



Themes and Motifs

Typological development of various biblical themes and motifs

Adam

- Defining it: man is created in the image and likeness of the sovereign god; serving as the divine image, he has the authority to rule over the rest of creation.
 - Tracing it:
 - Created as image and likeness (Gen 1:26–28) and told to rule (v. 26).
 - Fall (Gen 3:4ff.), Restoration promised (Gen 3:15).
 - Even fallen man retains image (Gen 9:1ff.).
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Tracing 'Adam' (cont.)

- Humanity made a little lower than *elohim* (Ps 8:5), and in heaven will be like *angels* (Luke 20:34ff.)
- Israel = *royal* priesthood (Exod 19:5ff., cf. 1 Pet 2:9).
- Christ = image in its fullness (Heb 2:7ff.)
- We have life in Christ the Last Adam (Rom 5:12ff.).
- Christians constituted *royal* priesthood (2 Pet 2:9, cf. Exod 19:5f.).
- Male = image and glory of God, and woman = glory of man (1 Cor 11:7)

Tracing 'Adam' (cont.)

- Renewing the image (2 Cor 3:18; Eph 4:22ff.; Col 3:9f.).
- We reign with God if we endure (2 Tim 2:12).
- Consummation with total restoration of image (1 John 3:2; Phil 3:21).
- Regained authority as image (Rev 20:6).

Eden

- Defining it: Eden is a paradisiacal place prepared for God to dwell with his people.
 - Tracing it:
 - Eden a fruitful paradise (Gen 2:8ff.; 3:8).
 - Land that Lot chooses (Gen 13:10).
 - Promised land's description (Exod 3:8 etc.).
 - Land of return (Isa 35:1f., etc.).
 - Intermediate state (Luke 23:42f.).
 - Pauline visionary state (2 Cor 12:2ff.).
 - Eschatological consummation (Rev 2:7; 22).
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Serpent/Dragon/Leviathan

- Defining it:
 - Tracing it:
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Sabbath

- **Defining it:** symbol of completion and rest from labors, a benefit of redemption, whether rest of the land and labor, or rest from spiritual struggles.
- **Tracing it:**
 - God rested (Gen 2:3).
 - The fourth commandment: built into the created order (Exod 20:8ff.), and reflecting the redemptive order (Deut 5:12ff.)
 - Sabbath law (Lev 23:3)
 - Sabbath year (Lev 25:1ff.)
 - Year of Jubilee (Lev 25:8ff.)

Tracing 'Sabbath' (cont.)

- Profaned Sabbaths mean no rest (Ezek 20:11ff.).
- Joshua's conquest gives rest (Josh 1:13ff.).
- Cyclical pattern of judges (Judg 3:11, 30; 5:31, etc.).
- David promised rest from his enemies (2 Sam 7:1ff., cf. Ps 7:6ff.).
- Blessing promised for keeping the Sabbath (Jer 17:20ff.).
- Sabbath restored after exile (Neh 13:19ff.).
- Promise of international gathering connected with Sabbath (Isa 52:1ff.).

Tracing 'Sabbath' (cont.)

- An ultimate goal of God's blessing and rule (Ps 95).
- Son of Man is lord of Sabbath (Matt 12:8; Mark 2:28; Luke 6:3).
- Man not made for Sabbath, but Sabbath for man (Mark 2:27f.).
- True rest in Christ (Matt 11:28ff.).
- Sabbath law should not be burden (Rom 14:5; Col 2:16f.).
- Sabbath rest from warfare (Heb 4:1ff.).
- Already not-yet quality to our rest (Col 2; Heb 4).
- Eschatological rest (Rev 14:13; 20–22).

Expulsion from Eden

- Defining it: Manifestation of God's judgment on sin, which separates from God's presence and from the comforts and security of life before God.
- Tracing it:
 - Expulsion from Eden.
 - Being kept in wilderness until the unbelieving first generation dies.
 - Exile of northern kingdom into Assyria.
 - Exile of southern kingdom into Babylon, called exile in 'Egypt' (Hos 8:13; 9:3).

Tracing 'Eden' (cont.)

- Sheol, the place of the dead as exile from land of the living.
- Hell for disobedient angels (2 Pet 2:4), and for sinners (Matt 25:41).
- Satanic power bound in pit for 1,000 years (Rev 20:2ff.).
- Hell, ultimate exile in torment and unrest (Rev 14:11, 18; 20:11ff.).

