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Deomar Roos

Concordia Seminary, St. Louis, ir_roosd@csl.edu

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HERMENEUTICAL PERSPECTIVES OF BIBLICAL TYPOLOGY

ii

A thesis presented to the Faculty
of Concordia Seminary, Saint Louis,
Department of Exegetical Theology,
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Deomar Roos

October 1985

Approved by

Horace D. Hummel

Advisor

A. Angel

Reader

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This work is dedicated to Christ,
the "yes" and "amen" to all God's promises,
the definitive Antitype!

INTRODUCTION

"Vetus Testamentum recte intelligentibus prophetia est Novi Testamenti!" is a succinct and perceptive insight already expressed by Augustine.¹ This proverbial statement is pregnant with hermeneutical presuppositions and implications. As Dr. Scharlemann summarizes it,² the term "hermeneutics" is related to a certain person whom the ancient Greeks called Hermes. In their view of things, he had the job of communicating what the gods on Olympus might want men to know and what human beings, in turn, hoped to bring to the attention of their several divinities. His name therefore went into the making of the word "hermeneutics," which was first used to designate the art of getting one's message across to others and only later began to be applied to the formal study of the rules and principles governing the task of interpretation. Hence, if one wants to pursue the hermeneutical perspectives of biblical typology, he has to pay close attention to what is going on in the process of getting the typological message across, as it comes from God's mind, is revealed in Scripture, and reaches the human being.

¹"The Old Testament, when rightly understood, is one great prophecy of the New!" Mentioned by Patrick Fairbairn, The Typology of Scripture (Grand Rapids: Zondervan Publishing House, [19--]), p. 71.

²Martin H. Scharlemann, "Hermeneutic(s)," Concordia Theological Monthly 39 (October 1968):612. Also see Justin, Apologia I 21.2, 22.2 (Patrologia Graeca, ed. J.-P. Migne, 6:359-61).

Typology involves a number of basic hermeneutical issues as, for example, the meaning of the Old Testament references in their own Old Testament context, the historicity of the Old Testament accounts, the meaning of Heilsgeschichte, the historical framework of the New Testament apocalyptic references, the validity of the New Testament use of the Old Testament, and others. Therefore the validity and importance of an inquiry of the hermeneutical perspectives of biblical typology is self-evident and plainly justified. Obviously it is not the only dimension to be investigated. Rather it is step number one, a sort of initiation into the area of typology as a whole.

The term "typology" itself (with the suffix "-logy" implying a logical, uniform, consistent system) might be misleading. Apparently it has a Lutheran origin.³ The subject has its passionate defenders as well as its ardent opponents. The span of the debate is very large. Some see in it a sort of golden key for biblical interpretation,⁴ others recognize it as an ancillary tool to biblical studies,⁵ and still others cannot see in typology more than mere parallelism between

³See below, ch. 4, p. 91.

⁴ Michael Douglas Goulder, Type and History in Acts (London: S. P. C. K., 1964), p. 1, for example, affirms that when properly used, typology "is the golden key that unlocks many a problem, and it is not difficult to show, at least in general, that it can be applied, and at the same time to say when it cannot."

⁵As, for instance, Walther Eichrodt. See Walther Eichrodt, "Is Typological Exegesis an Appropriate Method?," in Essays On Old Testament Hermeneutics, ed. Claus Westermann (London: SCM Press, 1963), pp. 244-45.

two phenomena.⁶

The literature of the Bible, despite its great diversity, exhibits its own distinctive way of thinking and its own peculiar imagery in which to express its thought. There is in the Bible a sort of unity in diversity and diversity in unity. Typology is closely related to this fact. What is at stake is the issue of the unity of the Bible and the organic relationship between both testaments. Hermeneutically, some legitimate questions are (and must be) raised in regard to typology. Can one distinguish between legitimate and fanciful typology? Can this approach provide a firm scriptural basis for Christian doctrine? Or is it too subjective and individualistic for this purpose? Can one find any criteria for the use of typology? What is the nature of the connection between the Old Testament prefiguration and its corresponding New Testament reality? Are there in the Bible things alike in principle but diverse in form? Can one discover lines of divine harmony in the relationship between type and antitype? From the christological viewpoint, some other questions are raised. To what extent is the New Testament kerygma illuminated by the history that precedes it? What does the Old Testament text in its historical setting say to mankind living in the eschaton of Jesus Christ? How did Jesus and the Early Church interpret the Old Testament? How far can Christ be a help to the exegete in understanding the Old Testament, and how far can the Old Testament be a help to him in understanding Christ? Do the Old Testament texts still

⁶For example, Oscar Cullmann, Salvation in History (London: SCM Press, 1967), p. 132, states: "Typology merely establishes a parallelism between two figures or phenomena."

preserve their kerygmatic reality after Christ's coming? If so, to what extent? There is no end to the questions and the implications are extremely broad.

Another issue at stake in typology is the recognition that God revealed himself not only in words, but also in facts. History becomes word and word becomes history. The two go together and are mutually complementary. The words explain the facts, and the facts give concrete embodiment to the words. The perfect synthesis of the two is found in Christ, for in him the word was made flesh.⁷ Therefore, if one finds types in the Bible, he can learn from them. They are precious discoveries. The existence of a type means that God has acted. He has stepped into history and revealed himself. And when God reveals himself, let every man "take off his shoes from his feet" and keep silence before him with open eyes and ears. Because God may say a word of grace and man may learn to know him better, love him more deeply, and serve him more dedicatedly.

The theological literature in recent years has reflected a marked resurgence of interest in typology. Particularly the question of the validity and use of typology has been discussed in the field of methodology of biblical interpretation, although little agreement has been reached. Part of the hesitancy of the scholars to accept typology as a legitimate issue in the field of biblical interpretation is the result of a tendency to confuse typology with allegory, and therefore to feel that the legitimation of typological approach in biblical

⁷Louis Berkhof, Principles of Biblical Interpretation (Grand Rapids: Baker Book House, 1950), p. 142.

studies would open the way to an unlimited subjectivity. It has been the contention of critics that typology is a forced exegesis rather than an interpretation rising naturally out of the Scriptures. All these disagreements reflect the yet unsettled status of the debate about typological interpretation. Among the representatives of the various trends there is a disparity of opinions on crucial issues like terminology, definition, characteristics, relation to other modes of expression in Scriptures, origin, scope, and contemporary relevance. There are still many areas demanding research and clarification. And certainly, partially due to the discussion's undefined state, a lot of ink still will be spent on the subject.

The presentation and development of the argumentation of this thesis follow a simple, logical and somewhat natural and progressive flow. The preliminary considerations of Chapter One go over a brief survey of the history of typological interpretation, focus on the notion of sensus plenior, and summarize the basic approaches to typology. Chapter Two delineates the necessary distinction between typology and allegory. The typology of the Old Testament, its terminology and hermeneutical implications, is discussed in Chapter Three. Chapter Four has the same topics but relates to the New Testament area. And all the emergent hermeneutical perspectives raised by the discussion so far are collected, discussed, and "systematized" in the last chapter. It is impossible to avoid some repetition. Although the textual basis simply cannot be omitted, it is not a major aspect in this work. Rather the emphasis is concentrated around the hermeneutical dimension of the subject. All of the argumentation is

directly or indirectly linked with the typological hermeneutics. This is not accidental. On the contrary, it is the main objective of this thesis.

CHAPTER ONE

PRELIMINARY CONSIDERATIONS

Historical Survey of Typological Interpretation

From the Beginning to the Reformation

Beginning

As a matter of fact, theological interpretation started in the garden of Eden. Satan's mention of God's command to the first couple in his dialogue with the woman marks the starting point of theological interpretation. Ever since then human history has become a continued unfolding of interpretation of God's mind by human beings.

To define a precise point for the historical beginning of the use of typology as a way of understanding God's counsel is a difficult task. Gerhard von Rad mentions the typical as an elementary function of all human thought.¹ Some other studies would trace its usage back to ancient Near Eastern cyclical, mythical thinking.² As far as biblical typology is concerned, the Old Testament can be set as a sure foundation. The typology of the Old Testament is highly developed. One will find the typical thinking in Hellenistic and Palestinian

¹Gerhard von Rad, "Typological Interpretation of the Old Testament," in Essays on Old Testament Hermeneutics, ed. Claus Westermann (London: SCM Press, 1963), p. 17.

²Rudolf Bultmann, "Ursprung und Sinn der Typologie als hermeneutischer Methode," Theologische Literaturzeitung 75 (April-May 1950):205.

literature of the late Judaism as well. There is a general consensus that as a hermeneutical approach typology does not occur in the non-biblical sphere of the Greco-Roman world.

New Testament

Christ, the apostles and evangelists used types. Their knowledge of the Old Testament was deep and the typical was an instrument in their kerygma. Particularly the Pauline corpus and Hebrews established firmly the use of typology in the New Testament.

Early Church Fathers

As expected, the example of Christ and the apostles blossomed in the Early Church. Typology has been part of the church's exegesis and hermeneutics from the very beginning. The Church Fathers--and that includes the overwhelming majority of them: Clement of Alexandria, Origen, Irenaeus, Ambrose, Augustine, and a host of others--adapted the typological approach to their purposes. It was generally believed that Scripture has levels of meaning. Typological interpretation was used mainly as a defensive tool (which is understandable in the conditions of the church in her young age). The Fathers and Apologists intended to handle it for expressing the consistency of God's redemptive activity in the Old and in the New Israel. But often it was turned into allegorical interpretation.³ In

³With the danger of being unfair, one cannot push this point too far without a careful analysis of the typology of the Fathers. There is involved here a problem of language. The Fathers did not have the fine and precise terminology and distinctions of modern theological scholarship. As an example, the term "allegory" for them covered the whole area of typology, allegory and spiritual sense. For a deeper discussion on this point, see Jean Daniélou, The Bible and the Liturgy,

some cases the result was an easy allegorizing of Scripture, especially the Old Testament.⁴

The Alexandrian School

It was in the exegetical school of Alexandria that Christian typology became thoroughly fused with Hellenistic allegorism. In Clement of Alexandria the allegorical method of Philo was "baptized into Christ,"⁵ and in Origen the method was systematically developed and clearly expounded. Origen's exegesis tended to depreciate the historical value of the biblical accounts. The purpose of Scripture was primarily the presentation of intellectual truths and not the account of God's action in history. Origen popularized the threefold sense (literal or corporeal, moral or tropological, and spiritual or mystical senses) corresponding to the supposed trichotomy of man's nature: body, soul, and spirit. In the West, Hilary, Ambrose, Augustine, and Jerome were influenced by Alexandria. Their exegesis, which made use of both allegorical and typological interpretation, was the authoritative model for the Middle Ages.

[no translator] (Ann Arbor: Servant Books, 1979), and idem, From Shadows to Reality, trans. Wulstan Hibberd (Westminster, MD: Newman Press, 1960).

⁴John Bright, The Authority of the Old Testament (Nashville and New York: Abingdon Press, 1967), p. 81, mentions some examples: the scarlet cord, with which the harlot Rahab let the Israelite spies down from Jericho's wall, signified the redemption through the blood of Christ (1 Clement, Justin, Irenaeus, Origen, et al.), while the three [sic] spies (Irenaeus) were doubtless the three persons of the Trinity. Rahab herself (Origen) is the church which is made up of harlots and sinners.

⁵Robert Grant, and David Tracy, A Short History of the Interpretation of the Bible, 2nd ed., rev. and enlarged (Philadelphia: Fortress Press, 1984), p. 56.

The Antiochene School

The reaction against Alexandria came from Antioch. The school was apparently founded by Lucian of Samosata and reacted strongly against the Alexandrian allegorism. The Antiochene exegesis was firmly anchored to the history and to the literal meaning of Scripture. They advocated typology as a suitable middle ground between the literalness of Jewish exposition and the allegorical approach. The Antiochene theologians tried to preserve the distinction between a typology based on the prophetic interpretation of history and, on the other hand, an allegorism which ignores the literal meaning in favor of the supposed spiritual truth it conceals. The writings of Theodore of Mopsuestia--the most influential exegete--were condemned in the Second Council of Constantinople (A.D. 553) as being contaminated with Nestorianism. Consequently the Antiochene school became suspect and never recovered its beneficial influence. As a result, the allegorical method of Alexandria came to dominate the exegesis of the Middle Age for over a thousand years.

The Medieval Exegesis

The standard theoretical principle of medieval interpretation was based on the quadriga (literally, "four-horse chariot"), the fourfold sense. The principle asserted that besides the literal, the Scripture has an allegorical (spiritual interpretation applied especially to the church), tropological or moral (application of the particular text to the life of the individual), and anagogical or eschatological sense. A favorite illustration of this multiplex intelligentia was the word "Jerusalem," which might stand for the

actual city (literal sense), for the faithful soul (tropological sense), for the church militant (allegorical sense), or for the church triumphant (anagogical sense). All four senses were to be sought in every text of Scripture. This multiplex sensus Scripturae was actually an expansion of Origen's threefold sense of the biblical text. Many medieval expositors considered the senses of Scripture of equal importance. But there were variations in the number and importance of each sense depending on each individual author. Thomas Aquinas, for instance, advocated the literal sense as the basis for and the presupposition of the other three senses.⁶

The Reformation

The Reformers gradually broke with the quadriga. Martin Luther and John Calvin brought about a new epoch in the interpretation of Scripture with their return to the literal sense and methodical exegesis of Scripture. With the renewed concern for the grammatico-historical sense came a new perception of typology. A comprehension grounded in an appreciation of the historical verities precipitated a distinction once more between the typical and the allegorical though neither Luther nor Calvin worked out a system of typology of his own. By this time the typological approach for scriptural exposition began to be distinguished from the allegorical, and during the seventeenth century it took on a new lease of life, especially from the support of Calvin's followers rather than Luther's. John Calvin castigated

⁶Thomas Aquinas, Summa Theologiae 1.1.10. Also mentioned by Richard M. Davidson, Typology in Scripture: A Study of Hermeneutical Τύποι Structures (Berrien Springs, MI: Andrews University Press, 1981), p. 26, footnote 2.

severely Origen's system and the medieval allegorists. Luther had followed the same track. Both Reformers stood up for the unus sensus simplex and championed it bravely. "The church does not determine what the Scriptures teach, but the Scriptures determine what the church ought to teach!" was the Reformers' basic motto in regard to the authority of Scriptures in the church. Beyond Luther and Calvin, other Protestant reformers made frequent use of typology although they undertook no formal consideration of the scriptural types.

Martin Luther

Luther set down no explicit system for the understanding of scriptural typology, nor did he devote any of his hundreds of writings to the subject. He dealt heavily with the field of interpretation, but not specifically with typology. His position in this area, then, has to be reached via an indirect way.⁷

Frederic W. Farrar⁸ has divided the theological development of Luther into four well marked stages:

1. Till the age of twenty six (1508). He studied Scholasticism, knew no Greek and Hebrew, and was still imprisoned in the bonds of ecclesiastical tradition.

2. Ten years more (1509-1517). Although he lectured on the Bible at Wittenberg and had abandoned Scholasticism, he was still

⁷Check Willard L. Burce, "The Typological Method of Biblical Interpretation: An Investigation" (STM Thesis, Concordia Seminary, 1948), pp. 42-56, for an analysis of Luther's hermeneutics related to typology.

⁸Frederic W. Farrar, History of Interpretation (Grand Rapids: Baker Book House, 1961), pp. 324-25.

partly content with the Vulgate, the Fathers, and the fourfold sense.

3. The next four years (1518-1521). This period was marked by great advance. He began a more thorough study of Hebrew and Greek, ceased to make use of allegorization, and insisted on the necessity of unus sensus simplex of Scripture. He held fast to the authority of tradition until the Leipzig disputation with Dr. Johann Eck (1519). But soon afterwards he took the fateful step and dissociated himself from the ecclesiastical tradition of scriptural interpretation.

4. From 1522 on. It was only in his fourth stage that he gained a clear grasp of the principles which through all the Lutheran and Reformed churches have thenceforth been steadily recognized in the interpretation of Scripture.

Although at first Luther had used the quadriga for Bible exposition, he finally broke with and discarded its use. The sense which became decisive was the literal or, as he often said, the grammatical sense. The switch did not prevent him from recognizing figurative language in the Bible and giving it its due without abandoning the principle of the unus sensus simplex. When the context makes it evident that certain language is figurative, it does not mean that there are two meanings to the passage. There is still only one sense intended by the writer. Luther had strong words against allegory, mainly when used as source of doctrine and basis of faith. Heinrich Bornkamm's conviction is that Luther rejected typology as well (en passant, a conclusion not shared by Leonhard Goppelt⁹ and

⁹Check Leonhard Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, trans. Donald H. Madvig (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982), p. 6, where he refers

Davidson¹⁰):

But Luther criticized this method [typology] just as he had the allegorical method. Shadowy anticipation of that which was to come meant nothing to him. It existed for him, still veiled, but nonetheless real. Christ is actually present for the prophets of the old covenant through his word and is received in faith. He is not represented through a type characterized, according to the definition of Theodore of Mopsuestia, by a "model" (*mimesis*) of his original image; instead, he is truly present. While allegory eradicates the historicity of the Old Testament events, typology annuls the historical presence of Christ in the Old Testament.¹¹

Still according to Bornkamm, Luther had reasons for not adopting the typical thinking:

The difference again lies in the fact that Luther sought real history in the Old Testament--the history of God and faith, which means the universal history of Christ. It must have its concrete result in the testimony of the Old Testament itself. That is why Luther carefully collected everything which appeared to him to be evidence of Christ, not an allegory or typology of Christ. He did not distinguish the obvious from the more distant; instead, he saw only one, always the same, reality, which was there although it remained a puzzle or was only sensed at that time, while it is revealed to the eye looking backward since Christ.¹²

Yet to say that Luther discarded allegory altogether is not true.

What he did was very strictly to define its purpose and to limit its use. Allegory for him had no proof value. It can, however, at times serve as an illustration or as an adornment and garnishment of an argument that is already established. He recognized that allegory is a medium of artistic speech and can have a certain use as such. Allegory

to many works on Luther's attitude toward the Old Testament.

¹⁰See Davidson, pp. 29-30. He refers directly to Bornkamm, discusses and opposes his views, and points to several works on this particular topic.

¹¹Heinrich Bornkamm, Luther and the Old Testament, trans. Eric W. and Ruth C. Gritsch, ed. Victor I. Gruhn (Philadelphia: Fortress Press, 1969), p. 250.

¹²Ibid., p. 251.

is recommended when the text does not yield any other useful sense. Except in cases of obvious necessity, Luther never invalidated the literal sense for the allegorical. But he often added a spiritual interpretation of Christ and his kingdom to the literal interpretation.

The sole basis of Luther's entire exegetical work was the conviction of the unity of Scripture arching above the tension of law and gospel. He saw unity-in-tension between the testaments. This unity consisted in that the new covenant was recognized and followed already in Old Testament times. Hence the new covenant did not break into the world at the time of Christ's birth. Rather it had already existed secretly since the expulsion from paradise, in the expectation of this promised event of salvation, and was recognized by believers and prophets. The old covenant was not the predecessor of the new covenant, either in time or in content. It was not the exclusive antithesis to the new covenant. Both existed side by side from the very beginning in the history of the people of God.

Luther subordinated the Scriptures to the Christian gospel. Christ is the substance of the Scripture. "Take Christ out of the Scriptures and what will you find left in them?"¹³ Christ is the point in the circle from which the whole circle is drawn. In his firm conviction that all of the Scripture is filled with secret references to Christ, Luther made a very comprehensive use of this prophetic applica-

¹³Martin Luther, "Bondage of the Will," in Career of the Reformer III, vol. 33 of Luther's Works, gen. eds. Jaroslav Pelikan and Helmut T. Lehmann, 55 vols. (Saint Louis and Philadelphia: Concordia Publishing House and Fortress Press, 1955-), p. 26. Also in the Weimar edition (vol. 18, p. 606, l. 29) and in the Walch edition (vol. 18, col. 1681, ll. 33-34).

tion. If the christological understanding is missing, one stands before the Old Testament in utter confusion because one does not know how to interpret the law and the promises correctly. The meaning of the entire Old Testament is concealed until clarified by the gospel. The Old Testament without New Testament resources is theologically empty. The Bible as a whole is totally pervaded by Christ, there is no way to evade him. On this point, Bornkamm affirms:

Thus Christ spoke everywhere in Scripture where there is a report about God's Word addressed to men. But he also spoke through them. All the passages in the Psalms or prophets that Luther, in his Christological-prophetic interpretation, put into Christ's mouth were not meant in the same sense as in a play, where a specific person is given invented words to say. Rather, these words were to him, in absolute reality, the words of Christ himself, who spoke spiritually though the psalmists and prophets.¹⁴

The presence of the Triune God means the presence of the Son. He was not only prophesied in the Old Testament, he was himself present everywhere. In Gen. 3:15, for instance, Christ is not only prophesied there, he himself also speaks. The eternal word there proclaims his future incarnation. Christ has spoken in every place where God's voice sounded in the Old Testament under the cover of the law and in the promises. This prophetic application of the Old Testament to Christ is an inseparable part of Luther's theology as a whole. Christ, the eternal word, awaits discovery in Scripture. One can almost say that Luther "christianized" the Old Testament wherever possible.

This same christological principle was used to evaluate isagogically the books of the Bible. The yardstick was to preach Christ. This is plainly stated by Luther:

¹⁴Bornkamm, p. 201.

And that is the test by which to judge all books, when we see whether or not they inculcate Christ. For all the Scriptures show us Christ, Romans 3[:21]; and St. Paul will know nothing but Christ, I Corinthians 2[:2]. Whatever does not teach Christ is not yet apostolic, even though St. Peter or St. Paul does the teaching. Again, whatever preaches Christ would be apostolic, even if Judas, Annas, Pilate, and Herod were doing it.¹⁵

Needless to say, the implications and consequences of such a principle are extremely comprehensive as far as biblical exegesis is concerned.

Luther's biblical hermeneutics has six basic presuppositions:¹⁶

1. The Bible is the supreme and final authority in the church, apart from all ecclesiastical authority and interference.
2. The Scripture is sufficient in the church. Any other source of teaching or doctrine must be rejected.
3. The quadriga is to be set aside. One's effort is to obtain the unum, simplicem, germanum, et certum sensum literalem.
4. Except for fine ornaments, the allegory has no value.
5. The Bible has difficulties and obscurities, but in the basics it is intelligible. The substance is always clear.
6. Granted that the gift for interpretation comes from the Holy Spirit only, every Christian has the right of private judgment of the

¹⁵Luther, "Preface to the Epistles of St. James and St. Jude," in Word and Sacrament I, vol. 35 of Luther's Works, p. 396. Also in the Weimar edition (Die Deutsche Bibel, vol. 7, p. 384, ll. 26-32, and p. 385, ll. 26-32) and in the Walch edition (vol. 14, col. 129, ll. 17-27). The German wording is much more clear and precise. In the Walch edition it runs as follows: "Auch is das der rechte Prüfenstein, alle Bücher zu tadeln, wenn man sieht, ob sie Christum treiben oder nicht, sintemal alle Schrift Christum zeigt, Röm. 3,21., und St. Paulus nichts denn Christum wissen will, 1 Cor. 2,2. Was Christum nicht lehrt, das ist noch nicht apostolisch, wenn es gleich St. Petrus oder Paulus lehrete. Wiederum, was Christum predigt, das wäre apostolisch, wenn's gleich Judas, Hannas, Pilatus und Herodes thät."

¹⁶Farrar, pp. 325-30.

biblical text.

The context and historical circumstances have to be taken into account when the exegete is working on the text. Grammatical knowledge is a must. And one can never forget that Scripture is sui ipsius interpres.¹⁷

After all this is said, one question to be answered is: what is the status of typology in Luther's thought? For all practical purposes, Luther did not exhibit an express typologische Anschauung of the Bible. His framework articulated no place for the typical according to the modern usage of the term. Rather than being formulated in a typological way, his system was christological. Discounting the exceptions, prophetic and christological interpretation pervades Luther's exegetical writings.

And finally, the stance of the Lutheran Confessions in regard to the typical still remains to be mentioned. According to Willard L. Burce, the Apology of the Augsburg Confession (Article 24, De Missa) gives evidence of an understanding and use of typology of Scripture by Luther's co-workers.¹⁸

From Protestant Orthodoxy to the Present

Protestant Orthodoxy

With the rise of Protestant Orthodoxy in the late sixteenth and

¹⁷Martin Luther, "Assertio Omnium Articularum M. Lutheri per Bullam Leonis X. novissimam damnatorum," in the Complete Works of Martin Luther, Weimar ed. (Weimar: Hermann Böhlaus, 1883-), 7:97, T. 23. Literally it means, "the Scripture is its own interpreter."

¹⁸Burce, pp. 57-59. It goes without saying that the subject deserves deeper investigation.

early seventeenth centuries, the tendency for systematization and theological formulation made itself manifest with regard to typology. Johann Gerhard in his Loci Theologica (1610-22) articulates what has become a classical statement on the distinction between allegory and typology:

Typus est, cum factum aliquod Vet. Test. ostenditur, praesignificasse seu adumbrasse aliquid gestum vel gerendum in Nov. Test. Allegoria est, cum aliquid ex Vet. vel Nov. Test. exponitur sensu novu atque accomodatur ad spiritualem doctrinam s. vitae institutionem. Typus consistit in factorum collatione. Allegoria occupatur non tam in factis, quam in ipsis concionibus, e quibus doctrinam utilem et reconditam depromit.¹⁹

Other scholars within Protestant Orthodoxy follow similar lines as Gerhard, even though a detailed exegetical basis was never developed. Within the same perspective, however, divergent lines of thought have arisen.

The Cocceian School

One of the leading exponents of typology in the seventeenth century was Johannes Cocceius (1603-69), an expert in Hebrew and founder of the system known as Föederaltheologie. Cocceius and his followers used to distinguish between two kinds of types: innate types

¹⁹Johann Gerhard, Loci Communes Theologici, 20 vols. in 7, ed. I. G. Cotta (Tübingen: I. G. Cotta, 1762-81), 1:69, quoted in von Rad, "Typological Interpretation of the Old Testament," p. 21. Dr. Wayne E. Schmidt, professor of Latin at Concordia Seminary, provided the English translation of the first part of the definition, and George Ernest Wright, God Who Acts (Chicago: Henry Regnery Company, 1952), p. 61, translated the last part: "When some fact of the Old Testament is presented, it is typology to have announced beforehand or to have sketched something done or to be done in the New Testament. It is allegory when something from the Old Testament or the New Testament is set forth in a new sense and is applied to spiritual teaching or manner of life. Typology consists in the comparison of facts. Allegory is not so much concerned in facts as in their assembly, from which it draws out useful and hidden doctrine."

(those clearly pointed out by Scripture) and inferred types (those not explicitly indicated by Scriptures but having undeniable typical character). Although not reviving Origen's system, the Cocceian school considered as typical almost every Old Testament event which had any similarity to the New Testament history. One could almost say that everything in the Old Testament is a type of something in the New Testament. To do this often meant to bring back those fanciful interpretations (and crippled hermeneutics) which had been repudiated years ago by the Reformers. The influence of the Cocceian school was felt especially in Britain and Puritan New England in the late seventeenth and early eighteenth centuries, and continued on beyond these dates.

