

Typology in Sacred Scripture



Biblical Typology Seminar Outline

Session 1 Introduction to Typology With Examples

Session 2 Types and Prefiguring - Genesis, Adam, Water, Baptism, Exodus & More

Session 3 Jewish Roots: Typology of Moses, Isaac, Job, and in the Prophets

Session 4 Typology of Mary, Joseph, Jesus, the Church

Jesus, the Eternal Word

“For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together.
[Colossians 1:16-17].

- † In the first verse of the Prologue of John's Gospel [John 1:1] Jesus' eternal presence is revealed
- † The New Testament is largely an encounter with the Incarnate Son of God, in the person of Jesus: “and the Word became flesh and dwelt among us” [John 1:14]
- † And so it is right to turn to the Old Testament to encounter the eternal pre-Incarnate Jesus
- † He is found in the Prophets, in the types of Old Testament history, and in theophanies manifesting God's presence

St. Irenaeus on the Incarnation

“The Father, invisible with respect to us, is known by His own Word which makes Him known to us. In His turn the Father knows only His Word and the Son reveals the knowledge of the Father. [St. Irenaeus *Adversus Haereses*].

- † For Irenaeus, the Incarnation is a new theophany of the Word of God, the presence of the Word, flesh and blood, visible and tangible among us to manifest the invisible Father
- † The newness of Christianity is the human life of the Word: there's no new God, but a new manifestation of God in Jesus Christ
- † Before the Incarnation men knew the Word only in a veiled fashion
- † The Word ruled the Old Testament but He became visible and tangible only through the Incarnation

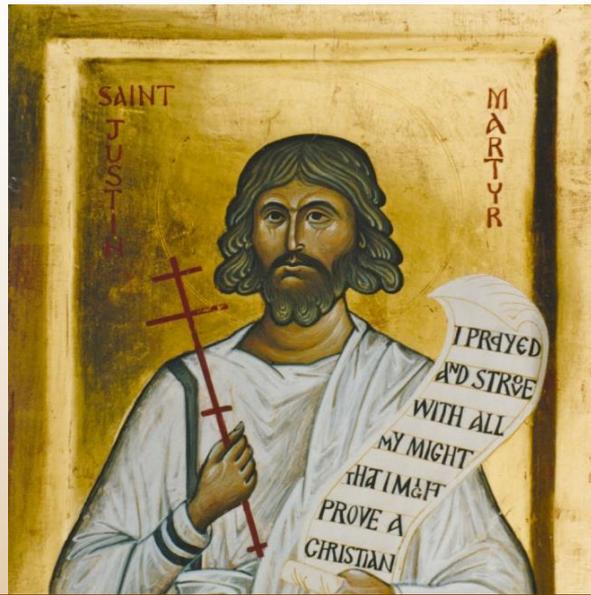
St. Irenaeus: The Word



- † St. Irenaeus († 202) saw the Old Testament as an announcing of the promise; but the New Testament as its realization, the gift of the Incarnate Word
- † But the Word's eternal presence throughout history unifies Scripture
- † He attributed the Old Testament theophanies to the Word of God; man is created and the Word appears and instructs
- † He taught that the prophets announced the Christ (the Incarnation of the Word), the Gospel to come

"In the beginning was the Word, and the Word was with God, and the Word was God [John 1:1]

