1Peter 3:20-21
 - (2) Isaac's birth was typical of the birth of our Lord. ([HTML](#)) ([PDF](#)) ([WPD](#))
 - (3) Some of the events during Israel's wandering in the wilderness were typical of salvation through faith in Christ. These things also provided a clear delineation between right and wrong throughout many dispensations. 1Cor. 10:1-13
 - (4) The lifting up of the bronze serpent in the wilderness was typical of the crucifixion of Christ and benefits of the cross realized by those who believe in Him. John 3:14 Num. 21
 - (3) Typical acts:
 - (1) Abraham offering up his uniquely-born son was a type of God offering up His uniquely-born Son. Gen. 22 John 3:16 Heb. 11:17-19
 - (2) Striking the rock as in Ex. 17 was typical of Christ being crucified or stricken by God. 1Cor. 10:4–6
 - (3) Striking the rock the second time instead of speaking to it was typical of crucifying Christ afresh. Moses was supposed to have only spoken to the rock, in order to maintain the type. Jesus Christ was crucified one time for our sins; so Moses was not to strike the rock a second time. He failed to continue the type. Because of this (he disobeyed God's clear directive), God would not allow Moses to lead his people into the Land of Promise. Num. 20 2Cor. 10:4 Heb. 6:6
 - (4) Men who rejected the chief cornerstone



From the [ABCParish.Blogspot](#). Accessed August 21, 2013.

⁴ From <http://www.thefreedictionary.com/allegory> accessed July 30, 2013.

⁵ From <http://www.thefreedictionary.com/parable> accessed July 30, 2013.

was typical of the rejection of Jesus Christ. Isa. 28:16 Matt. 21:42

(4) Typical ceremonies:

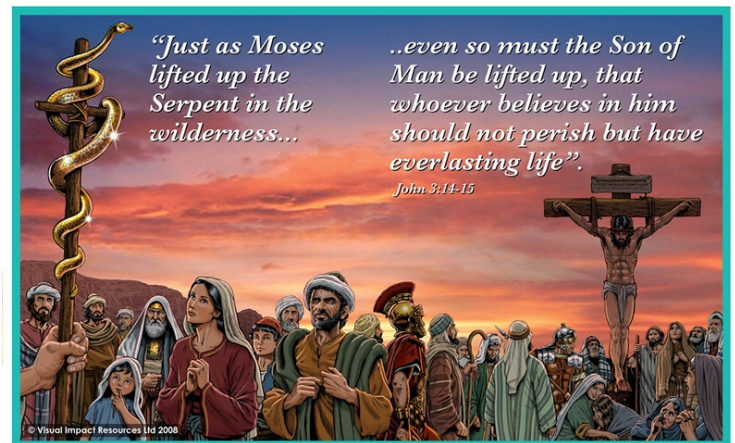
- (1) The many acts of the priests in the tabernacle worship as directed by the Mosaic Law were typical of various aspects of redemption through Christ: sacrificing the animals; shedding and sprinkling blood; burning incense; the showbread; lighting lamps; and the daily and yearly rituals were all typical acts, fulfilled in Christ and His redemptive work. Ex. 12-13 25:1 - 40:38 Heb. 7:11-28 8:1-6 9:1-28 10:1-22
- (2) The feasts of Israel were typical of various aspects of redemption through Christ. Ex. 12 Lev. 23 2Cor. 5:7 Heb. 5-10
- (3) The temple and all the rituals of worship carried on in it were typical of the same things the tabernacle and its worship were typical of. The only difference is, the Temple represented our Lord's permanent reign over the world.
- (4) The Day of Atonement, when the High Priests enters into the Holy of Holies once a year was typical of God the Son coming before God the Father after dying for our sins and being resurrected. Ex. 26:33-34 Heb. 9:25 10:19 13:11

(5) Typical Institutions:

- (1) The Aaronic priesthood, the garments of the priests, and other aspects of the ministry of the law spoke of Jesus Christ and His redemptive work. Ex. 28-29; Heb. 7-10
- (2) The Sabbath for Israel was typical of the eternal rest in Christ and of that which is to come for all the redeemed. In fact, the Sabbath is a good illustration of two ways to look at a thing: celebrating the Sabbath looks backward to the fact that God has provided everything for us, and has no need to do anything else. And, as mentioned, the Sabbath speaks of our own rest from works. Gen. 2:1-3 Ex. 20:8-11 25:21 26:22, 34-35 27:9-13, 21 31:12-18 Deut. 5:15 Heb. 4
- (3) The tabernacle and temple, their compartments, and furniture were themselves typical of the heavenly tabernacle Christ entered into; and the furniture was arranged in the shape of the **cross**. Heb. 8:1-5 9:1-10, 23-24

8) The two comparative words "as" and "so" are often found together, connecting a type with its antitype. The first thing named is historic; the second thing named is prophetic.