Egyptian Plagues

- Defining it: Display of cosmic divine judgment against the enemies of God's cause.

Tracing 'Plagues'

■ Tracing it:

- Plague signs in Egypt (Exod 7–10):
 - Nile to blood (Exod 7:20).
 - Frogs (Exod 8:6).
 - Gnats (Exod 8:17).
 - Flies (Exod 8:24).
 - Livestock killed (Exod 9:6).
 - Boils (Exod 9:10).
 - Hail (Exod 9:23).
 - Locusts (Exod 10:13).
 - Darkness (Exod 10:22).
 - Death of firstborn

Tracing 'Plagues' (cont.)

- Warning of plague for breaking covenant (Lev 26:14ff.; Deut 28:15ff.).
- Plague for unthankful grumbling (Num 11:4ff.).
- Miriam's leprosy (Num 12).
- Ten spies die of plague.
- Korah's rebellion (Num 16).
- Idolatry, sexual immorality (Num 25:1ff.).
- Mishandling the Ark brings plague on Philistines.
- Prophets' words about sword, famine, plague (Exod 5:12; 28:23; Jer 14:12; 24:10; 34:17).

Tracing 'Plagues' (cont.)

- 'Plague' for violating communion? (1 Cor 11:29f.).
- Seven seals (Rev 6:1ff.): conqueror, war, famine, death, cataclysm.
- Seven trumpets (Rev 8:16–11:9).
- Seven bowls (Rev 16:2ff.).
- Plague on anyone adding to book of Revelation (Rev 22:15).

The Exodus from Egypt

- Defining it:
- Tracing it:

Tabernacle/Temple

- Defining it: Faithfulness to God's promise of the 'Immanuel' principle: "I will make my dwelling among you, and my soul shall not abhor you. And I will walk among you and be your God, and you shall be my people" (Lev 26:11f., also Exod 29:45).

Tabernacle/Temple' (cont.)

- Tracing it:
 - Eden was dwelling place.
 - Command to build tabernacle followed heavenly pattern (Exod 25:8f.).
 - God's glorious presence filled the tabernacle (Exod 40:34ff.), and later the temple (1 Kings 8:10f.; 2 Chron 7:1ff.).
 - Even during Solomon's temple, Israel knew that the earth couldn't contain the LORD (1 Kings 8:27; Ps 11:4, cf. Acts 7:49f.).

Tracing 'Tabernacle' (cont.)

- Promise of a more glorious temple (Hag 2, esp. vv. 7–9; Zech 14).
- Description of the greater temple (Ezek 36:26ff.).
- Virgin's child to be called 'Immanuel' (Isa 7:14; Matt 1:23).
- Incarnation = 'tabernacling' among us (John 1:14).
- Jesus is the one in whom the fullness of God dwells bodily (Col 1:19; 2:9).
- Jesus promises new temple to replace one that's destroyed (John 2:19ff.).

Tracing 'Tabernacle' (cont.)

- Veil torn at Jesus' death (Luke 23:45).
- Stephen's temple sermon (Acts 7:49f. = Ps 11:4).
- Stone temple was only a shadow pointing up and forward to real temple (Heb 9).
- Individual believers are temple of the Spirit (1 Cor 6:19ff.), the dwelling place for God (Eph 2:21f.).
- Corporate body is temple of the Spirit (1 Cor 3:16f.), built of living stones (1 Pet 2:5).

Tracing 'Tabernacle' (cont.)

- Temple opened with God's glory (Rev 11:19; 15:5, 8).
- Eschatological fulfillment of 'Immanuel' principle (Rev 21:3).
- New Jerusalem has no temple, because the Lord God Almighty himself and the Lamb are the temple (Rev 21:22ff., cf. 1 Kings 8:27; 2 Chron 2:6; 6:8; Isa 66:1).

Sin Offering

- Defining it:
- Tracing it:

Leprosy

- Defining it: manifestation of defilement that keeps you away from the presence of God and his people.
- Tracing it:
 - Moses using it as a sign for Pharaoh (Exod 4:7).
 - Purity law demands expulsion from camp (Lev 13–14).
 - Miriam’s leprosy (Num 12:1ff.).
 - Namaan healed of leprosy (2 Kings 5:1ff.), the leprosy put on Gehazi as judgment (vv. 24ff.).

Trading ‘Leprosy’ (cont.)

