

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

Typology: a Reminder

"We await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him to subject all things to himself"
[Philippians 3:20-21].

- † The typological content of Old Testament history relates to Christ and to His Body, which is His Church, which is ourselves!
- † All that happened to God's people was "as a figure [a type] of us...upon whom the end of the ages has come" [1 Corinthians 10:11]
- † The whole typology of the Old Testament points to Christ in His life, and by Him and through Him to the last times as He builds up His Mystical Body, and finally to the events of the Parousia (Second Coming)

Mary's Typology



Mary and Her Old Testament Types

† As we will see, any Marian typology is really a typology of Christ and His Church, for Mary always points to her Son

- † We'll examine Old Testament types identified or alluded to by New Testament writers, as well as extra-biblical typology where the connection is identified from other sources (Magisterium, Liturgy, Church Fathers, etc.)
- † We will also focus much of our coverage on perhaps the most logical New Testament source: the Gospel of Luke in which Mary has an early and prominent place.

Mary in God's Plan



"Hail, full of grace,
the Lord is with you...
He will be great, and
will be called the Son
of the Most High...and
of his kingdom there
will be no end" [Luke
1:28, 32-33]

- † The Church Fathers also placed Mary in God's typological plan
- † She is not only the human mother of the "Word made flesh," but also "the type of what is to come."
- † Her *fiat* - "be it done..." - marked the end of the Old Testament
- † Mary saw what prophets and kings desired to see: the King of whose "kingdom there shall be no end" [See Isaiah 9]
- † In her womb the New Testament begins; all past and future meet in her and the Word shines within her

Mary: Mother of God



"The Logos, born from all eternity, redeems the first-formed Adam in the Virgin's womb" [Hippolytus].

- † St. Hippolytus († 235) might be the first to call Mary *Theotokos* – the Mother of God
- † Hippolytus: Mary is "last of the prophets" for like them, she "longed for this too, conceived the Word in her womb"
- † The Council of Ephesus (431) formally declared Mary *Theotokos*
- † Cyril of Alexandria († 444) issued his anathema, read much later at 2nd Council of Constantinople

St. Ephraim: Mary & Church



† The Church, then, has long seen Mary and itself as one, for the Church had its beginning in her womb, and from there the Kingdom of God has blossomed

“Blessed art thou, O Church, for of thee Isaiah speaks in his prophetic song of joy: Behold a virgin shall conceive and bear a son: O hidden mystery of the Church” [St. Ephraim the Syrian († 373)]

Mary and the Church as One



- † A 2nd century tombstone of Abercius, a Phrygian Christian, is now in the Lateran Museum in Rome and describes Mary and the Church as one – the one who gives us the “fish”, an early Christian symbol of the Eucharist
- † The very presences of this inscription highlights how common this belief was among the early Church faithful

“The Faith has ever been my guide, and has given me to eat a fish, a great and pure fish, which the spotless virgin drew forth from the well.” [Inscription – Phrygian tomb of Abercius, Lateran Museum]

Irenaeus († 202) on Mary

Who else reigns in the House of Jacob forever, but Christ Jesus our Lord, Son of the Most High? He gave His promise in the Law and the Prophets, that He would make manifest His salvation to all flesh: for this He became a Son of Man, that man might become a Son of God. Therefore Mary rejoiced, and speaking prophetically in the Church's name, said "My soul doth magnify the Lord." All is renewed, when the Word newly made flesh begins the task of winning back to God mankind who had strayed so far from God." [*Adversus Haereses, III,10,2-3*]

- † The early Church saw Mary and the Church as a single figure: type and antitype together as one
- † For Irenaeus the Magnificat is prophetic: the Church fulfills the "promise to Abraham and to his seed forever"

Mary from Scripture



- † The New Eve, the Virgin Mother prophesied in the Old Testament
- † The embodiment of all the qualities prefigured in the heroines of the Old Testament
- † The people of Israel, the Daughter of Zion
- † The Ark of the Covenant: the parallels are too numerous to be ignored
- † The Church
- † The exalted Mother of Jesus
- † The Mother of all the Faithful
- † Spouse, Mother and Daughter

Mary as Type of the Church



- † The Church's teaching hasn't changed from its apostolic roots
- † *Lumen Gentium*, the Vatican II Constitution of the Church declares that Mary is a "preeminent and singular member of the Church, and as its type and excellent exemplar in faith and charity" [LG 53]
- † This recognition of Mary as type of the Church is echoed by the Catechism of the Catholic [CCC 967].

