

Isaiah 53:10-11 assures us that at least the discerning Israelite, understood that this would be fulfilled by God's sinless, innocent man who could die to bear our iniquities.

There is even a hint in this section of Isaiah that the temple typology was united in Israel's thought with the coming King. We have spoken above of the predictions of the coming king of David's line who would be a different kind of a king. He was to come as a child to rule on David's throne (Isa 9:6-7), of miraculous birth (Isa 7:14 -- the word is never used of a married woman), from David's city (Mic 5:2), to reign in righteousness (Jer 23:5). Yet he would not be of the seed of Jehoiachin, the last legitimate king of Judah (Jer 22:30), and he would be God (Ps 45:6), Lord (Ps 110:1), and priest as well -- though not of the seed of Levi (Ps 110:4). All this was in fulfilment of the Davidic Covenant, carrying on the ancient promises of Gen 49:10, etc. Now the promise of a perfect sacrifice in Isa 53 leads to a paean of praise in Isa 54 and the invitation of 55:1-3 which climaxes in the citation of the Davidic Covenant. This close juxtaposition of the expectation of a king greater than David and a sacrifice more efficacious than those of the temple, together with the connection in Ps 110 of the divine king with a priest more wonderful than Melchizedek, supports the faith of the church through the ages that the Old Testament was truly typological. Hebrews and the rest of the NT is justified in pointing to the OT types and shadows of priesthood, sacrifice, tabernacle and, we may add, the Davidic kingship and the prophetic office as foretelling Christ and fulfilled in Christ our Prophet, Priest and King, God manifest in the flesh to purchase our redemption.

A question here arises. How can we be sure an OT item is a type of Christ? Some students have found types as far afield as Joseph in his marrying a Gentile bride. Others have insisted we cannot know a type unless the NT certifies it. The present paper would question both views. First, the NT quotation alone is not a sure guide: for, as has been argued, the NT sometimes quotes an item of history not as predictive or strictly typological but as illustrative. And the idea that we can find as many as fifty types of Christ in Joseph gives us no reasonable limit to typology. It is thus robbed of meaning. The claim of this paper is that predictions and types should be identified by strict OT exegesis -- not without attention to the NT and its guidance, but with primary emphasis on the OT itself. Aside from those places where the OT itself teaches that God intended to foretell by promise and foreshadow by type and symbol. there may be hundreds of places where we, like Paul in Gal 4:21-31, can find illustrations of God's purposes, our needs, answered prayers and many spiritual lessons. This would be a worthy approach to the OT. It would give us liberty of application such as the apostle Paul and other NT authors exhibit. It would also give us controls for careful study of the Scriptures and would support the NT in its recognition of the fulfilment of Israel's promises and hopes in our times. We might even hope that canons of strict interpretation of prophecy might be developed that would give us more principles we can agree upon and assured results in the study of things yet to come.