- The lepers, who could not enter Israel’s camp but entered the Assyrian camp and found food (2 Kings 7:3ff.).
- King Ahazariah stricken with leprosy (2 Kings 15:5).
- King Uzziah stricken with leprosy as sign of judgment for his proud usurpation of priestly duties (2 Chron 26:16ff.).
- Unclean leper healed then told to follow law’s requirements for priestly examination (Matt 8:2ff.).
- Command to cleanse lepers (Matt 10:8).

Tracing 'Leprosy' (cont.)

- True defilement is from within (Mark 7:2ff.).
- Jesus goes to leper's house (Mark 14:3).
- Reference to Naaman, a gentile leper who was healed (Luke 4:27).
- Ten lepers healed, one thankful (Luke 17:12ff.).
- Touch not the unclean thing, which is the point of the law (2 Cor 6:9f., 17f.; also Gal 5:19ff.; Eph 5:5).
- Nothing impure enters heaven (Rev 21:27, cf. Isa 52:1; Ps 101:8); only those who are cleansed and clothed in white (Rev 3:5; 22:14f.).

Wilderness Wanderings

- Defining it: Manifestation of the principle of preparation and chastisement for God's people after redemption but before the consummation.
- Tracing it:
 - Man cast out of paradise into a *wilderness* existence (Gen 3:23).
 - Cain driven away from society into a *wilderness* existence (Gen 4:11).
 - Is the scattering at Babel a scattering away from civilization into scattered *wilderness* existence? (Gen 11:5ff.).

Tracing 'Wilderness' (cont.)

- Patriarchs die without inheriting the promised land (Gen 12–50).
- Bondage in Egypt (Exod 1–11).
- Wilderness (Num 1–36)
- David in Judean wilderness (1 Sam 20).
- Bondage in Assyrian and Babylon.
- John the Baptist ministers in the wilderness (Luke 3:4).
- Jesus, as 'second Moses' and 'second Adam' is tested in the wilderness (Luke 4:1ff.).
- Israel's wilderness wanderings are an example for Christians (1 Cor 10:1ff.).

Tracing 'Wilderness' (cont.)

- Frustrated creation (Rom 8:14ff.).
- Wanderings of Abraham an example for Christians (Heb 11:8).
- Suffering grief, trials, and even great tribulation (1 Pet 1:6ff.).
- New heavens and new earth for the redeemed is the solution.

Wilderness Anointing

- Defining it: manifests Spirit's anointing to serve alongside prophetic leadership, and is accompanied by sign attesting that the anointing has been given.
- Tracing it:
 - Spirit anointed 70 elders (Num 11:25ff.).
 - "...and they prophesied."
 - Moses wished "that all the LORD's people were prophets, that the LORD would put his Spirit on them" (v. 29).

Tracing 'Anointing' (cont.)

- Joel's prophecy of democratized outpouring of the Spirit (Joel 2:28ff.).
 - "...will prophesy."
 - "...all flesh; your sons and your daughters, ... your old men, ... and your young men."
- Pentecost's outpouring on the 120, which Peter calls a fulfillment of Joel 2:28ff.
 - They prophesied; they "began to speak in other tongues as the Spirit gave them utterance."
 - "They were *all* filled with the Holy Spirit."

Tracing 'Anointing' (cont.)

- Pentecost promised to subsequent generations (Acts 2:38f.).
- Spirit will teach (John 14:26; 16:13).
- Spirit will make you teachers (Heb 8:10f.).
- You have an anointing, so no one needs to teach you (1 John 2:27).

Red Sea Crossing

- Defining it: Manifests both destruction and salvation, buries and cleanses; the same dual language used of baptism, which signifies judgment on the old man and raising of the new man.

Tracing Red Sea Crossing

- Tracing it:
 - Noah and the flood a precursor to this; Saved/purified the remnant, and judged/eliminated the wicked (Gen 6).
 - Red Sea crossing itself (Exod 13:17–14:31).
 - Jordan crossing an echo of it (Josh 3).
 - John's baptism, a baptism of repentance (Matt 3:1ff.), which Jesus took to hear God's approval (Matt 3:13ff.).
 - Jesus' baptism of fire = judgment/purity (Matt 3:11; Luke 3:16, cf. Isa 4:4; Acts 2:3f.).

Tracing 'Red Sea' (cont.)

- Death and resurrection a 'baptism' for Jesus (Luke 12:49f.).
- Buried with Christ in baptism (Rom 6:2ff.; Col 2:11f.).
- Baptism corresponds to flood (1 Pet 3:18ff.).
- Earth renovated by fiery baptism (2 Pet 3:7ff.; also 1 Cor 3:13).

