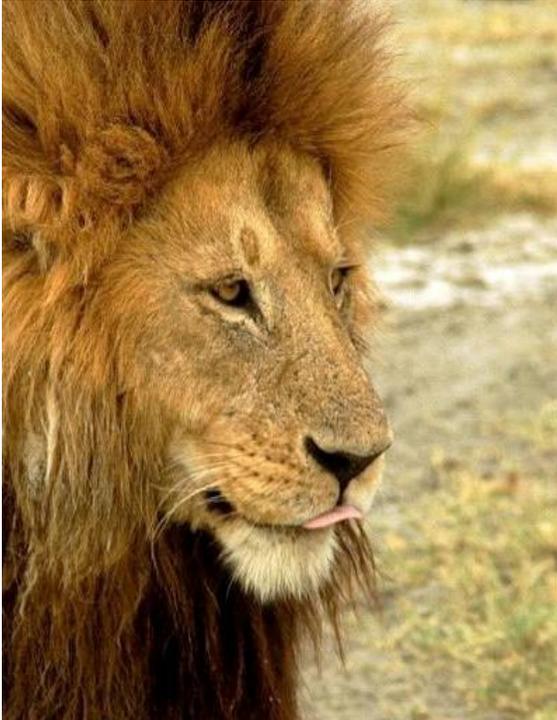


# THEOLOGY

## One Bite at a Time



*A Theology of Biblical Types*

Ken Emilio  
RemnantReport.com

## **BIBLICAL TYPOLOGY**

<b>Introduction</b> .....	2
<b>Defining Biblical Types</b>	
▪ Challenges Encountered.....	3
▪ Characteristics of Biblical Types.....	4
▪ A More Constrictive View .....	5
<b>Biblical Types – Current Issues</b>	
▪ Rejection and Avoidance by Evangelicals .....	6
▪ The Eschatological Debate .....	7
▪ Dynamic Translations – A Threat to Biblical Types .....	8
<b>Misuses of Biblical Types</b>	
▪ Devaluing the Old Testament .....	11
▪ Isolation by Mechanical Analysis of Scripture.....	12
▪ Imposed Interpretive Methods and Formulas .....	13
<b>Using and Applying Biblical Types</b>	
▪ Organizational System or Interpretive Tool? .....	14
▪ Blurring the Lines Between Allegories, Symbols and Types .....	16
▪ Authorized and Illustrative Types .....	20
<b>Conclusion</b>	
▪ Looking Back and Forward in Evangelical Theology .....	24
▪ Bibliography .....	27

## INTRODUCTION

Biblical Typology is bound up in the debate about the interpretive relationship between the Old and New Testaments. “*The New Testament is in the Old Testament concealed and the Old Testament is in the New Testament revealed.*” This familiar phrase defines a theory of interpretation and exegetical method which is not shared by all.

The goal of this essay will be to engage in an enthusiastic and reverent exploration of biblical types, while at the same time, remaining mindful of concerns voiced by competent scholarship about their potential misuse.<sup>1</sup>

Biblical types are of great importance because whether used or ignored as interpretive tools, they can support or undermine theological and eschatological models, methods of interpretation, religious convictions, doctrines and dogma.

In this paper the greater weight of authority will be given to the sayings of Jesus Christ, and the writers of the NT when determining intent and use of biblical types. Liberal critical method and its proponents will not be afforded a significant voice in this treatment, but will be referred to when deemed appropriate.<sup>2</sup>

The Typology of Scripture is an exciting, worthwhile and Biblically authorized field of study. Biblical types will be shown to be valid, predictive elements, placed in Scripture by God – being evidential of the unity of the Canon and revealing the redemptive plan of God which is centered on the God/man Jesus.

---

<sup>1</sup> The rush to prevent the misuse of types by some modern evangelicals is reminiscent of issues encountered during the Reformation, i.e. the laity’s access to the Bible for individual study and interpretation. Luther and Tyndale’s response was to err on the side of free access with all of its potential for error. In this spirit, individuals left to their own devices to explore biblical types is preferable to trusting restrictive interpretations by an established elite class of scholars who through the process of the dialectic consensus continuously change what is and what is not acceptable. Modern movements to take Scripture from “demystification” to the natural and historical often result in an “accommodating Jesus” and a few grudgingly accepted types.

<sup>2</sup> Biblical types possess the characteristics of being predictive. By definition they become phenomena outside the philosophy of naturalism, much the same as Theophanies. In essence, biblical types are miraculous, thus becoming suspect to modern and post-modern scholarship. In this atmosphere liberals often reject, marginalize or ignore types, thus adding little to this discussion.

### Challenges Encountered in the Debate

Is Jesus on every page of the Old Testament? Does every passage of the Old Testament speak of Christ? And if so does this require that all study of Scripture be conducted in light of this? Does every person, place and thing in the OT hold a typical element no matter how obscure? And how much time should be spent seeking the typical element even when the text does not appear to contain such an element?

In preparing a successful discussion of Biblical Typology, the first course of business would normally be to define a “Biblical Type,” however; problems are encountered the moment this is attempted. Investigation reveals that classic definitions of biblical types are abundant and at times, contradictory.

The task of defining types is critical for individuals because it can help form the basis of how they will approach the interpretation of the Bible and will display the presuppositions of those applying their definitions. This is not necessarily bad but it can label one as belonging to a specific school of interpretation like the “Full Human Intent” of Walter Kaiser, the “Divine Intent – human words” school of J.I Packer<sup>3</sup> or the more constrictive camps of a Moses Stuart.<sup>4</sup>

The challenge of establishing a normative definition of biblical types is nothing less than taking the high ground before discourse begins, and will not be solved as long as there remains disagreement about interpretive method. This said there is some agreement on various characteristics of types, which will be discussed in the next section.

---

<sup>3</sup> D Bock does an excellent job of summarizing and classifying the thoughts of Kaiser, as “full Human Intent” meaning the authors of the OT were aware of how their writings fit in to God’s plan. Kaiser rejects hidden meaning, dual sense or double fulfillment. Bock classifies J.I. Packer as “Divine Intent – human words” which asserts human authors did not always have full comprehension of God’s meaning in what they wrote. D. Bock, *Evangelicals and the Use of the OT in the NT* (Bib Sac 142:567 (Jul 1985) p 209-223.

<sup>4</sup> William Moorehouse quotes Moses Stuart, “Just so much of the OT is to be accounted typical as the NT affirms to be so and no more.” Moorehouse classifies Stuart’s approach as, “the undue constriction of the typical element.” *International Standard Bible Encyclopedia*, ed. J Orr, (Chicago, Il, H Severance Co. 1930). Vol. 5 p 3029-3030.

