

## - NEW COVENANT PICTURED -

### Christ's Glorious Covenant Treasuring Christ Fellowship Camp 2007 Session 3

#### **Picture Fulfillment in Scripture**

An understanding of this is critical to understanding the BIG PICTURE of Scripture

Some may use the term "Model"

Both come to the same conclusions

Picture/Fulfillment is the same thing as Typology

Israel is a picture of a people of God - the church is the fulfillment.

Types/Pictures are usually physical and fulfillment/antitype is spiritual

The pictures come from the flow of redemptive revelation:

God speaks. God acts. God interprets (the act)

The special revelation of the canon contains all three components

Two things about the middle part (God acts):

1. it's every bit of revelation as the other two components.
2. it is bound up with typology.

A fourth component of the pattern of redemptive revelation (though it is not revelation) is this: God's people respond to God's actions and interpretation. One sees this throughout the Pentateuch especially... God acts. God interprets. God's people respond (in worship, in affirmation, and in obedience). This becomes part of the narrative.

#### **Picture Fulfillment in Scripture**

Is a natural way of viewing the on-going revelation of God's purpose from a historic-redemptive view. His-Story - The big picture is a picture album with narrative and there are many snapshots that comprise the details. We start with a wide angle and then see close-ups

It then becomes a (hermeneutical-interpretive) key to similar passages and ideas/themes in Scripture.

Land promises to Israel are mentioned many times with various details. These promises are mentioned by many writers in many contexts. Once the fulfillment is established for one passage it can usually be applied to all.

Some types/antitypes may only be mentioned once as one snapshot in the album.

#### **Scripture defines *type* for us**

Adam and Christ as type/antitype - Rom.5:14-15

14 Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come. 15 But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. NASB95

Hebrews 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten *son*; 18 *it was he* to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED. 19 He considered that God is able to raise *people* even from the dead, from which he also received him back as a type.

**Picture Fulfillment in Scripture**

Israel as the Unbelieving People of God

Israel is only a PICTURE

Although the nation of Israel was called the people of God it was only a picture of the true people of God.

Israel as a people is viewed as the unbelieving people of God.

Adoption – That is, the nation of Israel was a nation adopted by God as a type of the adoption of His children in Christ Jesus; and in that typical sense, in which they were the children of God as no other nation ever was, they are frequently spoken of in Scripture, Ex 4:22; Jer 31:9-20. In this way our Lord Himself recognizes them, when anticipating their rejection, He says, "children of the kingdom shall be cast out," Mt.8:12

(Commentary on Romans, by Haldane, page 444.)

Israel is called the People of God - Romans 9:1-5, Exodus 3:7-10, 2 Chronicles 7:14

Israel as a nation was treated far differently than all the other nations around them.

Yet, Israel as the people of God was rejected by God - Matthew 8:5-12, Deuteronomy 31:14-29, John 15:1-9

If Israel was the real people of God then they could not be rejected by God.

The Church is the true Israel of God - 1 Peter 2:4-10

Israel was only a picture, not the real thing. The church is the real people of God.

**Key Passages**

Hebrews 3:7-4:2

The redemption that Israel experienced by crossing through the Red Sea was only a picture of true redemption. They were, as a whole, rejected for their unbelief.

The Israelites under Moses had the gospel preached to them and they rejected it.

2 Corinthians 3:7-18

The Mosaic Covenant is described as the ministry that brought death.

The Israelites are described as having a veil of unbelief over their faces whenever they read the Old Covenant (Mosaic Law).

Romans 11

Only a small portion (remnant) of the nation of Israel were really believers. It was prophesied that Israel would never except for the remnant, be a believing people. Although at the time of Second Coming a great number of Jews would come to faith in Jesus Christ. Romans 11.

Isaiah 6:8-13 (quoted in Matthew 13) Deuteronomy 39:1-4 (quoted in Romans 11)

**Type (Picture)****Antitype (Fulfillment)**

EVERLASTING PRIESTHOOD - Aaron Exodus 40:14ff

Christ Hebrews 7:11-21

EVERLASTING PASSOVER - Passover Exodus 12:14ff

Lord's Supper 1 Corinthians 11

EVERLASTING SABBATH - Sabbath Exodus 31:17ff

Salvation Colossians 2:16-17

EVERLASTING CIRCUMCISION - Circumcision Genesis 17:13ff Regeneration Colossians 2:11-12

EVERLASTING LAND - Palestine Genesis 17:8 ff

Heaven Hebrews 4

TABERNACLE OF DAVID - AMOS 9 :11,12

People Acts 15:13-21

Typology (Gk. *typos*, 'seal-impression'). A way of setting forth the biblical history of salvation so that some of its earlier phases are seen as anticipations of later phases, or some later phase as the recapitulation or fulfillment of an earlier one.

Augustine's epigram: 'In the OT the NT lies hidden; in the NT the OT stands revealed.' In the NT the Christian salvation is presented as the climax of the mighty works of God, as the 'antitype' of his 'typical' mighty works in the OT. The Christian salvation is treated as a new creation, a new exodus, a new restoration from exile.

Typical persons. In Rom. 5:14 Adam is called 'a type (*typos*) of the one who was to come' (i.e. of Christ, the last Adam). Adam, as head of the old creation, is an obvious counterpart to Christ, head of the new creation. All humanity is viewed as being either 'in Adam', in whom 'all die', or 'in Christ', in whom all are to 'be made alive' (1 Cor 15:22).

No other OT character is expressly called a *typos* of Christ in the NT. But other OT characters typify him in some degree, by comparison or contrast—Moses, as prophet (Acts 3:22f.; 7:37), Aaron, as priest (Heb. 5:4f.), David, as king (Acts 13:22). The writer to the Hebrews, taking his cue from Ps. 110:4, sees in Melchizedek a specially apt counterpart of Christ in his priestly office (Heb. 5:6, 10; 6:20ff.). He also hints that the details of the apparatus and services of the wilderness tabernacle might yield typical significance although, from what he says in Heb. 9:6–10, this significance would involve the difference rather than the resemblance between that order and the new order introduced by Christ. It is only in the light of the antitype that the relevance of the type can be appreciated.