

**ON THE DOCTRINE OF
TYPICAL RELATION
IN HOLY SCRIPTURE**

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On the doctrine of typical relation in Holy scripture by R. Hall

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To the beloved Memory of

M. D.

THIS LITTLE VOLUME IS

DEDICATED.

PREFACE.

ENGLISH Churchmen are exceedingly familiar with the juxtaposition of selections from the Old and New Testaments; and are aware that not a few of the former are considered to have an oblique reference to the Christian verities. Yet the *general conditions and limits* of such reference are felt to be very obscure. The following pages offer an attempt to trace them. It was made originally for the writer's own satisfaction; but knowing no work of small dimensions on the subject, he is induced to place it at the disposal of others; sensible though he is of many deficiencies for so weighty a task.

A great variety of Old Testament matters are treated as types by ancient expositors, which are not in the most vital current of Scripture story: while any prophetic voice of their own must be

confessed to be faint, these may yet be handled with singular facility in illustration of Christian fact and truth. This naturally arises from their belonging to a Divine economy, which, itself visible, was the matrix and precursor of a deeper and spiritual one. If this be recognized, the question of their typical character is reduced to one of words.

THE DOCTRINE OF TYPICAL RELATION IN HOLY SCRIPTURE.

I.

CERTAIN persons and things in the Old Testament are spoken of as *TYPES* of matters in the New. The word does not occur in the text of our English Bible or of its parent versions, though it may be found in the margin; neither is it in the Prayer Book or Articles. But in the Second Book of Homilies the Paschal is called the typical lamb; and it is common enough in divines of the seventeenth century and since. To throw light upon its usage requires a little tediousness of reference.

The primary meaning in Greek is a blow, and in a passage of Herodotus¹ type and antitype are simply blow and reverberation. Next, it is the mark which characterizes a blow, and not very differently in S. John xx. 25, "the print of the

¹ Herodot. i. 67.