Mary: Mother of the Living



- ✝ In John's Gospel we find that poignant moment when Jesus looked down from the Cross and said, "Behold your mother" [John 19:27]
- ✝ The Church has traditionally held this as applying to Mary and the Church, that Jesus gives her to us as our Mother, "the Mother of all the living."

"The man gave his wife the name 'Eve,' because she was the mother of all the living" [Genesis 3:20].

Mary in the Old Covenant



We will examine only a few of these OT types

- † Looking from the New Testament into the Old Testament, we recognize a number of women of importance who prefigure Mary in some aspects of their lives, destiny, personality, or vocation
- † Mary is their anti-type, a contrast which takes its measure from the uniqueness of Mary's mission
- † She is the mother of the Messiah; her prefigurations in the Old Testament prepare, suggest and intuit his future coming
- † Any Marian typology, then, is a typology of Christ and His Church

Eve as Type of Mary



Eve and Mary

- † Eve is not mentioned in the Gospel, and only twice by Paul, both times in a negative sense
- † But the early Church Fathers often refer to her as type of Mary (extra-Biblical typology)
- † Through a comprehensive reading of Old Testament texts we come to appreciate the greatness of Israel's first mother, Eve, the *Chavvah*, mother of the living
- † More importantly, though, we see her pointing to the Mother of the son of God

Eve as Type of Mary



"Eve looks forward to Mary, and her name, 'Mother of all the living' is a mysterious presage of the future, for life itself was born of Mary, whence she became more fully 'the Mother of all the living.' [Epiphanius of Salamis † 403]

- † Eve, "the mother of all the living," [Gen 3:20] received her name *after* the fall, *after* God's words of judgment
- † And so the undestroyed dignity and majesty of woman is stated
- † Yes, Eve offered the fruit which led to death, but in His Mercy the Creator of life, the God of the living, now makes her the keeper of the seal of life

Eve Points to Mary



- † The protoevangelium (the first gospel) [Genesis 3:15] applies to more than Eve
- † It received its fulfillment only when the holy One came, the One born of Mary through the power of the Holy Spirit
- † The Word fashioned His own Body from Mary and He fashioned the Church from the wound in His side from which flowed the redeeming mysteries of the water and the Blood

Rejoice! The Lord is with You

- "Hail, full of grace, the Lord is with you!"
- You shall call His name Jesus [Savior]
- God will give Him the throne of His father David
- Of His kingdom there will be no end
- [He] will be called holy, the Son of God

[Lk 1:28,31,32,33,35]

- † The first word of Gabriel's greeting - Χαῖρε - is better translated as "Rejoice!" or "Shout for Joy!" than simply as "Hail"
- † Rarely used in the Old Testament (4 times), it is always an announcement of messianic joy
- † Mary's reason for joy? "The Lord is with you!" for she will be His Mother

Daughter Zion: Type of Mary

Shout for joy,
daughter Zion! Sing
joyfully, Israel! Be
glad and exult with all
your heart, daughter
Jerusalem! The LORD
has removed the
judgment against you,
he has turned away
your enemies; the King
of Israel, the Lord, is
in your midst, you
have no further
misfortune to fear.
[Zephaniah 3:14-15]

- † Zephaniah gives Daughter Zion
a double promise and reason
to rejoice:
 - ❖ God will come to save
 - ❖ He will come to dwell in her
- † Gabriel shows the fulfillment
of these promises in Mary
 - ❖ Jesus comes to save
 - ❖ The Lord, the Son of God,
is with her
- † Daughter Zion, then, is seen
as a type of Mary

The Bridal People of God

Luke offers a subtle comparison between Mary and Abraham:

- ❖ The promised son
- ❖ The climbing of the mount to witness the sacrifice
- ❖ Isaac's rescue and the Resurrection
- ❖ Abraham as "Father of believers" and Mary as "Mother of believers"