- (1) **As** in Adam all die, even **so** in Christ shall all be made alive. 1Cor. 15:22.
- (2) **"As** the days of Noah were, **so** shall also the coming of the Son of Man be." Matt. 24:37.
- (3) **As** Moses lifted up the serpent in the Wilderness, even **so** must the Son of Man be lifted up. John 3:14. The serpent is often used to represent Satan and what Satan has done. It is because of Satan's deception that Adam and the woman fell. Jesus takes upon Himself all of the sins of the world, as if all the evil in the human race first caused by Satan, was poured out on Him. The people during the time of Moses looked to this serpent held up on a stake in order to be delivered from their illness (Num. 21:7-9).



From the **art of Graham Kennedy**. Accessed July 30, 2013.

- (4) **"As** Jonah was three days and three nights in the Whale's belly; **so** shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40.

9) Interpretation of Types:

- (1) Only the point or points of resemblance between the type and the antitype should be emphasized.
- (2) Types are not designed to be used as proofs for other doctrines or as the basis of other doctrines which they do not typify.
- (3) Types should be understood and interpreted only in the light of their plain historical facts.

- (4) Plain historical events should not be forced into some sort of type simply because there are some points of resemblance between them and New Testament truths.
 - (5) The type and the antitype must agree with each other as well as with all related scriptures.
 - (6) The historical sense of Scripture or the literal meaning of the words telling of the type or antitype should never be destroyed.
 - (7) All "hidden" meanings of the words should be avoided, for such explanation only leads to confusing interpretations.
- 10) Examples of Types in the Old Testament.
- (1) That the above mentioned O.T. persons, events, acts, and institutions are types is proved by plain statements in the N.T. How much more, if any, of the O.T. is typical is speculation. Portions of the O.T. are typical only as the N.T. affirms them as such. Anything beyond this should be considered as illustration in teaching. Many applications can be taken from similarities between O.T. facts and N.T. truths; but to make these types and antitypes is not allowed by Scripture. True types meet all the above requirements on definition, essential characteristics, etc.
 - (2) Biblical characters are often presented as types. While they make interesting studies, they aren't true biblical types, because they lack identification as such in the N.T. The life of Joseph compared to that of Christ is such an example. Not recognized as type and antitype in Scripture, the two lives nevertheless have many similarities and the facts about them make impressive illustrations.
 - (3) Similarities Between Joseph and Christ:
 - (1) Both were familiar with the shepherd's life (Gen. 37:2 John 10)
 - (2) Loved by Father (Gen. 37:2 John 17:24)
 - (3) Hated by brethren (Gen. 37:8 John 15:25)
 - (4) Brethren did not believe in them (Gen. 37:20 John 7:5)
 - (5) Rule rejected (Gen. 37:8 John 19:15)
 - (6) Envied (Gen. 37:11 Mk. 15:10)
 - (7) Sayings observed (Gen. 37:11 Luke 2:51)
 - (8) Sent to brethren (Gen. 37:13 Luke 20:13)
 - (9) Went after brethren (Gen. 37:14 John 1)
 - (10) Brethren conspired against them (Gen. 37:18 Matt. 26:15)
 - (11) Stripped (Gen. 37:23 Matt. 27:28)
 - (12) Brethren sat down to watch them in sufferings (Gen. 37:25 Matt. 27:36)
 - (13) Sold for money (Gen. 37:28 Matt. 26:15)
 - (14) Under trial both went to Egypt (Gen. 37:36 Matt. 2:14-15)
 - (15) The Lord was with them (Gen. 39:2 John 16:32)
 - (16) Fully trusted (Gen. 39:4-8 John 3:35)
 - (17) Men blessed for their sake (Gen. 39:5 Eph. 1:3)
 - (18) Compassionate (Gen. 40:7 Luke 23:17)
 - (19) Servants (Gen 40:4 Luke 22:27)
 - (20) Both asked men to think of them (Gen. 40:14 2Cor. 11:24)
 - (21) Anointed (Gen. 41:38 Acts 10:38)
 - (22) Ruled own house (Gen. 41:40 Heb. 3)
 - (23) Sovereigns (Gen. 41:44 John 15:5)
 - (24) Enemies bowing to (Gen. 41:43 Phil. 2:10)
 - (25) Began great work at thirty years of age (Gen. 41:46 Luke 3:23)
 - (26) Men were told to obey both (Gen. 41:55 John 2:5)
 - (27) Opened storehouses (Gen. 41:56 Luke 24:27-52)
 - (28) Supplied all countries (Gen. 41:57 Rev. 5:9-10 7:9-17)
 - (29) Knew men (Gen. 42:7-8 John 2:24-25)
 - (30) Brethren knew them not (Gen. 42:8 John 1:10)
 - (31) Wept (Gen. 42:17 John 11:35)
 - (32) Met all needs (Gen. 42:25 Phil. 4:19)
 - (33) Made themselves known to brethren (Gen. 45:1 Luke 24:31)
 - (34) Introduced selves (Gen. 44:3 Acts 9:5)