## Characteristics of Biblical Types<sup>5</sup>

1. A biblical type is a unique OT prophetic device of God's ordination and His deliberate design – foreshadowing and preparing for the better things of the Gospel.<sup>6</sup>
2. All biblical types should be restricted to sacred history and the connected plan of God as revealed in Holy Scripture, to the exclusion of any secular events or history.<sup>7</sup>
3. A biblical type is a person, place or thing that existed historically. Types are not symbols yet they can hold symbolic meaning.
4. Biblical types are consistent with “grammatical-historical” interpretive methods.<sup>8</sup>
5. Biblical types must not be classified or studied as literary forms such as allegories or metaphors. Types are not to be confused with or equated to secular literary types.
6. Because redemptive history is ongoing, OT biblical types can be predictive of antitypes not yet realized and should not find fulfillment solely in the NT period.
7. The identification of biblical types and antitypes should not be constricted by imposed definitions or rules that may restrict “Spirit lead” application to the Gospel by the individual doing the investigation.<sup>9</sup>
8. The Gospel and the redemptive plan of God as revealed in Scripture should set the boundaries for the investigation and use of biblical types.

---

<sup>5</sup> These characteristics were gleaned and condensed from numerous sources, many of which overlap. Characteristics which are attributable to specific sources are footnoted below. A number of these characteristics are of my own construction. Though not original with me, I tried to piece together the many definitions of types and their usage by summarizing them.

<sup>6</sup> Patrick Fairbairn, *Typology of Scripture*, Volume 1, Kregel Publications, Grand Rapids, MI (1989) p. 46

<sup>7</sup> *Ibid* p. 46

<sup>8</sup> Grammatical-historical interpretation “is a perspective on a total engagement of God. It is a total process that interacts with everything we know about God and includes our transformation into the image of Christ.” Poythress stresses that the “Plan of God” is foremost and the grammatical-historical method must cohere with God's plan. He goes on to stress that this interpretive method “undergoes progressive transformation in our own individual, and corporate history in the church today.” By this, I define and understand the grammatical-historical method to be submissive to the Gospel and its elements and not the other way around. V. Poythress, *God Centered Biblical Interpretation*, (Phillipsburg, NJ, P&R Publishing, 1999), p-164.

<sup>9</sup> See page 21 of this paper for more discussion about the validity of “Spirit lead” inquiry of biblical types.

### An Example of a More Constrictive View

Scholars approach the subject of Biblical Types in different ways. The more constrictive or reserved view regarding the use of Biblical types is generally accepted by many main stream denominations and scholars – i.e. only what is specifically identified in the NT as such qualifies as being typical.

Gordon Fee and D. Stuart provide an example of this view in their popular book “*How to read the Bible for all its worth.*”<sup>10</sup> Fee holds that OT stories are told and have meaning on three different levels: (1) Top level – the universal plan of God in creation, (2) Second level – the story of God’s redeeming a people, (3) First level – consisting of individual narratives that make up the other two levels.

Fee states: “Thus when Jesus taught that the Scriptures ‘testify about me’ (Jn. 5:39), he [Jesus] was speaking of the ‘top level’ of the narrative... He [Jesus] obviously was not speaking about every short individual passage of the OT,” (*emphasis-Fee*).<sup>11</sup>

Myron Kauk states: “In evaluating the OT, Fee concludes that since every short passage does not speak of Jesus, this cannot be what Jesus meant. Jesus meant that the OT as a whole and in various ways and places (see Heb 1:1-2) speaks of Him.”<sup>12</sup>

Fee concedes that there are some important individual typological elements identified in Scripture, “But these constitute only a small portion of revelation.”

The concern with this view is the tendency of reading into what Jesus meant, which appears somewhat presumptuous. Fee’s opinion of types leaves the reader with the impression that biblical types hold minor status when studying the Bible.

---

<sup>10</sup> G. Fee, D. Stuart, *How to read the Bible for all its worth*, (Grand Rapids, MI., Zondervan, 2003)

<sup>11</sup> *Ibid* p-91

<sup>12</sup> Myron Kauk, Trinity Theological Seminary - written in an independent commentary to this author in 2004.

Biblical Types: Rejection and Avoidance by Evangelicals.

Modern liberal scholarship has, for the most part, rejected typology in keeping with its view that OT books are historical documents, the study of which is degraded by Conservatives' attempts to seek "higher meaning" or theological unity with the NT. This outright rejection by liberals is a given, but there is a more subtle kind of rejection by many conservative evangelicals as well – rejection by avoidance and constriction.<sup>13</sup>

Peter J. Leithart, Ph.D. Cambridge, writes a brief, yet compelling article stating that while Evangelicals and Protestant Modernism have very real differences in their approach to the Bible, they are at one in their rejection of typology.<sup>14</sup>

Many evangelicals would deny that they reject or neglect typology. Leithart counters: "By selecting only a handful of texts as acceptable for typological interpretation is precisely to reject typology..."<sup>15</sup> – Patrick Fairbairn agrees.<sup>16</sup>

Strangely, whether it is the claims of the liberal critic who asserts the OT is nothing more than a historical document, and not relevant to the Church – the demystification of neo-orthodoxy, or the passive avoidance of biblical types by conservative evangelicals, the results are the same – the neglect, constrictive use, or outright rejection of biblical types. This can only result in a reduction in status of the OT as a deposit of prophetic and divine revelation with respect to typology.

---

<sup>13</sup> Peter J. Leithart, *Typology and the Public Church*, (New York, NY, First Things, 1997)

<sup>14</sup> Ibid. p-2

<sup>15</sup> Ibid. p-2

<sup>16</sup> "The typology of Scripture has been one of the most neglected departments of theological science." Patrick Fairbairn, *Typology of Scripture*, Volume 1, Kregel Publications, Grand Rapids, MI (1989) p. 1

## Biblical Types: The Eschatological Debate

An interesting eschatological dimension to the study and use of biblical types involves the ongoing debate between advocates of the traditional Reformation, and modern dispensational views of the End Times.<sup>17</sup>

Biblical typology is used with ever increasing frequency by modern dispensationalists and futurists as possible proof texts for their end time models regarding Israel, the Tribulation, Kingdom of God and the Rapture.

Enoch being “raptured” prior to the flood (Gen 5:24, Heb 11:5), Lot’s removal from Sodom prior to the Judgment (Gen 19:22), and Ruth at the feet of the kinsman redeemer Boaz, during the threshing floor scene (Ruth 3:8). These are examples where biblical types are referred to as supporting the pre-tribulation rapture of the church.<sup>18</sup>

With the events of recent history, especially the establishment of the State of Israel and the popularity of prophecy conferences around the world, excitement to study the Bible in a more literal and less allegorical fashion have intensified. To the extent that types may describe historical and prophetic events which can support an eschatological model, they will continue to be explored.