The Marshian School

As one could predict, the Marshian school rose up to come to terms with the ideas of Cocceius and his followers. Herbert Marsh (1757-1839) advocated a well defined view: legitimate types are only those expressly identified by the New Testament. He stated:

There is no other rule by which we can distinguish a real from a pretended type, than that of Scripture itself. There are no other possible means by which we can know that a previous design and a pre-ordained connection existed. Whatever persons or things, therefore, recorded in the Old Testament, were expressly declared by Christ or by his apostles to have been designed as prefigurations of persons or things relating to the New Testament, such persons or things so recorded in the former, are types of the persons or things with which they are compared in the latter. But if we assert that a person or a thing was designed to prefigure another person or thing, where no such prefiguration has been declared by divine authority, we make an assertion for which we neither have, nor can have, the slightest foundation.²⁰

²⁰Herbert Marsh, Lectures on the Criticism and Interpretation of the Bible (Cambridge: C. & J. Rivington, 1828), p. 373, quoted by Davidson, p. 37.

With this understanding Marsh was reducing the typology of the Cocceian school exclusively to its innate types. A strong case can be made on this point (Marsh has his disciples even today), but admittedly this principle is altogether too restrictive for an adequate exposition of

the biblical types. One should, indeed, look to the scriptures for

general principles and guidance, but not with the expectation that every type, designed to prefigure evangelic truths, must be formally announced as such. Why not demand then--and with equal reason--an explicit and authoritative identification of every parable and every prophecy of Scripture?

Historical-Critical Movement

The rise of Rationalism struck a decisive blow against the unity of the testaments. Typology began to change completely. It more and more lost its old connection with historical facts and concerned itself with "the general truths in religion," which were regarded as "symbolically set forth for all time" in the Old Testament.²¹ Johann S. Semler (1725-91) was one of the leading forces in discrediting the validity of traditional typological interpretation. Typology was turned into a general study of symbols and pictures. The strong push given by Lutheran and Reformed traditions to typological thinking was brought to an end under the influence of Rationalism.

Mediating Positions

In the mid-nineteenth century theologians who had not rejected

²¹Ideas of Johann D. Michaelis mentioned by Gerhard von Rad, Old Testament Theology, trans. D. M. J. Stalker, 2 vols. (Edinburgh and London: Oliver and Boyd, 1962/65), 2:366.

the unity of the Old and New Testaments sought to give the typological thinking a firm basis. They attempted to avoid the extremes of the Cocceian and Marshian schools. Patrick Fairbairn (1805-74) is the outstanding scholar in this arena. His book, The Typology of Scripture,²² has become a classic work on biblical typology. He criticizes both Cocceius and Marsh and sets forth principles for identification and interpretation of biblical types. In other words, Fairbairn proposes a typology under hermeneutical control. At his side, Johann C. K. von Hofmann (1810-77) sets forth a different kind of mediating position. He seeks to reconcile the traditional understanding of typology with the modern historical-critical perspective. His view of typology involves a concept of Heilsgeschichte and a basic acceptance of historical criticism.

The Twentieth Century

The traditional views of preceding centuries have been perpetuated in the writings of conservative authors of the twentieth century. Cocceius' and Marsh's modes of thinking are represented by several different authors. The same is true for Fairbairn's hermeneutically controlled typology. The traditional perspective remained as one line of approach to typology in the twentieth century.

As a result of the historical-critical method and the rise of modern literary criticism, the traditional concept of the unity of both testaments was deeply affected. To discredit the concept of typology

²² Patrick Fairbairn, The Typology of Scripture (Grand Rapids: Zondervan Publishing House, [19--]). It was first published in 1857 in two volumes and later went through numerous revisions and reprintings.

was an easy step. Typology became a historical curiosity, divested of significance, unworthy of serious attention.

But the theological winds changed, this time after the First World War. The result was the emergence of Neo-Orthodoxy and the Biblical Theology Movement. They brought a new interest in the study of the relationship between the testaments, typology included.

Leonhard Goppelt's dissertation, Typos: Die Typologische Deutung des Alten Testaments im Neuen,²³ became a standard work in the field. Published in 1939, the work holds a landmark status even today, almost fifty years after it first appeared. Beyond Goppelt, some other names have appeared on the typological horizon, but they are of less theological stature.

In the fifties the debate was clearly drawn. Theological giants came into the arena. Rudolf Bultmann in his epoch-making essay "Ursprung und Sinn der Typologie als hermeneutischer Methode"²⁴ opposed Goppelt and dismissed typology as based on ancient Near East cyclical and mythological conceptions.²⁵

Gerhard von Rad is a towering figure in the recent discussion. He contested Bultmann's view and developed a very influential system of

²³Leonhard Goppelt, Typos: Die Typologische Deutung des Alten Testaments im Neuen (Gütersloh: Gerd Mohn, 1939); reprint ed., Darmstadt: Wissenschaftliche Buchgesellschaft, 1966; English trans., Typos: The Typological Interpretation of the Old Testament in the New, trans. Donald H. Madvig (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982).

²⁴Rudolf Bultmann, "Ursprung und Sinn der Typologie als hermeneutischer Methode," Theologische Literaturzeitung 75 (April-May 1950):205-12.

²⁵Ibid., col. 205. See discussion below, ch. 3, pp. 67-70.

typological understanding. His essay "Typologische Auslegung des Alten Testaments" (1952)²⁶ and later Theologie des Alten Testaments (1957/60)²⁷ became determinative factors in the revival of typology in the contemporary debate. Von Rad's basic premise is that the Old Testament is a history book. But there is a radical separation of historical facts and biblical kerygma. The traditions as recorded in Scripture are largely constructs of faith and not historical occurrences. Though facts of the actual occurrences were in strong discontinuity, faith found continuity through typology. The prophets were the first to use typology in the fullest sense. They saw Israel's disobedience, used the language of the old traditions, and gave it a prefigurative character. The old language was converted into types and figures of the future. The New Testament writers repeated the same formula. Christ came as the last great act of God and everything was again on a new footing. So the New Testament writers (who did not want to discard the ancient traditions) used the language of the old to give expression to the new, reinterpreting and adapting it as types to establish the necessary correspondence. Through the "structural analogy"²⁸ among the parts of the Old Testament traditions and among

²⁶Gerhard von Rad, "Typologische Auslegung des Alten Testaments," Evangelische Theologie 12 (July-August 1952):17-33; English trans. by John Bright, "Typological Interpretation of the Old Testament," Interpretation 15 (April 1961):174-92; reprinted in Claus Westermann, ed., Essays on the Old Testament Hermeneutics (London: SCM Press, 1963), pp. 17-39.

²⁷Idem, Theologie des Alten Testaments, 2 vols. (Munich: Chr. Kaiser Verlag, 1957/60); English trans., Old Testament Theology, 2 vols., trans. D. M. G. Stalker (Edinburgh and London: Oliver and Boyd, 1962/65).

²⁸Ibid., 2:363.

Old and New Testament, von Rad establishes a continuity, a unity, and a significance of the Old Testament for the Christian faith. As it is clearly perceptible, and openly admitted by von Rad himself,²⁹ his comprehension of typology has totally different presuppositions and is irreconcilable with the traditional understanding. Naturally his views attracted numerous critiques.³⁰

Heavyweights were in the ring and a vivid debate developed. Friedrich Baumgärtel, Walther Eichrodt, Geoffrey W. H. Lampe, Kenneth J. Woolcombe, Hans Walter Wolff made their contribution.

More recently David L. Baker's work Two Testaments, One Bible attempted a synthesis and critique of the typological discussion in his analysis of various modern solutions to the problem of the relationship of the Old and New Testaments.³¹ In the periodical literature articles on typology have appeared here and there bringing some significant contribution. On the Roman Catholic side, the standard name is Jean Danielou, particularly in the area of the typology of the Church Fathers.

Finally, mention has to be made of Richard M. Davidson.

²⁹Ibid., 2:367.

³⁰For a more detailed analysis of von Rad's understanding, check (besides his own writings) David L. Baker, Two Testaments, One Bible (Downers Grove: InterVarsity Press, 1977), pp. 273-306; Davidson, pp. 59-65; Gerhard F. Hasel, Old Testament Theology: Basic Issues in Current Debate, rev. ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), pp. 57-75.

³¹David L. Baker, Two Testaments, One Bible: A Study of Some Modern Solutions to the Theological Problem of the Relationship between the Old and New Testaments (Downers Grove: InterVarsity Press, 1977). This book is essentially his 1975 Ph.D. dissertation for the University of Sheffield.

Typology in Scripture: A Study of Hermeneutical Τύπος Structures was written as his doctoral dissertation.³² The bulk of the work consists basically of a survey of the literature on the typological area (emphasis on the twentieth century's), a semasiological investigation of Τύπος and biblical cognates, and a detailed study of what he calls the "horizontal and vertical Τύπος structures in hermeneutical Τύπος passages." In his book Davidson accuses the previous literature of a preconceived understanding and lack of sound and relevant exegetical basis for the conclusions drawn. He writes:

A recurring methodological weakness is apparent in the discussions of biblical typology up to 1900. Though various principles of interpretation are often formulated and illustrated, a solid semasiological and exegetical foundation for understanding biblical typology is never laid. In the haste to "get on" with the search for biblical types, the various studies have too quickly decided on the nature of typology without allowing its structures to emerge from thorough analysis of passages and key terms. Such a methodological deficiency in preceding centuries appears to have contributed to the confusion over the nature in the twentieth-century discussion, . . .³³

The same charge is valid for the most recent studies of typology:

. . . we discovered a serious methodological deficiency that characterizes previous studies of the biblical use of typology. To a greater or lesser degree it was noted that an a priori understanding of typology--based on little or no exegetical analysis--has been projected upon Scripture, and the biblical material has then been examined from the perspective of the preconceived understanding.³⁴

In his response, Davidson then spends a lot of ink on the exegetical analysis of the hermeneutical Τύπος passages. It remains to be seen

³²Richard M. Davidson, Typology in Scripture: A Study of Hermeneutical Τύπος Structures (Berrien Springs, MI: Andrews University Press, 1981).

³³Ibid., p. 45.

³⁴Ibid., p. 411.

whether Davidson's work will have permanent influence. It might become a "must" on the subject of typology. Only time will tell.

The Lutheran Church-Missouri Synod

Within The Lutheran Church-Missouri Synod the typological debate goes hand-in-hand with the interpretation of the Old Testament messianic prophecies. At least it did in the beginning. There are basically two approaches. One regards all messianic prophecy as rectilinear, pointing directly to Jesus as the only fulfillment of a particular prediction. The second approach recognizes the existence of both types and antitypes. It allows more than one fulfillment of a particular prophecy, though it recognizes that the ultimate fulfillment is in Jesus Christ. Dr. C. F. W. Walther worked with the assumption that the Evangelical Lutheran Church holds that the literal sense has but one intended meaning.³⁵ Later theological leaders of the Synod held that this principle meant, for instance, that the intended meaning of a text like Isa. 7:14 was stated by the Holy Spirit in Matt. 1:23. Georg Stöckhardt³⁶ advocated only one intended fulfillment for every prophecy of Scripture. He maintained that the inspired Scripture, and prophecy as well, in spite of all symbolism, is clear, and that therefore every single prophecy has only one intended sense and thus

³⁵Thesis XVI, part D, of C. F. W. Walther, The True Visible Church, trans. John Theodore Mueller (Saint Louis: Concordia Publishing House, 1961), p. 74.

³⁶G[eorg] St[öckhardt], "Weissagung und Erfüllung," Lehre und Wehre 30 (February 1884):47-48.

also only one fulfillment.³⁷ Ludwig Fuerbringer's Theologische Hermeneutik (for decades the standard manual on Hermeneutics used in the Synod) rejects typology on the assumption of being a twofold or even manifold sense in the text of prophecies.³⁸ Walter A. Maier³⁹ and Theodore Laetsch⁴⁰ followed the same track and defended similar principles. Till about 1920 the rectilinear approach to messianic prophecies was most firmly established in Missourian circles. Then William Arndt came onto the scene. The first published defense of the typological interpretation of messianic prophecy to come from within the Missouri Synod was written by Dr. William F. Arndt and was pub-

³⁷For Stöckhardt's position on the subject "prophecy and fulfillment," see the whole series of articles published in Lehre und Wehre 30 (1884):42-49, 121-28, 161-70, 193-200, 252-59, 335-44, 375-80; Lehre und Wehre 31 (1885):220-32, 265-75. In the years 1890-92, Stöckhardt contributed another series of articles on messianic prophecy to Lehre und Wehre. See idem, "Christus in der alttestamentlichen Weissagung," Lehre und Wehre 36 (1890):209-17, 278-86, 317-25, 354-60; Lehre und Wehre 37 (1891):5-12, 37-45, 97-107, 137-45, 295-303, 328-32, 365-72; Lehre und Wehre 38 (1892):7-15, 70-79, 132-42, 161-72.

³⁸[Ludwig Fuerbringer], Theologische Hermeneutik (Saint Louis: Concordia Publishing House, 1912), pp. 18-19.

³⁹See Walther Arthur Maier, [Notes on Genesis] [n.p.: n.p.] 194-?, mimeographed copy, especially pp. 64-74 where he rejects the typological interpretation of Gen. 3:15. Also check idem, The Psalms [n.p.: n.p., 19--], mimeographed copy, where he repudiates the typological interpretation of Psalms 2, 8, 16, 22, 40, 45, 72, 110, and defends the rectilinear interpretation of the messianic psalms. See also Raymond F. Surburg, "The Proper Interpretation of Old Testament Messianic Prophecy," The Lutheran Synod Quarterly 20 (December 1980):19-20.

⁴⁰Check Theodore Laetsch, Bible Commentary on the Minor Prophets (Saint Louis: Concordia Publishing House, 1956), pp. 88-89, where he interprets Hos. 11:1 and expresses his hermeneutical principles. Also see idem, Jeremiah (Saint Louis: Concordia Publishing House, 1952), pp. 250-51.

lished in Lehre und Wehre in 1921.⁴¹ Dr. Arndt pointed out that a comprehension of the typical character of the Old Testament is indispensable not only for understanding the Old Testament itself but also for solving exegetical difficulties connected with the citations of the Old Testament in the New. (Arndt's influence started to be sensed in the church. Burce's STM thesis on biblical typology was written under his guidance.) The same line of thinking was followed by Paul E. Kretzmann.⁴² Alfred von Sauer⁴³ and Martin H. Franzmann.⁴⁴ Dr

Alfred von Rohr Sauer used to distinguish three types of messianic material:⁴⁵

1. Direct (rectilinear) messianic prediction. For example, Mic. 5:2; Mal. 3:1.
2. Typological prophecies. For example, Isa. 7:14; Ps. 2:7.
3. Application of Old Testament material. For example, Jer. 31:15-17; Hos. 11:1. This application involves those Old Testament

⁴¹William F. Arndt, "Typische messianische Weissagungen," Lehre und Wehre 67 (December 1921):359-67.

⁴²Check Kretzmann's interpretation of Jer. 31:15 and Hos. 11:1 in Paul E. Kretzmann, Popular Commentary of the Bible. The Old Testament, in Popular Commentary of the Bible, vols. Saint Louis: Concordia Publishing House, 1924), 2:456-57, 647.

⁴³See, for instance, his study of Isa. 40:1-8 in Alfred von Rohr Sauer, "Sermon Study on Isa. 40:1-8 for the Third Sunday in Advent," Concordia Theological Monthly 21 (November 1950):845-54, especially p. 850.

⁴⁴Check Martin H. Franzmann, Follow Me: Discipleshi Accordin Saint Matthew (Saint Louis: Concordia Publishing House, 1911), pp. 13-15, where he interprets the citations of Hos. 11:1 in Matt. 2:13-15 and Jer. 31:15 in Matt. 2:16-18 in a typological perspective.

⁴⁵Alfred von Rohr Sauer, "Problems of Messianic Interpretation," Concordia Theological Monthly 35 (October 1964):566-74.

passages quoted as being fulfilled in the New Testament but which in their original Old Testament context do not look like prophecies at all.

The trend continued. In 1969 Dr. Walter R. Roehrs contributed "The Typological Use of the Old Testament in the New Testament",⁴⁶ an article where he defends the use of typology within the biblical framework. In 1979 Dr. Horace D. Hummel published his opus magnum, The Word Becoming Flesh,⁴⁷ a huge introduction to the books of the Old Testament loaded with heavy theological content. As suggested by the title of the work itself and admittedly recognized by the author, typology is one of the major accents of the book.⁴⁸

But the old tradition of the founders of Missouri Synod is still alive in the theological reasoning of the church through the voice of Dr. Raymond F. Surburg and Dr. Douglas Judisch.⁴⁹ They advocate that the biblical types are limited to those explicitly identified as such in the New Testament (basically the position of the

⁴⁶Walter R. Roehrs, "The Typological Use of the Old Testament in the New Testament," in A Project in Biblical Hermeneutics, ed. Richard Jungkuntz (The Commission on Theology and Church Relations of The Lutheran Church-Missouri Synod, 1969), pp. 39-56. The same article was updated by Dr. Roehrs and published later on in the Concordia Journal 10 (November 1984):204-16.

⁴⁷Horace D. Hummel, The Word Becoming Flesh (Saint Louis: Concordia Publishing House, 1979).

⁴⁸Ibid., pp. 16-18. Dr. Hummel has another publication in the area of typology ("The Old Testament Basis of Typological Interpretation," Biblical Research 9 (1964):38-50) which is systematically quoted by the theological community in articles and books on the subject (even by writers outside of Protestant circles).

⁴⁹Both are presently teaching at Concordia Theological Seminary, Fort Wayne, Indiana, although Dr. Surburg has technically retired.

Marshian school⁵⁰). At the same time, both deny the existence of typological prophecy. For example, the meaning of Hos. 11:1 is to be found not in the immediate context of the prophecy (it would be against the hermeneutical rule that establishes that the sensus literalis unus est), but in Matt. 2:15 where the evangelist interprets the passage. In a lecture delivered at Bethany Lutheran Theological Seminary in 1980,⁵¹ Dr. Surburg criticized Dr. Hummel's typology and reaffirmed the traditional Missourian position of the rectilinear interpretation of the messianic prophecies.⁵² The same understanding was articulated by him in a recent publication.⁵³

All in all, it still remains to be seen what place the future has reserved for the typological thinking in the opinio ecclesiae. Presently the trend seems to indicate that typology has come to stay.

⁵⁰See above, pp. 20-21.

⁵¹Surburg, pp. 6-36.

⁵²One suspects strongly that Dr. Roehrs had Dr. Surburg's article in front of him when he updated his essay for publication in the Concordia Journal.

⁵³In Raymond F. Surburg, review of Typos: The Typological Interpretation of the Old Testament in the New, by Leonhard Goppelt, in Concordia Theological Quarterly 49 (April-July 1985):233, it is stated: "Typology, it should be noted, is not the only way in which the relationship is to be established between the Old and New Testaments. There is also the Scriptural teaching that many facts about Christ and His church were predicted in the Old Testament and fulfilled in the New. Rectilinear prophecy and its fulfillment is, indeed, a clearer way of establishing the unity of the major parts of the Bible. Typology is one of the ways, but only where Scripture itself identifies something as a type of something else. Today there are evangelical scholars who have explained away rectilinear prophecy and substituted it for the concept of typology. Such a procedure does not do total justice to the revealed truths of God's Word."

But this could be an a priori conclusion considering that the debate still continues in the theological circles of the Church.⁵⁴

A Note on "Sensus Plenior"

During the past decades, encouraged particularly by the encyclical Divino Afflante Spiritu (1943) of Pius XII, a deep interest in the interpretation and the theology of the Bible has developed in the Roman Catholic Church. An important aspect of this new mood has been the discussion and use of the concept of sensus plenior of Scripture, apparently almost a twin brother of the typological concept. The expression sensus plenior as a designation of one of the senses of Scripture was coined by Fr. Andrea Fernández, S.J., in 1927 (perhaps already in 1925) and has passed into English as the "fuller sense."⁵⁵ Although the concept had been introduced in the twenties, it came to be widely used only after the Second World War. The fight for the affirmation of the sensus plenior in the hermeneutical arena has been championed by the Roman Catholic scholar Raymond Edward Brown, S.S., a dominant voice in the discussion. His doctoral dissertation, The "Sensus Plenior" of Sacred Scripture,⁵⁶ published in 1955, is still the basic work in this area. In this book the definition of sensus plenior goes as follows:

⁵⁴For a more detailed examination of the debate within The Lutheran Church-Missouri Synod see Surburg, pp. 6-36, and William J. Hassold, "Rectilinear or Typological Interpretation of Messianic Prophecy?," Concordia Theological Monthly 38 (March 1967):155-67.

⁵⁵Raymond E. Brown, The "Sensus Plenior" of Sacred Scripture (Baltimore: St. Mary's University, 1955), p. 88, especially footnote 3.

⁵⁶For full bibliographical reference, see above, footnote 55.

The sensus plenior is that additional, deeper meaning, intended by God but not clearly intended by the human author, which is seen to exist in the words of a biblical text (or group of texts, or even a whole book) when they are studied in the light of further revelation or development in the understanding of revelation.⁵⁷

Brown distinguishes between the deeper meaning of the words of Scripture (sensus plenior) and the deeper meaning of the things of Scripture (typology)--a distinction already pointed out by Thomas Aquinas.⁵⁸ The sensus plenior must always begin with the literal meaning of the text. It is not a substitute for grammatico-historical exegesis, but a development from such exegesis. It is not a reading into the text of theological doctrines and dogmas, rather it is a reading out of the text the fullness of meaning required by God's complete revelation. It is an approfondissement, an evolution of the literal sense. Therefore the fuller meaning presupposes the literal sense of the passage. And to be sure that some deeper meaning is really a legitimate sensus plenior, one must show its very real connection to the literal sense. The implication for understanding the relationship between the testaments is that the Old Testament is considered to have a deeper meaning of which the human authors were not aware but which becomes clear in the light of the New Testament.

Brown points out several concrete examples of sensus plenior:⁵⁹ some of the plural references to God which in their fuller meaning can refer to the Trinity (Gen. 1:26; 3:22; Isa. 6:3), allusions to the

⁵⁷Ibid., p. 92.

⁵⁸Thomas Aquinas, Summa Theologiae, 1.1.10. See above, p. 11, footnote 6. Also check Davidson, pp. 26-27.

⁵⁹Brown, pp. 140-45.

Spirit of God which can refer to the Holy Spirit (Gen. 1:2; Mic. 2:7), the proto-evangelium, Matthew's interpretation of Isa. 7:14, the Son of Man in Dan. 7:13-14 which can refer to Christ, and others.

There are two criteria for determining the existence of sensus plenior in a text:

1. It must be a development of what is literally said in the passage.
2. God must have willed that the fuller sense be contained in the literal sense.

Brown distinguishes carefully the fuller sense from literal or typical senses:

The sensus plenior is a distinct sense from either the literal or the typical, holding a position between the two, but closer to the literal. Like the literal sense it is a meaning of the text; unlike it, it is not within the clear purview of the hagiographer. It shares this latter characteristic with the typical sense; but unlike the typical sense, it is not a sense of "things" but of words. In practice, there will be many borderline instances in both directions where it is impossible to decide just what sense is involved.⁶⁰

Yet a strong case is made in regard to the biblical writers's awareness of the fuller sense of the text he was about to write. There is no straight answer to this question. Who, beyond God, knows the mind of the sacred writers? Therefore the answer is indirect: if the Holy Spirit is the final author of the biblical documents and the writers his chosen instruments, then the fuller sense is feasible.

It seems that any reaction to the concept of sensus plenior should be centered around two basic points:

1. Doubtless the concept of sensus plenior resembles the notion

⁶⁰Ibid., p. 122.

of typology. But it is still to be seen how precise is Brown's distinction (sensus plenior refers to the words of Scripture, typology to the things). From Brown's viewpoint it is clearly identifiable that sensus plenior and typology are not the same thing. However, the relationship between both notions demands a more detailed study.

2. As a matter of fact, sensus plenior is better understood as belonging to the debate about the levels of meaning of Scripture. It does not make much difference if one calls it "sensus plenior," "fuller meaning," "deeper sense", "fuller understanding," or whatever. What is at stake is the inquiry regarding the way in which words and concepts of the Bible are used, understood, and applied elsewhere than in their original setting. It is within the context of the levels of meaning of the biblical text that the notion of sensus plenior should be discussed. And this is a whole issue by itself.⁶¹

⁶¹It seems that Raymond E. Brown has softened his voice in defense of the notion of sensus plenior. In a more recent publication--The Critical Meaning of the Bible (New York/Ramsey: Paulist Press, 1981), pp.29-30--he wrote: "However, I am not jumping upon any bandwagon; for such an approach has marked my own academic career from the very beginning, as illustrated in my interest in the sensus plenior of Scripture. I have returned to that interest from time to time, although I recognized quickly that, formulated in terms of the sensus plenior, the hermeneutic stress that I advocated was too narrowly scholastic and tied into the principle of single authorship for a biblical book. Moreover, in the 1950s and 1960s it was not the sensus plenior that needed emphasis in Roman Catholicism but the primacy of the literal sense, lest the challenge of the biblical authors be relativized and not bring about the appropriate change in Catholic attitudes." Although not explicitly stated, it appears that Brown is leaving behind ideas that he formerly defended with great enthusiasm. Moreover, he has had opposition (sometimes partial, sometimes total) from within the Roman Catholic academic circles. As, for instance, Bruce Vawter who advocates a notion of "fuller understanding" instead of "fuller sense." In "The Fuller Sense: Some Considerations," Catholic Biblical Quarterly 26 (January 1964):92, Vawter affirms: "I would still prefer to think this as fuller understanding rather than a fuller sense, . . ."

Basic Approaches to Typology

As already mentioned, in recent decades a resurgence of interest in biblical typology has taken place among noted scholars. The most recent detailed studies are concentrated within Evangelical circles. But behind the thinking of many other modern advocates of typology lies a different understanding from the traditional conservative view of history and revelation. Especially prominent is the historical-critical emphasis on the primacy of the community's witness to what it believed to be the succession of the great acts of God in their times. Such an emphasis leaves little room for the predictive element.

One century ago it was common to understand that prophet and apostle delivered the same message. Although their awareness in regard to the message was not on the same level, their witness was identical. Many events recorded in the historical books of the Old Testament, as well as prophecies, were significant, not primarily for themselves, but for what they foreshadowed. They were not fundamentally important for their value as literal history, but as types and images in and through which the Holy Spirit had indicated what was to come when God would bring in the new covenant to fulfill and supersede the old. They denoted what was to be enacted in the gospel events, and the Christian reader, looking back on the events recorded in the Old Testament in the light of the fulfillment, found himself in the position of the spectator of a drama who already knows how the play will end. The unity of Scripture transcended the diversity of books and authors. In every part the Bible was pointing to Christ.

The rise of modern critical study broke the chain of continuity which had hitherto existed between the modern reader and his medieval and early Christian predecessors. There can be no serious doubt that the development of the historical method of approach to the Bible brought about an advance in the understanding of Scripture. The diversity of thought and purpose which undoubtedly exists in the biblical literature has to be recognized. Biblical criticism sought to recover the true and original meaning of the literal sense, and to set the various documents comprising the Bible in their proper context in history instead of seeing them as pieces fixed unalterably in a divinely planned mosaic pattern of Holy Scriptures. The effect of this attempt (particularly with the rise of redaction criticism) was naturally to lay a new emphasis on the diversity of the biblical writings and the outlook and theology of their authors, and to question the existence of an internal unity or coherence. Passages allegedly could no longer be legitimately taken out of their setting in history and formed into a single pattern. In the end, however, the most definite and conclusive result of all this critical investigation was the breaking down of the old conception of the unity of Scripture and the consequent discrediting of the typological and prophetic exegesis familiar to so many generations of Christians. The new emphasis on the diversity of Scripture and the original independence of its several parts tended to overthrow the foundations upon which typology rested. This was perhaps the most important, as well as the most profoundly revolutionary, effect of the "higher criticism." It is small wonder, then, that a number of influential theologians have linked hands in

opposition to the modern revival of typology. Included are voices like Rudolf Bultmann, Friedrich Baumgärtel, Richard L. Lucas, Roland E. Murphy, Georg Fohrer, Herbert Haag, William A. Irwin, Hartmut Gese, James Barr, to mention just a few.