But Mary stands at the beginning of a new people

- † The prophecy, directed at Mary, is fulfilled by Gabriel's words and Mary's fiat - her acceptance of the Word
- † She is now "Daughter Zion" in person; and is the bridal people of God, the Church
- † The Church learns what it is meant to be by looking at Mary
- † Why does the Church exist? To be the dwelling for God in the world - prefigured by the desert Sanctuary and Temple

Pope Benedict on Mary

[Mary's] life is such that she is transparent to God, "habitable" for Him. Her life is such that she is a place for God...what appears in her...is the whole, true Israel. This typological identification [of Mary and Zion] is spiritual reality; it is the life lived out of the spirit of Sacred Scripture; it is rootedness in the faith of the Fathers and at the same time expansion into the height and breadth of the coming promises" [*Mary, the Church at the Source*, p. 66-67]

- † Mary is transparent to God because she is "full of grace"
- † To be full of grace can mean: "You are full of the Holy Spirit; your life is intimately connected with God" [Peter Lombard]
- † Mary has opened herself entirely and placed herself in God's hands without limit

Mary: Ark of New Covenant



“Mary, in whom the Lord himself has just made his dwelling, is the Daughter of Zion in person, the Ark of the Covenant, the place where the glory of the Lord dwells. She is “the dwelling of God...with men” [CCC, 2676]

- † The Old Testament speaks of the Ark of the Covenant being overshadowed by God's presence - the dwelling place of God, the Word, among His people
- † Early traditions portray God dwelling in the “womb of Israel” - the Ark of the Covenant
- † Mary overshadowed by the Holy Spirit and her womb becomes the dwelling of the Word among the new people of God

Tabernacle of the Word

“Full of grace, Mary is wholly given over to him who has come to dwell in her and whom she is about to give to the world” (CCC 2676).

“For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the *dwelling place* where his Son and his Spirit could dwell among men” (CCC 721).

- † In Exodus the Tabernacle was the portable dwelling place of the Lord among the Chosen People
- † Since Mary is the dwelling place of the Incarnate Word of God, the Old Testament Tabernacle becomes a type of Mary
- † She is the living Tabernacle of the living Word of God, for “the Word became flesh and made His dwelling among us” [John 1:14].

Mary as Prophetess



- † Luke reminds us that Mary did not always understand God's Word...at first
- † The Word is not evident and comprehensible right away
- † So Mary kept these words, these happenings, in her heart and pondered them, entering into an interior dialogue with the Word

“The Virgin has given birth...the Prophetess has borne a child...it was through hearing that Mary, the Prophetess, conceived the living God. For the natural path of discourse is the ear” [Theodotus of Ancyra † 303].

Joseph: Protector in Silence



"The virginity of Mary, her child-bearing, and the death of the Lord were hidden from the prince of this world - three resounding mysteries wrought in the silence of God" [St. Ignatius of Antioch († 107)]

- † God call on no legions of angels, but protects His Son through one strong, silent man: Joseph
- † Joseph, the "just man," always responded in true obedience, protecting Our Lord and Mary [Matthew 1-2]
- † Men, even Israel's most learned, and Satan ignored the virginal conception and the birth of Jesus because of the presence of St. Joseph

Typology of Joseph

“The Fathers of the Church and the Popes, on the basis of their common name, also saw in Joseph of Egypt a prototype of Joseph of Nazareth, inasmuch as the former foreshadowed in some way the ministry and greatness of the latter, who was guardian of God the Father's most precious treasures—the Incarnate Word and his most holy Mother” [Pope St. John Paul].

- † Christian tradition has long seen Joseph of Egypt as a type of St. Joseph
- † Joseph of Egypt was entrusted with all Pharaoh's treasures; St. Joseph was entrusted with God's greatest treasures, Jesus and Mary
- † Egyptians were told “Go to Joseph” for their needs; Christians are told to do the same, for St. Joseph will intercede with the Father and Son
- † The early Joseph led God's People into Egypt; St. Joseph led the Holy Family into Egypt and back to Nazareth

Joshua Leads Israel Home



“Behold, I send an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and listen to his voice, do not rebel against him, for he will not pardon your transgressions; for my name is in him” [Exodus 23:20-21].