Eschatological systems based upon allegorical interpretation of end times, not to mention those influenced by the Enlightenment, may find themselves on the defensive in regard to the expanded use of types by futurists.

---

<sup>17</sup> I define modern dispensationalists as theologians like D. Bock of Dallas, John MacArthur and Thomas Ice who do not hold to all of the classic dispensational views of J. Darby or C.I. Scofield, but do ascribe to futurist doctrines such as the pre-tribulation rapture of the Church.

<sup>18</sup> Chuck Missler, Cosmic Codes, Koinonia House, Coeur d’ Alene, ID (1999) p 434. In citing these biblical types as support for a Pre-Trib rapture, Dr. Missler is careful not to claim categorically that these are “proof texts.” His citing of these texts and his explanations of them make for interesting reading as does his entire book - Cosmic Codes.

### Dynamic Translations: A Threat to Biblical Typology

The survival of Biblical types as a valid field of study in the modern church may be threatened by the commercial success of dynamic equivalent translations.

Leland Ryken in his latest and most excellent work “*The Word of God in English*,” warns against the misuse of dynamic equivalent theory, which results in the “destabilization” of original manuscripts. Ryken points out that many of the modern translations, TNIV, NLT, The Message, etc., have done serious damage to the doctrine of the Unity of Scripture. Multiple levels of meaning, Hebraic idioms, metaphoric language and other literary forms of the Bible that make up its “full richness,” can be lost if care is not taken. Ryken asserts that the dynamic equivalent method of interpretation tends to make one’s view of the Bible more one dimensional.<sup>19</sup>

Biblical typology is critically dependent upon the identification and traceable movement of OT types to their corresponding NT antitypes. This is accomplished in large measure by theologically connecting grammatically and historically recognizable words, idioms and Hebraisms from Old to New Testaments. For thousands of years and through dozens of canonical texts, these connections have been made by chain and cross referencing words and phrases. Formal equivalent translations which seek the most accurate renderings of the originals tend to preserve theological connections such as types, whereas dynamic or “thought for thought” translations and paraphrases do not.

An example of how a type may be lost in a dynamic translation can be found in the book of Ruth 1:6. In the story, Naomi decides to return to her land because she has heard that Jehovah has visited His people and is providing them with *bread*.

---

<sup>19</sup> Ryken cites D.A. Carson, Y.C. Whang and R. Van Leeuwen as Evangelical Scholars who have voiced concerns about the dynamic equivalent models. “Among Evangelical Bible scholars I find a growing discontent with dynamic equivalent tradition in general and the NIV, TNIV, and NLT in particular.” L. Ryken, *The Word of God in English*, (Wheaton, IL, Crossway Books) P-17,

The Hebrew word *lechem*, is translated *bread*, in the ASV, KJV, NKJV, and *food* in the NASB, ESV, NIV, and TNIV. The justification cited by many translators for using food instead of bread is that “food” better conveys the concept of God’s total provision while bread is too restrictive. This justification seems inconsistent in light of 2:14 wherein Boaz serves Ruth *lechem*. The same word is now rendered “bread” by the dynamic translators instead of “food.”<sup>20</sup>

The typological interest here is that Jehovah visits His people and provides them bread – i.e. the providential substance of life corresponding with “salvation in the wilderness” and the NT antitype – Jesus who is the “bread of life” provided by God.

Of first concern is to determine if “bread” is a valid type. If it can be established that bread in Scripture possesses typical elements it can then be argued that this typological element in the book of Ruth could be ignored or lost by replacing the word “bread” with “food.”

Patrick Fairbairn, in his classic work “Typology of Scripture,” makes a compelling case that “bread” does indeed hold typical elements and is symbolic of God’s total provision. Fairbairn points out that bread typifies the covenantal provision of life by God, both in the historical context of OT times and as speaking with an even “louder voice” to Christians in the New Testament, as a promise for the future.<sup>21</sup>

Because the Hebraic concept that bread does indeed symbolize the fullness of God’s provision, the use of “food” by the dynamic translations becomes a mere

---

<sup>20</sup> The question that needs to be asked is why the word is now translated as bread? It is true that in the next sentence Boaz tells Ruth to “dip your bread in the vinegar.” This might suggest a justification for rendering *lechem* as bread by the dynamic translators because of a perceived context. However this reasoning is subjective as other foods such as vegetables could also be dipped in vinegar. The point I am making is that the rendering of *lechem* in 1:6 as “food” is a subjective rendering based upon a desire to show the reader that God was providing a bounty of food or crops, when in the Hebraic mindset it was already understood that “bread” was indeed representative of that total provision. See Fairbairn and his treatment of the “Table of the Shewbread” p;320 [21]

<sup>21</sup> Patrick Fairbairn, *Typology of Scripture*, Volume 2, Kregel Publications, Grand Rapids, MI (1989) p. 318 -323

accommodation for the modern reader. By substituting food for bread, those not familiar with Hebraisms or biblical types could miss the typical connection in this story and to the whole of Scripture: “*Give us this day our daily bread*” (Lk 11:3).

Biblical types are uniquely Hebraic products of the OT. Their origin and nature are rooted in the Israelite religion and the Hebrew Bible. Where modern translation theory sacrifices metaphoric language, idioms and other literary devices for the sake of a profiled contemporary reader (i.e. targeted consumer) – thus, much can be obscured and lost including biblical types. Dynamic equivalent translations by their very nature must continually accommodate an ever changing market in order to remain “dynamic.”

Ryken states; “Translations that are unwilling... and that aim for immediate comprehension by an uninitiated reader are compelled by their very theory to abandon a hermeneutical principle that is a central tenet of evangelical hermeneutics, thereby obscuring the meaning of the original.”<sup>22</sup>

The Introduction to the NLT describes itself in this way: “The result, [i.e. NLT], is a translation of the Scriptures written generally at the reading level of a junior high school student... Metaphorical language is often difficult to understand, so at times we have chosen to translate or illuminate the metaphor... We did not feel obligated to display all Hebrew poetry in English poetic form.”<sup>23</sup>

The admitted goal of the Tyndale translation team was to produce a Bible that was readable by people whose literacy skills are well below that of an average high school student. As such they intentionally redacted literary forms, poetry and genre thereby diminishing the usefulness of translations like the NLT, with respect to typology.

---

<sup>22</sup> L. Ryken, *The Word of God in English*, (Wheaton, IL, Crossway Books) P-151

<sup>23</sup> Introduction to the New Living Translation, Wheaton, IL Tyndale House, (1996) pages A48-A50

### Misuses of Biblical Typology: Devaluing the Old Testament

Are OT texts simply repositories of types for NT antitypes? One of the common complaints about misusing biblical types is that of neglecting contextual studies of OT texts by focusing solely on their corresponding NT antitypes.

