

**“Fulfillment” – Part 3 (Typology)  
Scripture**

## **“Fulfilled” – Part 3 (Typology)**

Let us start by reviewing some points from the last time we dealt with “Fulfilled.”

There are four different ways that events in the New Testament can be considered “fulfilled.”

Direct Fulfillment: Literal prediction and literal direct fulfillment.

Typical Fulfillment: A literal, historical event applied typologically.

Applicational Fulfillment: An historical event is used to draw out an application with reference to a future event.

Summary Fulfillment: No actual event is prophesied, but the fulfillment represents a summation of Old Testament prophecies.

Quoted from Dean's Lessons 15 & 16 of God's Plan for the Ages - Dispensations (2014)

This week, we will take a journey through “Typical Fulfillment.” This journey will follow Michael Rydelnik closely as he deals with Matthew 2:15/ Hosea 11:1

Before we get started, I want to quote Francis Foulkes on typological fulfillment.

“Typological interpretation of the Old Testament, therefore, is not to be dismissed as allegory. It is essentially the theological interpretation of the Old Testament history. It is the interpretation of the divine action in history, in the same way as the Old Testament itself sought to show that divine action, but in the fuller light of Him in whom alone history has its full meaning, Jesus Christ. All the action of God in the Old Testament history foreshadows His unique action and revelation in Christ. We may say that a type is an event, a series of circumstances, or an aspect of the

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life of an individual or of the nation, which finds a parallel and a deeper realization in the incarnate life of our Lord, in His provision for the needs of men, or in His judgments and future reign. A type thus presents a pattern of the dealings of God with men that is followed in the antitype, when, in the coming of Jesus Christ and the setting up of His kingdom, those dealings of God are repeated, though with a fullness and finality that they did not exhibit before. Typology depends on the fact that “The same God offers in the two Testaments the same salvation. Both Testaments record certain divine acts in history, different indeed in execution and import, but one in their basic aim, viz., to create a people of whom God can say, “I am their God, they are my people” ... The salvation that is offered in both Testaments is the same - life with God through the forgiveness of sins.’ There is unity in principle and in purpose between the Old Testament type and the New Testament antitype. The difference lies in the incomplete and preparatory nature of the type compared with the completeness and finality of the antitype.”

Rydelnik starts with a definition from someone else. “R. T. France provides a traditional definition of typology as “the recognition of a correspondence between New and Old Testaments, based on a conviction of the unchanging character of the principles of God’s working.”

Michael Rydelnik explains the typology between Matthew 2:13-15 and Hosea 11:1.

Here is the text from the Gospel of Matthew:

**Matthew 2:13 Now when they had gone, behold, an angel of the Lord \*appeared to Joseph in a dream and said, “Get up! Take the Child and His mother and flee to Egypt, and**

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**remain there until I tell you; for Herod is going to search for the Child to destroy Him.”**

Note that an Angel from God directed Joseph to take his family to Egypt. God is setting up the historical event patterned after an Old Testament event. God did this.

**Matthew 2:14 So Joseph got up and took the Child and His mother while it was still night, and left for Egypt.**

Joseph obeyed immediately.

**Matthew 2:15 He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: “Out of Egypt I called My Son.”**

**Prophet.** Hosea is not identified by name, but this is a quote from Hosea 11:1.

**Was to fulfill.** There are two important words in this phrase. “To” is actually the word for “so that” which indicates God’s purpose and plan in this event. God did this. He set up the “fulfillment.” The second word is “fulfill” which is often used in Matthew to show that Jesus fulfilled an Old Testament foreshadow. That is, in part, why Michael Rydelnik is using Matthew to illustrate the four different methods of interpreting the Old Testament used in the New Testament. If you were just reading this, you would assume that the Old Testament had Jesus in mind in the prophetic statement. But that is not true. Like the Acts chapter 2 event, the quote from Hosea is fulfilled in a different way. Not direct prophetic fulfillment.

Let us look at the Hosea passage.

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## **Hosea 11:1 When Israel was a youth I loved him, And out of Egypt I called My son.**

**Youth.** Is the same word used in Judges for the young Levite, *nar*. Apparently it can refer to a range of ages from baby to teenager, but no older.