Since the vigorous discussion of typology in the fifties, studies of the biblical use of typology have continued to appear, but less interest has been shown in defending its contemporary validity. Presently there appears to be a widespread reticence within critical scholarship in regard to the typical.

In the outlook of the past years, one realizes that the vox theologorum is divided in three varying opinions about the contemporary relevance of typology: there are those who plainly reject typology; some consider typology as crucial to an understanding of the biblical perspective (Leonhard Goppelt, Gerhard von Rad, George Ernest Wright, E. Earle Ellis, Hans Walter Wolff); and others approach typology as one of several ways of viewing the relation between the testaments (Gerhard F. Hasel, Walther Eichrodt).

Salvo meliore iudicio, four basic approaches are identifiable in the history of typological interpretation:

1. One group of interpreters sees too much as typical. They are represented by the Apostolic Fathers, medieval interpreters and the Cocceian school. Although with different motivations, they all agree that the Old Testament is a mine of New Testament truths. The interpreter's task is just to dig them out.

2. The Marshian school proposes that a type is a type only when the New Testament explicitly so designates it as such. This principle

is very strict and intends to prevent exaggerations.

3. Fairbairn is a good representative of a moderate school.

The Bible has more types than those expressly cited as such. But these additional passages must be identified via sound hermeneutical principles. It is a hermeneutically controlled typology.

4. Directly opposed to all former schools are the rationalists and critics who see the entire typological approach as a case of forced exegesis. The existence of prophecy as prediction is flatly denied by them.

CHAPTER TWO

TYOLOGY AND ALLEGORY

A discussion of allegory cannot be avoided for the simple reason that typology and allegory appear initially to be akin in nature. Historically, allegory has played a very influential role in the church, particularly during the period of the Church Fathers and the Middle Ages. Besides that, it may be a handy means to avoid confusion and a tortuous hermeneutics when exegeting the divine text.

One or Two Approaches?

The first problem to be dealt with is a matter of identification. In the history of interpretation the question has been occasionally asked whether allegorical and typological interpretation are only one approach mistakenly called by two different names, or actually two different approaches for interpretation. In other words, is there a genius peculiar to each of these understandings calling for a valid distinction, or do we have two words describing essentially the same thing? Although to some theologians the problem might be academic, to others it is vital. Despite the lack of perception present in some circles, there is no doubt that we are handling two fundamentally distinct approaches. Typology and allegory may resemble each other but definitely they are not twin brothers. The nature and the techniques of each are quite diverse from the other.

Definition of Allegorical Interpretation

Bernard Ramm defines allegory as "the interpretation of a document whereby something foreign, peculiar, or hidden is introduced into the meaning of the text giving it a proposed deeper or real meaning."¹ It is the interpretation of a text in terms of something else, irrespective of what that something else is. It is the interpretation of words, not history, which are believed to be inspired symbols. It involves arbitrarily attributing to a text a meaning which is extrinsic to the text itself, in that it is not the apparent meaning it would have for either writer and readers.

Greek Allegory

Allegory was widely used as method of interpretation in the Greco-Roman world. The Stoics handled it in interpreting the ancient myths in a manner rationally and morally acceptable to their contemporaries. The same system was known in Jewish circles (where Philo of Alexandria is the best example).

Greek allegorism had two distinct aims:

1. To unearth the deeper meanings or senses which underlay the Homeric myths.
2. To defend the myths from the charges of immorality and blasphemy.

It assumed accordingly two different forms:

1. Positive allegorism, the object of which is to elucidate the underlying senses of the myths.

¹Bernard Ramm, Protestant Biblical Interpretation, 3rd rev. ed. (Grand Rapids: Baker Book House, 1976), p. 223.

2. Negative allegorism, the object of which is to defend morally offensive passages.

Allegory rests on a particular quasi-Platonist doctrine of the relation of the literal sense of a text--the outward form or "letter" of the writing--to eternal spiritual reality concealed, as it were, beneath the literal sense. This eternal spiritual reality supposedly concealed within the narrative belongs to an integrated body of knowledge. The allegorist, by a purely subjective response independent of what is objectively written, endeavors to bring forth certain aspects of this idealistic system of spiritual truth. The literal record of the events is a phenomenal husk which contains within itself, and disguises from ordinary perception, eternal truths discernible by spiritual understanding. The outward form has a secondary value. What is really important is the truth, the inward meaning it carries. Turning to the biblical field, the Scripture is the outward garb of an entire system of spiritual truth and it is necessary for an allegorist to bring the meaning to light, according to the allegorical framework.

Philo of Alexandria's Allegory

Philo of Alexandria tried to interpret the religion of the Jews to the sophisticated people of his days. His system is a remarkable attempt to combine Hellenistic wisdom and Israelite religion. He adopted thoughts and ideas from almost every school of Greek philosophy, especially from Plato and the Stoics. While he was very open to Greek philosophy, he always considered Holy Scripture to be the source of all wisdom. When he traced Greek wisdom to Holy Scriptures and presented his philosophy in the form of an exposition of Scripture,

he was following his convictions and was not simply making a concession to his fellow Jews who were bound to tradition. What actually happened, however, is that he subordinated the faith of the Old Testament to Greek philosophy.

Philo was influenced by Plato's world of ideas. The word *ψυχή* appears in Philo as belonging to a higher world, which, like the world of ideas, is the true reality behind the visible world. Biblical persons (interpreted as mental powers) are related to the literal meaning of Scripture as shadows or types (*τύποι*) of a psychical world that is the same as the world of ideas. Accordingly, when interpreting Scriptures he finds two realities that are related to one another in a comparative way. One is to move through the lower to the higher reality. Philo's system is permeated by the Platonic viewpoint in which the visible world is the expression and copy of a transcendent world of ideas. Things on earth are shadows of things in "heaven."

A few samples of his procedure will suffice. The juxtaposition of the two accounts of creation in Genesis 1 and 2 is explained by the fact that Genesis 1 records the creation of the ideal world in the Platonic sense, while Genesis 2 records the creation of the visible and material world. The trees of the garden of Eden are spiritual values that confront man with a choice and the serpent is greed. The tree of life is a figure for piety toward the gods. Abram's trek to Palestine is really the story of a Stoic philosopher who leaves Chaldea (sensual understanding) and stops at Haran (which means "holes"), and signifies the emptiness of knowing things by the "holes" (that is, the senses).

When his name is changed to Abraham he becomes a truly enlightened philosopher. To marry Sarah is to marry abstract wisdom. Personifications are not missing: Moses is intelligence, Aaron is speech, Enoch is repentance, Noah is righteousness. Isaac is innate virtue, Jacob is virtue obtained by struggle, Esau is rude disobedience. And so forth.²

The word *τύπος* is a favorite of his. It is used entirely in accord with general Greek usage. Platonic influence primarily determines the usages. *Τύπος* can specifically denote both the original pattern, the picture-model, as well as the imitation or copy. It is not a special concept for model or copy (for which Philo has a sufficient number of other terms), but is rather capable of denoting both at the same time. Philo's allegorizing is in harmony with a theology that does not take seriously the reality of God in history and in creation nor the historicity of revelation and, consequently, makes Scripture a collection of oracles from above addressed to this world. The Old Testament presents a picture without perspective; it is two-dimensional. Foreign elements are read into the Bible. It is not based on the biblical view of God and the world, but on Platonism.

New Testament critics sometimes make a strong case for the influence of Philo's allegorism on the Pauline corpus. One can find extreme positions on the question, however. Kenneth J. Woolcombe sees

²Examples taken from Frederic W. Farrar, History of Interpretation (Grand Rapids: Baker Book House, 1961), p. 146; Leonhard Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, trans. Donald H. Madvig (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982), p. 44; Ramm, p. 28; and Milton S. Terry, Biblical Hermeneutics (Grand Rapids: Zondervan Publishing House, 1976), p. 612.

no theological similarity whatever between the "typology" of Philo and the typology of Paul.³ The only point of contact is their common use of the typological vocabulary. Leonhard Goppelt is even more radical:

We have not been able to find any trace of typological interpretation of Scripture in Philo. This is not accidental; it can be accounted for by the general attitude of his philosophy toward historicity. Scripture for him is not at all a record of redemptive history. Instead, he views it as a manual of a philosophy of life. Philo knows of no direct rule by God in history.⁴

Philo's "typology" differs from biblical typology especially in two respects:

1. The historical facts that are recorded are not the earlier reality which points to the later reality. Rather they are the inspired literal sense or simply the inspired words. The inspired written words exist to express higher truths.

2. The interpretative direction is not the horizontal-temporal, but the vertical-spatial. The higher antitypes do not belong to the last days, which will break into time at the end, but to a higher, invisible world that stands unchanging above the events of this world.

What Philo tried to do with his gigantic and powerful system was to reconcile the irreconcilable. He wanted Moses and Plato living under the same roof, talking the same language, thinking the same thoughts. So to speak, Philo almost had Yahweh and Zeus as partners in the governance of existing order! Ultimately, he searched for a compromise between the counsel of man and the counsel of God as

³Kenneth J. Woolcombe, "The Biblical Origins and Patristic Development of Typology," in Geoffrey W. H. Lampe and Kenneth J. Woolcombe, eds., Essays on Typology (Naperville, IL: Alec R. Allenson, 1957), p. 65.

⁴Goppelt, p. 50.

authoritative revelation. To accomplish this he made use of enormous hermeneutical and exegetical gymnastics. One does not need to be too bright to perceive the implications and consequences. To begin with, the Old Testament makes clear that Yahweh simply does not accept competition. In fact, there is no rival god to Yahweh. Second, Moses is a man of the desert, Plato lives in the world of ideas. Desert and world of ideas do not easily match. It means, Moses (by extension, all the Old Testament writers) has a theological view of actual history and real world. With their feet firmly planted on this earth the biblical authors look to Yahweh. The Old Testament has a horizontal historical thrust. It is a theological and teleological document. The text itself is of primary importance, it is not only a husk which contains higher truths inside. Ultimately, the point is the authority of biblical revelation. Is God's word an immanent or transcendent revelation? The Philonic interpretation has transformed the vox Dei into opinio hominis. The trans-historical has become the trans-biblical. Under the danger of adulteration of God's word, Paul simply could not adopt a similar framework. It would have been a theological contradiction. Although understandable to a certain point, the Apostolic Fathers and Apologists did not entirely resist the mermaid's song. No wonder that in some cases their understanding of typology is distinct from the New Testament's.

Eisegesis

What is the technique of allegory? Basically, allegorizing works with the exact wording of the text. But by definition it takes the text in a non-obvious way, it interprets the words metaphorically.

Neither the facts nor the literal sense of a passage taken as a whole are material for allegorical interpretation, but the ideas or phrases are. It seeks to find in addition to the literal sense (and even to the exclusion of it) a different and presumably deeper meaning. The allegorist, however, does not view this double meaning as something forced upon the text, but as something intended and given in the text. This textual ambivalence is not accidental, rather it is an integral aspect of the way allegory works.

Escape from History

On this point Geoffrey Lampe stresses that the "conception of Scripture as a single vast volume of oracles and riddles, a huge book of secret puzzles to which the reader has to find clues, is the foundation of allegorical exegesis."⁵ In allegory the historical setting of the original and the intention of its author count for little. There is no concern with the truthfulness or factuality of the things described. The exegete has to penetrate the shell of history to the inner kernel of eternal spiritual or moral truth. The prophetic interpretation of history is no longer the principle which gives unity to the Scriptures. Scripture is no longer primarily the record of divine purpose and fulfillment. Accordingly the exegete no longer looks for actual correspondence between the events of the past and those of later times to illustrate the analogy between God's self-revelation in his promises and his disclosure of their full meaning in

⁵Geoffrey W. H. Lampe, "The Reasonableness of Typology," in Essays on Typology, eds. Geoffrey W. H. Lampe and Kenneth J. Woolcombe (Naperville, IL: Alec R. Allenson, 1957), p. 31.

the events which bring them to completion. His concern is rather with the relation of the earthly counterpart, the outward or literal sense, to the eternal spiritual truth it embodies. The text of Scripture has become a quasi-sacramental mystery. In practice, he treats the narrative in such a way that he denies its historicity. Allegory perhaps is the best representative of history-escaping exegesis.

Dangers of Allegory

If that is the case, allegorism becomes suspect as a hermeneutical tool for the biblical exegesis. It brings in its bosom some serious risks for the interpretation of Scripture.

1. In allegory there are no adequate controls. One can produce from the text whatever one wants. It lends itself to the exercise of private ingenuity. The subjectivity runs high and free. There is always the possibility of either over-interpretation or under-interpretation.

2. Allegory has an external, formal commitment to the words of the Bible. But it actually believes different things from what it says. The allegorist assimilates the text to his understanding rather than his understanding to the text. The content of a passage to be exegeted is already fixed and known to the interpreter before he starts. The art of allegorical interpretation consists in the establishment of relations between this content and the text.

3. This unhistorical approach puts the Bible out of perspective. The text is thrown up into the sky and lacks the reference points. Out of historical perspective it is just impossible to grasp firmly the content of the text. Consequently the resultant theology is

transformed into a fluid and inconsistent system--a very subjective theology.

Examples of Allegory

Instances of fancy (and even bizarre) interpretations are abundant. The stone which Jacob took for his pillow at Bethel has been understood as a reference to Christ in his character as the foundation stone of his church.⁶ Justin supposes the brazen serpent in the desert to have been made in the form of a cross in order to represent more exactly a suffering redeemer.⁷ Rahab's scarlet cord is frequently related to the blood of Christ in its salvific purpose, and the axe Elisha retrieved from the river has correspondence in the cross of Christ (Clement, Justin).⁸ The fact that only the children of two years old and under were murdered at Bethlehem while those of three presumably escaped is meant to teach us that those who hold the trinitarian faith will be saved whereas binitarians and unitarians will undoubtedly perish.⁹ Examples like these could be multiplied.¹⁰

⁶Mentioned by Patrick Fairbairn, The Typology of Scripture (Grand Rapids: Zondervan Publishing House, 19--), p. 151.

⁷Ibid., p. 152.

⁸Cited by David L. Baker, Two Testaments, One Bible (Downers Grove: InterVarsity Press, 1977), pp. 31-32.

⁹A sermon included among the spuria of Chrysostom, mentioned by Lampe, pp. 31-32.

¹⁰In regard to the allegory of the Apostolic Fathers, see above, ch. 1, pp. 8-9, footnote 3, where it is stated that by "allegory" they meant much more than the modern connotation of the word. To be fair, one should not chasten the Fathers too hard. They lived and witnessed to their faith in a very peculiar Sitz im Leben. Besides that, our generation sometimes has even more fantastic examples--and does not have the excuse the Fathers had. Some cases are really comic.

Illegitimacy of Allegory

In principle, allegory must be separated from typology and still more from salvation-historical exposition. Within the total framework of the Scripture typology is legitimate but not allegory. Pure allegory does not agree with the essence of the biblical books. Such a procedure obviously has grave hermeneutical consequences. It produces a highly subjective theology. It cannot be tested by the historical and theological framework of God's dealings with men. It leaves us with a disembowelled Old Testament that is of no greater intrinsic value than a daily newspaper. Lampe dismisses it pure and simply:

. . . but it [allegory] is a method which cuts away the roots of sound exegesis, it rests upon false presuppositions, and no allegorist can claim to be interpreting Scripture or to be a Biblical theologian. The use of allegory, in fact, vitiates the appeal to Scriptures for the establishment or the confirmation of doctrine and renders invalid any teaching which depends upon it for authority.¹¹

Even Jean Daniélou, who usually has sympathetic words for the Apostolic Fathers, rejects allegory: "Allegory is not a sense of Scripture at all: it is the presentation of philosophy and Christian morality under Biblical imagery analogous to the Stoic presentation of morality in a

S. Lewis Johnson, The Old Testament in the New (Grand Rapids: Zondervan Publishing House, 1980), p. 57, mentions the following instances: "For example, the 'two wings of the great eagle' of Revelation 12:13 are probably not U. S. Air Force or our Phantom jets! Further, Ezekiel's vision of the living creatures and wheels probably does not refer to UFOs operated by the cherubim, as a radio preacher suggested a few years ago."

¹¹Lampe, p. 33.

Homeric dress."¹² To put it plainly, one simply cannot in intellectual integrity interpret the Old and New Testaments according to the allegorical patterns, or pretend that their texts actually intended such meanings.

Distinction: Typology and Allegory

The similarities between allegorism and typology are not so close as to justify ignoring the differences between them. Typological interpretation, therefore, is not to be dismissed as allegory. Typology is decidedly not allegory. The difference between them was already realized as early as 1610 by Johann Gerhard. John Goldingay formulates the distinction between both seeing typology as an approach to theology and allegory as an approach to interpretation.¹³ Typology studies events while allegory is a method of interpreting the actual words. It parallels typology in that it goes beyond a literal approach to them. Typology goes beyond the literal approach to events, allegory goes beyond the literal approach to texts. Allegory has a much closer attachment to the text, to the very letter of it, even though not taking it seriously. Yet typology is bound to a much greater degree by the historical sense.¹⁴

¹²Jean Daniélou, From Shadows to Reality, trans. Wulstan Hibberd (Westminster, MD: Newmann Press, 1960), p. 61.

¹³John Goldingay, Approaches to Old Testament Interpretation (Downers Grove: InterVarsity Press, 1981), pp. 106-107.

¹⁴Although perceptive, this distinction cannot be pushed too far. Typology also has to do with the text and its literal meaning. See below, ch. 5, pp. 134-38.

Allegory in the Bible

Although in a selective way, the Old Testament plainly uses allegory. Israel's unfaithfulness to Yahweh is spoken of as that of a brazen harlot in Ezekiel 16. The same device is used in Ecclesiastes 12 to describe the last days of an aging man. One may even make a case for allegory as the key which unlocks the Song of Songs.

It remains to be answered whether the New Testament uses it in the terms described above. There is a vivid and interesting debate among New Testament scholars. It centers mainly around Paul's letters (for instance, the use of ἀλληγορεῖν in Galatians 4) and the book of Hebrews (the nature of Melchizedek in chapter 7, to mention one case).

The discussion is held on three basic positions:

1. There is plain allegory in the New Testament. The writers were subjected to all kinds of influence: Philo, Qumran's hermeneutical pattern, Hermetic writings, and so forth.

2. The New Testament does not have allegory. The only device which has a kosher status among the New Testament writers is typology. They do not deny the use of other literary styles such as parable, poetry, proverb. But there is no allegory in the strict sense of the word.

3. The mediating position defends the existence of a "typological allegory."¹⁵ There are some allegories in the canon, but it is doubtful if it ever exists except as an elaboration of genuine typology.

¹⁵Goldingay, p. 107.

The debate is too comprehensive and complex to be answered in just a few lines.

Place of Allegory in the Church

Goppelt points out that allegorizing passed on to the church via the writings of the Alexandrian Jews.¹⁶ Origen's role was of pivotal importance in this process.

Although whipping the Church Fathers and Apologists for their use of allegory is a commonplace (sometimes without a fair analysis and clear understanding of their position), the church should be thankful to them and their methodology. It was the allegorical school in the

early times which helped preserve the Old Testament for the Christian church and affirmed it as an integral portion of the Christian sacred book.¹⁷ Likewise allegory was a major means used by the early Christians to save the Old Testament against Marcion.¹⁸

However, abusus non tollit usum. The fact that allegory has been mishandled and misused throughout the history of the church does not mean that it is to be thrown away. The abuse does not invalidate the principle if properly used. There is a place for the use of allegory in the church (provided it will be adequately employed): the homiletical usage.

¹⁶Goppelt, pp. 5-6.

¹⁷Robert M. Grant and David Tracy, A Short History of the Interpretation of the Bible, 2nd ed., rev. and enlarged (Philadelphia: Fortress Press, 1984), p. 62.

¹⁸John Bright, The Authority of the Old Testament (Nashville and New York: Abingdon Press, 1967), p. 63.

Symbol and Type

Properly speaking, symbolism is a special study of its own. However, any discussion of typology suggests the study of symbolism. Supposedly the origin of symbols is connected with the history of hieroglyphics.¹⁹ The more radical and fundamental difference between type and symbol is that while a symbol may represent anything (either past, present or future) a type is essentially a prefiguring of

something future from itself. A symbol has in itself no essential reference to time. Symbols are objects expressing general truth, while types express relationships between historical facts. The symbol's whole existence is directed toward the thing signified, while the type has objective value in itself. A type is a sort of prophecy, it has a forward movement. Symbol is a timeless figurative representation. A lion as symbol of strength or of voracious hunger does not predict anything in the future.

Palestinian Rabbinic Hermeneutics

The use of allegory among Palestinian rabbis of the first century Judaism was widespread. The Song of Songs apparently could only be admitted to the canon of Scripture by allegorical interpretation of its content.

Likewise, typological interpretation existed in the pre-New Testament Judaism. Typology was firmly established as an approach to the sacred texts already in the Old Testament times, especially among the prophets. The word *τύπος* came to be used among the rabbis as a

¹⁹Mentioned by Terry, p. 336.

loan-word with the meaning of (as in Greek) "form," "model," and then the more general meaning which is current in numerous languages today.²⁰ Palestinian Judaism knew an eschatological typology and acknowledged that events in the ancient history of the nation are types of the end of time.²¹ Motifs like the new creation, Adam as a prototype, the flood, deliverance from Egypt, Sabbath, deliverance and restoration, and others, were interpreted typologically. The exodus was already understood as involving a type of baptism in the discussions of proselyte baptism, for instance. It was believed that at the time of salvation Israel would be fed on manna and living water as in the time of the exodus.

Also common in Palestine was the rabbinic exegetical practice known as Midrash (מִדְרָשׁ), where the Scriptures were studied diligently to discover hidden meanings that were relevant to present circumstances. The midrashic technique involved an atomistic approach, wherein a single word or phrase, regardless of its meaning in its own context, could become the source of fresh meaning by the use of free association of ideas and wordplay. Therefore, even what seemed a most trivial item in the sacred text could become, through the ingenuity of the interpreter, the bearer of new significance and meaning.

The Qumran community, with its strong eschatological accent, practiced what is known as Pesher (פֶּשֶׁר) interpretation. Any apparent meaning of the Scriptures understood as relevant to their

²⁰Heinrich Müller, "Type, Pattern," in The New International Dictionary of New Testament Theology, ed. Colin Brown, 3 vols. (Grand Rapids: Zondervan Publishing House, 1978), 3:904.

²¹Danielou, p. 234.

original historical context was superfluous. The true meaning of the Scriptures was the hidden meaning, hitherto inaccessible, but now made known at the end of the new age through the interpretation revealed to the Teacher of Righteousness, the leader of the community. The interpretative technique applied to the Scriptures is atomistic like that of Midrash. Everything in the text is forced into subservience to the controlling theme of fulfillment. Pesher interpretation as found, for example, in the sect's commentary on Habakkuk, proceeds on the one-to-one basis of "this is that." Since the text is read entirely in the light of contemporary events, the reader is repeatedly shown that the end time is imminent.

Considering the distinct personality of Qumran community's practices and biblical exegesis, one cannot bypass the similarities existent between the Pesher interpretation and biblical (especially New Testament) typology. Both have much in common. For instance, both perspectives understand that the meaning of the biblical words is not exhausted in their own context. They have a further and deeper level of meaning. Both stressed the eschatological import of the sacred texts. Qumran believed that the eschaton was very close; New Testament writers preached that the eschaton had already come in the person and work of Christ.

When one considers the widespread currency of allegorical, midrashic and Pesher interpretation in the first century, one can only think it remarkable that the New Testament writers were not more influenced by these types of interpretation than they were.

CHAPTER THREE

TYPOLOGICAL PERSPECTIVES IN THE OLD TESTAMENT

Word Study

Τύπος in the Septuagint

The Septuagint employs the term *τύπος* four times:¹

1. Exodus 25:40. It translates the Hebrew תְּבִלַת and the context points to a meaning such as "pattern," "model." It refers to the model of the sanctuary seen by Moses on the mountain.

2. Amos 5:26. It replaces מַלְאֲכָאִים and signifies "idol" or "graven image." In this passage *τύπος* (as well as מַלְאֲכָאִים) refers to the idols of foreign gods made by Israel on account of which (idolatry) God sent them into Babylonian exile (verse 27).

4. 3 Maccabees 3:30. This verse comes after the word-for-word rendering (verses 12-24) of a decree/letter by Ptolemy IV (Philopater) to his generals concerning vengeance upon Alexandrian Jews. *Τύπος* here refers to the wording or text of Philopater's letter.

4. 4 Maccabees 6:19. The context is the account of seven Jewish brothers and their mother who defy Antiochus Epiphanes and are martyred for their faith. Immediately preceding this verse is the record of how the courtiers of the king seek to persuade Eleazer (one

¹Edwin Hatch and Henry A. Redpath, eds., A Concordance to the Septuagint and Other Greek Versions of the Old Testament (Oxford: At the Clarendon Press, 1897), p. 1378, col. b.

of the brothers) to avoid more torture by pretending to eat pork. Eleazer answers that he and his brothers would not thus "become a *τύπος* of impiety to the young, as being an example of unclean eating." *Τύπος* here denotes a determinative model or pattern of behavior. It has religious and ethical connotations.

תִּבְנֶינָה in the Massoretic Text

Precise terminology is a problem. The Old Testament Hebrew does not supply any terminus technicus which could represent *τύπος* perfectly. The only real possibility (already indicated by the Septuagint vocabulary) is תִּבְנֶינָה which in a sense relates to "typology" only a few times in Exodus 25 and 1 Chronicles 28 in connection with the building of the tabernacle or of the temple after a heavenly "type" or "model."²

The substantive תִּבְנֶינָה is a nominal derivative of בָּנָה, "to build." The verb בָּנָה appears 373 times in the Old Testament and the substantive תִּבְנֶינָה occurs twenty times.³ There are some twenty-nine different substantival constructions from the same verbal root, with several words specifically denoting building: בְּנֵינָה "structure, building," בְּנֵינָה "building, temple," and מְבַנְיָה "work [of building, only in Ezekiel]." Ludwig H. Koehler and Walter

²Horace D. Hummel, "The Old Testament Basis of Typological Interpretation," Biblical Research 9 (1964):39.

³Abraham Even-Shoshan, ed., A New Concordance of the Old Testament (Jerusalem: Kiryat-Sefer, 1983), pp. 190-92, and p. 1219, col. b. The following entries are registered for תִּבְנֶינָה: Exod. 25:9, Exod. 25:9, Exod. 25:40, Deut. 4:16, Deut. 4:17, Deut. 4:17, Deut. 4:18, Deut. 4:18, Josh. 22:28, 2 Kings 16:10, 1 Chr. 28:11, 1 Chr. 28:12, 1 Chr. 28:18, 1 Chr. 28:19, Ps. 106:20, Ps. 144:12, Isa. 44:13, Ezek. 8:3, Ezek. 8:10, Ezek. 10:8.

Baumgartner's Lexicon⁴ divides the usages of תְּבִילָה into six units:

1. "Urbild" ("original, prototype"): Exod. 25:9,40.
2. "Abbild" ("copy, duplicate"): Deut. 4:16-18; Josh. 22:28.
3. "Modell" ("model"): 2 Kings 16:10; Ps. 144:12; 1 Chr. 28:11,12,18.
4. "Bild" ("image"): Isa. 44:13; Ezek. 8:10; Ps. 106:20.
5. "Etwas wie" ("something like"): Ezek. 8:3; 10:8.
6. "Bauplan" ("architect's plan"): 1 Chr. 28:19.