An example of this can be illustrated in the story of the poisonous serpents of Numbers 21:4-8. Here the tendency to identify the raised serpent typologically with the crucifixion may overshadow the theological importance of the OT story itself.

The narrative of the fiery serpents represents the climax of the rebellion accounts of Israel in the wilderness. They portray and shed light on the OT redemptive cycle.<sup>24</sup> In this example the biblical pattern of rebellion – punishment – repentance – redemption – blessing and then promise, can be lost by looking only for its typological significance.

The context of Jesus identifying Himself with the serpent in Jn. 3:14-15 is housed within the greater context of Jn. 3:3-21. That is, man's condition, being in rebellion, unbelief, darkness and condemnation. Mankind is unable to obtain redemption by repentance and faith except through the provision and intervention of God. Indeed the raised serpent is typical of the death of sin on the Cross and the promise of redemption. The study of this OT type, its' underlying truth, and its' NT antitype are not diminished but enriched by the inclusion of the OT account, studied in its own historic and grammatical context – showing the unity of God's entire plan of redemptive history.<sup>25</sup>

---

<sup>24</sup> W. Van Gemeren, *A Guide to OT Theology and Exegesis*, (Grand Rapids MI, Zondervan, 1997) p:186-187

<sup>25</sup> *Ibid.* p: 186-187. Van Gemeren makes a convincing case. By adopting his approach, one is able to appreciate OT texts while still seeing multiple correspondence and fulfillment of many OT types. Such as Boaz and the motif of the Go'el which is repeated in (Ruth 3:12) (Isaiah 59:20) (Heb. 2: 14-15) (Lev. 5:48-49). Boaz can be appreciated for his own unique story and at the same time his typical contribution to God's redemptive history.

Misuses of Biblical Typology: Isolation by Mechanized Analysis of Scripture.

Misuse of Biblical typology can take place by treating types with a kind of grammatical – historical isolation. This is not the same grammatico-historical exegesis accepted by the Chicago Statement on Biblical Inerrancy, but a perversion of it.

Vern Poythress states that “most scholars” do not understand grammatical-historical interpretation, which demands that attention be paid to the original context of God’s speech. These scholars tend to suppose that grammatical analysis isolates the language, and the resultant meanings of words, thus reducing language to a “Highly complex but essentially mechanical system – They rigidly exclude any reckoning with divine purpose or with distant events, such as Christ’s crucifixion and resurrection.”<sup>26</sup>

The isolation that Poythress talks about concerning interpretation can be applied to Biblical Types as well. If the historical event of Boaz giving bread and wine<sup>27</sup> to Ruth is seen solely as being isolated in time, and not having divine purpose, we may lose the typical significance – i.e. the redemptive act of giving elements of bread and wine by Boaz to his future bride. This corresponds to the NT antitype Jesus providing the elements of His body for the redemption of His Church (i.e., His future bride).<sup>28</sup>

The practice of isolating biblical texts grammatically or historically can constitute a misuse of types by eliminating them in an arbitrary and subjective manner.

---

<sup>26</sup> V. Poythress, *God Centered Biblical Interpretation*, (Phillipsburg, NJ, P&R Publishing, 1999), p-164

<sup>27</sup> My use of the word wine instead of “vinegar” is based upon the Hebrew *chômets* a fermented sour wine – pungent

<sup>28</sup> The giving of bread and wine may lack a direct predictive element necessary for being classified as an isolated type, but it does carry the redemptive theme and may qualify typologically because of association with Boaz. Association of typological elements can be made as suggested by Poythress and others, (e.g. Poythress’ discussion of the temple and Mt. Zion), *Understanding Dispensationalists*, Phillipsburg, NJ 1987) p-119. This said, there are potential problems with too much “free association” of biblical types. See further discussion of this subject later in this paper which proposes a more measured yet enthusiastic approach.

Misuses of Biblical Typology: Imposition of Interpretive Methods and Formulas.

Artificial methods and restrictive formulas for identification and development of biblical types can be problematic. They may impose a prefabricated “interpretive grid” over the text. For example, to argue that Boaz is a type raises questions about the method of interpretation employed. Is Boaz a legitimate type of Jesus? What are the criteria by which Boaz qualifies as a type and if so are all people, places and things associated with Boaz typical? Where do we draw the line in the study of types and who sets the rules?<sup>29</sup>

W.C. Kaiser asserts that any imposition of an interpretive formula based upon presuppositions or bias, is to be rejected. In making his argument Kaiser cites examples such as Marcionism, which resulted in the outright rejection of the OT. When referring to typology, Kaiser presents the opposite extreme by citing the Christological approach of Wilhelm Vischer, where all the texts of the OT speak directly or indirectly of Christ.<sup>30</sup>

The assertions Kaiser makes are well taken, however he argues his position by citing the most extreme abuses. This can result in the complete rejection of an interpretive formula that, when used properly, may have merit and add to the richness of study, (e.g., typology as one interpretive key of the OT, but not the only key).

As we have seen, biblical typology speaks to the heart of one’s hermeneutic and interpretive view of the Bible. Interpretive models and formulas will be employed and no one comes to the table without presupposition and bias. As such, each individual needs to be deliberate in their attitudes towards typology and be able to defend those attitudes.

---

<sup>29</sup> A proposed method for qualification and classification of types is presented later in this paper.

<sup>30</sup> W. Kaiser, *Toward an Old Testament Theology*, (Grand Rapids, MI, Zondervan, 1978), p-266-267. Citing Marcion and Vischer is a regular occurrence in many scholarly works when discussing biblical types. It would be more helpful to cite modern and specific abuses of biblical types. It makes little sense to cite extremes except as a hyperbolic diversion to prevent or discourage students from venturing down the “slippery slope” of taking typology too seriously. This can draw credence away from more moderate approaches that recognize types as biblically authorized, valid and worthwhile tools for understanding God’s Word. It would be very helpful if scholars would work to establish methods of teaching students about biblical types that do not focus on one extreme or the other – which all too often descends into a “point – counter point” debate that adds more heat than light.

### Using and Applying Biblical Types - Organizational System or Interpretive Tool

Biblical typology is not an organizational or systematic principle for seeking a theological center of the Bible. W.C. Kaiser states that the typological approach as an organizing principle should be laid aside, because it would necessitate the selection of one part of the canon over another. As such it would set up an arbitrary system that would be forced on the text, and in this we agree.<sup>31</sup>

However, failed attempts to use typology as a universal organizing principle are insufficient reason to reduce or neglect the use of typology as an interpretive tool. Typology is a Biblically authorized means for interpreting Holy Scripture. It is in fact the method specified by Jesus and the Apostles.