Some points on Hosea 11:1

1. Interesting that the LXX translates the Hebrew word “son” as “children.” Matthew (the inspired Word of God) stays with the Masoretic text and “son.”
2. The subject of Hosea’s pronouncement is “Israel,” not the Messiah or King or the Prophet. Just Israel.

Here is McComiskey’s description of verse 1. “Hosea pictures Israel in this period as an infant, dependent on an adult for care and training. The analogy is one of deep tenderness. The picture of divine love in this section is almost unparalleled in the Old Testament as Yahweh is pictured as a loving father and Israel as his infant son.

Here is another perspective from D.A. Carson from the perspective of the Gospel of Matthew (Matthew 2:15).

“Many have noticed that Jesus is often presented in the NT as the antitype of Israel or, better, the typological recapitulation of Israel.” (D. A. Carson). In other words, there are events in Israel’s history that foreshadow Jesus Type and antitype.

And again:

“Hosea 11 pictures God’s love for Israel. Although God threatens judgment and disaster, yet because he is God and not man (11:9), he looks to a time when in compassion he will roar like a lion and his

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children will return to him (11:10-11). In short Hosea himself looks forward to a saving visitation by the Lord. Therefore his prophecy fits into the larger pattern of OT revelation up to that point, revelation that both explicitly and implicitly points to the Seed of the woman, the Elect Son of Abraham, the Prophet like Moses, the Davidic King, the Messiah.”

3. The natural question is how can Matthew use this verse to refer to Jesus Christ? D. A. Carson has alluded to this. Let us dig into the history of the “son.”

In the discussion that follows, I am paraphrasing from Michael Rydelnik rather than an extensive quote which would include some technical Hebrew.

Both D. L. Cooper and Michael Rydelnik point to Exodus chapter 4 as the starting point for Hosea 11:1. Hosea understands that the people of Israel as a whole are a “son” to God. God Himself sets up this analogy which He will use later in the Scriptures and eventually as a type of Christ, the “Son” of God, His firstborn/uniquely-born son.

God is talking to Moses on his way back to Egypt from Midian.

**Exodus 4:22 “Then you shall say to Pharaoh,  
‘Thus says the Lord, “Israel is My son, My  
firstborn.””**

**Israel is My son.** Said a different way, Israel is the son of God. Son of Man and Son of God are titles for Jesus Christ in the New Testament.

**Exodus 4:23 So I said to you, ‘Let My son go  
that he may serve Me’; but you have refused  
to let him go. Behold, I will kill your son, your  
firstborn.’””**

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But this passage does not overtly make a comparison between Israel and the Messiah. Balaam picks this up in his prophecies on Israel given to him by God in Numbers chapters 23 and 24. These oracles by Balaam provide the basis for the association of Israel as a type of Messiah King by parallelism.

Balaam was hired by Balak, the king of Moab to curse Israel. God would not let him do that. Instead, he forced Balaam to bless Israel prophetically. Balaam gave three oracles. We are dealing with two oracles, the second and third oracles of Balaam. There are verses in each that when matched in parallel indicate that Israel is in parallel to the Messiah King.

From Numbers chapter 23:

**Numbers 23:22 “God brings them out of Egypt, He is for them like the horns of the wild ox.**

**Numbers 23:23 “For there is no omen against Jacob, Nor is there any divination against Israel; At the proper time it shall be said to Jacob And to Israel, what God has done!**

**Numbers 23:24 “Behold, a people rises like a lioness, And as a lion it lifts itself; It will not lie down until it devours the prey, And drinks the blood of the slain.”**

All through these verses, it is evident that God is talking about His people, Jacob.

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Now in chapter 24, Balaam starts with plurals referring to the people of Jacob/Israel but then switches to the singular and references “the king.”

**Numbers 24:4 The oracle of him who hears the words of God, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered,**

**Numbers 24:5 How fair are your tents, O Jacob, Your dwellings, O Israel!**

**Tents & Dwellings.** Plural tents. Plural dwellings.

**Numbers 24:6 “Like valleys that stretch out, Like gardens beside the river, Like aloes planted by the Lord, Like cedars beside the waters.**

**Numbers 24:7 “Water will flow from his buckets, And his seed will be by many waters, And his king shall be higher than Agag, And his kingdom shall be exalted.**

**His.** Singular.

**His seed.** Here is the thread of “seed” that starts in Genesis 3:15 and goes all through the Old Testament.

**Agag.** There is a textual issue here. The Masoretic text clearly has “Agag.” The LXX clearly has “Gog.” This is perhaps “Gog” the end-time enemy as Michael Rydelnik suggests.