Davidic Kingship

- Defining it: Anointed rule of God's chosen one, pointing beyond even its own continuity to a 'Son of David' who takes on more than human description.
- Tracing it:
 - Mankind created to rule as God's vice-regent (Gen 1:26ff.).
 - God promises royal seed to tribe of Judah (Gen 49:8ff.).
 - Davidic covenant (2 Sam 7:14ff.; 1 Chron 17:13f.; Pss 78:70ff.; 89:3f.).

Tracing 'Davidic Kingship' (cont.)

- Davidic king is the LORD's 'anointed'; upon his coronation, God says, "You are my Son; today I have begotten you" (Ps 2, esp. v. 7).
- Davidic ruler with divine titles (Isa 9:6f.).
- Jesus is the forsaken psalm singer (Ps 22:1 = Matt 27:46; Mark 15:34).
- Jesus is the victorious psalm singer (Ps 22:22 = Heb 2:12).
- Davidic royal priest whom David calls 'my lord,' executing judgment among the nations (Ps 110).

Tracing 'Davidic Kingship' (cont.)

- Prayer for a later Davidic king on the basis of Davidic promise given earlier (Ps 132).
- David's fallen dynasty restored as nations are brought into it (Amos 9:11 = Acts 15:15ff.).
- Davidic stump will sprout (Isa 11:1, 10).
- The Good Shepherd (Ezek 34:23f.; 37:24), whom Jesus claims to be (John 10:11ff.).
- House of David 'like God' with the spirit of supplication (Zech 12:8ff.).

Tracing 'Davidic Kingship' (cont.)

- Jesus' Davidic genealogy (Matt 1:1).
- Jesus' Davidic birthplace (Matt 2:5f. = Micah 5:2).
- Jesus' self-reference by Melchizedek priesthood of Davidic dynasty (Matt 22:43ff.).
- Jesus = 'Son of David' according to the flesh (Matt 1:1; 21:9; Rom 1:3; 2 Tim 2:8).

Tracing 'Davidic Kingship' (cont.)

- Jesus fulfills Davidic enthronement promise (Acts 2:22ff; 4:2ff.).
- Root of David (Rev 5:5).
- Christ is the ultimate warrior-king with the Davidic iron scepter (Ps 2:9 = Rev 2:27; 12:5; 19:15, see Rev 19:11ff.).
- Jesus rules over New Jerusalem (Rev 21:5).

Jeremiah as a 'Second Moses'

- Defining it: Moses was model for all true prophets who followed him; however, this is more emphatic in Jeremiah than in others.
- Tracing it:
 - God puts his words in Jeremiah's mouth, just as he had for Moses (Jer 1:9; Deut 18:18).
 - Moses had been called from outset as prophet to a gentile nation (Exod 3:10), a calling mirrored in Jeremiah's call (Jer 1:4, 10).

Tracing 'Jeremiah/Moses' (cont.)

- Both Moses and Jeremiah protested their inability to speak (Jer 1:6; Exod 4:10).
- Jeremiah applied curses of the Mosaic covenant, but announced the end of the Mosaic era and the beginning of a new era (Jer 31:31ff.).

Tracing 'Jeremiah/Moses' (cont.)

- **Intercessor**
 - Moses for the nation at Kadesh (Num 14:17ff; Deut 9:23ff.), offering his own life at Sinai (Exod 32:31f.; Deut 9:15ff.; Ps 106:19ff.); pleading for Miriam (Num 12:9ff.).
 - Jeremiah (Jer 21:1f.; 37:3; 42:2ff.) until commanded not to (Jer 7:16; 11:14; 14:11–15:1).

Tracing 'Jeremiah/Moses' (cont.)

- Moses had saved the nation through his intercession; Jeremiah is commanded no longer to exercise that function because the nation will not be saved.
- Moses had led the nation out of Egypt; Jeremiah returns there himself and tells the people they must go into 'Egypt' (Jer 43:1–7).

Jeremiah as 'Suffering Servant'

- Jeremiah and Jesus about 'Babylon'—New Testament uses Jeremiah about 40 times, most about destruction of 'Babylon' (e.g., Jer 50:8 = Rev 18:4, etc.).
- Jeremiah and Jesus as weeping prophets—Jesus weeping over Jerusalem echoes Jeremiah the weeping prophet (Luke 19:41).