The validity for using types as interpretive tools and repositories of great theological significance is consistently affirmed by Jesus and the NT writers. By contrast, Jesus did not instruct his disciples to pay close attention to the grammatical-historical nuances when citing the Jewish Bible, even though by the 1<sup>st</sup> century A.D., some concepts of translation theory were already in play (e.g. the Septuagint).

In summary, Jesus stated that His identity was to be found in the OT, (Mt.12:40) (Lk 24: 25-27) (Jn. 5:39). This method of interpretation was also used by Apostles (Acts 2:16-21, 25-28), (I Cor 15:1-3), and they cannot be ignored or neglected in hermeneutics.

In addition to Typology serving as an interpretive tool it can also serve as one of several analytical standards.<sup>32</sup> As such when regularly applied to applicable biblical studies, types can help determine if a particular text has been interpreted correctly.

---

<sup>31</sup> W. Kaiser, *Toward an Old Testament Theology*, (Grand Rapids, MI, Zondervan, 1978), p-267

<sup>32</sup> An analytical standard is a term that refers to a recognized test or procedure verifying quality assurance. A standard can be a known value, criteria or accepted measure used to evaluate theories and experimental results. Standards are used extensively to prevent overlooking critical elements during evaluations. Standards are also used as accepted evidence when proving theories.

To illustrate; typology as an analytical standard can be applied to complex organizational theories such as W.C. Kaiser's proposition that "blessings and promises" are the Canonical Theological Center of the OT. In his book, Dr. Kaiser posits that God's blessings and promises on individuals and corporate descendants, are developed in one contiguous and indivisible pattern that theologically connect historical epochs.

Kaiser states; "Together the blessings-promises, were addressed to those descendants of the present and future in the whole line of believers who had a historical representative individual (e.g., Abraham, Isaac, Jacob) as an earnest or token, of what God would do in the immediate and distant future."<sup>33</sup>

The "event type" known as the Akedah, (Gen. 20:1-18), illustrates the blessings of Abraham's faith, in the offering of Isaac; knowing that God would keep His promise to resurrect Isaac if necessary (Heb. 11:19). Isaac's submission to, and faith in his father and his God resulted in Isaac also receiving blessings and promises. Thus God's blessings-promises, for Abraham as an individual were passed on to Isaac, and then Jacob; continuing on to his descendants both figuratively and literally in Christ, (Heb. 11:17-19). The Biblical type of the Akedah illustrates Kaiser's theme of blessing-promise, as "Theological Center" of Scripture, giving Kaiser's points added credibility.

Poythress' two-fold characteristics of types (i.e. symbolic and prophetic)<sup>34</sup> also fit comfortably in, and support Kaiser's model. Biblical types when coupled with organizing systems like Kaiser's blessings-promises, can link OT epochs and NT elements.

---

<sup>33</sup> W. Kaiser, *Toward an Old Testament Theology*, (Grand Rapids, MI, Zondervan, 1978), p-58-59

<sup>34</sup> The two-fold characteristic of types are vertical (symbolic), and horizontal (future pointing). These are more fully explained by Poythress in his excellent book *Understanding Dispensationalists*, (Phillipsburg, NJ , P&R Publishing, 1987) p-119

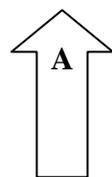
Using and Applying Types: Blurring the Lines Between Allegories, Symbols and Types.

OT symbols and types should not be confused. Blurring the lines between elements holding symbolic meaning and biblical types, may have lead to misapplication of types, souring some from fully exploring or accepting the serious study of types.

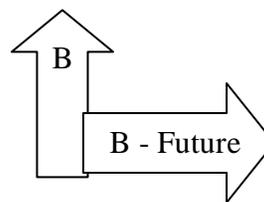
G.R. Osborne distinguishes symbols and types; “A symbol is an abstract correspondence, while a type is an actual historical event or person.”<sup>35</sup> Osborne gives examples of this distinction; a cross is symbolic of life; fire is symbolic of judgment, while a type would be the earthly tent/tabernacle, as the pattern of the original in heaven.

Osborne defines types and symbols by contrasting them. He tries to make them distinct, yet in doing so his definition falls short. He fails to acknowledge the intimate relationship that must exist between a type and a symbol.

Poythress’ work suggests a better definition. He does not formally define types and symbols per se. Yet Poythress shows, in his model of vertical and horizontal meaning, a relationship that Osborne omits. Poythress acknowledges that a symbol (Fig. A), holds meaning of higher truth; while types (Fig. B.) are symbolic and also look forward to fulfillment and higher meaning.<sup>36</sup> To summarize, a symbol might not be typical, but a type must hold symbolic meaning coupled with prophetic elements in view.



Symbols



Types

<sup>35</sup> *Evangelical Dictionary of Theology*, 2ed , Ed. Elwell, (Grand Rapids, MI, Baker 2001) p-1222

<sup>36</sup> V. Poythress, *God Centered Biblical Interpretation*, (Phillipsburg, NJ, P&R Publishing, 1999), p-164

The typological significance of the tabernacle can be established on numerous grounds including NT citations such as Hebrews 9:1-23, i.e., its design, its priestly duties and sacrifices. The tabernacle was the physical and historical manifestation of the first covenant. God's children performed service to Him while the presence of God dwelt with them, and was a symbol of the relationship between God and His people.<sup>37</sup>

More than symbolic, the tabernacle also looked forward to the Solomonic Temple which held the deeper meaning of God's promise, i.e., relief from the Exodus and relocation to the permanent, Promised Land. The tabernacle would look further to the physical flesh of the Messiah, granting the corporate salvation of Israel and the promise of individual salvation – salvation by the redemptive act of the saving body, replacing the need for the tabernacle and temple. Deeper still, the Tabernacle moves us to the promise of becoming like Christ. His physical body undergoes transfiguration to a more glorious body with the excellent promise that we too may partake of His nature. (II Pet. 1:4).

The Tabernacle – now established as a “legitimate type,” begs the question; do objects (e.g. furniture, fixtures, etc.), associated with the tabernacle become typical as well? If the answer is “no”, there is a risk of asserting that the details of the Tabernacle's construction, (given by God Himself), hold no meaning beyond physical adornment, (a somewhat presumptuous assertion). However if the answer is “yes,” can there be no restraint in seeking and asserting typical elements (also a presumptuous assertion).

A study of the Silver Sockets of the Tabernacle may be helpful in illustrating where clear definitions of symbols and types become necessary.