**His king.** In combination with “Gog” indicates this is the Messianic king of the Millennium, Jesus Christ.

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**Numbers 24:8 “God brings him out of Egypt, He is for him like the horns of the wild ox. He will devour the nations who are his adversaries, And will crush their bones in pieces, And shatter them with his arrows.**

**Numbers 24:9 “He couches, he lies down as a lion, And as a lion, who dares rouse him? Blessed is everyone who blesses you, And cursed is everyone who curses you.”**

**He & him.** Singular. This is a reference to a specific person.

If you had some trouble following the line of reasoning, here is a table that I scanned in from Michael Rydelnik’s book. It summarizes the parallelism between the two oracles.

<b>Figure 7.1</b>	
<b>The Typology of the Balaam Oracles</b>	
<i>Israel's past experience prefigures the King's future experience.</i>	
<b>Israel</b>	<b>King</b>
<u>Num 23:18-24</u>	<u>Num 24:7-9</u>
<ul style="list-style-type: none"><li>• God brings <b>them</b> out of Egypt</li><li>• God is for <b>them</b> like the horns of an Ox</li><li>• <b>Israel</b> is like a lion</li></ul>	<ul style="list-style-type: none"><li>• God brings <b>Him</b> out of Egypt</li><li>• God is for <b>Him</b> like the horns of an Ox</li><li>• The <b>King</b> is like a lion</li></ul>

Figure on page 103 of “The Messianic Hope,” by Michael Rydelnik.

In all this discussion, other than a short definition from R. T. France, Michael Rydelnik does not delve much into what a type is and why it works and what significance it has other than as a means to interpret the Old Testament quotes in the New Testament. So the rest of this lesson will attempt to address this issue.



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There are many attempts at defining a type-antitype. Perhaps the best way to start this journey is to look at the words for “type” and “antitype” in the New Testament.

“Type” and “Antitype” are Biblical terms.

From Roy Zuck, “The word *type* comes from the Greek *typos*, used 15 times in the New Testament.”

The word is translated differently in different contexts, but according to Roy Zuck, “The idea common to all these occurrences is correspondence or resemblance. The person, event, or thing was fashioned to resemble another, to answer to it in some way. One was to match the other.”

Roy Zuck says, “In fact the only occurrence of *typos* which is related to a prefiguring in the Old Testament of something in the New, is Hebrews 8:5.

**Hebrews 8:3 For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer.**

**Hebrews 8:4 Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law;**

**Hebrews 8:5 who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, “See,” He says, “that you make all things according to the pattern**

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**(Greek *typos*)which was shown you on the mountain.”**

But, as in Matthew chapter 2, there are types which are said to be fulfillments of something in the Old Testament. The fulfillment is the matching of a pattern, Old Testament to New Testament.

In all this, there must be a warning. There is something called allegory which is a nice story attached to something in the Old Testament that doesn't have a real correspondence. It can lead the reader astray. It can lead to subjective interpretations. So there must be some kind of rules to identify a true type.

Most of the points below are based upon Roy Zuck's explanation of what a type is.

***Characteristics:***

1. **Basis.** The work of God in history is based upon repetition of acts accomplished in accordance with principles of unchanging righteousness and mercy. (Francis Foulkes)
2. **Historical.** Both the type in the Old Testament and the anti-type in the New Testament are historical events. These are not parables or allegories, but real events.
3. **Correspondence.** There are corresponding elements between the two texts, usually Old Testament to New Testament. Roy Zuck calls this “resemblance.” “However, this should not be thought of as some superficial relationship, but rather a genuine and substantial counterpart.”(Zuck)
4. **Prefiguring.** “A type has a predictive or foreshadowing element to it. It looks ahead to and anticipates and points to the antitype. A type is a shadow (Col 2:17) that points ahead to another reality.” The

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Bible is Christ-centered. As a result, typology is centered around the person and work of Jesus Christ.