- ✚ Although the New Testament hardly alludes to him, Joshua is generally held in higher esteem in Christian theology than in Jewish
- ✚ For Jews he seems to take away from Moses, since he led the people into the Promised Land; yet this act makes him a type of Christ
- ✚ To the Fathers he was also a type of Christ because of his name - in Hebrew “Yeshua” but Jesus in English, from the Greek, “Iesous”

Joshua Type of Jesus



"Who then is he who led your fathers into this land? Understand that he is called by the name Jesus...for if you understand this, you shall also understand that the name of him who said to Moses, for my name is in him, was Jesus" [St. Justin].

- † St. Justin († 165) seems to be the earliest mention of Joshua as a type of Christ
- † As Danielou remarks, "The thought is clear; it is Jesus-Joshua who led the people into the Promised Land but the Word told Moses that he who would lead the people into Canaan would bear *His* name"
- † Jesus, then is the name of the Word and Joshua is the prophetic type of Jesus

Rahab, Ancestor of Christ



- † Rahab appears in Matthew's genealogy of Jesus as one of His ancestors [Matthew 1:5]
- † She is one of the four women (plus Mary) included in the genealogy, all four with most unusual stories

"Rahab means "breadth"... What is this breadth, save the Church of Christ which is made up of sinners and harlots. It is this breadth which receives the spies of Jesus (Joshua)" [Origen, 3rd Homily]

- † Rahab and these others are included because they show the non-Jewish elements among Christ's ancestors – that He came to bring salvation to all
- † Rahab, then is a type of the pagans Christ came to save

Rahab's Justification



“And in the same way was not Rahab the harlot justified by works when she received the messengers and sent them out another way? [James 2:25].

- † Rahab, the harlot of Jericho, protects the spies Joshua sent to prepare for his attack on the city
- † There's no *specific* New Testament typology of Rahab
- † Among Jews (at the time of Christ) Rahab is an example of the saving power of works
- † The Letter of James, given his Jewish affinity, echoes Rabbinical teaching and addresses Rahab and her justification by works.

Rahab's Justification



"By faith Rahab the harlot did not perish with those who were disobedient, because she had given friendly welcome to the spies" [Hebrews 11:31].

- † The Letter to the Hebrews also mentions Rahab, but here she is an example of salvation by faith.
- † St. Clement of Rome († 99), perhaps the earliest non-canonical author, addresses Rahab's justification by both works and faith, likely influenced by James and Hebrews

"It is by her faith and hospitality that the harlot Rahab was saved" [Epistle of St. Clement 7:1]

Rahab and the Church



“If anyone goes out of the doors of your house...his blood shall be on his head...” [Joshua 2:19]

- ✝ Early Christian typology sees Rahab as:
 1. the fullness of truth in the New Testament when pagans enter into the true Church; and
 2. the need to belong to the Church for salvation.
- ✝ Rahab is important in the typology of the early Church and its focus on universalism