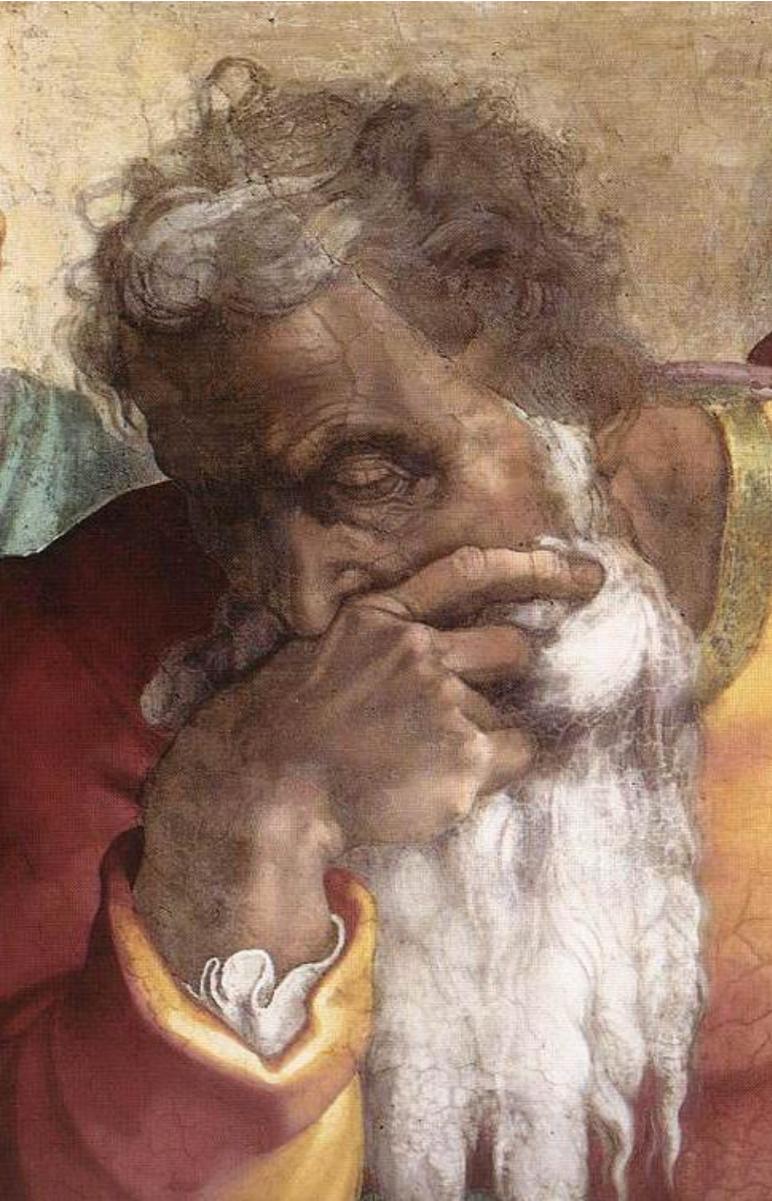
St. Justin: Jesus and Prophets



- † St. Justin († 165), a major influence on Irenaeus, also stressed the unity of God's plan
- † Justin saw the Prophets as God's witnesses, who announced first of all Christ, His life on earth, the mystery of salvation
- † Chosen and called by God, they were the one and only group of announcers, and the one and only object of their announcing is Christ and His mystery
- † With this understanding of Jesus and the OT, Justin would make much use of typology

"The LORD appeared to Abraham by the oak of Mamre, as he sat in the entrance of his tent, while the day was growing hot" [Genesis 18:1].

Prophets and Types in Exodus



- † In the Old Testament writings of the prophets, we find many references to the Exodus
- † The Exodus events are presented by the prophets as “types” that point to future events in the Old Testament or provide a foreshadowing of God's plan in messianic and eschatological terms
- † The Church, following our Lord's teaching, sees these prophetic foreshadowings as pointing to Jesus and the Kingdom

Exodus as Type in Isaiah



- † In Isaiah, the Exodus event is seen as a type of the deliverance of the captives in exile, the antitype
- † The prophet prays (and reveals) that God will do “new things” in imitation of the Exodus, what He had done in the past

“Thus says the Lord, who makes a way in the sea, a path in the mighty waters...Remember not the former things, nor consider the things of old. Behold I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert” [Is 43:16,18-19].

...and in Jeremiah



- † The new Exodus from the long exile is seen as having the features of the old Exodus, but in a sense greater.
- † They will not “make haste in flight” but return in a triumphal march.
- † Jeremiah, too, describes the new Exodus as exceeding the old

“Therefore, the days are coming - oracle of the Lord - when they shall no longer say, “As the Lord lives, who brought the Israelites out of the land of Egypt”; but rather, “As the Lord lives, who brought the descendants of the house of Israel up from the land of the north” - and from all the lands to which I banished them; they shall again live on their own soil [Jeremiah 23:7-8].

New Covenant in Jeremiah



- † Jeremiah speaks of the Exodus event and the Sinai covenant, but goes on to reveal God's plan for a New Covenant
- † It is revealed as the fulfillment of the covenants with Abraham and Moses

“Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, and I showed myself their Master, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts, and I will be their God and they shall be my people” [Jer 31:31-33].