Solomon Mandelkern⁵ enters three basic meanings (a) "structura, aedificandi modus;" b) "exemplar, typus;" c) "imago, simulacrum rei", likewise Gerhard Lisowsky⁶ ("Bauart, Modell, Abbild"--corresponding to "model, image," or "ratio aedificandi, simulacrum, exemplum"). The basic meanings given in Francis Brown's lexicon⁷ are "construction, pattern, figure" and the usages of the word are divided into three categories:

1. Original usage, as "construction, structure:" Josh. 22:28; Ps. 144:12.
2. "Pattern" according to which anything is to be constructed: Exod. 25:9,40; 2 Kings 16:10; 1 Chr. 28:11,12,18,19.

⁴Ludwig H. Koehler and Walter Baumgartner, eds., Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, 1953), p. 1018, col. b.

⁵Solomon Mandelkern, Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae, 11th printing (Tel Aviv: Schocken Publishing House, 1978), p. 225, col. c.

⁶Gerhard Lisowsky, Konkordanz zum Hebräischen Alten Testament (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1958), p. 1506, cols. b and c.

⁷Francis Brown, The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon, with the cooperation of S. R. Driver and Charles A. Briggs (Peabody, MA: Hendrickson Publishers, 1979), p. 125, col. b.

3. "Figure, image, form": Deut. 4:16-18; Ps. 106:20; Isa. 44:13; Ezek. 8:3,10; 10:8.

Richard M. Davidson concludes that תְּבִלֵּת, in the final analysis, has three basic significations:⁸ "Vorbild," "Nachbild," and both "Vorbild" and "Nachbild" at the same time.⁹ In at least twelve of the twenty uses there is an explicit reference to תְּבִלֵּת as a Nachbild of an original. We find copies of an altar (Josh. 22:28), images of animals (Deut. 4:16-18; Ps. 106:20), or of humans (Isa. 44:13), "forms" of animals (Ezek. 8:10), or of human hands (Ezek. 8:3; 10:8). At least eight times תְּבִלֵּת has the character of a Vorbild or a norma normans. There are "patterns/models" of the sanctuary and utensils (Exod. 25:9,40), the Solomonic temple and furnishings (1 Chr. 28:11,12,19) and the golden chariot of the cherubim (1 Chr. 28:18). In at least one of the twenty references תְּבִלֵּת signifies both Vorbild and Nachbild, simultaneously. In 2 Kings 16:10-11 it is recorded that Ahaz saw an original altar in Damascus, sent back the תְּבִלֵּת, the Nachbild, of the original, which then also became a Vorbild for the copy to be made by Uriah the priest. And Davidson adds:

What is explicitly stated in 2 Kgs. 16:10-11 regarding a Vorbild also being a Nachbild of an original may also be implied in some (or all) of the OT references to תְּבִלֵּת as Vorbild, if it

⁸Richard M. Davidson, Typology in Scripture: A Study of Hermeneutical Τύπος Structures (Berrien Springs, MI: Andrews University Press, 1981), p. 371. See his extensive and detailed analysis of the different possible interpretations of תְּבִלֵּת on pp. 367-88. This is a pivotal insight of the whole work by Davidson. It is developed and repeated in different parts of the book.

⁹Due to the lack of precise correspondents in English, Davidson has no other choice but to borrow the German words.

can be ascertained that they are also patterned after a heavenly original.¹⁰

Ergo, the conclusion is that תַּבְּנִיטָה has a wide semantic range, focusing on three basic meanings ("Vorbild," "Nachbild," "Vorbild" and "Nachbild" simultaneously) and including various nuances of semantic indication.¹¹

The Typical in the Old Testament

The conviction that there is a fundamental analogy between different divine acts is expressed within the Old Testament itself. Naturally the correspondence is not on a one-for-one basis (office for office, action for action, person for person). Any attempt at systematization of the Old Testament typological motifs always runs the risk of being superficial or out of focus. In the Old Testament the distinctions do not always have a clear cut nature. But, as a pedagogical and provisional device, one has to categorize somehow.

The typical in the historical events

a) The creation narratives find their counterpart in the new creation pericopes. The classical text is Isa. 11:6-9. The cosmic order created perfect by God was disharmonized by the disobedience of the first couple. The perfect harmony to exist in the new order, which will start with the coming of the messianic kingdom, is depicted with the imagery of irreconcilable animals living together peacefully and in

¹⁰Davidson, p. 372. On p. 342 he advocates the same connotation also for the word τύπος: "It becomes apparent that the Hebrew term תַּבְּנִיטָה as well as the Greek word τύπος denote both Vorbild and Nachbild simultaneously."

¹¹Ibid., p. 372.

complete harmony, like the first creation. With Christ's coming this kingdom has anticipatedly broken into the human sphere of existence. And Revelation 21-22 describes the consummation of the Christian hope with the same imagery of the new creation. Also Isaiah 35; 65:23-25;

Ezek. 34:25-30; 36:35. b) The flood appears in the Old Testament as a past event which is used as type of one in the future. Isaiah recalls how God destroyed sin and spared his chosen ones in the deluge in order to announce the coming of a similar judgment. Isa. 24:1,18; 28:15-18; 54:8-9 point to another flood where God will destroy the guilty men but some will be saved by his mercy. The fundamental idea in both floods is the same. c) The exodus is the type par excellence. Its motif is rich and perhaps is the most frequently quoted in the Old Testament. After all, it was a pivotal event in the history of Israel. Its repeated references in the Old Testament books evidence the central place it held in Israelite thought. The prophets shape their anticipation of the great eschatological salvation through the Messiah according to the pattern of the historical exodus. The deliverance of the people from the Babylonian captivity and the eschatological salvation are typologically blended together by Isaiah in terms of a new and greater exodus to take place in due time. Isaiah's imagery is detailed: he recalls the deliverance from bondage (45:13; 48:20; 52:3-4; 55:12), the passage through the sea (43:2,16-17; 44:27; 50:2), the new deliverance as a triumphal march (52:12), the crossing of the Red Sea as a new victory of Yahweh over Rahab --type of both Egypt and the great abyss (51:9-11), the destruction of the Egyptians (43:17), a way through the desert (43:19), water in the desert (41:17-19;

43:19-20; 44:3; 48:21). Also Jer. 23:7. The new exodus will be much more comprehensive, intense and significant than the old one. It is linked with the final exodus in the messianic times which will have cosmic and universal dimensions. d) The events of Israel's wilderness

wanderings on its way to Canaan might be understood as a type of the

dealings of the ecclesia militans. In the type there is the prospect of Canaan, the gospel of an earthly promise of rest, and, because not believed, resulting in the loss of a present life of honor and blessing. In the antitype is found the prospect of a heavenly inheritance, the gospel promise of an everlasting rest, bringing along with it, when despised and neglected, exclusion from eternal blessedness and glory.

e) Hosea (2:14-15; 8:13; 12:9) and Jeremiah (31:2) interpret the second captivity as a reenactment of the previous wilderness experience. Also Isa. 4:5; 10:26; 11:15; 43:16-20; 48:21; 49:10. f) A new covenant, a perfect one, will be made in messianic times (Jer. 31:31-34). It is almost impossible to avoid the connection of this new covenant with the "blood of the new covenant" in the Last Supper of Christ and the consummation in the eschatological messianic banquet.

The typical in the nations

a) Naturally Israel is the paradigmatic nation. She has an ideal and eschatological quality already realized in the Old Testament itself. Because of her failure, the new Israel will consist of the faithful remnant. Eschatologically, only those who belong to the "Israel of God" will find eternal rest in the "eternal land."

b) Babylon and Edom have become trans-historical symbols of eschatological judgment in the books of Nahum and Obadiah.

The typical in the places

A universal and transcendental meaning has been attached to certain places. They have been given mostly a character of miniature version of some site having much higher dimensions. a) First, the land of Israel. In its trans-historical character it has become a type of the ultimate and perfect blessing of the people of God. b) It is

followed by Jerusalem or Zion, designations for the concrete and

perceptible "materialization"--a true "incarnation"--of God among his people on the face of this earth in the pre-New Testament times. Some other times it depicts a collective figure for the faithful people of God. c) The temple (by extension also the tabernacle) is a holy place because there God's דבֿר is present. At the same time it is the miniature Nachbild of the heavenly sanctuary and a pre-Christ sacramental "incarnation" of Yahweh himself. The defilement of the temple is a most serious matter. Further, Ezekiel's new and ideal temple (Ezekiel 40-48) is related to the eschatological restoration of the entire cosmos. The Old Testament spends two chapters to depict the creation of the cosmic order and many more for the building of the tabernacle (Exodus 25-40, sixteen chapters) and the temple (2 Chronicles 2-7, six chapters). Obviously this is not mere chance.

The typical in Israel's religious institutions

a) The sacrificial system is at the center. Apart from a climactic reference in Christ, Israel's cultus is devoid of meaning for Christians (unless one wants to consider it as one more among different Near Eastern cultic systems). The lamb finds its ultimate raison d'etre in the Lamb. b) The priesthood also points to another High

Priest still to come. c) The typology of the temple as an institution is recognized by Christ himself ("Destroy this temple, and in three days I will raise it up," John 2:19; "I tell you, something greater than the temple is here," Matt. 12:6). Also the apostle Peter mentions the "living stones" built into a "spiritual house" (1 Peter 2:5).

d) The Sabbath was set as a weekly rest, is empirically perceptible, and points to the eternal rest. Christ presents himself as the one who brings rest to those who labor and are heavy laden (Matt. 11:28). As a matter of fact, he fulfills the real purpose of the Sabbath. Hebrews 3 develops the rest or Sabbath motif. And Revelation points to the triumphal rest of the saints in heaven following the toils they had on earth for the sake of their faith. The ultimate goal of God's redemptive purpose is to bring men into the divine rest which is typified by the earthly Sabbath.

The typical in individuals

a) Moses is described as an exemplary prophet, the mediator of the covenant, the prototypal lawgiver. Further, he points out that another Prophet "like me" is to come (Deut. 18:15). b) Aaron is the personification of the priesthood. c) David's historical existence is given a proleptic and messianic import. He is the leader, the man after God's heart, the king, type of and superseded only by the King of kings, his descendant. Isaiah, Jeremiah and Ezekiel predict the coming of a Davidic Messiah who would rule Israel and the nations in peace and righteousness. He would be a king like David, but far greater than David (Isa. 9:1-7; 11:1-9; 55:1-5; Jer. 23:5-6; 30:9; 33:14-18; Ezek. 34:23-24; 37:24-28).

Hermeneutical Perspectives in the Old Testament

Ancient Orient Mythical-Speculative Typology

Typological thinking is in itself very far from being a specific perception which belongs only to theology. It rises out of man's universal effort to understand the phenomena about him on the basis of concrete analogies. The word "type" is employed not only in theology but in philosophy, medicine, and other sciences and arts. In all these areas of knowledge the radical idea is the same, while its specific meaning varies with the subject to which it is applied. Resemblance of some kind, real or supposed, lies at the foundation in every case.

The ancient Orient has developed a sort of mythological-speculative typology. It is based on the mythological conception of an all-embracing correspondence between the heavenly on the one hand, and the earthly on the other. The world is ordered by means of correspondence between the heavenly and the earthly realities which is understood in terms of myth. This "is so of the notion that, in conformity with the law of the correspondence of macrocosm and microcosm, the prototypes of all countries, rivers, cities, and temples exist in heaven in the form of certain astral figures, while those on earth are only copies of them."¹² This idea is particularly important for the assessment of sacral institutions: temples are merely copies of their originals in heaven. This notion of correspondence, that what is below

¹²B. Meissner, Babylonien und Assyrien, I, p. 110, quoted in Gerhard von Rad, "Typological Interpretation of the Old Testament," in Essays on Old Testament Interpretation, ed. Claus Westermann (London: SCM Press, 1963), p. 18.

is only a copy of what is above, perhaps appears in the building inscriptions of the Sidonian kings Bodashtart and Eshmunazar, where shmm rmm ("high heaven") and shmm 'drim ("magnificent heaven") are used to designate parts of the city.¹³ Yahwism was not unfamiliar with such ideas which may have come to it through the Canaanites.

But one has to challenge Bultmann's application of this situation to the Bible.¹⁴ He proposes that at the very origin of typology there lies an understanding of time which does not arise from a genuine comprehension of history. It is the idea of repetition that dominates typology. This idea corresponds to the conception of the world process as a cyclic movement, necessarily involving the return or recurrence of similar events. The basis is thus a cosmological theory which has its origin not in Old Testament thought but in ancient oriental sacral tradition. He contrasts the idea of recurrence with the prophetic Anschauung of history.

Der Weissagungsbeweis entspringt der genuin alttestamentlichen Anschauung von dem durch göttlichen Plan geleiteten teleologischen Lauf der Geschichte, von der Heilsgeschichte, die zu ihrem Ende, ihrer Vollendung geht. Der Gedanke der Wiederholung stammt dagegen nicht aus einem echten Verständnis von Geschichte, sondern ist der kosmologische Gedanke von der zyklischen Bewegung des Weltenlaufs, der nicht eine Vollendung, sondern der Wiederholung, die Wiederkehr des Gleichen, kennt; ἴδού, πολὺ τὰ ἔσχατα ὡς τὰ πρῶτα (Barn. 6,13) ist der klare Ausdruck dafür; aber auch in der paulinischen Prägung καὶ νῦν κτίσις (2. Kr. 5,17) ist er ausgesprochen. Insofern der Anbruch einer neuen Weltperiode als

¹³Lidzbarski, Altesemitisches Texte, I, pp. 16-20, and O. Eissfeldt, Ras Shamra und Sanchuniaton., p. 62 ff., mentioned in *ibid.*

¹⁴Rudolf Bultmann, "Ursprung und Sinn der Typologie als hermeneutischer Methode," Theologische Literaturzeitung 75 (April-May 1950):205-12. This essay has played such an important role in the typological debate to the point of being virtually quoted or mentioned by everyone who writes on the subject. One wonders why the translation into English has not yet appeared.

das End der alten gilt, kann es heissen: Endzeit gleicht Urzeit.¹⁵

The typological and the prophetic thinking have a distinct genius from each other.

Die Typologie steht unter dem Gedanken der Wiederholung, der Weissagungsbeweis unter dem der Vollendung. Den beiden Methoden entspricht ein verschiedenes Zeitverständnis: der Weissagungsbeweis rechnet mit dem linearen Lauf der Zeit, die Typologie mit dem zyklischen.¹⁶

Accordingly, the idea of recurrence comes from somewhere else but not from the Old Testament. "Die Anschauung von der Wiederkehr des Gleichen findet sich im alten Orient wie im Griechentum."¹⁷ Since the idea of repetition has mythic and cyclic pagan background, Bultmann proposes a parallelism of type-antitype as a solution to the idea of typological recurrence. He writes:

Die Kombination der Wiederholungsidee mit der Aonenlehre bedingt es, dass der Antitypos der neuen Periode nicht die einfache Wiederholung . . . des Typos der alten Periode sein kann, sondern ihm zwar parallel geht, ihm aber gegensätzlich entspricht.¹⁸

Actually this solution is a sort of modification of the old formula "Urzeit = Endzeit" for "Urzeit parallels Endzeit." In summary, Bultmann rejects typology because, in his viewpoint, it is based on the idea of repetition, is derived from the ancient Near East and the classical Greek mythic view of history, whereas the Old Testament has a linear view of history, a history whose course is divinely directed and moves towards a definite conclusion.

¹⁵Ibid., col. 205.

¹⁶Ibid.

¹⁷Ibid., cols. 205-206.

¹⁸Ibid., col. 207.

Admittedly the provocative thoughts of Bultmann would generate opposition. There is a general rejection of his Anschauung in the academic community. Gerhard von Rad's response is not so different from that of his colleagues':

It is unlikely that we should assume that this typological thinking is to be connected with the ancient oriental doctrine of recurrent periods. There is nothing cyclical in the linear way which leads from type to antitype, even less when the antitype surpasses the type, and therefore in a certain sense does away with it; it is not a repetition, but only stands in a relationship of correspondence to the original. This typological thinking is diametrically opposed to cyclical thinking. With the prophets the weight lies unequivocally on the final and definitively last act among all Jahweh's actions.¹⁹

And in another place:

Whether one must, with Bultmann, connect this sort of typological thinking first of all with the ancient Oriental theory of world-periods is, however, very questionable. Is the linear way from type to antitype really to be designated as a cyclic occurrence? The components of every Old Testament witness, so inalienably historical in character, do not at all permit a consistently developed notion of a repetition. Indeed, one must see the basic ideas of typology less in the notion of "repetition" than in that of "correspondence." In the one case, the earthly gains its legitimation through its correspondence with the heavenly; in the other, the relationship of correspondence is a temporal one: The primeval event is a type of the final event.²⁰

The Old Testament is quite distinct from its ancient Near Eastern environment. In spite of parallels in details, the substance is essentially different. Its distinctive characteristics, including its divine law, its prophecy, its monotheism, and especially the unique nature of Yahweh, show that it is a stranger in the ancient Orient. Ergo, the essence of the Old Testament cannot be understood by analogy

¹⁹Gerhard von Rad, Old Testament Theology, trans. D. M. G. Stalker, 2 vols. (Edinburgh and London: Oliver and Boyd, 1962/65), 2:365, footnote 8.

²⁰Idem, "Typological Interpretation of the Old Testament," p. 20.

to its religious environment.²¹ The existence of such notions around Israel does not mean necessarily either its influence or acceptance by Israel. If it is added that typology is not merely a recognition of the "recurring rhythm" within God's revelation in history, but consists of the divinely designed prefigurations of specific New Testament fulfillments, then the case is established and finished.

The Typical: Concern of the Old Testament

"The Old Testament is both a memory and a prophecy."²² Its records of the past are at the same time pregnant with the germs of a corresponding but more exalted future. Typology as a theological and eschatological interpretation has its roots deep in the Old Testament itself. It prevails as an understanding prepared in the Old Testament itself. The personages and events are related to more intense realities in the future in which the truths and relations exhibited in them were again to meet and obtain a more perfect development. What is perceptible is that Yahweh, in his divine ordering, is preparing the way for the great redemptive acts which would mark the decisive turning point in the history of the universe. Isaiah uses the garden of Eden as type for the new paradise and expects a new exodus (also Jeremiah). Hosea and Jeremiah predict another period in the wilderness. Among the prophets, David is seen as a type of the King who is to come in the future. Moses is a type of the Prophet who will be raised. The exodus

²¹This aspect is masterfully developed by John Bright in The Authority of the Old Testament (New York and Nashville: Abingdom Press, 1967) and idem, The Kingdom of God (Nashville: Abingdom Press, 1978).

²²Jean Danielou, From Shadows to Reality, trans. Wulstan Hibberd (Westminster, MD: Newman Press, 1960), p. 154.

motif, more than anything else, demonstrates that typology is rooted in the Old Testament. Two aspects are involved here. The historical books, especially the Pentateuch, recall the mighty works which Yahweh has done for Israel, while the prophetic books foretell equally great works which God will perform for his people in time to come.

On this point, Dr. Horace D. Hummel advocates an even stronger role for the typical in the very framework of the Old Testament itself:

My thesis in this paper is that the typical is a dominant concern of the O.T., its historiography, its cultus, its prophecy, etc. Israel's understanding of its whole life and destiny centered around what I might again describe in Albright's terminology as "judgment of typical occurrence"--certainly not the judgments of the scientific historian but by speaking, judgments all the same by the community of faith.²³

And again:

In the case of typology proper, this underlying unity [behind the surface detail and variety] consists of a belief in the unity of redemptive design and action behind and above all the flux and ephemerality of empirical history. I submit that most of the O.T. literature was selected, preserved, arranged, and presented to a large extent with an eye to the "typical" in the above sense, that is, to the typological sense as well. Whether one thinks of oral or scribal transmission, of individual collectors, or the work of community/church, a dominant concern seems to have been with that part or detail of the total tradition that best illustrated or signified the Israelite understanding of the meaning of its existence, specifically its covenant relationship with God. Furthermore, if modern research is correct in its increasing tendency to date the origins and formative elements of Israel's traditions in the earliest days of her existence, as I believe it is, then it follows that from the very beginning Israel must have begun to search out, develop, and refine forms of literature and cultic expression that would best illustrate and communicate those convictions.²⁴

All these affirmations can be reduced into one single sentence: "My thesis is that Israel's fundamental concern behind all the personages,

²³Hummel, pp. 40-41.

²⁴Ibid., p. 41.

events, and scenes of her history was typical, and intended to point to the basic realities of all existence."²⁵

What Dr. Hummel is advocating is that the sacred writers did not only communicate typology, but they also did communicate typologically. The typical has not a marginal role in the structure of the Old Testament but is deeply rooted in its very framework. Although one should not overstate the case, there is much truth in Dr. Hummel's statements. Indeed the Old Testament is a memory and a prophecy. The understanding of the typical is associated with the prophetic and forward movement. And the memory aspect is related to the past redemptive acts of God which--important to realize--have a kerygmatic and prophetic import as well. The memory is used typologically in the prophecy. The future is recorded as being under the same pattern as the past, although in a higher intensity. For example, the exodus as the deliverance from Egypt (memory) is mentioned prophetically as the eschatological deliverance to be provided by Yahweh at the Endzeit. Therefore, if all this reasoning is proved true, biblical typology has its roots deep in the very core of the Old Testament itself.

Old Testament and History

The ancient Greek philosophers and writers did not conceive of history as teleological in the biblical sense. They did not reckon with the Lord of heaven and earth. There were those who concluded that the course of human events was in a constant state of flux, had no known goal, and therefore moved randomly in a series of repetitive

²⁵Ibid., p. 47.

cycles. For this reason the term *τύπος* does not occur in Greek literature in the biblical sense of purposed design.

This is not the case with the Old Testament. The Old Testament is a historical book. It portrays a history brought to pass by God's word from the creation to the eschatological events. It tells of God's history with Israel, with the nations, and with the world from the genesis down to the time when dominion over the world is given to the Son of Man (Dan. 7:13-14). Even the prophetic books are "history books" insofar as they do not seek to transmit mere teachings, truths, or the like, but rather to depict the Endzeit events in advance. The larger context into which the Old Testament phenomena have to be set, if they are to be meaningfully appreciated, is not a general system of religious and ideal values, but the compass of a specific history, which was set in motion by God himself and finds its goal in the coming of the Messiah.

For Israel, history was never simply the narration of past events. The Old Testament historiography does not simply relate what the great men of the past did. It is concerned to show what God did. Throughout the Old Testament history is written theologically. Victory is attributed to the deliverance of God, defeat is to be explained by the unfaithfulness of man. And it goes further. Bible history is theological and teleological. The universe is not locked up in a closed system, in which cause and effect are the result of accidental, uncontrollable circumstances. No. According to the biblical historiography, nothing happens unavoidably or by chance. Everything that exists is ordained by God and serves his purposes. Accordingly,

history in the Old Testament (from Joshua to 2 Kings) is rightly given the name of the "former prophets" (in contrast to the "latter prophets"). Men given theological and prophetic insight wrote teleologically the history. It is the history of the creative word of Yahweh in the daily existence of his chosen people.

All the events of Israel as a nation show this attitude. Memorials and names of places were set to remember and stress historical and theological acts.²⁶ Feasts were recollections of historical events oriented to the acts of God in history. The psalmists rehearsed the national history to stimulate the faith and praise of God who had acted in their nation's past.

The significance of history in the Old Testament's structure is all important for typology because it is essential that the Old Testament type be grounded in a real historical context. For what is being compared in typology is not words with words, but historical entities with historical entities. All the examples mentioned above follow this pattern, and the New Testament typology confirms the principle. In the Bible there is no type floating up in the sky. Rather all are firmly rooted in history.²⁷

²⁶This historical memory is a characteristic which has accompanied the people of Israel throughout their history and can be witnessed even today in the modern State of Israel. One sees memorial monuments all over the country.

²⁷This can be viewed as a marginal argument for the historicity of Jonah as quoted and understood by Christ himself. In Christ's mind, two historical events are set side by side: his own death and resurrection and Jonah's unusual experiences.

Teleological Thrust of Old Testament Historiography

The teleological movement of Israel's historiography is a fundamental issue in the core of the understanding of the people as a nation chosen by God as his own. Israel was always looking for something else in the future. The history of the nation kept constantly in motion because of what God said and did. She was always in one way or another in a state of tension constituted by promise and fulfillment. The historical texts describe events always under the promise of God, pregnant with the future, and pointing beyond itself to something yet to come. There is always a movement towards a fulfillment. Yet each new event makes Israel look more to the future, so that each fulfillment in the past becomes a promise for the future. The Old Testament is a book of ever increasing anticipation, a story moving towards a goal beyond its own scope; it is a prophetic book as a whole. Its historiography is the record of the acts of God in judgment and mercy; it is history with a purpose and a goal. Manifestly incomplete, it is pointing to the climax of the manifestation of God among men.

The expectations of the people kept on growing wider and mounting to vast proportions. The people and prophets thought of the future in the terms of the greatest leaders that God had previously provided for them, and the greatest acts of God on their behalf. They were waiting then for a new creation, a new Moses, a new exodus, a new covenant, a new David, a new Elijah, a new temple, a new city of God, a new people. Everything would be like the former, yet greater than its antecessor. The teleological manifestation would bring more perfect specimens. The old has become a type of the new, and is important as

pointing forward to it, and even, in a certain sense, shaping it. God's promises and people's hope have sustained Israel throughout the ups and downs of her history. The apostle Paul was conscious of this teleological thrust of Israel's historiography: "For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope" (Rom. 15:4). Thus the Old Testament is a book of prophecy as a whole. Therefore, the prophetic future of the Old Testament is characterized by two aspects which point explicitly to its typological import:

1. God will act in the future according to the ways of his past

actions

2. He will do so on an unprecedented, glorious scale through the Messiah in the coming messianic age.

Typology does not merely declare that God was at work teleologically in the Old Testament. It announces that God has achieved climactically in Jesus Christ what he had set out to do. In Christ all that he had promised and set in motion in the Old Testament reached its goal and highest point with a never-to-be-repeated finality. Christ is the "yes" and "amen" to all God's promises. The Old Testament moves towards the New, and both look for the final consummation. The type moves towards its antitype, and both wait for the eschatological fulfillment.

Acts of God

The Old Testament is not made up of an abstract system of religious ideas. "When the Old Testament is allowed to speak for

itself, in the end it always confronts us with an event, an act of God either past or future."²⁸ Philosophical systems after the Greek style never would flourish in Israel's soil. Israel's mind looks for facticity. They do not take time to meditate on the ultimate causes and implications of the universe. Yahweh has already revealed his name to them. But they do things hic et nunc. That is an unerasable characteristic of Israel's identity. Accordingly, it is a characteristic of the Old Testament as well. It speaks of the acts of God in history and of the acts of men. The Israelite looked back to the mighty acts of God in ancient history to find the reality which gave coherence and unity to all subsequent development. Christianity, in some measure, has reversed this position. For the Christian, the great acts of God in Israelite history acquired significance because of their character as foretaste of what was later accomplished in Christ. The Israelite interpreted later history by reference to the first Passover. But to the Christian the Passover was important because of what happened later in Christ. What is behind the curtains is the presupposition that God, in his sovereign will, acts consistently so that there are correspondences between what happens in different parts of his created order. It is perceptible that God is preparing the way for the actus perfectior to break through into the history in the post-Old Testament era: Christ, the great and definitive act of God.