- (35) Invited men to come to them (Gen. 44:18 Matt. 11:28)
 - (36) Discovered alive after thought dead (Gen. 44:26 Acts 25:19 Rev. 1)
 - (37) Bought men (Gen. 47:23 2Cor. 6:20)
 - (38) Comforted men (Gen. 50:19 John 14:11)
 - (39) Told men not to fear (Gen. 50:19 Matt. 14:27 17:7 28:10)
 - (40) Forgave brethren and made promises to them in the end (Gen. 50:17-21 Luke 24:47-51 Acts 1:8-14)
- (4) Some "Types" have a double application. Take the Prophet Jonah. Jesus uses the swallowing of Jonah by a "great fish," and after 3 days being vomited up alive, as a "Type" of His own Resurrection from the Tomb of Joseph of Arimathea. Mat 12:40. But Jonah is also a "Type of the Jewish Nation."
- (1) Jonah was called and sent to preach to a heathen city Nineveh, so the Jews were called and sent to preach to the heathen nations.
 - (2) Jonah disobeys and flees to Tarshish, so the Jews fail in their mission to the heathen.
 - (3) Jonah for his disobedience was cast overboard, so the Jews have been scattered among the nations.
 - (4) Jonah was miraculously preserved in the stomach of the fish, so the Jews have remained undigested by the nations.
 - (5) Jonah repented in his "grave" in the stomach of the fish, so the Jews will mourn their lost condition in the "graveyard of the nations."
 - (6) Jonah was restored to the land, so the Jews will be restored to their own land.
 - (7) Jonah received a "Second Call" and obeyed, so the Jews will have a second opportunity to witness to the nations and will obey.
- (5) Take one more "Typical Person." JOSEPH A TYPE OF CHRIST
- (1) Joseph was "beloved" of his father, so was Jesus.
 - (2) Joseph was sent unto his brethren, so was Jesus.
 - (3) Joseph's brethren refused to receive him, so did the brethren of Jesus.
 - (4) Joseph was sold by his brethren, so was Jesus.
 - (5) Joseph was unjustly accused and condemned, so was Jesus.
 - (6) Joseph was buried in prison, so was Jesus in the Tomb of Joseph
 - (7) Joseph was resurrected from prison and exalted to sit with Pharaoh on his throne, so Jesus was resurrected and exalted to sit on His Father's Throne.
 - (8) Joseph on the throne became the dispenser of bread to starving Egypt, so Jesus on His Father's Throne is the "Bread of Life" for a perishing world.
 - (9) After Joseph was exalted he got a Gentile bride, so Jesus will get a Gentile Bride-THE CHURCH.
 - (10) After Joseph got his bride his brethren suffered famine and came to him for corn, so after Jesus gets His Bride, His brethren, the Jews, will turn to Him, during the time of "Jacob's Trouble," the "Great Tribulation," for relief.
 - (11) Joseph knew his brethren the first time, but they did not know him, so Jesus knew His brethren when He came the first time but they knew him not.
 - (12) Joseph made himself known to his brethren when they came the "Second time," so Jesus will be recognized by the Jews when He comes the SECOND TIME.
 - (13) After Joseph's revelation of himself to his brethren, they go forth to proclaim that he is alive and the "saviour of the world," so when Jesus reveals Himself to His brethren the Jews they will proclaim Him alive and the SAVIOUR OF MANKIND.
 - (14) Joseph then establishes his brethren and their families in the "land of Goshen," so Jesus will re-establish the Jews in the LAND OF PALESTINE.