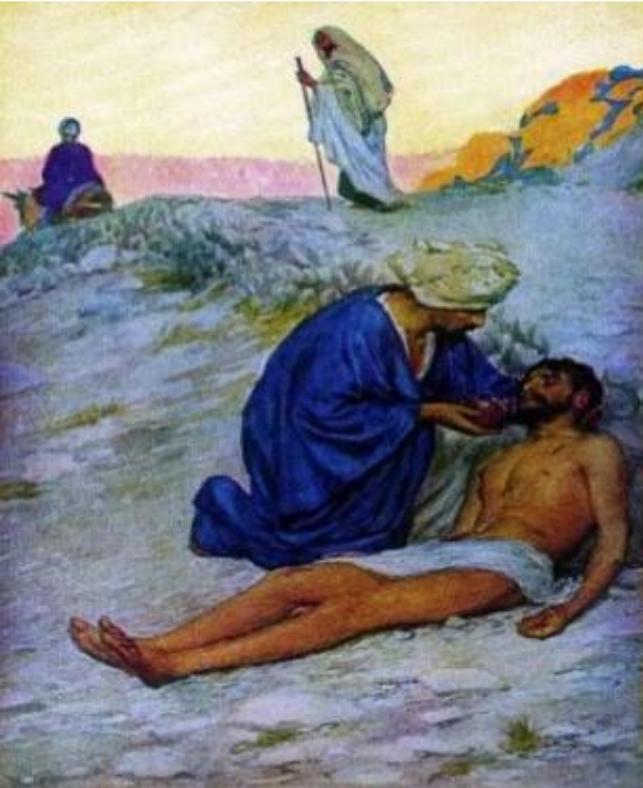
Ezekiel: A New Heart



- † Ezekiel gives us a glimpse of the New Covenant, of Baptism of water and the Spirit.
- † His words also point to the Great Commission of Jesus [Matthew 28:19-20]

“I will sprinkle clean water over you to make you clean; from all your impurities and from all your idols I will cleanse you. I will give you a new heart, and a new spirit I will put within you. I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my spirit within you so that you walk in my statutes, observe my ordinances, and keep them. You will live in the land I gave to your ancestors; you will be my people, and I will be your God.”
[Ezekiel 36:25-28].

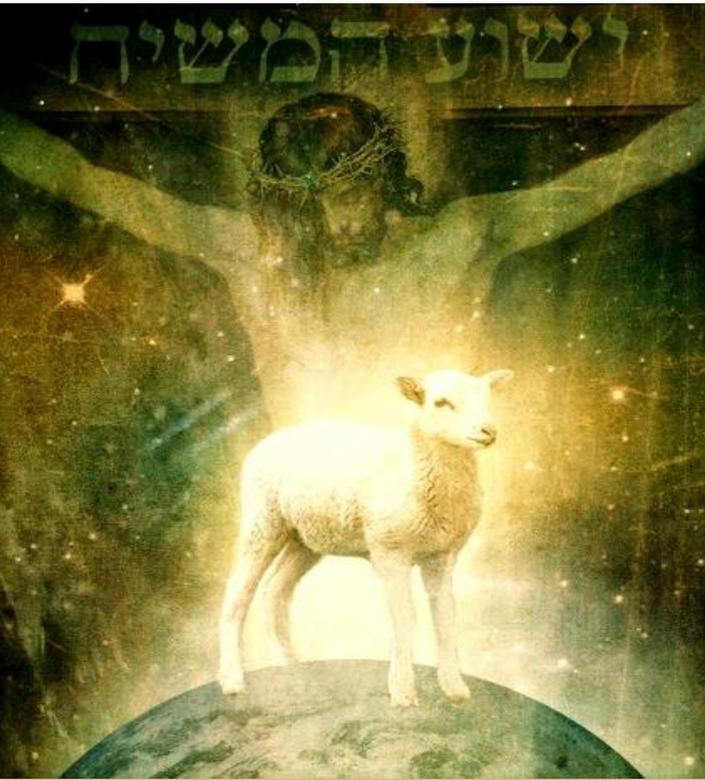
Matthew: Freedom and Law



“For I desire mercy and not sacrifice, the knowledge of God rather than burnt offerings” [Hosea 6:6]

- † Matthew harmonizes the details of Christ's life with the Prophets and the Exodus story [Exodus 17:1; Deuteronomy 6:16; 8:2-4; Psalm 91:11-12 and Matthew 2:15; 3:3; 4:1-3]
- † He turns often to the prophets in the framework of Exodus [Hosea 6:6 & Matthew 9:13 - Isaiah 35:5; 61:1 & Matthew 11:4-6]
- † Matthew focuses on Jesus' ministry in parallel with Moses: freeing the people from captivity and giving them the Law