Recapitulatio

The concept of recapitulatio is not (as sometimes claimed) an

²⁸Von Rad, Old Testament Theology, 2:368.

idea invented by Irenaeus following a hint of the apostle Paul. As a matter of fact, Irenaeus developed carefully the principle. However, it is a concept which he found entrenched in the Old Testament eschatological prophecies. Yahwism achieved its fullest self-expression in the uniqueness of God's character and his dealings with Israel. The deepest conviction of prophets and historians about the God of Israel is that he is not capricious like the deities of other nations. He had not left them in ignorance of his nature and purpose. Francis Foulkes adds:

Rather he had revealed Himself to them, and had shown Himself to be a God who acted according to principles, principles that would not change as long as the sun and moon endured. They could assume, therefore, that as He had acted in the past, He could and would act in the future. By such an assumption the whole Old Testament is bound together and given unity. Men may be fickle and unfaithful, but He does not change.²⁹

The prophets saw clearly that history never followed a merely fortuitous course. They spoke of the repetition of the captivity, release, and of the spiritual experiences of the wilderness. Also the mighty acts of the past are recalled as the foundation of future hope. This historical recapitulatio lies at the basis of the typological thinking. It does not bear the Bultmannian cyclical, mythical connotation of the return of Urzeit at the Endzeit. Rather it is based on Yahweh's own way of dealing with man.

Why? What is the reason for this recapitulatio? Doubtless it is not based on arbitrary and capricious decisions taken by God. Rather it is rooted in the unchanging nature of God. This is a very

²⁹Francis Foulkes, The Acts of God (London: Tyndale Press, [1955]), p. 9.

pivotal issue in Yahwism and Christianity. In fact, it is the very raison d'etre of the religious reasoning. If God is not consistent, who can relate to him? If he has a changing nature, is there any certainty? If instability is part of his way of being, what is the guarantee for his promises? Changing nature is synonymous with disorder and incoherence. This is not the case with Yahweh of Israel. Almost every page of the Old Testament makes sure that Yahweh is the unchanging God who is lord of history. One recalls the cantus firmus of the psalms: "Because Yahweh is good and his $\tau\psi\eta$ endures forever!" It is this consistency in God's behavior that shelters in its bosom the biblical typologische Anschauung and the concept of recapitulatio. Yahweh's unchanging character and his consistency support all the religious building (and this is not a secondary issue).

The relationship Yahweh-Israel was regulated on the basis of the covenant. The covenant was that all-important act where Yahweh, without denying his divine sovereignty, pledged to be consistent and coherent in his dealings with the people of Israel. And vice-versa. The principles regulating their affairs were not mere subjective ideas. They were written down and given to the people. And God's word was pledged that he never would fail on his side of the covenant. The same was expected on Israel's part. Blessings and curses were promised to the nation to let them know that God is serious in his purposes. They were signs of his stability.

An important aspect within the idea of recapitulatio is that the future event would rehearse the former one but on an unprecedented

scale.³⁰ The last exodus is indeed the last and lasting one. The new Moses indeed will "cross the river" with the people towards the "promised land." The lamb to be offered is the perfect Lamb of God. The new David will be like the first one, yet perfect. This escalation (Steigerung) aspect is built into the concept of recurrence.

The importance of this notion of recapitulatio as background for typology is self-evident. History is recorded because it may be repeated. Evidently no exact replica will be brought about. But the recapitulatio will be according to the way of the past acts of God among men and on a higher and unprecedented scale. Geoffrey Lampe adds:

As Christians we cannot read the Old Testament without perceiving that, for example, the theme of divine deliverance and restoration is repeated in the story of the Flood and Ark, the Passover, the crossing of the Red Sea and the entry into Canaan, the Exile and the Return, until all these foreshadowings find their true character fully revealed in the saving events of the Gospel. Nor can we fail to recognize that Christ is typified by Adam, the head of humanity, whose disobedience Christ reversed, by Isaac the "beloved son" who is also the sacrificial victim, by the Passover Lamb, by Moses the deliverer and lawgiver, and by the Servant of the Lord, for he was in fact all, and more than all, that these partially represented. We must also agree that the sign of Jonah who was cast into the abyss of Sheol, and raised to life so that the word of God might be proclaimed to Gentiles, pointed to Christ, as he himself explained.³¹

Typological Motifs in Prophetic Prediction

A distinction has to be made between the typical and the

³⁰This is what Bultmann calls the eschatologizing of typology ("Die Eschatologisierung des Wiederholungsmotivs"). See Bultmann, "Ursprung und Sinn der Typologie als hermeneutischer Methode," cols. 206-208.

³¹Geoffrey W. H. Lampe, "Typological Exegesis," Theology 56 (June 1953):204.

predictive in the prophets. It was a common procedure among them to employ the known in giving shape and form to the unknown, to use past types for future predictions. Although very close, they are different realities. Whereas the type tends to stand by itself, the prediction always explicitly points to something else beyond itself, it relates to its fulfillment, it exists by itself only in an incomplete state. And there are not a few cases in which the prophets blended both perceptions into one single prophecy. A paradigmatic case is Jeremiah's new covenant (Jer. 31:31-34). As the first step, the prophet makes typological use of the covenant motif. He interprets Exodus and Deuteronomy typologically. He gives that past action a Vorbild character, a prototype nature. The second step comes when, in regard to the future, Jeremiah writes a prediction of a new covenant. In the prophecy Jeremiah shapes the type in a prediction in regard to the future. As a type, it does not have necessarily a forward reference. But in the prophecy it becomes an explicit reference to the future. Of this kind is the prophecy in Zech. 6:12-13. The prophet takes occasion, from the building of the actual temple in Jerusalem under the presidency of Joshua, to foretell a similar but higher and more glorious work in the future. The building of the temple was itself typical of the incarnation of God in the person of Christ. But the prophecy takes this typological temple motif and molds it expressly into a prediction, which at once explains the type and sends the expectations of the believers forward towards the contemplated result.

If on one side it is not always so simple to perceive this blending by the sacred writer, on the other it is a very important

distinction for the hermeneutical and exegetical comprehension. Much misunderstanding exists on this point. Probably it is at the root of the perception which sees everything in the Old Testament as a type of something in the New. A type does not necessarily have a predictive character. Compulsorily it does not point to something specific in the future. It is not a priori tied to something in eschatological times. Some types need the connection with the antitype so that their ultimate meaning can be appreciated. Some do not, they stand for themselves, although the association with the antitype brings a depth of meaning and a more comprehensive perspective for the type. For instance, the full significance of the lamb in the sacrificial system of Israel is apprehended only when one sees it backwards from the Gospels' viewpoint. A lamb apart from Christ is a poor animal which is about to die in a cultic action. But a lamb in Christ is a proleptic incarnation of Christ, almost a divine sacrament. The same is valid also for the brazen serpent Moses raised in the desert or the new David who will rule eternally the nations. It is different, for example, with the flood. Its historical and trans-historical meaning as manifestation of judgment and salvation (law and gospel) is established by the event itself. Compulsorily the flood does not need a "second flood" to unlock its real significance, although a further illumination is welcome. The new creation motif and the mediatorial role of Moses stand under the same category.

Hermeneutically, the point is that one cannot render predictive what is not predictive. The possibility that one is before something which might have a predictive character can be highlighted, or even

confirmed from the New Testament's viewpoint, but not transformed into a command. What Moses was not thinking cannot be put into his mouth-- although the Holy Spirit has seen the beginning from the end.

The last identification to be made is between type and prophetic actions. Basically the difference rests in that the prophetic action has a restricted scope and is linked solely to the event it prefigures and nothing else, whereas the typical has a meaning by itself and a more comprehensive scope and thrust. Ezekiel's prophetic action in regard to the siege of Jerusalem (Ezekiel 4) finds its significance solely in its own context. However, his prediction about the new David is quite different.

Necessity of the Canonical Context

It is only within the larger context that a phenomenon can be properly seen and understood. A single thing can never be appreciated unless it is set within a larger perspective. Likewise the Old Testament phenomena have to be set into the larger context. But this is not a general system of religious and ideal values. But it is the parameter of a specific history governed by God which finds its goal in the coming of Christ. Only against the New Testament, in Christ, is there any point in looking for what is analogous and comparable in the Bible. And it is only in this way of looking at the Old and New Testament that the correspondences and analogies between the two appear in their proper light.

CHAPTER FOUR

TYPOLOGICAL PERSPECTIVES IN THE NEW TESTAMENT

Word Study

Τύπος in the New Testament

The New Testament has no unambiguous hermeneutical terminology in regard to typology. It is not really bound by any standard terminus technicus. Normally one expects to find the word *τύπος* (or any of its cognates) within a typological context. But this is not always the case. As a matter of fact, most of the typological situations in the New Testament do not employ either *τύπος* or any cognate, or do not even have a linguistic indicator. For example, in Heb. 9:9 *παράβολῆ* is used with the same meaning as *τύπος*. The Gospel of Matthew develops typological motifs without using typological vocabulary. The New Testament usage, therefore, cannot be the source for our choice of terminology. On the issue of the philological study of the typological terminology, Davidson charges the previous works on typology as being unsatisfactory regarding their textual aspect. He affirms:

As we have already indicated, no thorough, systematic semasiological investigation of the biblical usages of *τύπος* and cognates has heretofore appeared. Even the most complete studies make only passing reference to a number of NT occurrences of these terms, and semasiological conclusions are often drawn with no supportive

evidence.¹

One perceives a freedom and variety in the usage of the word **τύπος**. It is the principal noun formed from the stem **τύπτειν** ("to strike")² and has the basic meaning in classical Greek of a "blow" or the "mark" left by a blow. It was therefore particularly suitable to signify the "impression" made on wax by a seal, which is by far the commonest meaning, and that from which most of the others originate.

These can generally be classified either under the heading of "matrix" (that is, the archetypal mould from which the seal-impressions are made) or under the heading of the "impression" or "image" produced by the matrix. Of the meanings given in Liddel and Scott's lexicon,³ the following have reference to matrix: a) "hollow mould, die," b) "arche-

¹Richard M. Davidson, Typology in Scripture: A Study of Hermeneutical **τύπος** Structures (Berrien Springs, MI: Andrews University Press, 1981), p. 141.

²Although there is some disputation about the etymological derivation of **τύπος**, the general consensus of the lexicographers is that it derives from the verb **τύπτειν**, "to strike." In the New Testament **τύπτειν** is used in the sense of "to strike" or "to beat" in two basic contexts: a) literally, "to strike" or "to beat" someone (Matt. 24:49; Luke 12:45; Acts 18:17; 21:32) on the mouth, in the face, on the cheek (Matt. 27:30; Mark 15:19; Luke 6:29; 18:13; 23:48; Acts 23:2-3); b) figuratively, in the sense of the misfortunes designated as blows coming from God (Acts 23:3a; "wound someone's conscience," 1 Cor. 8:12). Walter Bauer, A Greek-English Lexicon of the New Testament and Other Early Christian Literature, 2nd English ed., 5th German ed., trans. William F. Arndt, F. Wilbur Gingrich, and Frederick W. Danker (Chicago and London: University of Chicago Press, 1979), p. 830; See Davidson, pp. 116-19; Heinrich Müller, "Type, Pattern," in The New International Dictionary of the New Testament Theology, ed. Colin Brown, 3 vols. (Grand Rapids: Zondervan Publishing House, 1978), 3:903.

³Mentioned by Kenneth J. Woolcombe, "The Biblical Origins and Patristic Development of Typology," in Essays on Typology, eds. Geoffrey W. H. Lampe and Kenneth J. Woolcombe (Naperville, IL: Alec R. Allenson, 1957), p. 61.

type, pattern, model" capable of exact repetition in numerous instances, c) "prescribed form, model to be imitated." And the following have reference to what is produced by the matrix:

a) "self-impression," b) "cast" or "replica" made in a model, c) "figure worked in relief," whether made by moulding, modelling or sculpture, d) "carved figure, image." Other meanings such as "form," "shape," "general impression," and "outline" may have reference either to the matrix or to the impression or to both.⁴ Colin Brown's dictionary⁵ points out that *τύπος* is found in the original meaning of form, and in particular, a (hollow) mould. a) In this sense, *τύπος* refers first of all to a concrete object such as the shape of a loaf, a relief, a coin, and so forth, and then (still concrete) the impression of a form, that is, what an object leaves behind when pressed against another, such as a trace, a scar, the impress of a seal, a letter of the alphabet, and so forth, and still more generally, a likeness. b) The word is found to a great extent in the abstracted sense of general form or type, such as the form of a style or a

⁴These ideas come from Woolcombe, pp. 60-61. Leonhard Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, Trans. Donald H. Madvig (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982), pp. 4-5, footnote 14, expresses similar ideas with similar words: "The basic meaning of the *τύπος* is probably not what is commonly given in the lexicons, 'blow' . . ., but, as Blumenthal . . . has shown, 'a concrete image' or the (visible) 'impression' (produced by a blow or pressure) Blumenthal then developed the following principal meanings: (1) the impression of a mold (the stamping of a coin, a statue as the casting from a mold, a piece of type); (2) deformity, rude form (from which the concept of inaccuracy and crudeness has come to be associated with the word); (3) abstract: a universal, a type (in the colloquial sense), an inexact reproduction. In late Greek the word became a technical term in various fields;"

⁵Miller, pp. 903-904.

doctrine. There then follows the wider abstraction of the word in both directions; signifying the mould, the form which stamps, and the impress, the form which is stamped. *Τύπος* thus denotes (a) an original, a pattern, and in two senses: the technical sense of prototype, model, and the ethical sense of example (so also *ὑποτύπωση*); and (b) copy (so also *ἀντίτυπον*). Leonhard Goppelt has correctly spoken of the "astonishing number"⁶ of meanings represented by the Greek term *τύπος*. Some ten different major categories of signification may be listed, with a host of further subdivisions within these general headings.⁷ Richard M. Davidson

advocates strongly three basic meanings for *τύπος*:

In order to rectify this oversight in future analysis, we would posit the necessity of not just two, but three categories of basic meanings for the term *τύπος*: (1) the matrix or Vorbild, i.e., what leaves its impress; (2) the impression or Nachbild, i.e., the result of the impress or blow, or what is produced by the matrix; and (3) the matrix or Vorbild which is at the same time an impression or Nachbild.⁸

He makes sure to point out the nuances involved in the meaning of *τύπος* as Vorbild and Nachbild simultaneously:

A hollow mold is a Nachbild that is also a preliminary, determinative Vorbild. It is formed from some prototype that exists previously (either concretely or in the mind of the designer), and it functions as a matrix for shaping the end product which invari-

⁶Leonhard Goppelt, "*Τύπος, ἀντίτυπος, τυπικός, ὑποτύπωση*," in Theological Dictionary of the New Testament, eds. Gerhard Kittel and Gerhard Friedrich, trans. G. W. Bromiley, 10 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964-76), 8:247.

⁷See Davidson, pp. 116-28, for a detailed survey of the etymology and the many different meanings of the semantic range of *τύπος*. It includes a vast bibliography of the sources and the usage of the term in classical Greek.

⁸Ibid., p. 131. The very same idea is repeated on p. 185 with practically the same words.

ably conforms to the contours of the mold and transcends it in that it fulfills the purpose for which the mold was designed.⁹

W. F. Moulton and A. S. Geden's concordance indicates fifteen occurrences of the term **τύπος** in the New Testament.¹⁰ It is found most frequently in the Pauline corpus (eight times). It appears three times in the book of Acts and twice in the Gospel of John. In Hebrews and 1 Peter it is employed one time in each. The word is missing entirely from the synoptics, the catholic epistles (except 1 Peter) and Revelation. **Τύπος** is a dynamic word. The New Testament occasionally uses it in the traditional senses of "mark" (John 20:25), "idol" (Acts 7:43 where it translates Amos 5:26), "text" (formulation and contents) of a letter (Acts 23:25). In Paul, the pastorals, and 1 Peter, it occurs six times for the determinative "example" of the obedience of faith (Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12; Titus 2:7; 1 Peter 5:3), in Rom. 6:17 for the Christian teaching

⁹Ibid., p. 403. On pp. 178-79 he had already stated: "The German term Vorbild has proved helpful in clarifying the stress of **τύπος** and **ὑποτύπωση** in these passages. Yet even the term Vorbild is not able to encompass the meaning of the Greek terms. In these ethical contexts **τύπος** is not just a Vorbild but has the significance of a 'prägendes, bestimmendes Vorbild.' [Footnote 1] And besides this dynamic 'stamping, determining' nature of the Vorbild, several passages emphasize its normative character, in which the **τύπος** is teleologically oriented toward that which it norms. Furthermore, **τύπος** is usually presented as a Nachbild as well as a Vorbild. It is the Vorbild 'which makes an impress because it is moulded by God.' [Footnote 2] The same semantic contours are present in **ὑποτύπωση**.' [Footnote 3]" See Davidson to verify the sources of these affirmations in the footnotes.

¹⁰W. F. Moulton and A. S. Geden, eds., A Concordance to the Greek Testament, 4th ed. (Edinburgh: T. & T. Clark, 1970), p. 963, col a. The entries for **τύπος** are as follow: John 20:25, John 20:25, Acts 7:43 (it translates **סֵפֶר** of Amos 5:26), Acts 7:44, Acts 23:25, Rom. 5:14, Rom. 6:17, 1 Cor. 10:6, Phil. 3:17, 1 Thess. 1:7, 2 Thess. 3:9, 1 Tim. 4:12, Titus 2:7, Heb. 8:5 (it translates **תְּבִלָּתָא** of Exod. 25:40), 1 Peter 5:3.

as a mould and norm. In 1 Cor. 10:6 and Rom. 5:14 *τύπος* is a hermeneutical term for the Old Testament "type." Acts 7:44 and Heb. 8:5 develop out of Exod. 25:40 the sense of the heavenly "original" in distinction from the earthly *ἀντίτυπος* "copy," Heb. 9:24.

Of the some seventy different cognates of *τύπος* found in secular Greek sources, only three occur in the New Testament: *ἀντίτυπος*, *τυπικῶς*, and *ὑποτύπωσις*. *Ἀντίτυπος* (a noun adjective) and *ὑποτύπωσις* (a noun) appear twice, the first in Heb. 9:24 and 1 Peter 3:21, the latter in 1 Tim. 1:16 and 2 Tim. 1:13. *Τυπικῶς* (an adverb) is found only once, as a hapax legomenon in 1 Cor. 10:11. A semantic analysis reveals that *τύπος* and its cognates exhibit a surprising breadth of semantic range.

Alfred Schmoller¹¹ lists five meanings for *τύπος*: "forma," "exemplum," "exemplar," "figura," "continere" (*ἔχειν τύπος*).

Walter Bauer¹² divides the meanings into six categories:

1. "Visible impression" of a stroke or pressure, "mark," "trace."
2. "Copy," "image."
3. "That which is formed," an "image" or "statue" of any kind of material: Acts 7:43 (it translates Amos 5:26).
4. "Form, figure, pattern:" Rom. 6:17 ("pattern of teaching"); Acts 23:25 ("content").
5. "(Arche)type, pattern, model." a) Technically "model," "pattern:" Acts 7:44 (Exod. 25:40); Heb. 8:5 (Exod. 25:40). b) In the moral life

¹¹Alfred Schmoller, Handkonkordanz zum griechischen Neuen Testament, 8th ed. (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1949), p. 489, col. b.

¹²Bauer, pp. 829-30.

"example," "pattern:" 1 Tim. 4:12; Titus 2:7; 1 Peter 5:3.

6. Of the "types" given by God as an indication of the future, in the form of persons or things: Rom. 5:14; 1 Cor. 10:6,11.

Terminology is always a problem. There is no perfect equivalent for *τύπος* in English or in German. The English word-substitutions "pattern" or "model" are able to approximate the twofold perspective of *τύπος*--the Nachbild and the Vorbild--since they are also ambivalent in meaning, suggesting either the matrix or the effect of the matrix or both. Perhaps to retain the transliterated form "type" is still the best solution, especially in the Pauline usage of the term.

Although the authors in general do not push the meaning of *τύπος* too hard, Davidson emphasizes strongly the technical and hermeneutical status of the term in certain passages:

It must be recognized, however, that the NT hermeneutical usage of *τύπος/ἀντίτυπος* goes beyond common Greek usage. Apparently beginning with Paul, the word *τύπος* (along with *τυπικῶς*) seems to approach the status of a hermeneutical terminus technicus, used in interpreting the significance of past historical realities (1 Cor. 10). Since in all of the NT hermeneutical *τύπος* passages *τύπος* and cognates function as specific hermeneutic terms in the biblical author's hermeneutical endeavors, they may therefore be taken as terminological indicators of the presence of typology in these passages, and the emergent *τύπος* structures may be viewed as typological structures.¹³

Heinrich Müller supports a similar opinion:

Besides this common Greek linguistic usage, typos also appears in the NT for the first time to denote historical events. It becomes a hermeneutical concept in the interpretation of OT tradition, in particular, of specific historical experiences of Israel, with the present eschatological event of salvation.¹⁴

¹³Davidson, pp. 403-404.

¹⁴Müller, p. 905.

One has to keep in mind the fluidity of the word *τύπος* and not overstate the case. With this precaution, the technical state of

τύπος can be accepted as an indication that a passage might have "something more" than the ordinary content. In this regard, there are six New Testament occurrences of *τύπος* and cognates which appear in a hermeneutical setting (that is, a setting in which New Testament writers are interpreting Old Testament Scripture): 1 Cor. 10:6,11; Rom. 5:14; 1 Peter 3:21; Heb. 8:5 (= Exod. 25:40, LXX); Heb. 9:24.

Finally, the term "typology" is a neologism in use for about a century, and it seems to be of Lutheran origin.¹⁵ Apparently, Johann S. Semler (1725-91) coined the word "Typologie."¹⁶

Typology in the New Testament

Typological Interpretation in the Gospels

The New Testament writers see prefigurations of the new covenant truths in certain Old Testament persons, institutions, or events. Goppelt has stressed that the typological interpretation of the apostles took place in the freedom of the Holy Spirit and is not a scientific, technical, hermeneutical method like the historical-

¹⁵Henri de Lubac, Histoire et Esprit (Paris: Aubier, 1950), p. 387, referring to the term "typologie" states in the footnote 3: "Le mot paraît être d'origine luthérienne; mais cela ne fait pas plus objection, en soi, que pour le mots 'Patristique' ou 'Patrologie.'" Also mentioned by Raymond E. Brown, The "Sensus Plenior" of Sacred Scripture (Baltimore, MD: St. Mary's University, 1955), p. 10.

¹⁶See Davidson, pp. 37-38, especially footnote 1 on p. 38. Also check "Typologie," in Die Religion in Geschichte und Gegenwart, edited by Kurt Galling, 3rd ed., 7 vols. (Tübingen: J. C. B. Mohr (Paul Siebeck), 1958), 6:1094-98, especially col. 1097.

philological method, for instance.¹⁷ The New Testament typology does not start with the Old Testament history, but with Jesus and his salvation. Beginning with Jesus, who proved himself to be the Messiah of Israel by his life, death, and resurrection, the apostolic writers looked for Old Testament parallels and then, guided by the Holy Spirit, drew conclusions as to their theological and moral significance for the church of Christ. There is a double aspect in the typology of the New Testament, which, in one sense, distinguishes it from the Old Testament typology. It is the distinction fulfillment/consummation of the kingdom of God. The basic presupposition of the sacred writers is that the climax of God's dealings with men is to be found in Christ and in the events surrounding his life. Therefore, as far as the fulfillment is concerned, the New Testament deals mainly with the antitypes of the Old Testament prefigurations. And as far as the consummation is in focus, the teleological thrust of the Old and New Testament types still continues, until they find their definitive eschatological realization.

Again, as with the Old Testament, any attempt at systematization of the New Testament typological passages and motifs runs the risk of being false and superficial. But, as a provisional and methodological mechanism, some identification has to be made.

The typological interpretation of the person of Christ

This is a whole issue by itself. The fullness of time has come (Gal. 4:4). God has become incarnate in Christ. God's *δόξα* was seen

¹⁷Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, p. 202. Also idem, "Apocalypticism and Typology in Paul," in *ibid.*, p. 223.

(John 1:14). Now with the true light, the types became pale prefigurations, no more than imperfect shadows (Col. 2:17). Here he is, the Antitype! The temple as a type of God's presence among the people is not necessary any more. The lamb has lost its anticipatory value because the Lamb is already here (John 1:29). Here is the Prophet like Moses or any other one, yet the ideal prophet (John 4:19). Here is the King like David, but the perfect one (John 18:36-37). His eternal rule is over all people. He is the representative of the nation (a true "Israel reduced to one") before God. He will recapitulate Israel's history, but in a perfect way--the way it should have been in the past life of the nation. He will be hung on the cross and raised up like the brazen serpent in the desert, but his healing will be perfect and eternal, valid for every man in this world (John 3:14-18). The entire Old Testament "cloud of witnesses" can be recollected. The book of Hebrews is a major witness to the antitypical role of Christ in regard to the whole span of Old Testament persons, events and institutions.¹⁸

The typological relationship between
Christ and Old Testament individuals

a) Adam was the head of humanity and his disobedience led men to condemnation. Explicitly identified by Paul (Rom. 5:14), Christ is the also the head of humanity and his obedience leads humanity to salvation. Thus Christ's life is the recapitulatio of Adam's life in a perfect way and the reversal of Adam's disobedience. b) Moses finds his perfect counterpart in Christ. Christ is not a Moses redivivus, he

¹⁸See below, p. 108, footnote 35, a reference to Matthew's typological presentation of the person of Christ.

is a new Moses, a perfect Moses. Christ does not have to claim, "בְּנֵי אֱמֻנָה יְהוָה", or, "נִאֲמַר יְהוָה" to authenticate his proclamation. He simply says, "But I tell you!," and the case is finished. c) Aaron as the personification of the priesthood has its role climactically fulfilled in Christ's priestly office. Hebrews makes sure that the mediatorial work of Christ abolished once for all the necessity of Aaron's sons as mediators in man's relationship with God. d) Already Jerome had realized the typological import of Joshua: "Joshua was a type of the Lord, not only by his name, but also in his work."¹⁹ In the New Testament Jesus is the antitype of Joshua because Christ leads the people into the true "promised land." e) There is no explicit word in the New Testament calling David a type of Christ, while it is plainly stated that Jesus is the Messiah descending from David according to the prophecies (Matt. 22:41-46). But one cannot escape the typological motif in the Old Testament prophecies. No doubt, Christ is the Davidic Messiah. But he is also the king par excellence. He is "greater than Solomon" (Matt. 12:42; Luke 11:31), his kingdom is not from this world (John 18:36). David was king for a certain time over a certain people. Christ's kingdom surpasses the transitoriness and limitations of David's: his kingdom is eternal and embraces all created order. For the people of the Old Testament, David was a miniature version of the kingship of Christ. For the people of the New Testament, this eternal kingdom has broken into the human sphere with the coming of Christ. The Christians already have this

¹⁹Quoted in Jean Daniélou, From Shadows to Reality, trans. Wulstan Hibberd (Westminster, MD: Newman Press, 1960), p. 243, footnote 1.

kingdom in spe and are waiting for its coming in re at the Endzeit.
 f) Jonah was pointed to by Christ himself as referring to his work. Jonah and the three days in the belly of the fish are types of Christ and the three days in death (Matt. 12:40). "Something greater than Jonah is here" (Matt. 12:41; Luke 11:32). g) The twelve disciples are the counterpart of the twelve tribes. What was the reason for Christ, in the new covenant, to call twelve disciples and not any other number? Doubtless he wanted to keep the twelve tribes--in fact, twelve new tribes--of the new Israel. The Early Church followed his example, replaced Judas and kept the Old Testament motif.

