

### 3. Suggestions for the interpreter:

- a. Recognize the legitimacy of typology and give first attention to those correspondences that the NT writers themselves employ. This is not to say, however, that *only* those which the NT writers use are legitimate.

- b. In proposing other types remember the words of Mickelsen (pp. 263-64):

"In the New Testament, typology was used to make prominent the message of God's grace in Christ--not to exalt the teacher. Interpreters who are faithful to the New Testament can only do the same thing. Any typology which is farfetched or artificial will only hinder the proclamation of the gospel."

Remember that cleverness is not a virtue, but faithfulness is. This applies to interpreters.

- c. A potential type should stress some basic quality or element common to both type and antitype. This basic element should exhibit God's purpose in the historical context.

- d. A particular caution given by L. Berkhof (Principles of Biblical Interpretation [Grand Rapids: Baker, 1950], p. 146) is also worth mention:

"The interpreter should guard against the mistake of regarding a thing that is in itself evil as a type of what is good and pure. There must be congruity. It jars our moral sense to find the clothes of Esau, in which Jacob was dressed, when he deceived his father and received the blessing, represented as a type of the righteousness with which Christ adorns his saints."

- e. A further caution: don't be too hasty to move to the typological level. First give close attention to the literal-historical sense. Look for meaning and significance (application) here, and only then consider the possibility of typological significance.