John: Sacrament and Mystery



- † John presents the mystery of Christ worked out on 3 levels:
 1. Exodus (the type)
 2. Gospel (the fulfillment)
 3. Sacraments (the continuation)
- † “In the beginning” the Word is the *Shekinah* of God's glory and dwells among the people in the desert: bronze serpent lifted and heals; manna; spring of water; rock; fire; Paschal Lamb
- † All are types prophesied, types of divine intervention continued and present in the sacraments

“You gave them bread from heaven for their hunger and brought forth water for them from the rock” [Nehemiah 9:15]

Peter: Jesus Fulfills the Promise

Moses said: "The Lord God will raise up for you a prophet from your brothers as he raised me up. You shall listen to him in whatever he tells you. And it shall be that every soul that does not listen to him shall be destroyed from the people." And all the prophets who have spoken, from Samuel and those who came afterwards, also proclaimed these days [Acts 3:22-24].

- † As we see from Peter's second sermon in Acts, the Church has always believed this Mosaic promise [Deuteronomy 18:15-19] to be a reference to Jesus Christ
- † Typological connections between Moses and Jesus are numerous. We'll identify just some of the ways Moses is considered a type of Jesus

Two Infants Saved



The births of Moses and Jesus:

† As new-born infants both were threatened by powerful rulers - [Exodus 1:22 & Matthew 2:13]

† Each was saved by family members and divine intervention: [Matthew 2:14]

Pharaoh then commanded all his people, "Throw into the Nile every boy that is born, but you may let all the girls live" [Exodus 1:22].

Herod is going to search for the child to destroy him [Matthew 2:13].

Out of Egypt



“...out of Egypt I called my son” [Hosea 11:1 & Matthew 2:15]

- † Early in life both lived in Egypt [Exodus 1-2 & Matthew 2:14]
- † Both left Egypt for the Promised Land [Exodus 13:17 & Matthew 2:19-23]
- † Both Moses and Jesus fasted in the wilderness for 40 days [Exodus 34:28 & Matthew 4:1-2]
- † Moses chooses leaders of the 12 tribes to help him govern Israel [Dt 1:16]; Jesus chooses 12 Apostles to govern the Church in His Name

Proclaiming the Law and Truth



"...while the law was given through Moses, grace and truth came through Jesus Christ" [John 1:17].

"Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill" [Matthew 5:17].

- † Moses sent to proclaim the Law [Exodus 20]; Jesus sent to fulfill it [Matthew 5:17]
- † Both gave the Law on a mountain - Moses on Mount Sinai [Exodus 19-20] and Jesus in the Sermon on the Mount [Matthew 5-7]

Water, Wine, Blood, Salvation



- † Moses changed water into blood [Exodus 7:14-25]; Jesus changed water into wine [John 2:7-9], and then wine into His Precious Blood [Luke 22:20]
- † Moses led his people out of the slavery of Pharaoh [Exodus 14]; Jesus led us out of the slavery of sin and Satan [John 8:34-36]

“Amen, amen, I say to you everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free” [John 8:34-36].

Other Mosaic Typology



“Through the sign of the Cross [Moses’ arms outstretched while Joshua fought] Amalek was overcome by Jesus through Moses” [St. Cyprian].

- ✚ There are many other “types” related to Moses and the Exodus and Sinai events (some have already been discussed):
 - The lifting of the Serpent [Numbers 21:6-9]
 - Moses holding his arms as a type of the Cross [Exodus 17:8-16]
 - Moses throwing the wood into the waters at Marah [Exodus 15:25]
 - The 12 fountains and the 70 palm trees of Elim [Exodus 15:27]

Jesus and the Mosaic Law



“Now in the law, Moses commanded us to stone such women. So what do you say?” ...Jesus bent down and began to write on the ground with his finger [John 8:5,6]

- † A less obvious type from Exodus to Jesus is related in John's Gospel: the adulterous woman about to be stoned to death [John 8:1-11]
- † The Pharisees, setting a legal trap, questioned Jesus about the Law of Moses
- † Jesus makes a divine point by writing with His finger in the dirt [Ex 31:18].
- † We don't know what He wrote, but is that really the important point?