Sacramental motifs

a) Both Baptism and circumcision make one a member of the people of God. Goppelt indicates that the idea that the church must have a substitute for circumcision is not a conclusion drawn from the Old Testament.²⁰ It has happened the other way around: the new creation that Christ brought about in Baptism makes circumcision a shadow of the future reality. This is to follow the line of thought of Col. 2:16-17. b) As expected, the Old Testament passover is tied to the Lord's Supper.²¹ The parallelism is obvious. In Egypt God made his covenant with his people provisionally through the blood of the passover lamb. Now, in the New Testament times, by Jesus' sacrifice in death, God establishes his new covenant with his new people. The typology expressed in the Lord's Supper shows that the people of the

²⁰Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, p. 144.

²¹Ibid., pp. 110-16.

new covenant are related typologically to the old covenant people and to all their redemptive gifts. The difference inherent in the typological relationship is also evident. In the Old Testament there existed the blood of animals sacrificed according to God's commands; in the New Testament there is the self-sacrifice of the Son of God. There it was the people of Israel, here the people of the new Israel. The Passover re-presented an event in redemptive history, in the Lord's Supper he who is himself "a covenant for the people" is present. The profound significance of what Jesus did in instituting the Lord's Supper is apparent when one remembers that the first Passover occurred at the time of the deliverance from Egypt and the establishment of the first covenant. Looking prospectively, the institution of the Lord's Supper proclaims that the situation in which the church passes through history is not yet the consummation.²² The Last Supper itself is another prophecy in type, a type that points to the joyous banquet in the future that Christ will celebrate with his disciples in the eternal kingdom of God (Matt. 26:29; Mark 14:25). Therefore, each Lord's Supper the church celebrates points to the consummation, to the celestial banquet.

Old Testament motifs

Mention has to be made of some important (and controversial) Old Testament motifs which are quoted, related, interpreted, or alluded to in the Gospels. Each one is a topic to be studied by itself, with its own perspectives. a) Psalm 22 is a major issue. A lot of ink has

²²Ibid., p. 116.

been spent on its discussion. Is it a typological psalm? Is it messianic? Is it both at the same time? Is David or is Christ the subject of the psalm? b) Related to it is the righteous sufferer motif of the psalms. Does it point messianically or typologically to Christ? c) Also Christ's interpretation of Psalm 110 deserves especial consideration (Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44).

Typological Interpretation in the Pauline Corpus

Typology in Paul has not been transformed into a method. He does not use typology in the way that one might expect. He does not regard typology as systematic exposition of Scripture. Rather, Paul employs it in order to explain the present salvation by patterns of past events. He expounds the analogous relationship of the concrete historical Old Testament events in the sense of the past prefiguring the present or future eschatological happenings. Paul's typology is drawn chiefly from three Old Testament periods: the creation, the age of the patriarchs, and the exodus. Paul normally uses *τύπος* in the sense of "pattern" or "model." As a hermeneutical term, *τύπος* is employed twice in his epistles to indicate typologically the pre-representation of that which is to come. Hence it is not surprising that under his influence *τύπος* became a hermeneutical term in the church. Although several direct or indirect typological interpretations can be detected in the Pauline corpus, the debate has centered around three passages which hold a representative character: Rom. 5:14 (the Adam-Christ typology); 1 Cor. 10:6,11 (Israel in the desert); and Gal. 4:24 (Sarah-Hagar allegory).

Romans 5:14: Adam-Christ typology

In Rom. 5:12-21 Paul develops the parallelism between Adam and Christ. Adam is seen as a type of Christ, the "future Adam." There is a comparison between both. Adam is the head of humanity, Christ is the head of the new humanity. The single act of each one has consequences which affect the entire human race. "In their acts and in the effect they have on others, Adam and Christ are related to one another as a photographic negative to its positive print or a mold to the plastic shaped by it."²³ But the typological correspondence between both is dominated by the note of contrast rather than analogy. It is an antithetical correspondence. The creation in Adam certainly fell short of its design. Expressing it otherwise, humanity as constituted in our first parent failed to realize its ideal. Adam's failure brought sin and death to all men, Christ's victory brought righteousness and eternal life. Three implications are involved here:

1. Historical realities are involved in this typological relationship. The historicity of Adam is as basic as the historicity of Christ. Adam-Christ typology is no speculation over a mythological Urmensch, even less the hope for the return of this ideal Urmensch. There is no trace of that in the context. The historicity of Adam is taken for granted by Paul. It is the indispensable foundation for the typological correspondence.

2. The type comes from an Old Testament reality. Adam is not only a historical personage, but he is also recorded in Scripture. This aspect points to the continuity between Old and New Testaments.

²³Ibid., p. 129.

3. There is an escalation, intensification, Steigerung in the antitypical reality. Obviously Christ is on a perfect, higher dimension than Adam.

1 Corinthians 10:6,11:
Israel in the desert

According to Davidson, this is probably the earliest of the hermeneutical *τύπος* passages in the Pauline corpus.²⁴ In this passage, *τύπος* (verse 6) and *τυπικῶς* (verse 11) have reference to more than parenthesis. They are hermeneutical terms which function as terminological indicators of the presence of typology in this text. It narrates a series of events which God caused to happen and had recorded in Scripture as *τύποι* for the Endzeit community. Evidently the main focus is not on the correspondence of external characteristics, but in the essential similarity in God's acts. Thus Baptism is like the crossing of the Red Sea not merely in virtue of the basic passage through water, but beyond that as the basic deliverance where all who belong to God's people have their origin. Three basic typological aspects in this passage should be highlighted:

1. The *τύποι* are not just conceived of as ideas or general truths, but they are events, Old Testament historical realities. Israel was under the cloud, passed through the sea, ate the manna, tempted God in manifold ways. These are facts.

2. There is a historical correspondence between the Old Testament events and the New Testament realities. Israel was baptized "into Moses," Christians are baptized "into Christ." Israel partook of

²⁴Davidson, p. 415.

the manna and water from the rock, while Christians partake of the Lord's Supper.

3. The New Testament realities correspond to but are not identified with the Old Testament events. The horizontal movement from Old Testament events to New Testament realities involves a historical progression or Steigerung. The New Testament realities constitute the climactic destination toward which the Old Testament events point. In this sense, the Baptism into Christ is higher than the baptism "into Moses," the Lord's Supper is much more to be desired than the manna, the Christians--in contrast to Israel--are the people upon whom the end of the ages has come.

Galatians 4:24: Sarah-Hagar allegory

In Gal. 4:21-31 Paul develops the theme of the freedom from the law in terms related to Sarah's and Hagar's children. There is heated debate in academic circles in regard to the nature of this passage.

The theologians are divided into three positions:

1. The passage is a pure allegory. Paul himself indicates it and there is no evident relation between the names of the women and the mount Sinai and Jerusalem from above.

2. In spite of the use of ἀλληγορεῖν, the text approaches the two covenants from the typological viewpoint. It interprets historical events as corresponding to later and more intensified realities. Isaac is related to Christ and the gospel, Ishmael is related to the bondage of the law.

3. The mediating position advocates allegory and typology at the same time. Although following an allegorical form in part, its

subject matter places it within the framework of Pauline typology.

Prima facie, the allegorical understanding appears to be more attractive, but the debate is too complex to be solved and dismissed in just a few lines. It needs a good deal of space for a fair analysis.

The Typological Interpretation in Hebrews

The vigorous discussion about the supposed Platonic or Philonic influence on the Epistle to the Hebrews can be skipped. For all practical purposes, it can be assumed that the auctor ad Hebraeos worked on his text unguided by these influences.

Hebrews contains the most thorough development of the typological approach to the Mosaic period, especially to the covenant of Sinai and its cultic order. The typological relationship between the covenant of Sinai and the new covenant, between Moses (Aaron) and Christ, between the law and the redemptive work of Christ, does not have the character of an antithesis as it does in Paul, but the character of a comparison. Hebrews represents the most detailed analysis of the Old Testament in typological terms we possess in the New Testament. a) In Heb. 8:5 the author affirms that the earthly sanctuary was a copy (*ὑπόδειγμα*) and a shadow (*σκιά*) of the heavenly sanctuary. He supports his assertion by citing Exod. 25:40 of the Septuagint where *τύπος* translates *תִּבְנֶה*. The whole structure of the tabernacle, with its appointed ritual of service, is designated as an example and shadow of heavenly things. b) In Heb. 9:24 the holy places of the earthly tabernacle are called the antitypes (*ἀντίτυπα*) of the true or heavenly tabernacle. What is important to realize in these two passages is the use of vertical typology by the Bible

itself. Heavenly realities are set as $\tau\acute{\upsilon}\pi\omicron\iota$ of the earthly copies. This usage has the highest importance for the hermeneutical approach to typology. It thus evidences the existence of vertical typology in the

Bible. c) Hebrews 7 develops the Melchizedek theme. Melchizedek is exalted over the Aaronic priesthood of the old tabernacle, as bearing in some important aspects a still closer relationship to Christ than the actual Old Testament priests.

Typological Interpretation in 1 Peter

As already happened in Old Testament typology, the motif of the flood is taken up again in 1 Peter 3:18-22. The term $\alpha\upsilon\tau\epsilon\iota\tau\omicron\upsilon\pi\omicron\varsigma$ (verse 21) is employed as a specific hermeneutical term in this passage and indicates the presence of typology. The text expounds Christian Baptism as the antitype of the flood. It is self-evident that the similarity cannot be found in the external reality of the water (although this is an aspect to be noted in the typological relationship). Rather it is seen in the destruction and salvation provided through the water with God's intervention. The deliverance indicated in Baptism corresponds to the deliverance experienced in Noah's being brought safely through the flood. The flood is taken as a historical fact and the author points to the historical correspondences between both realities. At the same time there is the Steigerung aspect, the escalation or intensification of the New Testament reality. There is an escalation from flood waters to Baptism, from temporal safe passage to eternal salvation, from the time of the flood to the eschatological "now" ($\nu\tilde{\upsilon}\nu$, verse 21).

Hermeneutical Perspectives in the New Testament

Typology: New Testament Attitude
in regard to the Old Testament

The New Testament holds a particular position toward the Old Testament: that of a dialectical double relation.²⁵ Walther Eichrodt explains it:

On the one side, the community, from the new status of salvation, conceives the past history of salvation as something terminated and brought to completion. On the other side, like its own Lord, Jesus Christ himself, the community feels the forces and gifts of this history of salvation to be so living and so directly active in its own existence that it takes this book right into its own life, completely avoiding any rational opposition to the law, and full of joy and amazement, provides witness in it to its own possession of salvation and thus finds that this possession has been planned and prepared from long beforehand by the faithfulness of God.²⁶

Accordingly, in their looking back to Israel's history in the light of Jesus Christ, the New Testament writers tried to disclose how God's redemptive act in Christ is related to God's saving acts in the past (1 Peter 1:10-12). They looked for the fulfillment of the Old Testament imagery in what they were relating. The New Testament narrators, often expressly, but often tacitly, paralleled Old Testament events. And they presupposed that the reader would know of this (often hidden) relationship of correspondence, and would reflect upon it. This attitude is understandable because the only way that Christ's contemporaries could describe the impression Jesus made on them by his person and work was by referring to persons in the Old Testament redemptive history and prophecy. It fits well into the practical and concrete

²⁵Walther Eichrodt, "Is Typological Exegesis an Appropriate Method?" in Essays on Old Testament Hermeneutics, ed. Claus Westermann (London: SCM Press, 1963), p. 230.

²⁶Ibid.

mindset of Israel of the first century A.D. The Christian must inevitably see the pattern of God's dealings with his people completed and summed up in the death and resurrection of Jesus. The fulfillment makes it possible for him to understand the past events, and the past events help him to grasp the meaning of Christ's redemptive work.

Considerable consensus has been reached among scholars that typology was among the most important tools used by the early Christian community to expound its own self-understanding, especially in relation to the Old Testament. Hans K. LaRondelle holds that, motivated and directed by the Holy Spirit, the whole New Testament is essentially characterized by the typological and eschatological application of the Old Testament.²⁷ Typology is the principle, the reference which orders the Christian Bible. Both Goppelt and Daniélou maintain that typology is not an occasional and peripheral phenomenon, nor even primarily an exegetical method, but rather the fundamental attitude and perspective of the New Testament in relation to the Old Testament. Goppelt states it plainly: "The suggestions which typology offers for the interpretation of the OT deserve serious consideration because they are rooted, as the typology is, in the basic concern of the NT."²⁸ And further: "Typology bears the stamp of the NT's primary concerns."²⁹ In another place: ". . . we can still affirm that typology is the method of interpreting Scripture that is predominant in the NT and characteristic

²⁷Hans K. LaRondelle, The Israel of God in Prophecy (Berrien Springs, MI: Andrews University Press, 1983), p. 38.

²⁸Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, p. 205.

²⁹Ibid.

of it."³⁰ Robert M. Grant follows the same line: "In conclusion, we may say that the New Testament method of interpreting the Old was generally that of typology."³¹ These conclusions are simple and important: typology is the dominant and characteristic way of interpretation for the New Testament use of the Old Testament. It is not only when the Old Testament is actually cited that this is apparent, but in all the New Testament allusions to the Old, many of which do not refer to specific texts.³² The New Testament writers refer Old Testament parallels to Jesus and the salvation which came through him, depicting both the similarity and the difference.

However, this approach is used with great fluidity as the needs of varying passages require. The New Testament writers show the utmost freedom in their appropriation of Old Testament material. They are able to actualize it in many different ways. They even felt free to modify details of the narratives in order to bring out the meaning which it possessed for them. The fundamental position of the Old Testament as model for the New is not understood as a systematic principle methodologically applied, but it undergoes manifold transformations. Sometimes there is a prophecy proper, sometimes a striking picture or a surprising parallel for the life of the community. But none of the New Testament writers ever thinks of

³⁰Ibid., p. 198.

³¹Robert M. Grant and David Tracy, A Short History of the Interpretation of the Bible, 2nd ed., rev. and enlarged (Philadelphia: Fortress Press, 1984), p. 36.

³²David L. Baker, Two Testaments, One Bible (Downers Grove: InterVarsity Press, 1977), p. 246.

preparing a list of all possible types. In this, it is clear, full freedom is left to the Spirit.

How was it possible for the Old Testament traditions, and all the narratives, prayers and predictions, to be taken over by the New Testament? This could not have happened if the Old Testament writings had not themselves contained pointers to Christ and been hermeneutically adapted to such a merger. It was entirely natural for the sacred writers of the first century to see the past episodes in Israel's history as a foreshadowing of the future and to express the significance of the present in terms of the past. The typological understanding of the Old Testament was an important way of putting its correspondences with the New Testament in a theological frame of reference. Unlike allegorical exposition, the typology of the New Testament writers represents the Old Testament not as a book of metaphors hiding a deeper meaning, but as an account of historical events and teachings from which the meaning of the text arises. They looked back on the old covenant with its fulfillment in Christ continually in mind. New Testament typology begins from the antitype and moves back to identify the type, that is, it has a retrospective movement. Davidson, however, advocates strongly a prospective movement as well in those texts isolated by him as "hermeneutical *τύπος* passages."³³ He affirms:

Fourth, the typology of these hermeneutical *τύπος* passages is not only retrospective but also prospective. It is not merely the recognition of a recurring rhythm or structural analogy

³³1 Cor. 10:6,11; Rom. 5:14; 1 Peter 3:21; Heb. 8:5; 9:24. See above, p. 91.

within God's revelation in history but consists of divinely designed predictive (devoir-être) prefigurations.³⁴

Typological study is necessary if we are to appreciate the content of the New Testament. For instance, Stephen's speech (Acts 7) does not say too much if one fails to recognize the typological correspondence which it presupposes between Christ and Moses. The same happens with the story of the raising of the widow's son at Nain (Luke 7:11-17) if one does not perceive that Luke is telling that Christ, by acting like Elisha, is presenting himself to be the Prophet predicted in the Scriptures. Likewise, the Johannine passion narrative calls for the typological interpretation of the Passover sacrifice. In each case, one learns more from this typology about the way in which Luke and John thought about the person and work of Christ.

Christ's Attitude in regard to Typology

Jesus himself stood within the pattern of Hebraic thought and culture. He evidently interpreted his life and work through the medium of that pattern. He understood the Old Testament "christologically:" in its essential principles, and even in its details, it foreshadows the Messiah whom it promises. At times, Christ takes the episodes of Old Testament history and applies them to himself, as for example, the brazen serpent in the desert (John 3:14), the manna in the wilderness (John 6:32-35), Jacob's ladder (John 1:51), the passover (John 18:28). The writings of ancient Israel were seen by Jesus, and certainly by the apostles and the Early Church, as a collection of predictions which pointed to him, the savior of Israel and of the world. Like one who

³⁴Davidson, p. 407.

enters into an ancient heritage, Jesus claimed the ancient writings for himself. In the discourse of the risen Christ on the road to Emmaus, beginning from Moses and going through all the prophets, he evidently expounded what the Old Testament scriptures had to say about himself and how he understood and interpreted them. Jesus himself envisaged his mission in terms of Old Testament prophecy and typology. The typological perspective is fundamental to Christ's own understanding of his messianic mission.³⁵ Salvo meliore iudicio, Jesus' typology has three basic implications:

1. Christ is in line with the Old Testament. He claimed, by means of his typology, a continuity between God's working in the Old Testament and his own work. He was working out patterns already seen in the Old Testament.

2. Christ is superior to the Old Testament. God's working is not only repeated, but repeated in a more intense dimension, and with greater glory and significance. Here is someone who is "greater than the temple, than Jonah, than Solomon" (Matt. 12:6; John 2:19; Matt. 12:41; Luke 11:32; Matt. 12:42; Luke 11:31).

3. Christ is the fulfillment of the Old Testament. In Christ the age of fulfillment has come. The patterns discerned in the Old

³⁵George Ernest Wright, God who Acts (Chicago: Henry Regnery Company, 1952), p. 62, makes an interesting point regarding Matthew's typological presentation of the person of Christ: "Indeed in the Gospel of Matthew Jesus is presented as the second Moses, who gives a new law on a new mountain, who was tempted in the wilderness as Israel was tempted and who answered the tempter with the words of Moses to Israel as recorded in Deuteronomy. He alone was saved from Herod's slaughter of the children of Bethlehem as Moses was saved from Pharaoh's slaughter of the Egyptian first-born Jesus also was accorded power by God to work wonders as did Moses and the prophets before him,"

Testament now find their final and perfect embodiment. All God's working in the Old Testament is now reaching its culmination.

Old Testament: Fulfillment in Christ

No special hermeneutic effort is necessary to see the movement of the Old Testament saving events (made up of God's promises and their temporary fulfillments) as pointing to their future fulfillment in Christ. This can be said categorically. The saving work of Christ is seen as the moment which gave significance to the whole course of the covenant history that preceded it. The church therefore took his fulfillment of the historical process recorded in the Scriptures as the key by which the real meaning of the whole process must be unlocked. Christ as the climax of the story gives unity and significance to all that had preceded him. At no stage in the development of pre-Christian history could its full meaning become apparent. The coming of Christ as a historical reality leaves the exegete no choice at all; he must interpret the Old Testament as pointing to Christ, whom he must understand in its light. For Christians, the Old Testament has meaning in so far as it refers to Christ.

The apostle Paul was familiar with the hermeneutical principle which states that ultimately the meaning of the Old Testament types can only be comprehended on the basis of the New Testament antitypes. He believed that the meaning of Scripture is unlocked only by faith in Christ (2 Cor. 3:12-18). The New Testament, therefore, did not invent typology, but simply showed that it was fulfilled in the person of Jesus of Nazareth. With Jesus, in fact, these events of the end, of the fullness of time, are now accomplished. He is the new Adam with

whom the time of the paradise of the future has begun. In him that destruction of the sinful world of which the flood was the figure is already realized. In him the true exodus which delivers the people of God from the tyranny of the demon is already accomplished.³⁶ Christ is presented as the ultimate orientation point of the types and their New Testament fulfillments. John W. Wenham well expresses this point:

If, however, Christ is the source, sustenance and goal of history, then the real meaning of everything in the experience of Israel and in the experience of mankind is found in him. It is because Jesus is the representative of Israel that words originally spoken of the nation can rightly be applied to him, and it is because Jesus is the representative of mankind that words originally spoken by a psalmist can be "fulfilled" by him. Christ is the key to the understanding of everything and everything points to Christ. For this reason the significance of the Old Testament is not exhausted even by the fulfilment of its predictions and prefigurations. Because it all points to the living Christ, Scripture does not belong to the past, it is the word of the living God here and now.³⁷

In light of this, Christian typology--both in its horizontal and vertical aspects--is characterized by a present fulfillment of Old Testament types in Christ's redemptive work, and by hope for the future consummation of Christ's kingship in the last judgment. The belief that Christ is the climax to which the types pointed functions as a pre-understanding for approaching the Old Testament itself that may

³⁶Daniélou, From Shadows to Reality, p. 157, adds: "When the New Testament shows that the life of Christ is the truth and fulfilment of all that was outlined and typified in the Exodus it is only taking up and continuing the typology outlined by the Prophets. The basic difference does not lie in the typology, but in the fact that what is presented by the Prophets as something yet to come is shown by the New Testament writers as fulfilled in Jesus Christ. This is the over-all position of the New Testament and the ground of its typology, though each writer will work out the details according to his own plan."

³⁷John W. Wenham, Christ & the Bible (Downers Grove: InterVarsity Press, 1973), pp. 107-108.

thus open the eyes to aspects of the text or of the events that might be otherwise missed.

Continuity between Old and New Testament

Evidently the Old Testament is not to be either identified with the New Testament, or merged into it, even less to be abandoned. Their relationship is better expressed by the idea of continuity. There is a historical, a theological, a typological, even a geographical continuity between both testaments. Doubtless the Old Testament has a preparatory importance for the New Testament. Christ not only fulfills the Old Testament, but also links it to the New Testament. The continuity between both testaments finds its basis in Christ. For the Old Testament is projected into the New Testament via Christ. And the New Testament is retrojected into the Old Testament via Christ as well.

Hermeneutically, this relationship of continuity between both halves of the Bible sets the stage for biblical typology. The relationship between type and antitype simply cannot exist without this presupposition. If there is no linkage between both testaments, how can Christ be the ultimate antitype of the Old Testament types? Or how can the Baptism be understood as an antitype of the flood?

CHAPTER FIVE

HERMENEUTICAL PERSPECTIVES AND IMPLICATIONS

Origin of Typology

Leonhard Goppelt takes for granted that concerning the origin of the typological approach three things are certain:¹ a) typology is unknown in the nonbiblical Hellenistic environment of early Christianity; b) it is found exclusively in the Jewish environment, but only as a principle of eschatology; c) the typology that is found in Judaism had a prior history in the eschatology of the Old Testament. The historical roots of this approach is a debated question. As already mentioned,² Rudolf Bultmann traces the origin of typology to the concept of recurrence that was widespread in antiquity, but he does not include the prior history of typology in the Old Testament in his analysis. He believes that typology arises through the "eschatologizing of the recurrence motif,"³ the instant the old returns in a new form and no longer as it used to be. Methodologically, this explana-

¹Leonhard Goppelt, "Apocalypticism and Typology in Paul," in idem, Typos: The Typological Interpretation of the Old Testament in the New, trans. Donald H. Madvig, pp. 207-37 (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982), pp. 225-26.

²See above, ch. 3, pp. 67-70.

³Rudolf Bultmann, "Ursprung und Sinn der Typologie als hermeneutischer Methode," Theologische Literaturzeitung 75 (April-May 1950):207.

tion is an abstract construction in religious phenomenology.⁴ It adds conceptual elements but it does not explain the motivations for the rise of such a distinctively biblical approach. Goppelt agrees with the mythical origin for vertical typology but denies it for historical (horizontal) typology.⁵ He argues that horizontal typology can be found only in the biblical sphere of literature; it is unknown elsewhere. He and many others find its first use in the Old Testament, and the first usage of *τύπος* as a hermeneutical term in Paul. Gerhard von Rad argues that the origin of typology is in the universal human way of thinking in terms of concrete analogies.⁶

There is no denying that the cyclical and mythical perspective was actually a reality in the ancient Near East. Also man has the natural tendency to explain his existence by overall analogies with the reality around him. One cannot simply dismiss Bultmann's and von Rad's reasoning as unfounded and gratuitous assumptions. But it does not explain the origin of typology as an attitude to understand and interpret life. They do point to existing forms of comprehending human existence, but do not go to the roots of these forms. Having the mythical Weltanschauung around in the cultic systems of the neighbor-

⁴Goppelt, p. 226.

⁵Leonhard Goppelt, "*Τύπος, αντίτυπος, τυπικός, υποτύπωση*," in Theological Dictionary of the New Testament, eds. Gerhard Kittel and Gerhard Friedrich, trans. G. W. Bromiley, 10 vols. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964-76), 8:256-57. Also mentioned by Richard M. Davidson, Typology in Scripture: A Study of Hermeneutical Τύπος Structures (Berrien Springs, MI: Andrews University Press, 1981), p. 107.

⁶Gerhard von Rad, "Typological Interpretation of the Old Testament," in Essays on Old Testament Hermeneutics, ed. Claus Westermann (London: SCM Press, 1963), p. 17.

ing peoples does not mean that Israel accepted it, much less that she adopted and gave it a kosher status in her own religious structure. Considering the peculiarities of Israel's theology, particularly the striking jealous character of Yahweh, such a pagan concept never would survive long in Israel's theological context. For Israel, it is Yahweh who gives direction to the world, not the principles of nature, even less the blind cosmic movement of the created order. As for Goppelt, his charge of vertical typology as having a mythical origin (and consequently, being a mythical procedure) is misguided. It reflects an inadequate view of typology, and must be rejected. The whole life of Israel is undeniably permeated with horizontal-vertical correspondences.⁷ Furthermore, the Epistle to the Hebrews explicitly develops the notion of vertical typology.⁸

Turning to biblical typology, there is no need to seek roots elsewhere for what originated in the Old Testament itself. It was developed mainly by the prophets. They assumed that God would act in the future in the same way that he acted in the past, but on an unprecedented scale. This can be verified in the Old Testament text and all the examples indicated above⁹ witness to this fact. Therefore, we conclude that biblical typology is far from being a fanciful interpretation to be dismissed as an illegitimate way of understanding the Scripture. On the contrary, it is historically based and originates in the Bible itself.

⁷See discussion below, pp. 126-30.

⁸See above, ch. 4, pp. 101-102.

⁹See above, ch. 3, pp. 61-65.

Definition of Typology

In modern scholarship many definitions of typology have been proposed.¹⁰ But basically, as recognized by David L. Baker,¹¹ there are two views. The older conception (mostly represented by authors before the fifties) views typology in terms of divinely preordained and predictive prefigurations. An example is the definition given by Charles T. Fritsch: "A type is an institution, historical event or person, ordained by God, which effectively prefigures some truth concerned with Christianity."¹² The more recent consensus describes typology in terms of historical correspondences retrospectively recognized within the consistent redemptive activity of God, and these date mainly from the past thirty years. An example is Geoffrey W. H. Lampe's definition of typology as being "primarily a method of historical interpretation, based upon the continuity of God's purpose throughout the history of his covenant. It seeks to demonstrate the correspondence between the various stages in the fulfillment of that purpose."¹³ Both definitions have in common a historical basis and both are clearly distinguished from fanciful interpretation.