The Abbreviated Doctrine of

Chapter Outline

Charts, Maps and Short Doctrines

Addendum

Essentially in this table, we will review huge sections of the book of Hebrews, but the intention is to focus in on Jesus as our High Priest, as our sacrifice for sins. As a result, there is no more a need for animal sacrifices to be offered on our behalf; nor is there a need for some sort of specialized priesthood.

Unless otherwise noted, the ESV; capitalized is used below.

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>Heb. 5:1–5 For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins.</p>	<p>Those descended from Aaron were priests, and, at any given time, there was one man chosen from among them to be the High Priest. Here, the writer of Hebrews tells us the purpose of the High Priest, to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. The priest represents us to God. The priest stands between us and God.</p>
<p>He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people.</p>	<p>The High Priest is a man beset by sins, so he also offers up a sacrifice to God on his own behalf. The animal sacrifices were designed to symbolically take away sin.</p>
<p>And no one takes this honor for himself, but only when called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by Him who said to Him, "You are my Son, today I have begotten You"; as he says also in another place, "You are a priest forever, after the order of Melchizedek." (Psalm 2:7 110:4)</p>	<p>Jesus was not a member of the Levitical priesthood. Because He was from the tribe of Judah, He was in the royal line, but not the priestly line.</p> <p>Jesus was called in eternity past by God the Father to be a priest. He became a priest after the order of Melchizedek, who was the priest to whom Abraham deferred in Genesis.</p>
<p>Heb. 7:11–17 Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?</p>	<p>If we could have attained true forgiveness of sins by the Levitical priesthood, then Jesus would not have needed to offer Himself for our sins.</p> <p>During the time of Christ, the Levitical priesthood had become incredibly corrupt.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests.</p>	<p>The tribe of Judah was the royal tribe (Gen. 49:10 Psalm 60:7 2Sam. 2:7 7:8–16); the tribe of Levi was the priestly tribe (Exodus 38:21 Num. 3:6–10). Jesus is descended from the tribe of Judah. Judah became the royal tribe, but it was never the priestly tribe.</p> <p>Moses and his brother Aaron were Levites; and the priesthood began under Aaron (it is his descendants who are specifically priests).</p>
<p>This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life. For it is witnessed of him, "You are a priest forever, after the order of Melchizedek." (Psalm 110:4)</p>	<p>Jesus was not a Levite; he was not descended from a Levitical priest. Jesus was descended from David, not from Aaron.</p> <p>Melchizedek is a priest and a type of Christ. Jesus is a priest forever (He represents man before God forever) after the order of Melchizedek—and that Jesus was a priest according to the order of Melchizedek comes to us from the OT. .</p>
<p>Heb. 7:22b–28 Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but He holds His priesthood permanently, because He continues forever.</p>	<p>Levitical priests were constrained by death. As one generation died off, a new generation had to rise up in their place. However, Jesus is the High Priest forever because He has eternal life in His humanity. Jesus and His priesthood are forever.</p>
<p>Consequently, He is able to save to the uttermost those who draw near to God through Him, since He always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.</p>	<p>Jesus, at any time, can save any man who believes in Him. His priesthood is forever; and He is always there to make intercession for us. Jesus stands between God and man.</p> <p>Jesus is our true priest, as He is holy, innocent and sinless; yet exalted from the heavens.</p>
<p>He has no need, like those high priests, to offer sacrifices daily, first for His Own sins and then for those of the people, since He did this once for all when He offered up Himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.</p>	<p>Jesus is superior to the OT priests, as He does not have to offer up a sacrifice for His Own sins.</p> <p>The Mosaic Law appointed fallen men as priests (all men are fallen); but God appointed His Son—unblemished and untainted by sin—instead of these priests.</p>
<p>Heb. 8:1–9 Now the point in what we are saying is this: we have such a High Priest, One Who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.</p>	<p>The point that the writer of Hebrews is trying to make is, Jesus is our true High Priest, Who is seated on the right hand of God, which is the perfect place for Him to be to make intercession for us. With this set up, there is no need for us to go to a human priest.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. (Emphasis mine)</p>	<p>It is the job of a Levitical priest to offer up sacrifices on behalf of those who came to him. A priest offering up sacrifices is a shadow of what God has planned for the future. When the reality come, the shadow fades away.</p>