God's Light Shines Forth

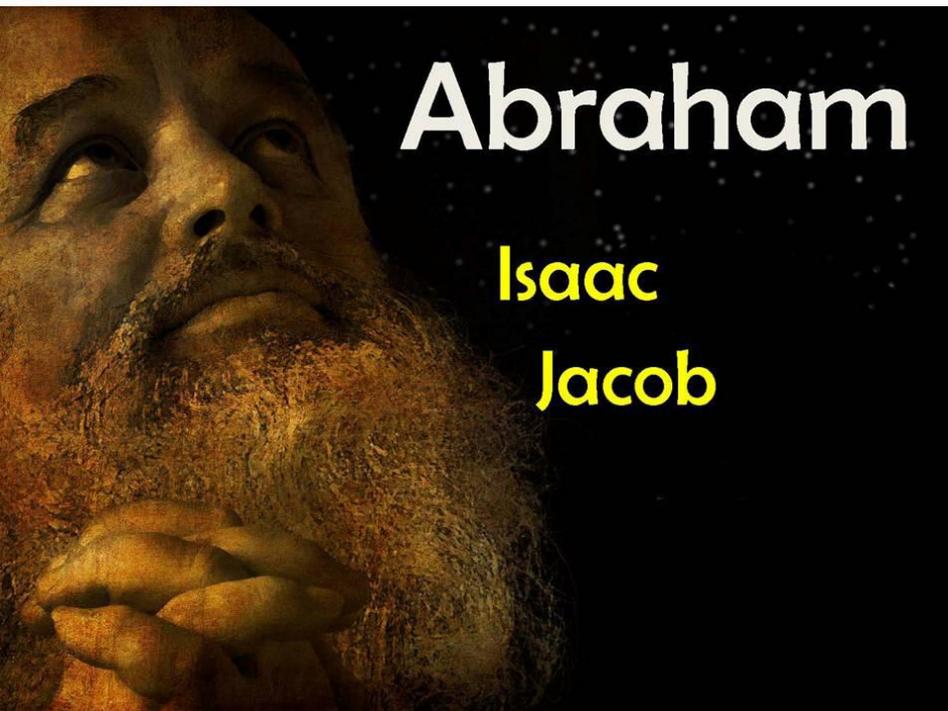


“Behold my servant, whom I uphold, my chosen, in whom my soul delights” [Isaiah 42:1].

- † Their faces shone like the sun: Moses [Exodus 34:29] and Jesus [Matthew 17:2]
- † At the Transfiguration Moses, Elijah, and Jesus discuss Jesus' “Exodus” from this life [Luke 9:30-31]

“This is my beloved Son, with whom I am well pleased; listen to him” [Matthew 17:5]

The Patriarchs: Jewish View



Abraham

Isaac

Jacob

They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children, you would be doing the works of Abraham" [John 8:39].

- † In Synagogue liturgy, the blessings of God and His promises to the Patriarchs is seen as reason enough to ask for His help
- † In Rabbinic tradition Abraham was preeminent, and Jews called themselves the "Children of Abraham"
- † Jacob, too, is held in high esteem since his name is also the name of God's people, "Israel" [Genesis 32:29]

The Typology of Jacob



And he said to him
"Amen, amen, I say to
you, you will see the sky
opened and the angels of
God ascending and
descending on the Son of
Man" [John 1:51].

- † St. Irenaeus († 202) and St. Hilary († 368) address the "servitude" of Jacob as a type of Christ. Jesus, too, makes himself a servant (slave) not to win Rachel, but for the Church (see Philippians 2:7 & Matthew 20:28)
- † St. Justin Martyr († 165) offers a list of the prophetic titles of Christ in the Old Testament - Israel and Jacob among them, making this patriarch unique
- † Jesus refers to Himself in terms of Jacob's dream of the heavenly ladder [Genesis 28:10-19]

Our Jewish Roots



"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was ready to offer up his only-begotten son, of whom it was said, 'Through Isaac shall your descendants be named.'" [Heb 11:17-18]

- † Early Christian literature, including the New Testament, has deep roots in the Jewish mentality
- † A Haggadah examines the Seder and the meaning of all the events surrounding it and passes over into Christian literature
- † The Letter to the Hebrews produces a kind of Haggadah of faith that addresses the Patriarchs [See Heb 11:8-22]