There seems to be general agreement among modern scholars that typology is a form of historical interpretation, based on the Bible

¹⁰See Appendix below, pp. 161-64.

¹¹David L. Baker, Two Testaments, One Bible (Downers Grove: InterVarsity Press, 1977), p. 242.

¹²Charles T. Fritsch, "Biblical Typology. Principles of Biblical Typology," Bibliotheca Sacra 104 (April-June 1947):214.

¹³Geoffrey W. H. Lampe, "Typological Exegesis," Theology 56 (June 1953):202.

itself. Leonhard Goppelt understands that typology may be explained and distinguished from other forms of interpretation as follows:

Only historical facts--persons, actions, events, institutions--are material for typological interpretation; words and narratives can be utilized only insofar as they deal with such matters. These things are to be interpreted typologically only if they are considered to be divinely ordained representations or types of future realities that will be even greater and more complete. If the antitype does not represent a heightening of the type, if it is merely a repetition of the type, then it can be called typology only in certain instances and in a limited way. This is true also when the interpreter does not view the connection between the two as being foreordained in some way, but as being accidental or deliberately contrived (a parabolic action is not a type of the event that it represents).¹⁴

And further: "Accordingly, a type is something that happens between God and man and that points to the salvation which has come in Christ. It is testified to by the Scriptures and it prefigures a corresponding event in the last days."¹⁵ He depicts and defines typology as follows:

. . . typology is a comparative relationship and is arranged qualitatively rather than quantitatively. The type is not essentially a miniature version of the antitype, but a prefiguration in a different stage of redemptive history that indicates the outline or essential features . . . of the future reality and that loses its own significance when that reality appears.¹⁶

Richard M. Davidson, emphasizing its predictive character, defines typology with the following words:

Typology as a hermeneutical endeavor on the part of the biblical writers may be viewed as the study of certain OT salvation-historical realities (persons, events, or institutions) which God has specifically designed to correspond to, and be prospective/predictive prefigurations of, their ineluctable (devoir-ê^{re}) and

¹⁴Leonhard Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, trans. Donald H. Madvig (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1982), pp. 17-18.

¹⁵Idem, "Apocalypticism and Typology in Paul," p. 220.

¹⁶Idem, Typos: The Typological Interpretation of the Old Testament in the New, p. 177.

absolutely escalated eschatological fulfilment aspects (Christological/ecclesiological/apocalyptic) in NT salvation history.¹⁷

Raymond E. Brown distinguishes the typical sense from the literal sense and from the sensus plenior in that the typical one is not a sense of the words of Scripture but is attached to things described in Scripture.¹⁸

Presuppositions of Biblical Typology

Five major presuppositions are identifiable in biblical typology.

1. The unity of the Bible. Biblical typology does not exist apart from the unity of the Bible. If the Old and New Testaments do not make a single book, then there is no way to compare the issues of both testaments in a relationship of continuity. If, after the Old Testament, God does not continue his revelation, then New Testament realities cannot be antitypes of Old Testament prefigurations. In this sense, typology provides one of the keys for the comprehension of the organic unity of the Bible.

2. Yahweh is the father of Jesus Christ. Evidently this is an idiom. It is a manner of saying that the God of the Old Testament is the same as the God of the New Testament, or that the God of Israel is the same as the God of the Christian church. At the same time, Jesus of Nazareth is the Christ, the one who fulfills Old Testament redemp-

¹⁷Davidson, pp. 405-406. The same definition can be found also on p. 421.

¹⁸Raymond E. Brown, "Hermeneutics," in The Jerome Biblical Commentary, eds. Raymond E. Brown, Joseph A. Fitzmyer and Roland E. Murphy (Englewood Cliffs, NJ: Prentice Hall, 1968), 2:618, col. b. Also see above, ch. 1, pp. 34-35.

tive history. Theologically, to refer to Yahweh or to refer to the Triune God is to point to the same divine being. The Old Testament does not bear witness to a strange God, but to Yahweh, the father of Jesus Christ. Not forgetting the distinct personality of each testament, it is legitimate to affirm that the Old Testament witnesses to the God of the New Testament, and vice-versa.

3. The unchanging nature of God. As already indicated,¹⁹ this is a basic point in any kind of religious thinking. There is no way to deal with an unstable God. The constancy of God's nature, his coherence in dealing with men is fundamental for the typological approach.²⁰ The steadfastness of God means that his basic purposes in the Old Testament are still valid for the New Testament. It gives perspective for typological thinking. If God has a changing nature, there is no biblical typology.

4. Divine sovereignty over history. Not everyone is prepared to accept this assumption and not a few times it brings difficulties for Bible interpreters. However, it is a given of the Bible. The Bible claims that God directs the cosmic events for his own purposes and that in Christ history has been brought to fulfillment and the new age has been inaugurated. Therefore, there is a basic unity, an overall coherence, an inner harmony in God's rule of the created order. This is not self-evident and cannot be empirically perceived. It belongs to the Deus absconditus only, and he reveals it where and

¹⁹See above, ch. 3, pp. 78-79.

²⁰On this point one remembers structures like law and gospel, cursings and blessings, promise and fulfillment, wrath and love, and others, which are so characteristic of the biblical kerygma.

when it pleases him. This is not a light issue and the implications are extremely comprehensive. It is God who shapes the human existence. He directs the events of Old Testament times as well as the New Testament's according to his sovereign will. The task of the interpreter is to discover and articulate the shapes of the divine intervention into the cosmic sphere as they are revealed in Scripture. Hence, typology is an hermeneutical act both in presupposition and in application.

5. Typology is grounded in history. The concern of typology is not only with the words but with historical facts--with events, people, institutions. A type presupposes a purpose in history, a salvation-historical background. All the examples indicated above as types are considered as historical realities. This is a rule and there is no way to escape it.

Classification of Types

The literature on typology reflects many ways of organizing the types. Each system depends on the way the author approaches the subject. Already the Cocceian school had divided them into innate and inferred types.²¹ Following a similar direction, William W. McLane points to what he calls the "analogous" and the "homologous" types of Christ.²² He divides them into two classes: a) those in which the resemblance lies also in external circumstances (for example, the brazen serpent in the desert, or the experience of Jonah), and b) those

²¹See above ch. 1, pp. 19-20.

²²William W. McLane, "The Relation of Old Testament Types to Revelation," The Homiletic Review 19 (June 1890):492-93.

whose resemblance lies mainly in the content than in the form (for example, the sacrificial system).²³

With an unmistakable Roman Catholic flavor, Jean Daniélou distinguishes five categories of typology in the New Testament:²⁴

a) Matthean typology (concerned with the realization of the types in the biographical details of Christ's life), b) Johannine typology (more theological and concerned with fulfillments in the mysteries of the incarnation), c) churchly or sacramental typology, d) mystical typology (according to which the inner life of the Christian was prefigured in the Old Testament), and e) eschatological typology. Kenneth J. Woolcombe opposes Daniélou's typological forms pointing out that this kind of classification does not work.²⁵ New Testament typology is resistant to this kind of scientific classification--probably because it did not consider itself to be a science.

Despite all subjectivity in the classification, there is a consensus on at least four kinds of types: one can find the typical in the a) persons, b) institutions, c) offices, and d) events of Old Testament. However, these persons, institutions, offices and events are not essentially, statistically, per se types. All depends on the events between God and Israel, and on what role they play in God's redemptive plan.

²³Ibid., p. 492.

²⁴Mentioned by Kenneth J. Woolcombe, "The Biblical Origins and Patristic Development of Typology," in Essays on Typology, eds. Geoffrey W. H. Lampe and Kenneth J. Woolcombe (Naperville, IL: Alec R. Allenson, 1957), pp. 68-69.

²⁵Ibid.

Characteristics of Typology

Again, subjectivity runs high among the writers in the characterization of typology. It depends so much on the perspective of each author. But some characteristics are constantly referred to by them.

1. Type and antitype are at different stages. There is an essential difference between the nature of the type and the nature of the antitype. They cannot share the same status. The typical is the divine truth at a less complete stage, exhibited by means of outward relations. The type is imperfect: it is a silhouette, not a portrait. In this sense, there is a certain lacuna, an incompleteness, a deficiency in the type. It presents likeness to something in the future, but does not really fulfill this something. It is an imperfect order which prepares for and prefigures an order of perfection. But--and this is important to stress--there is necessarily no indication in the type, as such, of any forward reference; it is complete and intelligible in itself. For instance, the flood, the serpent in the desert, the experience of Jonah are events which make perfect sense as they stand. The same happens with persons (Moses, David, ...) or institutions (the lamb, the temple, ...) used typologically. A correct exegesis does not necessarily need to mention the corresponding antitypes. Although this difference of stage and status, type and antitype hold a substantial unity of ideas in their typological relationship. There is a sort of mutual dependence on each other.

2. The divine design of the type. This point refers to the predictive character of the type in relation to its antitype. The type always has a foreshadowing feature of something yet to come. It is a

preparatory stage. The existing relationship between type and antitype was arranged and ordained by God. Type and antitype are at two different points in time, and only when the antitype appears does the typical sense become really apparent. Bishop Marsh holds that this previous design and divine pre-ordained connection is the key for the typological relationship.²⁶ This is a debated point. What is the nature of this predictive nature of the type? Is it a kind of prophecy? No, surely not. The type deals with historical entities, the prophecy deals primarily with words. Did the sacred writer know about the typological relationship? No certain answer can be offered. Yet one aspect has to be highlighted. If God is the ultimate author of Scripture, if the Holy Spirit saw the beginning from the end, then regardless of the awareness of the human author, the forward aspect of the type presents no problem. It becomes something very deep in the framework of the Bible itself--because "in, with, and under" the type, the real Author of Scripture is focusing and moving towards the antitype.

3. Correspondence between type and antitype. Typology always denotes a relationship between two things, actions, or concepts having a specified feature in common. However, their resemblance to one another is not accidental but is produced by a deliberate purpose and design. Typology implies a real correspondence. It is not interested in a parallelism of details but in an agreement of fundamental principles and structure. There must be a correspondence in history

²⁶Patrick Fairbairn, The Typology of Scripture (Grand Rapids: Zondervan Publishing House, [19--]), p. 46, quotes Herbert Marsh on this point.

and theology or the parallel will be trivial and valueless for understanding the Bible. The future reality should have a theological significance paralleled to the type. But it is a matter of correspondence, not actual identity. The realities that are being compared are not contemporary with each other. This alone makes differences between them inevitable, for history does not repeat itself. The type must be united to the antitype through an organic development in revelation. The latter is the growth and evolution of the former. In keeping with the nature of this relationship, the apostle Paul does not seek the correspondence between type and antitype in superficial similarities but in the theological essence of the events. Israel's experience at the Red Sea, for example, is not a type of Baptism because both primarily involve passing through water, but because each one is a fundamental saving act of God. If one believes that the saving purpose of God which became fully manifested in Christ is identical with the divine purpose that operated in the history of the people of Israel from the beginning, then it is entirely natural to expect such a correspondence. This correspondence must be both historical (that is, a correspondence of situation and event) and theological (that is, an embodiment of the same way of God's working). The lack of a real historical correspondence reduces typology to allegory (as, for instance, when the scarlet cord hung in the window by Rahab is taken as a prefiguration of the blood of Christ). On the other hand, the lack of a real theological correspondence destroys the constancy in the working of God. The same theological principle should be operating in the two circumstances. Only where there are both, a

historical and a theological correspondence, is typological use of the Old Testament justified. It goes without saying that typology implies much more than mere correspondence of analogy. The notion of sacramentality fits this context well. The external history must be real enough but "in, with, and under" it lies the ultimate divine working. There is an integral, internal connection between type and antitype.

4. The heightening of the antitype in relation to the type.

The type from its very nature must be inferior to the antitype, for one cannot expect the shadow to equal the substance. There is a difference in degree between the type and its antitype. The antitype always has a "something-greater-than" aspect. It is comparable to the crescendo in music. The idea of growth in the process of revelation from the less to the more, from the imperfect to the perfect, from the type to the antitype is characteristic of the cumulative nature of the divine revelation. This is the heightening, escalation, increase, progressive, Steigerung perspective of typology. The type might be great, but the antitype is always greater. Christ is greater than Jonah, the temple, David, or the lamb. The antitype complements and transcends the type. The Steigerung aspect of typology is a typical offshot of the eschatological thrust of the Bible. Scripture always looks forward to the more perfect which has already dawned in Christ and is about to see its definitive consummation. The Steigerung is a matter of the New Testament making clearer or more explicit what was allusive or implicit in the Old Testament, or enabling one to see as a whole what was quite fragmentary in the Old Testament. The "greater-than" characteristic of the antitype consists not only in the finality and once-for-all nature

of the Christ event in the fullness of time, appropriated in the now of the eschatological present, but is itself the guarantee and seal of the not-yet, greater things to come after this life and in the eschatological consummation of Christ's second coming.²⁷ The escalation perspective shows that the meaning of the type can be understood fully only in relation to Christ and in the light of the knowledge of him. In this sense, when the "greater one" comes, the "smaller one" fades away; it is discontinued. With the coming of Christ, the Old Testament sacrificial system lost its raison d'être. The Old and New Testament typological examples indicated above demonstrate the Steigerung perspective. And everything is waiting for the eschatological consummation which will be the definitive escalation.

It is only in the light of the antitype that the full significance of the Old Testament type becomes clear. It may be said that it is the antitype which determines the identity of the Old Testament type and makes clear its deeper meaning. In other words, the key to the understanding of the nature and identity of a type in the Old Testament should be sought in the New Testament's interpretation of the Old. The christological focus and eschatological perspective distinguish typology from any accidental parallel situation. Rudolf Bultmann already had warned: "Nicht jede Parallelisierung von Personen und Vorgängen der eschatologischen (bzw. christlichen) Gegenwart mit solchen des Alten Testaments ist Typologie."²⁸

²⁷Walter R. Roehrs, "The Typological Use of the Old Testament in the New Testament," Concordia Journal 10 (November 1984):207.

²⁸Bultmann, col. 212.

Interpreting the typological relation between the serpent lifted in the wilderness (Numbers 21) and Christ being lifted up on the cross (John 3), Patrick Fairbairn brings all the above mentioned characteristics of typology into one single sample:

In the two related transactions there is a fitting correspondence as to the relations maintained: in both alike a wounded and dying condition in the first instance; then the elevation of an object apparently inadequate, yet effectual, to accomplish the cure, and this through no other medium on the part of the affected than their simply looking to the object so presented to their view. But with this pervading correspondence, what marked and distinctive characteristics! In the one case a dying body, in the other a perishing soul! There, an uplifted serpent--of all instruments of healing from a serpent's bite the most unlikely to profit; here the exhibition of one condemned and crucified as a malefactor--of all conceivable persons apparently the most impotent to save. There once more, the fleshly eye of nature deriving from the outward object visibly presented to it the healing virtue it was ordained to impart; and here the spiritual eye of the soul, looking in steadfast faith to the exalted Redeemer, and getting the needed supplies of His life-giving and regenerating grace. In both, the same elements of truth, the same modes of dealing; but in the one developing themselves on a lower, in the other a higher territory: in the former having immediate respect only to things seen and temporal, and in the latter to what is unseen, spiritual, and eternal. And when it is considered how the divine procedure in the case of the Israelites was in itself so extraordinary and peculiar, so unlike God's usual methods of dealing in providence, in so far as these have respect merely to inferior and perishable interests, it seems to be without any adequate reason--to want, in a sense, its just explanation, until it is viewed as a dispensation especially designed to prepare the way for the higher and better things of the Gospel.²⁹

Horizontal and Vertical Typology

There are two orientations in the biblical typology: the horizontal and the vertical.

Horizontal Typology

Horizontal typology is the prophetic or historical typology in

²⁹Fairbairn, pp. 65-66.

which the Old Testament type, the Vorbild, is fulfilled in the New Testament antitype (as for instance, the flood in 1 Peter 3). It is deeply rooted in redemptive history which finds its goal and meaning in Christ. It deals with earlier and later historical facts. It refers to the forward movement of typology. There is no debate about it. Christ, the apostles, the New Testament explicitly identify it.

Vertical Typology

In vertical typology a heavenly type, the Urbild, is disclosed in the earthly antitype (as for example, in Heb. 9:24, where the earthly sanctuary is referred to as a copy of the its heavenly counterpart). In this sort of typology, God's redemptive purpose is realized on earth through material and temporal forms which are copies of heavenly patterns. The Epistle to the Hebrews is the most prominent New Testament document which develops this sort of relationship. It connects Israel's institutions directly with Christ's work of salvation in heaven.

This kind of typological relationship is disputed. As one might expect, it is accused of being borrowed from ancient Near Eastern patterns. Bultmann strongly stresses this point, as already indicated.³⁰ Fritsch follows a similar line:

Thirdly, there is little doubt that the archetypal mode of thinking, prevalent in the priestly material of the Old Testament beginning with Ezekiel, was derived from Babylonian sources during the time of the exile. The suddenness with which this vertical typology comes upon the scene in Old Testament priestly circles leads one to believe that it was borrowed from an outside source Once again . . . Israel redeemed that which she borrowed from a pagan source for use in the Yahwistic religion. In this

³⁰See above, ch. 3, pp. 67-70.

case, the Babylonian astral mythologies, which regarded this world--its temples, cities, lands and rivers--as counterpart of the heavenly constellations, were deastralized, and the heavenly temple-city became the "true" temple-city of God (Cf. Heb. 9:24).³¹

Considering the use of מִן הַשָּׁמַיִם in Exodus 25 and 1 Chronicles 28, many commentators regard the vertical typology as simply pagan, or at best, an unassimilated remnant of paganism.

Although the vertical relationship is not the main dimension of biblical typology, it cannot be dismissed so easily. The primary thrust of Israel's typology does not necessarily exclude the vertical aspect as something crypto-pagan or Platonic. Israel's whole life is permeated with horizontal-vertical correspondences like the earthly and heavenly temples, the temple and the heavenly liturgies in the psalms, the historical wars and their meta-historical counterparts, the frequent setting of a prophet's call and oracles in Yahweh's council.³² Thus, although typology (in contrast to allegory) is not primarily vertically oriented, it does have a vertical element. Davidson indicates that the vertical as well as horizontal typology is indigenous to the biblical perspective and is not to be depreciated as an "Alexandrian-Hellenistic" or "myth-cosmic" dimension alien to the eschatological-historical dimension.³³ He writes:

First, on the basis of our analysis of Heb 8:5 and 9:24 in their contexts, it does not seem appropriate to consider vertical

³¹Charles T. Fritsch, "Τὸ Ἀντίτυπον," in Studia Biblica et Semitica, Theodoro Christiano Vriezen Dedicata (Wageningen: H. Veenman & Zonen N. V., 1966), pp. 106-107.

³²Horace D. Hummel, "The Old Testament Basis of Typological Interpretation," Biblical Research 9 (1964):39, footnote 4.

³³Davidson, p. 407.

typology as a vestige of ancient Near Eastern mythical thinking . . . or a component of Platonic/Philonian dualism . . . which is essentially alien to the eschatological-historical dimension of Judeo-Christian thought. Rather, we have found that the vertical (earthly-heavenly) sanctuary correspondence, already at home in the OT (cf. Exod 25:40 and many other passages) in the epistle to the Hebrews harmonizes and blends with the intersecting horizontal structures. Thus vertical as well as horizontal *τύπος* structures appear to be indigenous to biblical typology, even though both are not employed in every hermeneutical *τύπος* passages. This implication appears to stand in tension with the views of major advocates of post-critical neo-typology who depreciate vertical typology and accept only horizontal typology as truly representing the biblical perspective.³⁴

The pivotal issue in discussion under the label of "vertical typology" is pointed out by Dr. Horace D. Hummel:

What is at stake in the insistence on the integrality of the vertical dimension, I think, is that sense of the transcendent within the immanent, of eternity in time, that constitutes the biblical concept of 'Heilsgeschichte' and structures its eschatology.³⁵

Finally, there is an underlying connection between these two apparently different kinds of typology in the Bible because they are rooted in the divine plan of redemption. The Old Testament prophetic type, or Vorbild, which is rooted in the redemptive history of Israel, also shares, however imperfectly, in the heavenly order, or Urbild, which is spiritually realized in Christ and perfectly revealed in the eschaton. Only eschatologically, at the end of our sinful time, will

³⁴Ibid., pp. 365-66. Still on page 366, Davidson continues: "The auctor ad Hebraeos does not simply assert the existence of a vertical (earthly-heavenly) correspondence without Scriptural support. To the contrary, he insists that the vertical correspondence is already affirmed in Exod 25:40. He also argues that the OT itself contains indications of the provisional, inadequate nature of the Hebrew cultus and points forward to future eschatological realities that are eternal, effectual fulfillments of the old order. The OT institutions are thus typological in their very existence and recognized as such already in the OT."

³⁵Hummel, p. 40, footnote 4.

both the vertical and horizontal dimensions be totally fulfilled or consummated in the "new heavens and new earth in which righteousness dwells" (2 Peter 3:13).

Hermeneutical References for the Interpretation of Typological Texts

How can one get at the types in the Scriptures if the New Testament has not displayed them all in its interpretation? Borderline cases always will exist to which no final answer can be given. The identification of non-explicit typology in the New Testament is a real question. Lampe suggests three criteria for detecting the existence of typology in a given text:³⁶ a) typology must rest upon authentic history, b) must be interpreted in accordance with the biblical view of the divine economy, and c) must have due regard for the literal sense of Scripture and the findings of critical scholarship.

Leaving behind the dubious cases, there are some hermeneutical clues to be considered when dealing with explicit typological texts.

1. The Bible's own interpretation. Where the Scripture itself points out a type, that, as a principle, is an authoritative interpretation.

2. The immediate relation of the type. This is the number one hermeneutical rule for any kind of interpretation. The text always has to be studied as it stands. This means finding the immediate relation of the passage in its own context and dimension.

3. The relation with the antitype. Evidently in a typological

³⁶Geoffrey W. H. Lampe, "The Reasonableness of Typology," in Essays on Typology, eds. Geoffrey W. H. Lampe and Kenneth J. Woolcombe (Naperville, IL: Alec R. Allenson, 1957), p. 38.

relationship type and antitype cannot be dissociated. In this sense, the clue to the nature and identity of the type should be sought in its antitype. One cannot interpret well the type without looking upon its corresponding antitype. The correspondence, the contrast, the Steigerung aspect, the unity of meaning should be noted carefully.

4. The christological and eschatological dimensions. If the ultimate meaning of any type is found in Christ and in the eschatological consummation, then one cannot simply skip this reference. For God's real intention with the type is clearly established in the final destination of the antitype. Or, using Lutheran terminology, in the word (Christ) is expressed, promised, and given the benefits of the "sacramental elements."

The Unchanging Nature of God

Typology depends on the fact that the same God offers in the two testaments the same salvation. Both testaments record certain divine acts in history, different in execution, but one in their basic aim, namely, to create a people of whom God can say, "I am their God, they are my people!" The salvation offered in both testaments is the same: life with God through the forgiveness of sins. Leopold Sabourin advocates plainly that "God is unchanging and the pattern of his action is predictable. On this is founded the 'continuity of principle' which is basic in typology and is used in the NT."³⁷ Hence typology is essentially the expression of a conviction of the unchanging ways of the working of God and the continuity between his acts in the past and

³⁷Leopold Sabourin, The Bible and Christ. The Unity of the Two Testaments (New York: Alba House, 1980), p. 154.

in the present. As a consequence, the historical events follow a consistent pattern. One event may therefore be chosen as typical of another, or a New Testament event may be described and understood in terms of the Old Testament model. If the Bible is an account of the work of God in history, a single story with one chief Actor, the same patterns or "types" may be expected to recur in various parts. The whole of biblical history is the result of the continuous impact of the unchanging God upon the life of His people and it would be surprising indeed if the essential pattern of his dealings with men was not there throughout. This is the basis upon which typology is built. The same God who revealed himself in Christ has also left his footprints in the history of the Old Testament covenant people.

Relationship Between Old and New Testament

In the Bible we see a divinely ordered history which links the Old with the New Testament and keeps them in one organic whole. There is a fundamental harmony between the testaments. This is the Bible's own view of itself. It is shown by the apostle Paul that faith is the same in both testaments, justification is the same, the life of faith in the Old Testament is the model for the New Testament saints, the doctrine of sin is the same, the Messiah of the Old Testament is the savior of the New Testament. They contain the same basic theology. It is this profound similarity of the two testaments which makes typology a possibility. Typology is fundamentally based upon the organic unity of the Bible.

Consequently, the old and new covenants are inevitably seen as related through the notion of preparation and promise, on the one hand,

and of completion and fulfillment on the other. Thus the events of preparation are the types, the prefiguring of the events of the new age which has dawned in Christ. The contribution of typology for understanding the relationship between the testaments is to point to the fundamental analogy between different parts of the Bible. Every part of the Bible is an expression of the consistent activity of the one God. This means that the Old Testament illuminates the New and the New Testament illuminates the Old. There is a fundamental analogy between the Old and New Testaments that witnesses to God's activity in history. This shows a double aspect to the relationship between the testaments: on the one hand, correct understanding and use of the Old Testament depend on the New Testament; and on the other hand, one of the primary uses of the Old Testament is to be the basis and criterion for correct understanding and use of the New Testament. Gerhard von Rad understands this relationship between the testaments in terms of "structural analogy."³⁸ And he explains: "Initially it consists in the peculiar interconnexion of revelation by word and revelation by event which is so characteristic of both Testaments;"³⁹ The proposition that the Old Testament can be properly understood only in the light of the New, in order to remain true, stands in need of its converse: the New Testament redemptive event can be fully understood only in the light of the Old Testament, it helps to see a full view of the mission of Jesus. With a keen and rare sharpness of mind, von Rad points out:

³⁸Gerhard von Rad, Old Testament Theology, trans. D. M. G. Stalker, 2 vols. (Edinburgh and London: Oliver and Boyd, 1962/65), 2:363.

³⁹Ibid.

One must therefore . . . really speak of a witness of the Old Testament to Christ, for our knowledge of Christ is incomplete without the witness of the Old Testament. Christ is given to us only through the double witness of the choir of those who await and those who remember.⁴⁰

Hence the New Testament interprets the Old Testament in the light of him who is the incarnate word. It is only in him that the partial revelation that is foreshadowed is able to be understood. Christians should not look back to this part of the Bible just for the history of Old Testament religion, nor just for moral examples, nor just for its messianic prophecy, nor to see the excellence of the faith of Israel in contrast to the religious faith and understanding of other nations of antiquity. In fact, Israel was often faithless, and it is God seeking to show himself to man, rather than man searching after God, that one needs most to see. The Christian looks to the Old Testament to see God in his grace revealing himself in the history of Israel in preparation for the sending of his son, the incarnate word and savior of the world.

Is There Eisegesis in Biblical Typology?

This a frequent charge (and a real danger) to typology and has to be answered. Certainly types cannot be "read into" or "read back" into the Old Testament in some sort of canonized eisegesis. Neither can the horizontal types be reduced to the status of mere illustrations given for parenetic warnings for the church, for that is to confuse their actual purpose with an adequate definition of their real nature. When the New Testament is read a priori into the Old Testament not

⁴⁰Idem, "Typological Interpretation of the Old Testament," p. 39.

considering Israel's own integrity as distinguished from the New Testament, both the Old Testament and the reality of Christ are distorted. Besides that, typological interpretation must not violate the basic hermeneutical principle that the intended sense of a word or passage is only one (sensus literalis unus est). No one is permitted to foist meanings upon the text of the Old Testament incompatible with grammatico-historical principles, or so to expound them as to convey the impression that they articulate such meanings. To expound the Old Testament in this way is not to expound the Old Testament. If this is the typological procedure, then the charges are on target.