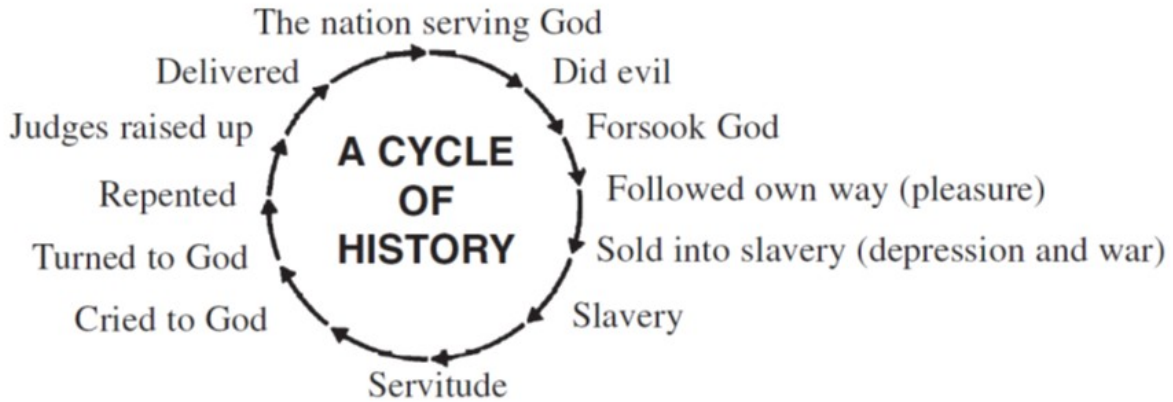
5. **Heightening:** “In typology, the antitype is greater than and superior to the type. There is an increase, a heightening, an escalation.”
6. **Designated.** “I suggest that for a figure to be a type it must also have a sixth characteristic or element: *It must be designated in the New Testament.* Scripture must in some way indicate that an item is typical. As already seen, that designation need not always be by the word typos and related words.” (Zuck)
7. **Application.** Roy Zuck says there is “divine design.” There was a reason God set up the type/anti-type. “Types are not mere analogies or illustrations which Bible readers note. Instead they are resemblances planned by God. The type was designed by God to be the “fulfillment” and heightening of the type.” He even goes so far as to say, “A type is a form of prophecy. Prophecy is prediction by means of words, whereas typology is prediction by correspondence between two realities, the type and the antitype.” My personal view is that there is a principle applied or a concept illustrated by the type.

Let us look closer at the basis of typology, following more of what Francis Foulkes had to say. I have rarely encountered an explanation of why typology “works.”

Have you ever heard the phrase that history repeats itself? Why does that happen? God is immutable. He does not change. His character of righteousness but also of love does not change. Humans have a flawed nature as a result of Adam’s fall in the Garden of Eden. As a result man continues to sin in predictable ways and God reacts in predictable ways. Is that not the very basis of the book of Judges. In case you may have

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forgotten, there is the “circle” in the book of Judges which I have presented from time to time in the study of Judges.



J. Vernon McGee, <https://ttb.org/docs/default-source/notes-outlines/>

And now look at the repetitions in history that deal with the line of the Messiah, Jesus Christ. Last week, we studied Genesis 3:15. We can look at Adam as “the first Adam” and Jesus Christ as the “last Adam.”

At some point, we come to Abraham’s sacrifice of Isaac. It is a picture of Christ’s substitutionary sacrifice on the cross. It is a type. It is obvious that God set things up to illustrate His character and how it will continue to work in history to provide salvation and eventual glorification of Jesus Christ.

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Since we do not have time or preparation to present the concept of the “seed of the Messiah” here are some passages put together by Bob Deffinbaugh (at <https://bible.org/article/story-seed-coming-promised-messiah>) that follow this theme through the Old Testament.

Genesis 3:15; 12:1-3; 22:1-18 (see Galatians 3:8); 49:10

Exodus 12

Leviticus 16

Deuteronomy 18:15-19 (see Exodus 33:17-33)

2 Samuel 7:12-17

Psalms 2:1-12; 16:7-11; 22, 23; 110:1 (see Matthew 22:41-45); 118:22

Isaiah 7:14; 9:1-7; 52:13--53:12

Jeremiah 23:1-6; 32:37-40; 33:6-9, 14-18

Daniel 2:31-45; 7:13-14; 9:24-27

Micah 5:2-5

Zechariah 9:9; 13:7; 14:1-11