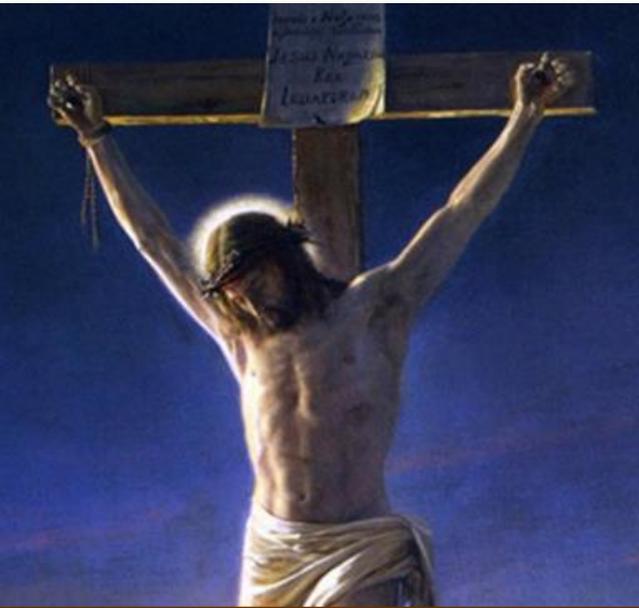
Jewish Views of Isaac



“O thou Eternal, our God, regard the act of sacrifice, when Abraham bound his son on the altar. Do thou remember this day the sacrifice of Isaac on behalf of his posterity”
[Prayers of Rosh Hashanah]

- ✚ For many Jews Isaac's birth and marriage are key events, while the sacrifice is more an example of the faith of Abraham.
- ✚ The sacrifice is also seen as a kind of *reverse type* in that the Paschal Lamb of Exodus is a memorial that *points back* to the sacrifice on Mount Moriah
- ✚ And yet in much of the Rabbinical literature the sacrifice of Isaac seems to hold a prominent place and even forms a part of the liturgical ritual.

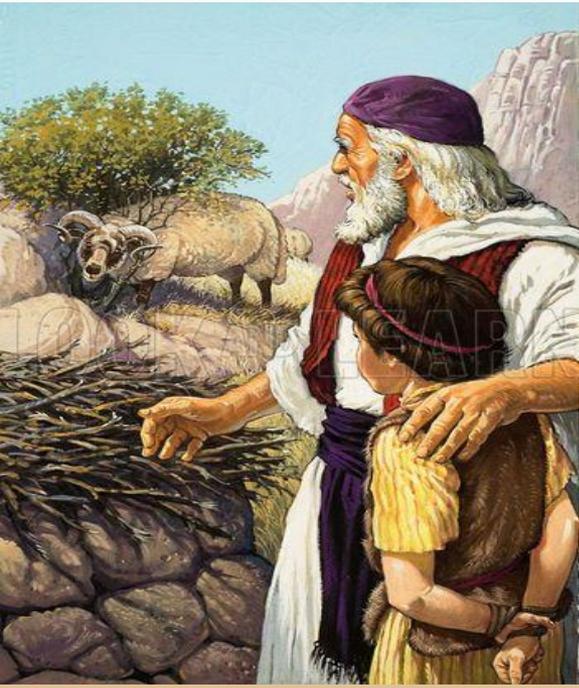
Typology of Isaac



"I swear by my very self...that because you acted as you did in not withholding from me your only son, your only begotten son..." [Gen 22:16].

- † In terms of Christian typology, though, Isaac is truly preeminent
- † This results from two strong typological connections with Jesus
 - Isaac's birth caused by divine intervention [Genesis 18:10]
 - Isaac's "sacrifice" on Mount Moriah
- † Origen († 253) remarks that Paul's reference in Romans 8:32 - "He spared not even His only Son" - is likely a direct reference to what is revealed to Abraham in Genesis 22:16

Typology of Sacrifice



“He [Abraham] reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol [a type]. [Hebrews 11:19].

- ✠ Just some of the typology related to the sacrifice of Isaac [Genesis 22]:
 - ❖ Isaac, the son of God's promise
 - ❖ The site: Mount Moriah, what will be the mount of Jerusalem
 - ❖ Isaac carries the wood up the mountain
 - ❖ Abraham's belief that God could raise Isaac from the dead a type of the Resurrection [Hebrews 11:19]
 - ❖ The ram also a type of Christ, the Lamb of God crowned with thorns
 - ❖ “God will provide” not just the ram but the Incarnational sacrifice to redeem the world

Melito of Sardis († 180)

