

# ***Fulfillments of***



# ***Old Testament Types***

***Eva Peck***

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Eva Peck

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# Introduction

The Old Testament (or Hebrew Bible) is appropriated by both Christianity and Judaism. The Jews accept these scriptures as their physical and spiritual history, as well as prophecy of a Messiah and restoration of their nation. Christians see them as their roots and history, as well as being fulfilled in Jesus Christ and the church. That being the case, let's look at the Old Testament with its commands and rituals to see their fulfilment as types and antitypes in the spiritual realities of New Testament church.

We'll start with a thumbnail sketch of Old Testament history. It needs to be noted that the biblical account is based in reality, but is also a mythological history of a segment of humanity experiencing divine intervention. Over time, as oral tradition and old records had been viewed from a retrospective perspective, the present Old Testament record, much of which started being compiled during and after the Babylonian exile in the sixth century B.C., had been embellished by imagination and modified by

new insights. However, myth and metaphor can be as powerful to present spiritual truths as are literal facts.

The material presented sometimes takes different turns to what is traditionally taught, providing alternatives of interpretation. So as we proceed, let's remain open-minded and prayerfully consider whether the information in this booklet resonates as truth or not.

# Old Testament History

The Old Testament starts with two contrasting creation accounts and the origin of sin. Not to be taken literally, yet rich myths containing universal spiritual truths, the accounts tell us that God is the Creator, humans were made in the divine image, but the relationship between God and humanity had become damaged.

## Human Beginnings

The first human couple, originally created as good and the highest of God's creation, fall prey to pride and disobedience. As a result, they forfeit the potential of becoming like God through transformation of their soul/heart by God-given Divine Love. In that sense they "die" – by forfeiting immortality, which the transformation of soul – the new heart referred to later by the prophets – would have given them. Despite their "Fall", God doesn't abandon them, and they and their descendants are *not* doomed to a helpless and hopeless state of

depravation, as taught by the doctrine of the “original sin”.<sup>1</sup>

They give birth to children, the first of whom are Cain and Abel. In the course of time, Cain murders Abel out of jealousy, and from then on, evil starts multiplying in the human race. Natural disasters can be consequences of human sin – civilizations have been destroyed in ages long ago through cataclysmic events like floods, earthquakes or volcanic activities, which have remained in the records and mythology of their contemporary descendants throughout the world. While the Bible account of God destroying all humanity save Noah and his family through a flood is not completely accurate, heavy rains and widespread flooding with great loss of life had occurred and are therefore recorded in the legends of many cultures.<sup>2</sup>

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<sup>1</sup> Genesis 1:26;-29; 2:4-24; 3:1-3:19; Ezekiel 36:26

<sup>2</sup> Genesis 3-4; 6-9

## The Patriarchs

Fast forward, and God appears to a man by the name of Abram, later renamed to *Abraham*. He is called out of idol worship and told to leave his land (Haran) to go by faith to where God shows him – the land of Canaan. Abraham is advanced in years, married to a beautiful woman, Sarai (later renamed *Sarah*), who however has been unable to bear him children and is now long past child-bearing age. Yet, incredibly, God gives Abraham promises of innumerable descendants and a land flowing with milk and honey that his descendants will also be given. In addition, there is to be a special descendant down the line, through whom all nations are to be blessed. Even more unbelievably, Abraham believes God's promises and this amazing faith is counted to him for righteousness.<sup>3</sup>

All in all, Abraham does as he is told – though there are times when he and Sarah take matters into their own hands and reap the consequences. Abraham ends up begetting two

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<sup>3</sup> Genesis 12:1-3; 13:16; 15:5-6; 17:2-4; 18:18; 22:17

sons – Ishmael, borne by his young Egyptian servant Hagar, and *Isaac*, miraculously borne over a decade later by his wife Sarah, now 90, fulfilling the divine promise.<sup>4</sup> God also makes a covenant with Abraham, reconfirming that all the amazing promises will be fulfilled. Male circumcision becomes a sign of the covenant. This physical sign too will later take on spiritual significance as circumcision of the heart by the Holy Spirit imparting Divine Love into the soul.<sup>5</sup>

Isaac marries his cousin, Rebecca, and they have twins, Esau and *Jacob*. Favoritism and deception bring about all manner of problems. The outcome is that Jacob swindles Esau out of his birthright as the firstborn and his father's special blessing. As a result, he has to flee for his life to avoid Esau's wrath. He ends up with his uncle Laban, who breaks one promise after another – deception runs in the family. Two decades later, Jacob has four wives, twelve sons, and at least one daughter. After reconfirming

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<sup>4</sup> Genesis 16:1-16; 21:1-7; Galatians 4:21-31

<sup>5</sup> Genesis 12:1-9; 15:1-21; 17:1-22; Deuteronomy 30:6; Romans 2:29

the promises given to his grandfather Abraham and father Isaac, God changes Jacob's name to *Israel*. His twelve sons become the foundation of the future nation of Israel.<sup>6</sup>

In the course of time, *Joseph*, the second youngest son, is sold into slavery by his own brothers, who are jealous of his father's favoritism and his dreams. Through a long chain of up-and-down circumstances, he eventually becomes the head of Egypt under the pharaoh. He then invites his whole family to join him and settle in the area of Goshen to escape the famine in their land.

## **The Exodus**

Life goes well until a new dynasty comes to power. The people of Israel multiply and begin to be seen as a threat. Hence the Egyptians decide to oppress and enslave them. Male babies are not to live and the people are subjected to hard labor.<sup>7</sup>

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<sup>6</sup> Genesis 24:1-67; 25:19-38; 26:1-5, 24-25; 27:1-46; 28:3-4, 11-22; 29-39; 32:22-30; 35:22-26; 49:1-28

<sup>7</sup> Genesis 37; 39-47; Exodus 1

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