---

<sup>37</sup> Fairbairn delves deeply into the tabernacle's typology but stays within the context of the Holy Scriptures. Bähr's view to call upon Greek philosophy by adding Philo's equating the tabernacle as a type of the universe requires Bähr to go outside Scripture, making it a vulnerable theory among those who hold the Bible authoritative. This contrast in approach is a microcosm of one aspect of the debate in typology. I hold with Fairbairn when he stays within Scripture. I especially appreciate Fairbairn's attitude of investigating the meaning of the symbols before interpreting symbols as types. (Fairbairn, *Typology of Scripture* p-219-221)

### The Silver Sockets; Biblical Types or Symbols?

The Silver Sockets of Exodus 38: 25-28 were used as the foundations of the sanctuary and the veil, weighing approximately 125 lbs each. The source of this silver was the ransom tax God imposed upon Israel in Exodus 30:1-16.

C.W. Slemming holds that the collection of the silver shekels from the people of Israel was an atonement for sin. Slemming contends the sockets were indeed types; “The Lord was laying a foundation in type: and silver is the price of life.”<sup>38</sup> Slemming does an excellent job of showing the symbolism of the sockets via their materials of construction from silver. He describes the consistent use of silver in Scripture, with respect to the theme of payment of ransom and atonement for sin.

In some cases there may be sufficient evidence to use silver as symbolic, at times even typical.<sup>39</sup> To see the sockets as symbolic, would therefore appear to have some validity, because they were silver, which, in this instance, represents and points to the biblical concept of redemption, (i.e. the ransom tax). Even so, Slemming’s characterization of the sockets as typical seems forced. With no NT correspondence or prophetic nuance of the sockets looking forward to future fulfillment, there is insufficient reason to classify these as biblical types. In my opinion the sockets contribute to the Tabernacle’s typology, yet do not stand alone – “symbolic yes”, “typical no”.<sup>40</sup>

---

<sup>38</sup> C.W. Slemming, *Made According to Pattern*, (Fort Washington, Penn, Christian Literature Crusade, 1964), p-40-45.

<sup>39</sup> In some cases, e.g., the thirty pieces and Potter’s field, (Zech 11:12-13 and Mt.26:15) silver may indeed be typical. However, to state that silver is always typical or symbolic does not seem defensible. The circumstances surrounding the materials, such as how the silver was used or obtained, in this case, the ransom tax, may add to the symbolism. Fairbairn points out that in the inner court silver and gold were used, as opposed to brass which was used in the outer court; this, suggests to Fairbairn, that silver in the tabernacle construction was symbolic; “*imaging the advance toward divine excellence and glory.*” (Typology of Scripture) p-408.

<sup>40</sup> Slemming would of course take issue with me, possibly Arthur Pink as well. However this kind of treatment of artifacts and objects resemble, more closely, the symbolic treatment of objects used by Rabbinic Judaism, as we see in Kitov’s classic work *Our Heritage*, Jerusalem, Feldheim (1968). It is not my intent to diminish the symbolism of these articles, on the contrary, it is hoped to enhance their symbolism by not confusing them with types – To confuse these two interpretive tools is to diminish both.

The sockets' association with the Tabernacle, (which is a type), is insufficient reason to classify them as typical because they do not appear to have a clear prophetic element. In the same manner, Boaz was associated with David through lineage, yet, this fact alone would be insufficient reason to classify him as an OT type.

If an isolated association with a type alone was sufficient, the definition, and uniqueness of biblical types would be lost. Boaz was given OT prophetic credibility by his offspring (Ruth 4:14-15). Boaz also displayed many other typical characteristics in the story line of the book that made his correspondence with Jesus obvious.

D.A. Carson describes how an element can become typical, as growing patterns of biblical texts make the typical element undeniable.<sup>41</sup> The silver sockets, lack these undeniable qualifications.

The examples of the silver sockets illustrate the need to clarify the distinctions between OT symbols and types. The search for symbolic and higher meaning in Scripture is to be energetically encouraged; however clarity and consistency of use should also be encouraged. The usefulness of biblical types can be diminished if the use and references to types and symbols become blurred.

---

<sup>41</sup> D.A. Carson cites the "Son" language in the OT. The use of the word son becomes overtly typical according to Carson by its consistent use in the OT. Carson states that God knew where the "son" language in the OT would end up, "*a growing pattern of biblical texts that finally explode in pregnant contexts that announce the coming of the "son" – messiah. There is intentionality in all of this – not merely a pattern into which Jesus conveniently fits but a divine intention to create a growing pattern that Jesus actually fulfills. It is important not to skew or mask such typologies.*" D.A. Carson, *The Inclusive Language Debate*, (Grand Rapids, MI, Baker, 1998) p-176-177. Here Carson is affirming that there are elements that grow into types by their patterns of usage in the Bible and ascribing them to the "intentionality" of God.

### Using and Applying Biblical Types: Authorized and Illustrative Types

J. Walvoord states; “It cannot be emphasized too strongly that types which do not have express scriptural authority are illustrative rather than proof for doctrinal points.”<sup>42</sup>

Exaggerated use of Biblical types is unacceptable for exegesis because searching types without restraint can be forced and cloud a plain reading of the text. However, overt constriction, neglect and rejection of types is also unacceptable for interpreting the Bible because it can undermine the unity of Scripture and the clear example of the NT writers who made biblical types a central part of presenting the Gospel.

So how are we to resolve our dilemma? Is there a way to establish a method of classifying types that allows for both exegetical faithfulness, and spiritual discipleship? One possible method this author would propose would be a two fold approach to biblical types – those types which are “Authorized” and those which are “Illustrative.”

Authorized types would be identified by citation in the NT as being typical, using the Greek *tupos*, *skia*, *parabole* or *hupodeigma*.<sup>43</sup> Authorized types, for example, include; Jonah (Mt. 12:38), Adam (Rom. 5:14) and the tabernacle (Heb. 11:19). An authorized type would encourage grammatico-historical exegesis on a systematic and scholarly level. Authorized types could then be used as proof texts for doctrinal statements in keeping with II Tim 3:16 etc. Authorized types are free from accusations of being “fanciful” and “dangerous.” This gives those studying them the ability to use accepted critical method – yet still allow the freedom to acknowledge the existence and validity of illustrative biblical types which are more subjective.

---

<sup>42</sup> J. Walvoord, *Jesus Christ is Lord* (Chicago, IL, Moody, 1969), p-63. J. Walvoord has, I believe, given us a glimpse of a possible solution to better defining and classifying biblical types.

<sup>43</sup> *Tupos* (type), *skia* (shadow), *parabole* (parable), and *hupodeigma* (copy or pattern), Moorehouse, *International Standard Bible Encyclopedia*. ed. J Orr, (Chicago, IL, H Severance Co. 1930). Vol. 5 pp- 3029-3030.