<p>For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant He mediates is better, since it is enacted on better promises. (Exodus 25:40)</p>	<p><i>Pattern</i> is the masculine noun tupos (τύπος) [pronounced <i>TOO</i>-poss], which means, <i>a form; an example; a type, i.e. a person or thing prefiguring a future (Messianic) person or thing.</i> Strong's #5179. This is this Greek word which is used in the Doctrine of Typology.</p> <p>Jesus is the Mediator of a better covenant based upon better promises.</p>
<p>For if that first covenant had been faultless, there would have been no occasion to look for a second. For He finds fault with them when He says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in My covenant, and so I showed no concern for them, declares the Lord." (Jer. 31:31–32)</p>	<p>The first covenant refers to the covenants between God and Israel (they are taken as a whole, but in reality, it is a single covenant between God and Israel). But that was a flawed covenant because the sons of Israel were sinful, as were their priests.</p> <p>The concept of a New Covenant was not invented by the disciples; it is found in the Old Testament.</p> <p>The New Covenant would be permanent because it is based upon the sinless perfection of Jesus Christ.</p>
<p>Heb 9:6–15 These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people.</p>	<p>The Tabernacle (and later, the Temple) was divided into two sections. The public did <i>not</i> go into either, as we go into a church. The priests would go into the front section to perform their priestly duties; and the High Priest, once a year, would go into the Holy of Holies (the second section) and sprinkle blood on the Mercy Seat, which is over the Ark of God. This represents the Lord offering Himself once and forever for our sins.</p>
<p>By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age).</p>	<p>The Temple, at the time of the writing of the book of Hebrews, still stood. It was symbolic (that is, it was a type). We would, because of Jesus Christ, have access to the Holy of Holies.</p>
<p>According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation.</p>	<p>All of the Levitical ceremonies could not truly cleanse a man from his sins. These were regulations imposed <i>until</i> the time of the New Covenant, the time of the reformation. All of these ceremonies were types, looking ahead to us being truly cleansed by the Son of Man.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption.</p>	<p>Jesus Christ is our true High Priest, with the promise of good things which have come. Jesus, as the true High Priest, enters into the Holy of Holies (into the Throne Room of God), having offered up His own blood (that is, His spiritual death) for our sins. These secures us our eternal redemption.</p> <p>Jesus entering into the Throne Room of God indicates that His sacrifice was acceptable to God.</p>
<p>For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God.</p>	<p>All of the animal sacrifices offered before did not actually cleanse defiled man. They looked forward to the LORD Christ, Who offered Himself as a lamb without blemish to God. It is through Jesus Christ we are cleansed before God; it is because of Jesus Christ that we may serve the Living God.</p>
<p>Therefore He is the Mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.</p>	<p>By His sacrifice on the cross, Jesus is the Mediator of this New Covenant. It is by this New Covenant that we have an eternal inheritance. This completely supercedes the first covenant (God's original covenants with nation Israel).</p>
<p>Heb. 9:19–28 For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant that God commanded for you." (Exodus 24:8)</p>	<p>God, through Moses, had set up a number of ceremonial laws, the first being immortalized by the Passover.</p> <p>Blood was used throughout the worship of the Jewish people from the deaths of millions of animals to represent the spiritual death of our Lord.</p>
<p>And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.</p>	<p>Everything was purified with blood in the Old Testament, because without the shedding of blood there is no forgiveness of sins. Again, all of this looked forward to Jesus Christ dying for our sins.</p>
<p>Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these.</p>	<p>All of the Tabernacle furniture were symbolic of their heavenly counterparts. This does not mean that there is some larger, better loaf of bread in heaven; but that all of these articles of furniture and all of the rituals represent specific truths and doctrines.</p>

