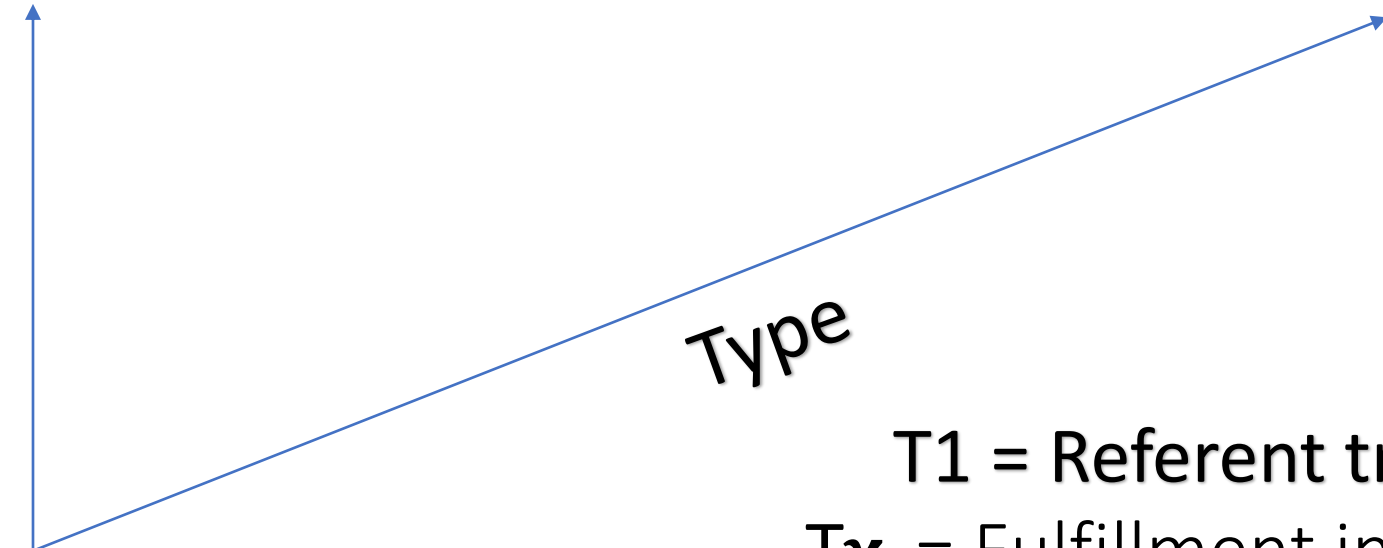


Joseph and Jesus (Part 3)

Typology

T1 Redemptive history T χ



Symbol

Ed Clowney, *Preaching and Biblical Theology*

T1 = Referent truth
T χ = Fulfillment in Christ
Example: Passover

Typology

“The OT itself therefore leads us to expect that between every redemptive type embedded in the Israel’s earlier history, on the one hand, and its NT antitype-fulfillment on the other, there will be both **continuity** and **discontinuity**, **correspondence** and **heightening**.”

(Dennis Johnson, Westminster Seminary, 1994, 37).

Intertextuality: the connections between texts based on quotation, allusion, or echo. The connection can be thematic or verbal.

1. A quotation is the clearest connection between texts.
2. Allusion is like “Play that tune.” (May be verbal or thematic)
3. Verbal depends on the recognition of certain words (words clusters).

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(March 2012) Nicholas P. Lunn

“Allusions to the Joseph Narrative in the Synoptic Gospels and Acts: Foundations of a Biblical Type

Joseph – Jesus allusions in Luke-Acts

The LORD was with Joseph (Gen. 39:2)

His master saw that the LORD was with him
(Gen. 39:3)

But the LORD was with Joseph (Gen. 39:21)

because the LORD was with him (Gen. 39:23)

But God was with him (Acts 7:9)

For God was with him (Acts 10:38)

Joseph found **favor** before him (Gen. 39:4)

He gave him **favor** before the chief jailer

(Gen. 39:21)

a man who is discerning and **wise** (Gen. 41:33)

there is no one so discerning and **wise** as you

(Gen. 41:39)

He gave him **favor** and **wisdom** before Pharaoh

(Acts 7:10)

The child grew and became strong, filled with

wisdom; and the **favor** of God was upon Him

(Lk 2:40)

And Jesus increased in **wisdom** and stature,

and in **favor** with God and men (Lk 2:52)

He **appointed** him over all the land of Egypt
(Gen. 41:43)

He has **made** me a father to Pharaoh and
lord of all his household and ruler over all
the land of Egypt (Gen. 45:8)

God has **made** me **lord** of all Egypt
(Gen. 45:9)

He **appointed** him ruler over Egypt and his
household (Acts 7:10)

God has **made** Him both **Lord** and Christ
(Acts 2:36)

But his father **kept the matter**
in mind (**Gen. 37:11**)

but His mother **kept all these matters**
in her heart (**Lk 2:51**)

His brothers **hated him...**

‘Shall you indeed **reign over us?**’
(**Gen. 37:4, 8**)

But His people **hated him...**

‘We do not want this man to **reign over us**’
(**Lk 19:14**)

But they **did not recognize** him (Gen. 42:8)
but their eyes were kept
from **recognizing Him** (Lk 24:16)

When he **made himself known**
to his brothers (Gen. 45:1)
He **made Himself known** to them (Lk 24:35)

“**Peace** be to you, **fear not**” (Gen. 43:23)
He greeted them (lit. asked **peace** to them)
(Gen. 43:27)

Jesus stood among them and said to them,
“**Peace** be with you.” They were startled
and **frightened**. (Lk 24:36-37)

They were **troubled** at his presence
(Gen. 45:3)

He said to them “Why are you **troubled?**”
(Lk 24:38)

“I am (ἐγώ εἰμι) Joseph (Gen. 45:3, 4)
“It is I (ἐγώ εἰμι) (Lk. 24:39)

They told him, saying, “Joseph is still alive”
(Gen. 45:26)

They told us that they had seen a vision of
angels who said that he was alive (Lk 24:23)

he did not believe them (Gen. 45:26)

They did not believe them (Lk. 24:11)

Allusions in the Parable of the Tenants

(Matt. 21:33-46; Mk. 12:1-12; Lk. 20:9-19)

Come, I will send you to them (Gen. 37:13)

Finally, he sent to them his son
(Mt. 21:37; Mk. 12:6; Lk. 20:13)

Now Israel love Joseph more than any
of his other sons (Gen. 37:3)
beloved son (Mk. 12:6; Lk. 20:13)

Seeing him from afar... they said
each one to his brother **(Gen. 37:18-19)**

The tenants, **seeing the son, said**
among themselves **(Mt. 21:38; Lk. 20:14)**

Come, let us kill him **(Gen. 37:20)**

Come, let us kill him **(Mt. 21:38; Mk.
12:7; Lk. 20:14)**

And taking him, they threw him into a
pit **(Gen. 37:24)**

And taking him, they cast him out of the
vineyard **(Matt.21:39; Mk. 12:8)**

What is the point of all these verbal allusions?

They are not coincidental.

The word clusters are too unique.

1. Designed to underscore Joseph as a type of Christ.
2. What is the focus of the typology?