Illustrative or inferred Types are not specifically identified in the NT, but are obviously OT pictures pointing to NT antitypes. This encourages investigation: “*You search the Scriptures for in them you think you have eternal life and these are they which testify of me*” (Jn. 5:39). “*For if you had believed Moses, you would believe me; for he wrote about me.*” (Jn. 5:46). “*- In the volume of the book is written of me-*” (Heb. 10:7).

Jesus sets the tone on the road to Emmaus by revealing himself in the OT, calling his disciples “*foolish and slow of heart,*” and blind to Christ’s OT identity (Lk. 5:25-27). Thus Jesus challenges all believers to find Him in the OT and they dare not ignore Him.

Illustrative or inferred types are uncomfortable, because it is difficult to put them into nice neat exegetical boxes. The difficulty lies in defining the exegetical principles for discovering these – how are they discovered and who sets the standards?

“Spirit lead” investigation is authorized in the NT, (1. Cor. 2:1-16) according to scholars like Vern Poythress who states that “God is sovereign over the human mind.” Poythress holds that the Holy Spirit can use “loose associations” in Scripture to teach biblical truths to each individual. However, Poythress qualifies this assertion by holding that the conclusions drawn by people must always conform to Scriptural authority.<sup>44</sup>

Illustrative or inferred types should not be considered “second class” because they may escape the cognitive reasoning of all individuals, finite human scholarship or consensus, (“*Finitum non capax infiniti.*”). We must accept at times a certain amount of discomfort, and not ignore the elephant that is standing in our living room.

---

<sup>44</sup> Individual interpretation of biblical meanings by “loose association” is valid according to Poythress in keeping with the Spirit of God teaching men in different ways. (1 Cor. 2:7-16). Poythress states that the textual connections made by individuals in finding biblical truths taught by the Spirit of God are a reality and thus valid in keeping with the concept of a sovereign God. (*God Centered Biblical Interpretation p-84-86*). Building upon this principle, types found by association and connecting specific and inferred elements are no less valid, only different than types which are directly cited in NT Scripture. They should be given authority yet classified, and studied from different perspectives and with different methods.

This proposed model of classifying types as being “Authorized” or “Illustrative” has the benefit of relieving some of the tension associated with definitions, presupposition and bias, because it prevents forcing one definition upon different styles of types and allows for individual interpretation and application.

This model also allows for the identification of typical elements which at first reading, may fail to be understood, yet are cited in the NT. These types can defy explanation as to how or why the NT author identified them as typical.<sup>45</sup>

The term “Authorized types,” does not imply that Illustrative or inferred types are unauthorized, or less valid, they are just different. Subjective interpretation and debate in qualifying types will continue, as it should.

Boaz is not specifically identified in the NT as a type of Jesus. Indeed he is only mentioned in the genealogies of Matthew and Luke. Boaz cannot be equated with the specificity of Jonah as a type, identified by Jesus Himself (Mt. 12:38), yet few Evangelicals would argue against the Christological typing of Boaz. Boaz is recognized as a type by association with King David; his role as kinsman redeemer (Goēl) and the story line of Ruth paralleling Jesus and His NT role as bridegroom to His Church. In our model, Boaz would be classified as an Illustrative type, while Jonah would be classified as an Authorized type.

Giving authority to both kinds of types can serve as a system of checks and balances between those who place great emphasis upon their intellect and “scientific method,” and those who place too much emphasis on their feelings, and intuition.

---

<sup>45</sup> The citation by Matthew of Hosea 11:1 is an example of types that may defy structural formulas in identification of types, “*Out of Egypt I called My Son*” This is puzzling as no context to a future Son of God or Messianic type appears to be identified by Hosea. Yet, Matthew’s use of this OT reference exists, and as such should be classified as an Authorized type and studied.

## PROPOSED MODEL FOR CLASSIFICATION OF BIBLICAL TYPES

AUTHORIZED BIBLICAL TYPES					ILLUSTRATIVE (INFERRED) BIBLICAL TYPES				
Type	Anti-type	Class	OT Citation	NT Citation	Type	Antitype	Class	OT Citation	OT/NT Association
<b>Adam</b>	Christ Last Adam	Person	Gen. 1:26-27 Hos. 6:7	1 Cor. 15:45	<b>Boaz</b>	Christ Kinsman Redeemer	Person	Ruth 4:5-22	David, levirate marriage, acts of redemption
<b>Jonah</b>	Christ Buried Resurrected	Person	Jonah 2:1-10	Mt. 12:38	<b>Ruth</b>	Church	Person to God's People	Ruth 4:9-10	Gentile bride to the kinsman redeemer
<b>Melchizedek</b>	Christ High Priest/King	Person	Gen. 14:18	Heb. 5:5-10	<b>Joseph</b>	Christ saving his people	Person	Gen. 45:1-15	Suffering Savior of brethren.
<b>Fiery Serpents</b>	Christ Savior Healer	Event	Num. 21:4-8	John 3:14-15	<b>Clothing of Adam and Eve</b>	Death of Christ as covering for sin	Objects	Gen. 3-21	Righteous covering Rom. 3:22 Rev. 19:8
<b>Earthly Tabernacle</b>	Heavenly Temple	Object	Ex. 25:1-40	Heb. 9:1-9	<b>Cities of Refuge</b>	Christ our refuge	Location	Deut. 19:1-13	Refuge for sinners and the Saints
<b>Rock at Meribah</b>	Christ spiritual rock	Object	Ex. 17:5-7	1 Cor. 10:4					

\* Notes;

1. All of the above have been identified as types by scholars such as Moorehouse, Walvoord, etc. There is disagreement as to the validity of these examples. G. Fee and Walvoord would no doubt disagree concerning the **Cities of Refuge** being typical. Fee maintains that we do not have the authority or ability to attempt to find the secondary or fuller meaning (*sensus plenior*) in Scriptural passages.<sup>46</sup>
2. The above examples are not intended to be exhaustive regarding the explanation or attributes of the types shown. The purpose of the graph is to propose a logical and consistent model designed to classify biblical types in a manner that separates types according to their use in scripture as "Authorized" or "Illustrative."
3. Authorized types are limited to OT types that have direct NT citation.
4. Illustrative or inferred types have OT citation but not always direct NT citation.
5. Illustrative OT types have in some manner, a degree of associative correspondence with NT antitypes, yet are more subjective.

<sup>46</sup> G. Fee, D. Stuart, *How to read the Bible for all its worth*, (Grand Rapids, MI., Zondervan, 2003) p. 202

### Conclusion: Looking Back and Forward in Evangelical Theology

Interest in biblical prophecy began to explode after the Second World War. The creation of the State of Israel, the UN, and EU intensified interest in prophetic scripture. As this occurred, interest in biblical types also began to grow. G.R. Osborne describes the use of types being a regular practice by the church fathers up to and after the Reformation. The critical period after the seventeenth century saw types being played down, along with prophecy and redemptive history in general as valid fields of study.