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer Himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then He would have had to suffer repeatedly since the foundation of the world.	Jesus, as our High Priest, does not enter into the Holy of Holies made by man, but He enters into heaven and before the Presence of God on our behalf . Jesus is the true High Priest, Who has offered Himself to God, which is represented by the Levitical high priest who enters into the holy place each year, but with the blood of animals.
But as it is, He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself.	Jesus appears at the end of the Age of Israel, and He puts sin away forever by sacrificing Himself.
And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him. (Isa. 53:12)	In His 1 st advent, Jesus came and offered Himself once for our sins. He will appear the second time to deliver those who are waiting upon Him.
Heb. 10:1–14 For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins?	The ceremonial portion of the Law is the shadow-form of the reality. The animal sacrifices, year-after-year, could never make anyone clean. These types, these symbols, these shadows no longer have a purpose. They have been replaced by what they represent and so, there is no reason for them.
But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins.	Offering up these animal sacrifices reminds us of our problem with sin, but they do not remove out sins from us. They are only symbolic.
Consequently, when Christ came into the world, He said, "Sacrifices and offerings You have not desired, but a body have You prepared for Me; in burnt offerings and sin offerings You have taken no pleasure. Then I said, 'Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book.'" Psalm 40:6–8	God the Son is speaking to God the Father in this OT quote from Psalm 40. The animal sacrifices are not what God desires; the body that God the Father prepared for God the Son would be the living sacrifice for our sins. Jesus agrees to do God the Father's will.
When He said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then He added, "Behold, I have come to do Your will." He does away with the first in order to establish the second. Psalm 40:6a, 8a	Jesus is restating what has already been said, but the idea is to tie together the idea that the animal sacrifices and offerings are set aside, so that Jesus can do the will of the Father, meaning, that He will go to the cross. That being done away with are the representative animal sacrifices; that being established is Jesus dying on the cross for our sins.

Old Testament Priesthoods Are Types; Jesus is the Antitype

Scripture	Commentary
<p>And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.</p>	<p>The priest offering up these same sacrifices cannot take away our sins. These animal sacrifices can never remove our sins. We are sanctified by Jesus Christ.</p> <p>God does away with the first (animal sacrifices) in order to establish the second (the offer of Jesus Christ for our sins).</p>
<p>But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until His enemies should be made a footstool for His feet. For by a single offering He has perfected for all time those who are being sanctified. Psalm 110:1</p>	<p>Jesus, by offering Himself on the cross, has done what all of these animal sacrifices could not do—this was a single sacrifice for sins. Now He sits down at the right hand of God, because He is finished with that part of His ministry.</p> <p>The reference to enemies being made a footstool for Jesus' feet is from Psalm 110:1, quoted many times in the New Testament.</p>
<p>Heb. 10:19–22 Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that He opened for us through the curtain, that is, through His flesh, and since we have a Great Priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.</p>	<p>Entering into the Holy Place through the curtain is a reference to entering into the Holy of Holies.</p> <p>Our Great Priest is Jesus Christ. We may draw near to God, as we have been cleansed by His sacrifice. Our entering into the holy places does not mean that we now can walk into the Temple and into the Holy of Holies; but that we now have access to God through His Son Jesus.</p>

Over and over again, the writer of Hebrews tells us that the first covenant, of animal sacrifices offered up by priests (which is a type), is to be set aside in favor to the second covenant, the reality, the antitype, which is Jesus Christ dying for our sins.

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Moses, like many men of the Old Testament (Abraham, Isaac, Joshua, David, Solomon), is a *type* of Christ. This means that there are remarkable parallels between the person and history of Moses which look forward to the Person of Jesus Christ.