Jeremiah (cont.)

- Jeremiah and Jesus about the Temple
 - Crowds at Jesus' temple entry regard him as a prophet (Matt 21:11f.; Jer 7).
 - Part of rationale for temple cleansing derives from Jeremiah (Jer 7:11; Matt 21:13, cf. Isa 56:7).
 - Like Jeremiah, Jesus made pointed announcements about the pending destruction of Jerusalem (Jer 7:1ff.; 26:1ff.).
 - Unlike what happened at Jeremiah's trial, the crowd did *not* cry out, "This man does not deserve the death sentence" (Jer 26:16).

Jeremiah (cont.)

- Parallels between Matt 23:29 – 24:2 and Jeremiah's temple sermons (Jer 7 and 26).
 - Jer 7:25; 26:4ff. // Matt 23:34, cf. Matt 5:12; 10:16.
 - Jer 7:6; 26:15 // Jesus' teaching about murder of prophets
 - Jer 7:12, 14; 26:6 // Matt 23:29–24:1.

Jeremiah//Jesus

- These similarities prompt people to associate Jesus with Jeremiah (Matt 16:13f.).
- Conspiracy against Jeremiah, who compared himself to a lamb led to be slaughtered; This became reality for Jesus (Jer 11:19, cf. Isa 53:7; Acts 8:32).
- Stephen repeats Jeremiah's denunciation of Israel as uncircumcised in heart and ear (Jer 6:10;9:26; Acts 8:32).
- Paul took lesson from Jeremiah's visit to the potter's house as instruction about god's sovereignty in calling the gentiles (Jer 18; Rom 9:20ff.).

King of Tyre

- Defining it: Arrogant world ruler who usurps divine authority, threatens to undo redemptive history, and assaults the people of God.
- Tracing it:
 - Serpent at the Tree of the Knowledge of Good and Evil is usurper encouraging human usurpation of divine knowledge (Gen 3:1ff.).
 - Adam and Eve are usurpers at the Tree (Gen 3:6).
 - Absalom is *anti*-christo in the literal sense when he usurps David's divinely authorized anointed rule (2 Kings 15).

Antichrist (cont.)

- Adonijah when he says, “I will be king” (2 Kings 1:5).
- King of Babylon (Isa 14:3ff.)
- King of Tyre (Ezek 28:1ff.).
- King who exalts himself, persecutes the people, and profanes the temple (Dan 8:13; 9:27; 10–11, esp. 11:31; 12:11) =
 - Antiochus Epiphanes IV as literal fulfillment of Daniel’s prophecy.
 - In turn, he’s a type of one who commits abomination in the temple (Matt 24:15; Mark 13:14).
 - In turn, that type is fulfilled by Titus in A.D. 70 (Luke 21:20ff.)
 - In turn, that is a type of the eschatological abuse of the temple (Rev 11:2).

Antichrist (cont.)

- Judas Iscariot? (John 17:12).
- Simon the Sorcerer? (Acts 8:9ff.).
- Herod, in his arrogance (Acts 12:20ff.).
- The man of lawlessness (2 Thess 2:3f., 11f.).
- Warning about many antichrists, anyone “who denies that Jesus is the Christ” (1 John 2:18ff., esp. vv. 18, 22).
- The Beast (Rev 13:1ff.).
- The destruction of Antichrist (Rev 19:20f.).

Zion/Jerusalem

- Defining it: Manifestation of theocratic throne city.
- Tracing it:
 - God's abode in Salem/Zion (Pss 76:2; 132:13f.).
 - God has built his sanctuary high like the heavens (Ps 78:69ff.).

Marriage

- Defining it: Manifestation of exclusive union and fidelity, symbolizing the relation the believer should have with God, and which God sustains with his people.
- Tracing it:
 - Marriage rooted in creation order (Gen 2:20ff.).
 - Royal wedding song (Ps 45).
 - Maker is husband (Isa 54:4ff.).
 - Love me as a bride (Jer 2:2).

Tracing 'Marriage' (cont.)

- Israel played the whore with God (Jer 3:1).
- Hosea and his adulterous wife (Hos 1–2).
- Bodies are members of Christ, not prostitute (1 Cor 6:15).
- Paul has divine jealousy to sustain church's divine betrothal (2 Cor 11:2).
- Heb 1:8f. = Ps 45:6f., a royal wedding song.
- Wedding of the lamb/bride in white as wedding of Christ and the church (Rev 19:7ff.).