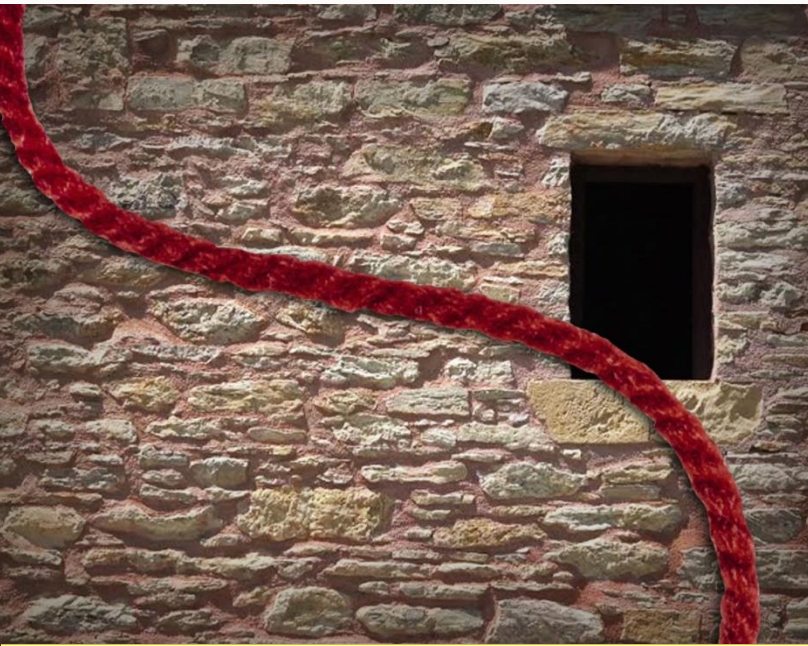
Rahab as Prophet



"She [Rahab] becomes a prophet, for she says, 'I know that the Lord has given this land to you.' ...she that was once a harlot, sinful and unclean, is now filled with the Holy Spirit..." [Origen].

- † Origen sees Rahab explicitly as a type of the Church, made up of the heathen in contrast with the Synagogue
- † He sees her as both a prophet and a witness to the past, one who prophesies concerning the future yet believes in the present events in which God has placed her
- † All who are in Rahab's house will be saved - and Origen is the first to say: "Outside the Church there is no salvation."³²

Rahab and the Scarlet Cord



“Rahab...manifested the symbol of the Blood of Christ by which those... out of all nations are saved, receiving remission of sins...” [St. Justin]

- † Rahab is told to bind a scarlet cord to her window as a sign that her household will be saved
- † St. Clement, and many of the Fathers, see the scarlet cord as a sign (a type) of the Blood of Christ through which we are saved
- † For the Fathers, there is a strong connection between the preservation of Rahab's household and our salvation

Rahab and the Scarlet Cord



"Rahab and her entire house are preserved through faith in the scarlet sign...as the Lord declared... publicans and harlots go into the Kingdom of Heaven before you" [Irenaeus]

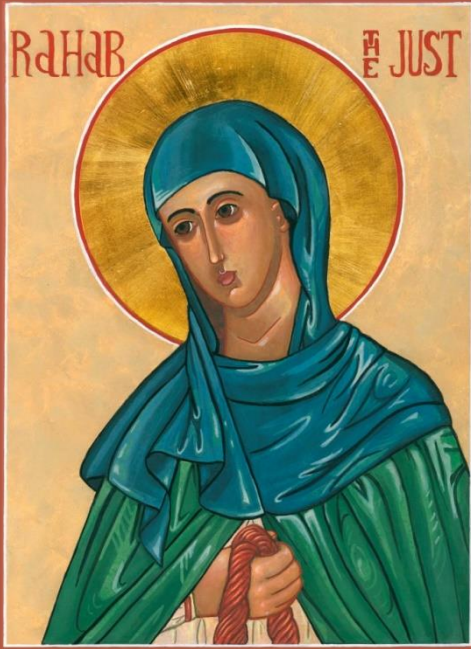
- † Justin also looks back to the Exodus event and compares the passing over of the first-born, with the protection of Rahab
- † Both events focus on the truth that chastisement will fall on sinful humanity, and those alone who escape are marked with the scarlet sign
- † Both, then, become signs of Jesus's Passion and Death, the Church, and the Eucharist - the "Blood of the Lamb" that is poured out for many

St. Cyprian on Rahab

“Do you think you can carry on and live, if you withdraw from the Church, and build for yourself other dwelling places of your own, when it was said to Rahab, who is a type of the Church: Whoever shall go out of the door of your house, his blood be on his own head” [St. Cyprian, *De Una Ecclesia*]

- † St. Cyprian takes us back to the cenacle, when the Church was literally a single house, where all were united in that Upper Room in harmony and simplicity.
- † For Cyprian the theme of Rahab is an important element of his ecclesiology, his theology of the *Ecclesia Una*. the one Church

Rahab of the Fathers



- † The Fathers built up a typology of Rahab, as a meeting place of the most important themes of biblical theology
- † The sinful woman is preserved through her faith, a free redemption revealed earlier in Flood and Passover
- † The scarlet cord, a sign and memorial of the Paschal Lamb which points to the Blood of Christ
- † The Fall of Jericho a sign of the eschatological judgment and the end of the world
- † Finally, the unity of the Church reflected in the unity of the Ark, the house of Passover, and the house of Rahab.