Moses and His Life as Typical of Jesus Christ

Moses	Jesus Christ
<p>During the time that Moses was born, there was a ruler who was intent on killing all of the Jewish male children (because the Jewish people were multiplying too fast). Exodus 1:12–22</p>	<p>Similarly, during the time of the birth of our Lord, there was a ruler intent on killing all of the children of the Jews to prevent their King from being born. Exodus 2:16</p>
<p>Moses had two natures. He was born a Hebrew; however, he was adopted into the royal family of the ruling class of Egypt. Exodus 2:1–10</p>	<p>The LORD has two natures: one fully human and one of divine royalty. As believers, we have a common nature, but, upon exercising faith in Jesus Christ, we are adopted into the royal family of God. Philip. 2:6–8</p>

Moses and His Life as Typical of Jesus Christ

Moses	Jesus Christ
Moses' Jewish background parallels the Lord's human nature; and his royal background as an Egypt parallels the Lord's divine nature.	
Moses will take the side of the Jews against their Egyptian masters and act as their deliverer and savior. Exodus 5–12	Jesus will take the side of man before God, taking on Himself the sins of mankind, acting as man's Deliverer and Savior. 1Peter 2:24 Rom. 3:21–31
Moses acted as the mediator between God and man (the Exodus generation). Exodus 32:7–14	Jesus is the Mediator between God and man. 1Tim. 2:5 Heb. 8:6
Moses will stand before God to protect the people of Jacob.	Jesus stands before God to protect those who have believed in Him.
Moses so well understood the plan of God for the Jewish people that he spoke for God in the book of Deuteronomy.	Jesus understood the plan of God for the Jewish people and for all people; and the words which He spoke were the words of God. John 3:34 12:49

As we have seen in the book of Genesis, the study of typology is a marvelous field, and one of the many proofs of the divine nature of Scripture. Any person with a prominent place in Scripture nearly always is a type of Christ; and in very unusual ways. In the 3 examples given above, we have a parallel of events, the hypostatic union, and the purpose of Jesus Christ acting as our Savior. These parallels rarely involve trivial similarities (such as, they both wore sandals, they were both Cleveland Indian fans, etc.). Many times, the parallels are quite clever and not always immediately apparent.

The reason that we have the science of typology is, the Divine Author of Scripture is God the Holy Spirit. Therefore, He includes information from the lives of Abraham, Isaac, and Jacob, and Moses, which is a shadow of things to come.

A more complete version of Moses as a type of Christ will be given part way through the book of Exodus.

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Although Moses is a type of Christ; there are times in the New Testament when he is presented in contrast to Jesus. Moses is often used to represent the Law, whereas Jesus is our salvation through grace.

The ESV; capitalized is used below.

Contrasting Moses and Jesus

Moses and the Law	Jesus and Salvation
Judgement; associated with the Law.	Grace, associated with redemption.
John 7:19a “Has not Moses given you the law? Yet none of you keeps the law.”	John 1:17 For the law was given through Moses; grace and truth came through Jesus Christ.
Moses turns the life-giving waters into blood, killing all the life in it. Exodus 7:20–21	Jesus turns water into wine, turning life into a grand celebration. John 2:1–11

Contrasting Moses and Jesus

Moses and the Law	Jesus and Salvation
Moses, who brings the Law to the people, brings with it judgement of the people.	Jesus brings relief to man from the judgment of the Law. We are judged by the Law and found wanting. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23)
There is no freedom in the Law. Acts 13:38–39 (Paul is speaking) “Let it be known to you therefore, brothers, that through this Man forgiveness of sins is proclaimed to you, and by Him everyone who believes is freed from everything from which you could not be freed by the law of Moses.”	Freedom comes by means of Jesus Christ. John 8:36 (Jesus is speaking) “So if the Son sets you free, you will be free indeed.” Gal. 5:1 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. (The yoke of slavery is subjection oneself to the Law.)
At best, the Law of Moses brings knowledge of sin. Rom. 3:19–20 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.	The righteousness of God comes not through the Law but through Jesus Christ. Rom. 3:21–22a But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. Gal. 2:21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.
Gal. 3:10 For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.” (Deut. 27:26)	Gal. 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree”— (Deut. 21:23)
Therefore, we are condemned by the Law, which is associated with Moses.	We are redeemed by the Lord.
To many believers in the first century, Moses represented the Law and Jesus our freedom from penalty of the Law.	

It is the same God Who will give the Hebrew people the Law through Moses (future to us in this narrative); and Who will also take upon Himself the form of man and walk among us (John 1:14). Both Law and grace proceed from God; and we have been given the free will to determine which of those is central to our lives.

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I may want to explore this resource:

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