Perhaps the earliest of commentaries on Genesis 22

“For as a ram he was bound [Gen 22:9] and he carried the wood on his shoulders as he was led up to be slain like Isaac by his father [Gen 22:6]. But Christ suffered, whereas Isaac did not suffer; for he was a type of Christ...it was a strange mystery to behold, a son led by his father to a mountain for slaughter, whose feet he bound and whom he put on the wood of the offering, preparing with zeal the things for his slaughter. But Isaac was silent, bound like a ram, not opening his mouth nor uttering a sound. For not frightened by the sword nor alarmed at the fire nor sorrowful by the suffering, he carried with fortitude the figure of the Lord. [*Anti-Nicene Father, Vol. 8*]

Job as Prophet and Type



"Has not a man a hard service upon earth, and are not his days like the days of a hireling? [Job 7:1]"

- † The Book of Job, not normally counted among the Prophets, can, however, be read and studied prophetically
- † We can also study the book typologically, as pointing to the truth of Jesus Christ and His revelation of the Father
- † The sufferings of Job the man are viewed as types of Christ's Passion and the sufferings of His Church
- † And Job give us hope as he transcends this life and advances toward eternity

Gregory the Great on Job



- † St. Gregory the Great (Pope 590-604, Father & Doctor) whose huge work, *Morals on Job*, was the most extensive coverage of Job until Aquinas far more literal commentary
- † Although Gregory addresses almost all aspects of *Job*, for us it is his discussion of “types” that is most relevant here.
- † He introduces his senses of Scripture - historical (literal), typical (allegorical), and moral.

“The Sacred Scriptures grow with the one who reads them” [St. Gregory the Great].

Pope Saint John XXIII



- † Saint John XXIII thought much of St. Gregory's book on Job.
- † Speaking to the doctoral candidates at the Lateran University he said:

"If you wish to learn wisdom, if you wish to taste what will forever raise up your spirits, be assiduous readers of the thirty-five books of the *Moralia* of St. Gregory the Great."

Gregory the Great on Job



- † Job, a holy man, is divinely struck down. Job and his friends don't understand that the scourges are meant to increase Job's merit, not purge his sins
- † Job correctly considers his sins minor, not deserving God's wrath
- † Through his trials, Job is lifted up above transient earthly life and yearns for eternity
- † In his study, Gregory joins the historical and moral senses

Gregory on Job's "Comforters"



- ✚ Job's "comforters" seek to encourage him but just give him even worse news
- ✚ This is really a kind of *Schadenfreude* - a secret delight in the misfortunes of others contrasted with one's own happier state
- ✚ They state all kinds of truths but then erroneously apply these truths to Job's situation (like Satan)

Gregory on Job's "Comforters"



- † For Gregory, Job's comforters are types of heretics who persecute the Church
- † Their mistakes are the evil fruit of pride; they lack the humility needed to penetrate to the inner reality behind Job's predicament
- † Stuck in *time* they cannot see that inner truth, the eternal truth
- † Eventually Job comes to seek the eternal, while they continue to live solely in the temporal realm, in the world

Gregory on Job's "Comforters"



- † The friends, despite all their excellent principles, cannot apply them correctly because they are too attached to this passing world
- † They claim to know the nature and purpose of God's providence, but they are very wrong
- † Ultimately God tells Eliphaz:

"My wrath is kindled against you and against your two friends: for you have not spoken of me what is right, as my servant Job has."
[Job 42:7]

Job, a Great Prophet?



- ✚ Like many other exegetes, St. Gregory views Job as a type of Jesus Christ
- ✚ But interestingly Gregory does not consider Job an unwitting type, an innocent sufferer whose life is simply a sign of Christ
- ✚ For Gregory Job is a great prophet who comes to foresee the mysteries of Christ's Incarnation and atonement
- ✚ Job, with the Spirit's gift of prophecy, sees the entirety of God's plan, the whole divine economy