Osborne goes on to state that typology has in recent decades become a valid tool in “Establishing continuity between the stages of redemptive history.”<sup>47</sup> D. Guthrie goes further by stating that typology as a method of interpretation is reasserting itself.<sup>48</sup>

Types by definition are predictive. Types are more than symbols that represent and reveal timeless truths; they also look forward as promises made by God in real time with specific fulfillment of those promises validated by history.<sup>49</sup>

Promises found in the Bible are not confined to the historical time frame prior to the second century AD, they extend through redemptive history to the present, and on into the end times.<sup>50</sup> This makes types more interesting and relevant today than ever.

---

<sup>47</sup> *Evangelical Dictionary of Theology*, 2ed, ed. Elwell, (Grand Rapids, MI, Baker, 2001) p-1223

<sup>48</sup> “The appeal to types as a method of interpretation which for a while was out of favor, has reasserted itself in relation to OT people and events” D. Guthrie, *New Testament Theology*, (Leicester, England, IVP, 1981) p-956

<sup>49</sup> Poythress sees symbols as having what he calls vertical meaning (towards God’s eternal truths), and types as having both vertical and horizontal meaning (forward and prophetic). In trying to bring dispensational and covenant theologians together Poythress shows how typology can be valuable. *Understanding Dispensationalists*, (Phillipsburg, NJ, P&R, 1987) p-119-124.

<sup>50</sup> *Ibid.* p-137 Poythress states that typology is “crucial” for breaking down flat assumptions about OT revelation and fulfillment. He also stresses its importance on the issue of how God communicates about his redemptive history.

Visit any book store to see the tremendous amount of literature dedicated to prophecy. The struggle emerging among groups such as preterists, futurists, dispensational and covenant theologians, is a direct and unavoidable response by sensitive members in the theological community to the growing inquiries of the laity and the secular public. These people genuinely want to know what the Bible has to say about what is happening in places like the Middle East, Europe and elsewhere.

This increase in eschatological interest is healthy because it forces all in the theological community, be they pastor, teacher, layman or theologian to rethink and restate their dogmas and doctrine – to gain or lose dominance of voice, in light of what is occurring in the world today. It is also healthy because it is causing many Christians to begin reading their bibles.<sup>51</sup>

---

<sup>51</sup> T. Weber, *On the Road to Armageddon*, (Grand Rapids, MI, Baker, 2004).. Weber identifies one of the appealing aspects of the pre-millennial movement is that it encourages the laity to read their bibles. This combats the higher critic's elitist mentality that the bible is beyond the common man (p-34-43)... Though there is no doubt that differences exist between dispensational and covenant theology, the field of prophecy and biblical types specifically may hold one of the keys to bring these two together. As the truth of the Bible is revealed daily on CNN, honest theologians on both sides will respond, or risk becoming irrelevant.

## Final Thoughts

Typology is a biblically authorized and practiced method of studying and interpreting the Scripture. It is not the only means of interpretation, but it is vital. If Western Evangelicals are to “run the race” effectively, they must not handicap themselves by being too rigid or systematic in their thinking. Typology adds spiritual balance and unity to the study of Holy Scripture when not misused or ignored. Biblical types defy some Western theologians’ attempts to force them into systematic classifications, causing much debate about what is and what is not typical.

Truth is universal and timeless, but as long as certain theologians insist upon treating the Bible as a “scientific experiment” subject to their contrived notions of objectivity and dispassionate investigation, they will focus on those areas that yield to their form of inquiry, and neglect those that do not.

God’s Church is growing rapidly on the Asian and African continents while in the West it is collapsing into an ecumenical stew. Biblical types and symbols will not be lost to the true Church in these lands because the miraculous and deeper meanings of God are neither foreign nor threatening to them.

Western Evangelical Theology may be passing while God’s Church is growing elsewhere. Scripture yields itself to those who are willing to accept that God will speak to whom ever He chooses, and by what ever means He chooses.

*“I have also spoken by the prophets, and I have multiplied visions,  
and used similitudes...” Hosea 12:10*

## BIBLIOGRAPHY

- D. Bock, *Evangelicals and the Use of the OT in the NT* (Article - Bib Sac 142:567, Jul 1985)
- D.A. Carson, *The Inclusive Language Debate*, (Grand Rapids, MI, Baker, 1998)
- Patrick Fairbairn, *The Typology of Scripture*, Volumes 1&2 (Philadelphia, Kregel, 1989)
- Gordon Fee, D. Stuart, *How to read the Bible for all its worth*, (Grand Rapids, MI., Zondervan, 2003)
- D. Guthrie, *New Testament Theology*, (Leicester, England, IVP, 1981)
- W. Kaiser, *Toward an Old Testament Theology*, (Grand Rapids, MI, Zondervan, 1978)
- Eliyahu Kitov, *Our Heritage*, (Jerusalem, Israel, Feldheim 1968)
- Peter J. Leithart, *Typology and the Public Church*, (New York, NY, First Things, 1997) – (Article)
- W. Moorehouse, *Int. Standard Bible Encyclopedia*. ed. J Orr, (Chicago, IL, H Severance Co. 1930). Vol. 5
- G.S. Osborn, *Evangelical Dictionary of Theology*, 2<sup>nd</sup> edition, Elwell, Ed. (Grand Rapids, MI, Baker 2001)
- V. Poythress. *Understanding Dispensationalists*, (Phillipsburg, NJ, P&R Publishing, 1987)
- V. Poythress, *God Centered Biblical Interpretation*, (Phillipsburg, NJ, P&R Publishing, 1999),
- L. Ryken, *The Word of God in English*, (Wheaton, IL, Crossway Books)
- C.W. Slemming, *Made According to Pattern*, (Fort Washington, Penn, Christian Literature Crusade, 1964)
- W. Van Gemeren, *A Guide to OT Theology and Exegesis*, (Grand Rapids MI, Zondervan, 1997)
- J. Walvoord, *Jesus Christ is Lord* (Chicago, IL, Moody, 1969)
- T. Weber, *On the Road to Armageddon*, (Grand Rapids, MI., Baker, 2004)
- M. Wilson, *Our Father Abraham*, (Grand Rapids, MI, Eerdmans, 1989)
- 
- NLT - New Living Translation, (Tyndale House)
- NASB – New American Standard Bible (Lockman)
- ASB – American Standard Bible (T. Nelson)
- NIV – New International Version (Zondervan)
- TNIV – Today’s New International Version (Zondervan)
- ESV – English Standard Version (Crossway)