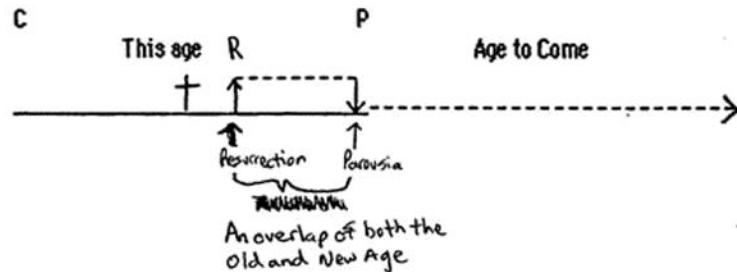


NT



- b. Christocentrism--the New Testament writers see the Messiah ("Christ") as the center of salvation history. They see that the events and prophecies of the OT find their fulfillment in Jesus. Virtually any part of the OT may thus be appropriated by the NT writers to demonstrate that God has promised and fulfilled his Word in Jesus. Cp Ps. 16, Acts 2; Hosea 11:1 ff (The Exodus), Matt. 2:15. (Christ returning from Egypt)
- c. Typology--because there is one God who works through all of history, OT and NT are integrally related to one another. One way that the relationship is conceived is through typology. We may define a type--the term *τύπος* is used of Adam in Rom. 5:14--as a person, a thing, an event, or an institution in the OT which prefigures a later person, etc. in the NT.

Ellis distinguishes two basic types: covenant typology and creation typology.

Covenant - images related to God's covenant with Israel, particularly from Exodus (1 Pet. 2:9)

Creation - (Rom 5:14 ff: Adam & Jesus)

Usually scholars distinguish allegorism from typology. I would do the same (but cf. James Barr, Old and New in Interpretation, 1966). I would identify allegorism as a non-historical approach which regards the words of the Bible as ciphers for deeper (non-literal) meaning. Typology on the other hand works from a principle of historical correspondence and escalation.

Typology - historical plane

Allegory - non historical plane

- d. Corporate solidarity--the NT views man not only in individual terms but also in corporate categories: the one stands for the many and the many are incorporated into the one. Hence, when Adam sinned "all sinned" (Rom. 5:12), and when Christ rose from the dead, all his own rose with him (1 Cor. 15).