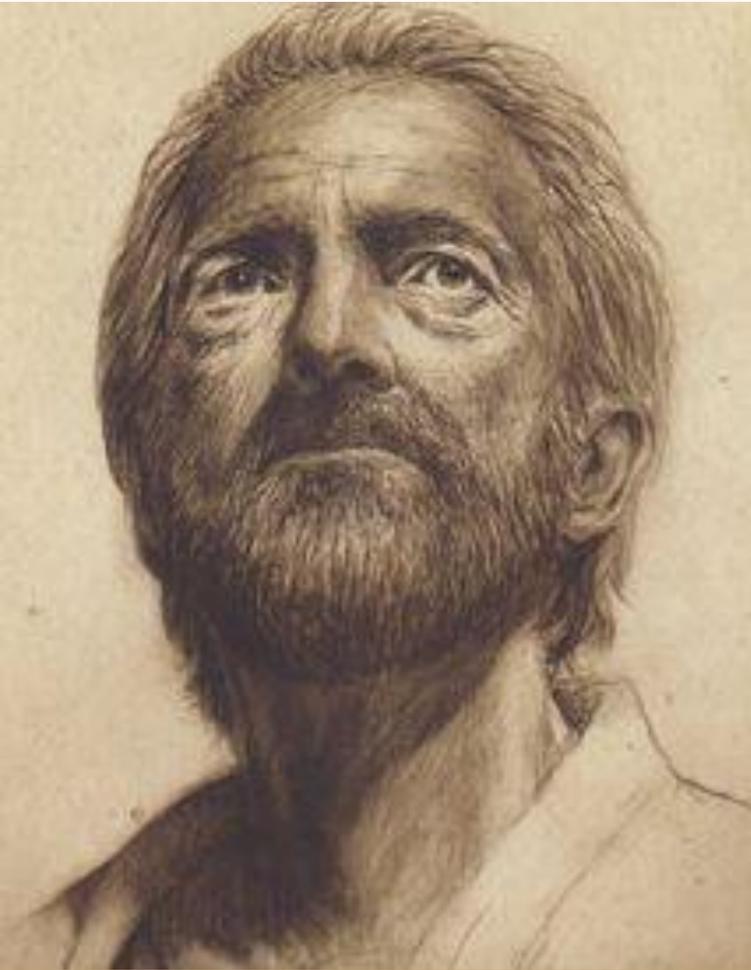
Job's Spirit of Prophecy



† For Gregory, then, Job typifies both Christ and the Church.

- † For Gregory, through the Spirit of Prophecy Job ascends to God, and sees the vast expanse of history
- † Such prophecy, not evident in the literal sense, is discovered through the “typical” (related to “type”) or allegorical sense

Job's Spirit of Prophecy



- † Gregory saw Job's sufferings as foretelling the Passion of Christ and the persecution of the Church on her earthly pilgrimage
- † Influenced by St. Augustine, Gregory held that things that are true of Christ are in some manner true also of the Church
- † Job prophesies the Passion and those suffering in persecution.
- † To Gregory this was at some super level of consciousness actually understood by Job.

Job's Spirit of Prophecy



Examples:

- ✝ When Job says he is “suffering without cause” [Job 9:17], he is pointing to the Passion where Christ suffers without sin
- ✝ When Job comments that “the earth is given into the hands of the wicked” [Job 9:24], he is predicting the crucifixion of Christ by Satan and his legions

Gregory Explains



† Gregory explains that God gives His prophets extraordinary gifts, and through conversion of heart they can see the reality of this world in the perspective of eternity. Applying this thinking to Job, Gregory writes:

“What was to follow in salvation history, Job saw as present in God whom neither things future come to, not things past go from, but all things are present at once and together before His eyes.”

Job 19: Job Foresees Christ



Job Points to Christ (from a Byzantine manuscript)

- † Gregory teaches that this passage [Job 19:25-26] - in the literal sense (what Gregory calls the "historical" sense) offers a Christological prophecy
- † Job prophesies the Incarnation, and through the Christ, the Redeemer, and bodily resurrection

"For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God" [Job 19:25-26]

What About Us?



"Bear one another's burdens, and so you will fulfill the law of Christ. For if anyone thinks he is something when he is nothing, he is deluding himself" [Galatians 6:2-3].

- † We are surrounded by Jobs, those who suffer, often in silence, hoping for a word, a touch, a sign of understanding
- † But so often we don't see the deep suffering of others, so intent on exposing our own hurts to the world
- † We lack the humility to accept God's greatness, His abundant mercy, and His love not just for His faithful servants but for all His people, even those most despised or abandoned

Session 4



"The Holy Bible is like a mirror before our mind's eye. In it we see our inner face. From the Scriptures we can learn our spiritual deformities and beauties. And there too we discover the progress we are making and how far we are from perfection." - Pope St. Gregory the Great

- † In our final session (Session 4) we will examine some examples of Old Testament typology as it relates to Mary, Joseph, and the Church
- † We will also look at some other types that point to Jesus