At this point one has to make a distinction between the intention of the human writer and the intention of the Holy Spirit. Except when explicitly declared, there is no guarantee that the sacred writers were actually aware that they were recording types or typological material. Did Moses know that the serpent he set up in the desert was a type of Christ? Was the writer of the book of Jonah aware that the prophet's experiences were prefigurations of the Messiah's work? There is no way to know it with certainty. But, since the Holy Spirit, the real author of the Bible, saw the beginning from the end, he knew all about his own recorded revelation. And he shaped it in such a way that the analogies, out of sight or impossible to be clearly grasped by the limited minds of his human instruments, would match according to his own supernatural purpose. From this viewpoint, one can say that the typological relationship of a passage is implicit in its words. As a first step, it might not be explicit or self-evident in the text; it might be that the human writer was not really aware of the depth of

what he was writing. But, as a second step, it is in the text in the sense that the Holy Spirit intended it. They are two steps, one at a time, but two steps. The text itself has its own personality, but evidently the intention of the divine author cannot be set apart. This perception was already articulated by Augustine in his classical statement: ". . . quanquam et in Vetere Novum lateat, et in Novo Vetus pateat."⁴¹ That is, the New Testament is latent--not explicit, but implicit-- in the Old Testament; and the Old Testament is patent--clearly discernible--in the New Testament. Augustine's articulation is neither a novelty nor was it invented by him. Rather as indicated by texts like Col. 2:17 and 1 Peter 1:10-12, among others, it is the very apostolic comprehension of the relationship between Old and New Testament and its typological implications.

Is this procedure eisegesis? Is it breaking the principle that sensus literalis unus est? No, nothing is read into the text at hand; rather, the meaning intended by the Holy Spirit is read out of it in the light of further revelation. The sensus literalis continues one, or, perhaps better formulated, unified.

The typological exegesis is a sort of return to the Old Testament having seen it fulfilled in the New, and attending to it precisely as foreshadowing this fulfillment. Fundamentally it derives from the conviction that Jesus is the Messiah, and that in him all the Old Testament hopes find their fulfillment. The exegete perceives the existence of a particular kind of connection between the saving events

⁴¹Augustine, Quaestionum in Heptateuchum 2.73 (in Patrum Latinorum, ed. J.-P. Migne, 34:623). Also quoted by Baker, p. 48, and Davidson, p. 23, footnote 1.

of the Old Testament and the saving events of the New Testament. Thus, he does not confine himself only to the Old Testament's own understanding of the texts, because he sees them as part of a historical progression whose end lies in the future. In this perspective, typology reads the text in the light of its fulfillment and brings the patent meaning out of their typological relation. It takes more than the immediate sense of a passage. It interprets the dealings of God with men from the literal context and then points to the way in which God has so dealt with men in Christ. The New Testament does it when it sees Christ as the theme and fulfillment of all the Old Testament, without limiting this to what is explicitly messianic prophecy. It recognizes the antitype foreshadowed by the types, and interprets the types accordingly. It sees in the Old Testament "in many and various ways" (Heb. 1:1) what is revealed uniquely in the logos incarnatus, in whom all the fragments of the past revelation are brought together.

Three aspects must be stressed in this regard:

1. The type-antitype relationship is not a loose and random connection. Rather the type is capable of the antitype. The antitype fits into the type. But the antitype is not literally expressed in the type. Obviously Christ cannot be literally proven from the lamb or the brazen serpent set up by Moses. But those very lamb and serpent are capable of Christ--therefore they can be types of Christ. This is the necessary correspondence between type and antitype.

2. The typological procedure takes two passages or two entities together and brings out of them the content implicit in this relationship. The truth is in there, it is not imposed from outside. What is

necessary to find out the typological content is to relate both circumstances. Each circumstance by itself will not bring out the typological content apart from the typological relation. They are meaningful as they stand. Jonah and Christ are perfectly intelligible, each one in his own context. But the juxtaposition of both characters raises the typological relationship and its correspondent typological meaning which are latent in them.

3. The typological interpretation, looking beyond the immediate meaning, brings together the existing correspondence and reads the ultimate meaning intended by the real author of the Bible. Since God in the beginning already knew the end, typology is not eisegesis, but exegesis of the footprints left by the Holy Spirit on the Old Testament track before the coming of the real and meant Prototype.

Typology and History

Properly speaking, typology is a form of historical interpretation based on the Bible itself. It is a special perspective on a very special segment of human history. Typology deals with that peculiar characteristic of biblical history in which significant events point beyond themselves to their fulfillment. It is rooted in history, takes the historical events seriously, recognizes the historical correspondences, and deals in terms of past and future. It sees in the Old Testament facts something in preparation of which the Old Testament is not itself aware because it lies beyond its perspective. The comparative consideration of the eschatological analogy of the New Testament is intended neither to replace nor to supplement the historical meaning of the text. Rather it helps in inquiring into the historical meaning.

Typology thus focuses on the parallels that can be detected between a historical sequence in the past and a historical sequence present to the writers of the New Testament. It grows out of the process of salvation in history. In the New Testament it is the means regularly employed to relate the present to redemptive history in the past. The earlier acts of God are seen in retrospect as the foreshadowing of his later acts. In the sovereignty of God, the events recorded in the New Testament are seen typologically as the fulfillment of the earlier pattern.

As already indicated, history does not move randomly, even less is it a blind or cyclic cosmic process going nowhere. The Bible assures that history is under God's control, is divinely directed, and moves towards the consummation of his promises through Jesus Christ. For the New Testament writers, history, under God's hand, carries within it a theological interpretation for those who have eyes to see. History is lifted out of the sphere of contradictory and chaotic happenings and placed on the plane of the highest meaningfulness. Typology discloses the meaning of things in history, meanings which both illuminate them within history and point to even more ultimate meanings which go beyond history.

To the mind of the New Testament writers the prophetic foreshadowings that they discerned in the history of Israel could have had no importance if the events had not occurred in actual fact. To them the whole history of the people of Israel, their divine call, their redemption from Egypt, the giving of the law on Mount Sinai, the triumphant establishment of the worship of Yahweh in the holy land, the

building of the temple, the tragedy of the exile, and the subsequent resurrection and return of the remnant to Zion, are all foreshadowings of the greater and final salvation given in the life, death, and resurrection of Jesus, apart from which they have in themselves no abiding saving significance. Typology can never escape history. It must pay attention to the circumstances of the original event and show an analogy with the event which fulfills it. The new event is not a return of the past event--history does not repeat itself--rather it is a new and higher creation.

The Lutheran perspective sees a sacramental relationship between history and typology. History is a sort of external element, a signum. It carries "in, with, and under" it the internal and eternal element. The historical "envelope" cannot be stripped off, the internal meaning cannot be emptied. Both go together in order to be sacramentally meaningful. In the transitoriness of history God is showing the significant and permanent facts of all existence. In the immanence of ordinary history he points to the transcendence of an extraordinary and eternal life. Under the cover of history God is coming to man and pointing out to him the real goal of life which is climactically realized in Christ. Within history the eternal word becomes flesh so that all flesh can become one with him eternally.

Typology and "Heilsgeschichte"

The end of all revelation is the redemption of mankind. As with prophecy, so with typology: they are not ends in themselves, but are part of that stream of redemptive history which is always looking beyond itself to the consummation. Therefore redemption lies at the

heart of typology, and no type can be understood or determined apart from that redemption. The New Testament writers viewed Israel's history as Heilsgeschichte, and the significance of an Old Testament type lies in its particular locus in the divine plan of redemption.

Oscar Cullmann describes Heilsgeschichte as follows:

Redemptive history (Heilsgeschichte) is not a history alongside history, nor is it simply identical with history. Rather in its center part redemptive history depends on a selection of particular events out of profane history which stand in a specific connection with one another. This understanding cannot be deduced by reflecting upon profane history from within and consequently it has nothing to do with a philosophy of history. According to biblical faith it was God who made this selection, established this connection, and imparted it to the bearers of revelation, the prophets and apostles.⁴²

Cullmann also advocates that

. . . the entire redemptive history unfolds in two movements: the one proceeds from the many to the One; this is the old covenant. The other proceeds from the One to many; this is the new covenant. At the very mid-point stands the expiatory deed of the death and resurrection of Christ.⁴³

It is within this "habitat," the Heilsgeschichte, that typology has its existence and significance.

Typology and Prophecy

Types are prophetic revelations. While rooted in historical facticity, they foreshadow and prefigure some specific future situation. It is impossible to avoid the connection between prophecy and typology. Typology accents the acts of God as the real subject of

⁴²Oscar Cullmann, "The Connection of Primal Events and End Events with the New Testament Redemptive History," in The Old Testament and Christian Faith. A Theological Discussion, ed. Bernhard W. Anderson (New York: Harper & Row, 1963), p. 115.

⁴³Idem, Christ and Time, rev. ed. (Philadelphia: Westminster Press, 1964), p. 117.

concern and emphasizes that in history God works redemption. Prophecy, for its part, makes explicit what is implicit and symbolic in typology, and prevents the sense of "repetition" from relapsing into pagan and history-escaping cyclicism. In contrast with the cyclic idea, typology is concerned with the depiction in advance of an eschatological reality. Thus typology belongs in principle to prophecy. But while in prophecy the messenger of God proclaims the future which has been

opened to him and seen by him, a type possesses its significance, pointing into the future, independent of any human medium and purely through its objective factual reality; and in many cases its function is still hidden for contemporary people and is disclosed only when the eyes are turned backwards from the New Testament. From this point of view, one might designate typology as "objectivized prophecy."⁴⁴

Both, type and prophecy, agree in having a prospective reference to the future, and they are often also combined into one prospective exhibition of the future.

A type necessarily possesses something of a prophetic character, and it differs more in form rather than in nature from what is usually designated prophecy. The one images or prefigures coming realities, while the other foretells them. In the one case representative acts or symbols, in the other verbal delineations serve the purpose of indicating beforehand what God has designed to accomplish. Prophecy predicts mainly by means of words, whereas typology predicts by facts or persons.

⁴⁴Walther Eichrodt, "Is Typological Exegesis an Appropriate Method?," in Essays on Old Testament Hermeneutics, ed. Claus Westermann (London: SCM Press, 1963), p. 227.

Although the predictive dimension of typology cannot be ignored, a type is not a prediction in the strict (verbal) sense of the term. Since both presuppose continuity and correspondence in history, the two are related. But the type has no explicit forward reference, it is self-contained in itself, and only when it is seen in the larger context of God's subsequent dealings with men can it be seen to have any significance outside of itself. The antitype is not the fulfillment of a prediction, rather it is the re-embodiment, the re-actualization of a principle which has been previously exemplified in the type. A prediction looks forward to and demands an event which is to be its fulfillment; typology, however, consists in looking back and discerning previous examples of a pattern now reaching its culmination. Typology is also retrospective whereas prophecy is prospective in its nature.

As already indicated,⁴⁵ there are the cases where typology and prophecy are blended in one single unit. Their identification and distinction are not always simple. It consists of something typical in the past or present being represented in a distinct prophetic announcement as going to appear again in the future. Expressed otherwise, the prophetic in word is thus combined with the typical in act into a prospective delineation of things to come. This is the case in Ezek. 34:23 where the good promised in the future is connected with the return of the person and times of David. Or the closing prediction of Mal. 4:5 ("I will send you Elijah the prophet . . .") where the future situation is related to a prominent character of Israel's history.

⁴⁵See above, ch. 3, pp. 80-83.

Finally, Davidson points out the aspects involved in the prophetic structure of the types:

The prophetic structure also involves three aspects. First, the OT *τύποι* (cultic *ἑντίτυπος*) are an advance-presentation of the corresponding NT reality or realities. Second, there is revealed a divine design in which the OT realities were superintended by God so as to be prefigurative even in specific soteriologically related details. Finally, the divinely designated prefigurations involve a *devoir-être* ("must-needs-be") quality that gives them the force of *ineluctable*, prospective/predictive foreshadowings of their intended NT fulfillments.⁴⁶

Fulfillment of Types

Typology speaks specifically of the fulfillment of the events, personages, and institutions which constitute history. The idea of fulfillment derives from the conviction that in the coming and work of Christ the ways of God's working, already imperfectly embodied in the Old Testament, were more perfectly re-embodied, and thus brought to completion. The Old Testament type can be understood only in the light of its fulfillment in the New Testament antitype, climactically in Christ. Because Jesus alone is the fulfillment of this relationship with God, all typology proceeds through Christ and exists in him. And all typological interpretation has to be made via Christ. If it is the Spirit of Christ who spoke through the prophets (1 Peter 1:11), then the only appropriate exegesis is done in this Spirit (1 Cor. 2:10-16). If Jesus of Nazareth is the one who was to come, if he is the goal of all biblical history, then he is the focal point that gathers all the rays of light that issue from Scripture, including the "typological rays."

⁴⁶Davidson, pp. 418-19.

Again, the Lutheran sacramental aspect of the typological fulfillment has to be stressed, as was already pointed out by Dr. Hummel:

In fact, we would argue that typology and prophecy-fulfillment are two sides of the same coin, ultimately two ways of saying the same thing. Hence, we propose and defend the following proportion: prophecy-fulfillment is to type-antitype as Word is to Sacrament. Neither part of the proportion is complete without its mate. Prophecy and preaching would be only words about words, great ideas and ideals, if the "visible Word" did not accompany it. Similarly, mere history or sacramental elements are mute without the inspired word to explain and apply.⁴⁷

Biblical typology is not confined to the period of this age but concerns also the kingdom of God in the age to come and the renewal of the whole creation. It has also a definite apocalyptic dimension. Its fulfillment is definitively connected with the glorious parousia of Christ. In Christ the eschatological kingdom has come proleptically, but has not yet been consummated. This is the teleological, eschatological dimension of typology: it points to that new creation where no types will be necessary any longer because the elects will be eternally in the presence of the Antitype.

Relation Between Type and Antitype

Although the outside resemblance, the connection between type and antitype is more of an internal, organic, and structural affinity than of an external kind. There is unity in principle and in purpose between the Old Testament type and the New Testament antitype. The difference lies in the incomplete and preparatory nature of the type compared with the completeness and finality of the antitype. The type

⁴⁷Horace D. Hummel, The Word Becoming Flesh (Saint Louis: Concordia Publishing House, 1979), p. 17.

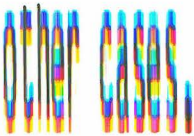
is a means to an end and not the final goal in itself. Typology insists on the teleological nature of the types. They do not come to rest in themselves. As they came to pass, they indeed served their immediate purpose. At the same time, though, they bore within themselves the promise and witness of greater things to come. God let them happen that they might also prefigure and foreshadow the end of what he set in motion through them.

Immediate Significance of the Type

Evidently the Old Testament type retains its own independent status as something God has ordained, and this is why it can serve as a true type. Of course no one will admit the idea that the Old Testament message was meaningless for those to whom it was addressed, and that it was intended only for still unborn readers. The type is significant for its own days and for days still to come until it is fulfilled in the antitype. It can only effectively prefigure the antitype because it has inherent in itself at least some of the effectiveness which is to be fully realized in the antitype. For instance, the deliverance of Israel from Egypt was certainly effective for the Israelites of that time, but in the large context of redemptive history it pointed forward to the redemptive act of the cross. Or the existence and significance of the temple was a meaningful thing in itself and accomplished a specific purpose in its own immediate context. Thus the Old Testament type was efficacious in its own day, for its own day, in its own limited way.

Scope of Typology

The scope of typology is an old discussion. For Cocceius almost everything was a type, Marsh accepted only those explicitly declared as such by the New Testament, and Fairbairn advocated a mediate position. The subject still is under discussion nowadays in theological circles of the Missouri Synod. The question is: is there any limitation for the number of types of biblical typology? Of course, when the Scripture identifies a type, that is an authoritative interpretation. The cases expressly declared by the sacred writers can be considered as specimens and examples for the interpretation of the



But there is more of a typical quality in the Old Testament than is apparent at first sight. Christ is well represented in the Old Testament, not only in the utterances of its prophets, but in the very structure and composition of its history. The very actions of the Old Testament testify of Christ. Marsh's principle ("authentic type is only the one which is identified by the New Testament") is altogether too restrictive for an adequate exposition of the Old Testament types. One should indeed look to the Scriptures themselves for general principles and guidance, but not with the expectation that every type designed to prefigure gospel truths must be explicitly announced as such. If this is the case, one might with equal reason demand that every parable and every prophecy of Scripture must have an inspired and authoritative exposition. New Testament typology did not involve a catalogue of types; it penetrated into the spirit of New Testament exegesis in all its forms. Typological interpretation has to do with

the entire Old Testament. In the light of this divinely ordained organic principle uniting both testaments, we cannot limit typology to the study of those types used by the writers of Scripture. This would be limiting a divine process to a handful of examples. Rather, the few examples in Scripture should be taken as indicative of the general prophetic or teleological character of the Old Testament. One is not dealing with a homogeneous group of Old Testament passages which can be labeled "typical," but with a theological conviction on the part of the New Testament writers, manifested in their use of the Old Testament. It is a matter of understanding the underlying redemptive and revelational process which begins in the Old Testament and finds its fulfillment in the New. The New Testament nowhere implies that it has expounded and exhausted all the types that existed in the history of Israel. In fact, the incidental way in which the New Testament writers refer to types would lead us to think that there is a "large store" from which the writers have drawn with freedom. Such a statement as Col. 2:16-17 definitely shows that there are more types in the Old Testament than the New Testament explains in detail. For it will hardly be reasonable to affirm that Moses and Jonah were typical characters and deny such character to Samuel and Elisha. The miraculous passage of the Jordan may have as profound a typical significance as that of the Red Sea, and the sweetened waters of the desert as that of the smitten rock in Horeb. Hence the concern is not with a rigid catalogue of Old Testament types, but with the application of the conviction that God works in a consistent manner, and that in the coming of Jesus the Old Testament acts are repeated and

fulfilled. This is New Testament typology.

Borderline cases always will exist and it is very difficult to escape the fluidity of typological perspective. Sometimes it is more explicit, sometimes less. It will not always be easy to decide whether a given passage is an example of typology, or an illustration, or a quotation from the Old Testament.

Risk of Typology

Typology is often attacked on various grounds. Like prophecy, there is a legitimate and an illegitimate use of typology. It is easy to misuse typology. It can degenerate into a sort of matching game of superficial correspondences between the testaments that differs but little from allegory. It can be turned into a general study of symbols and pictures enshrining timeless religious truths.

It is therefore clearly essential to typology that a correct exegesis of the Old Testament text should be made; only so can a real correspondence of later events with those here recorded be established. Typology may, indeed must, go beyond mere exegesis. But properly understood, it may never introduce into the Old Testament text a content which was not already in some measure there. Sound exegesis and respect for the sense of the Old Testament text will prevent typology from degenerating into allegory.

Nevertheless the fact that the term "typology" has been applied to trivial correspondences, confused with allegory and symbolism, and misused in the exegesis of the Old Testament, does not invalidate it as a principle if properly used. Abusus non tollit usum.

Typology: Not a Method but an Attitude

There is no biblical equivalent for the term "typology." The reason is simple: the biblical authors did not analyze or systematize types. Typology is not a scientific method of exegesis in the Gospels' and in Jesus' use. Biblical typology is very unsystematic, there is no fixed terminology, no list of types, no developed method for their interpretation, no heuristic technique is employed. On the contrary, there is a great freedom and variety in the working out of the basic principle that the Old Testament points to the New. It is rather the study of relationships between events, persons and institutions recorded in the biblical texts. Goppelt reached the same conclusion:

Everything we have been able to infer from the form in which typology is used indicates that the NT does not regard it as a formal hermeneutical technique (there is no technical terminology and no appropriate formulas to indicate sources, etc.). It is simply the indication of the relationship that results from the fact that salvation is a present reality in the NT.⁴⁸

John Bright also supports the same idea:

This typological-christological use of the Old Testament is thus a part of the New Testament theology, and grammatical-historical exegesis will be the first to recognize it as such. But this does not give us the right to make typology into an exegetical method. Not only is this procedure on the part of the New Testament writers not exegesis as we would understand the term; it scarcely represents a systematic attempt at exegesis at all, but rather is a more or less charismatic expression of these writers' conviction that all Scripture--nay, all that had ever happened to Israel--had come to fulfillment in Christ. Their appeal to the Old Testament was intuitive rather than exegetical, a reinterpretation of its meaning on the basis of the new understanding of God's purposes that had been given them. They found types in the Old Testament not as a result of grubbing through its texts in search of hidden meaning

⁴⁸Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, p. 200.

but because they had already seen a new significance in all Israel's history in the light of Christ.⁴⁹

Therefore, typology cannot be used as a formal heuristic or exegetical tool.

Accepting that typology is not a hermeneutical method, what is it then? Goppelt answers it: "It is a spiritual approach that looks forward to the consummation of salvation and recognizes the individual types of that consummation in redemptive history."⁵⁰ And furthermore:

Finally, with Paul, typology is not a hermeneutical method to be used in a technical way to interpret the OT. It is a spiritual approach that reveals the connection ordained in God's redemptive plan between the relationship of God and man in the OT and that relationship in the NT. The focus oscillates between the present divine-human encounter and the one in the past that is recorded in Scripture. Each points to the other and is interpreted by it, and thus describe man's existence under the gospel. This description cannot be achieved by philosophy or by mythology or even by apocalypticism. The result is not a typological system but is clearly an insight into the important features of God's redemptive act and of God's redemptive plan.⁵¹

Therefore, typology is a way of recognition. Rather than a precise methodology, it is an approach, an attitude which takes place in the freedom of the Holy Spirit. It is a mode of expressing truths without violating the Scripture. This is the perspective from which the New Testament writers saw the Old Testament. This sort of typological thinking is rooted securely in the Scriptures, in the Old Testament as well as in the New. Indeed, the typology of the New Testament is but the natural extension of that of the Old Testament.

⁴⁹John Bright, The Authority of the Old Testament (Nashville and New York: Abingdon Press, 1967), pp. 91-92.

⁵⁰Goppelt, Typos: The Typological Interpretation of the Old Testament in the New, p. 202.

⁵¹Idem, "Apocalypticism and Typology in Paul," p. 223.

Sacramental Dimension of Biblical Typology

After all is said, a very important question still requires an answer. Why does God use typology in his dealings with man? Is it necessary? Obviously not. In his sovereignty and omniscience he does not need it. He could do otherwise, as he could have other means than Christ's death and resurrection for the redemption of the human being. But he did not decide otherwise. He chose to employ typology. That is his decision. That is part of the nature of his dealings with man. He wants to relate with man via acts, concrete acts. This is a theological principle which is perceptible in God's relationship with man since the beginning. He appointed the rainbow as the guarantee of his fidelity in the covenant made with Noah. Israel in her young age had the ark and the tabernacle as the physical manifestation of God among them. Later on, his presence was materialized in the temple, in the Holy of the Holies. In the fullness of time, he became incarnate in the person of Jesus Christ and dwelt among men. Before ascending to heaven, Christ left a new concrete sign of his physical presence among men: the Holy Supper. This condescending to man is God's way of approaching human beings and is for their benefit. The incarnational way goes with the fact that God works with the senses of man. He deals with men concretely so that they can "see, hear, touch him." This is typological approach. In the Old Testament, the type is the "anticipatory incarnation" of the antitype. The lamb to be slaughtered is a prefiguration of the sacrifice of Christ. The exodus is an anticipation in small dimension of the real deliverance of man. The temple is a "print in negative" of God among men in the person of

Christ. This theological principle is the concrete way God decided to relate to man. To miss it is to misunderstand the divine means of grace and skip the very pivotal way of God's relationship with man as revealed in Scripture. The typological dimension is an aspect of the Deus revelatus. The Deus absconditus certainly has his reasons for acting in this way. But the God man knows is the Deus revelatus who comes to him in concrete ways, where Christ is the supreme manifestation--the Deus incarnatus!

But there is another aspect in this "incarnational typology:" it is the sacramental dimension which fits well the Lutheran tradition. It is like the Holy Supper, where the participant is already partaking the actual messianic and eschatological banquet. In this perspective, the antitype is not only a future reality. It is already here, in the type. The type is a miniature version of the antitype, it is a "walking specimen" of the antitype actually among the people. In the lamb, Christ's sacrifice was already present in ancient Israel. In the temple, God was "incarnated" among people. In the land, the anticipation of the eschatological rest had come to earth.

In approaching man, God does not use words only. He employs words and deeds, he acts in a physical and palpable manner. He comes to man in Word and Sacrament: this is typological approach at its best, typology par excellence!

CONCLUSION

Typology is a vast, deep and controversial topic. Presumably some conclusions emerge out of this discussion.

1. Unity of the Bible. The typological relationship is fundamentally based upon the organic unity of the Bible. There is a divine purpose unfolded throughout all of Scripture. If the events of the Old Testament happened $\tau\upsilon\pi\lambda\kappa\acute{\omega}\varsigma$ and were written down for our instruction in the Christian era (1 Cor. 10:11), then there is a unity between the Old and the New Testament. Therefore, if the Bible is a unity in any sense, then it is plain that it must ultimately be a book about Christ. Conversely, if Christ is ultimately the unifying point of the Old Testament types and the New Testament antitypes, then the Bible is one book and there must be an implicit unity of both testaments. Typology is a way to perceive the implications of this fact. It provides a major key for grasping the theological unity of the Bible. It unites the two testaments with each other and facilitates the understanding of one by pointing to the other. The Old Testament points beyond itself and comes to fulfillment only in the New Testament, and the New Testament leads back to the main contents of the Old Testament. One has to listen to the New Testament in order to understand the Old, and at the same time one must know the Old Testament in order to be able to interpret the New. In the multiplicity of the biblical documents one can see the unity of God's purpose. This

unity is an attribution of the Holy Spirit who speaks his message through various voices, giving different responses to different situations. Hans K. LaRondelle has pointed out that "the Christian listens to the Bible 'stereophonically,'--that is, to both Testaments of Holy Scriptures--because God's revelation in both Testaments is

basically one and consistent."¹ Typology adds a theological perspective to the interpretation of the Old Testament texts and is supported by the fact that the same general divine plan runs throughout both testaments. This is the basis for the Christian affirmation that the God who did things in Israel is the same God who acted in Christ. In this sense, the Christian is a typologist. Without misinterpreting the specific historical circumstances of Israel, he can find a parallel between their situation and his own, as a member of the pilgrim people of God. He is called to trust, obedience, and the refusal to tempt God because, like Israel, he is called to follow the guidance of God in faith.

2. Tension between the Old and New Testament. But at the same time, existing side by side with the basic unity of the Bible, typology points to a divinely ordained tension between both testaments. It is something like the relationship of husband and wife in marriage. On the one hand, they are independent persons, each one with his or her own characteristics, with his or her proper function within the conjugal relationship, each one an individual in the full sense of the word. But on the other hand, because they were united in marriage,

¹Hans K. LaRondelle, The Israel of God in Prophecy (Berrien Springs, MI: Andrews University Press, 1983), p. 55.

they are dependent on each other and cannot separate without great and deep damage. They form a new and significant oneness, they are one flesh. The tension is expressed by the fact that although being a couple, they cannot deny their individuality. A similar situation exists in the relationship between the Old and New Testament. Each testament is a unit by itself, has its own personality, its specific Sitz im Leben, its relevant historical envelope, reflects its own Zeitgeist, the other's content cannot be read into it without perversion of its own material. But at the same time, one cannot survive without the other. The Old Testament admittedly is an incomplete book and points beyond itself. It is a Heilsgeschichte which did not reach the coming of the incarnate Heiland. It presents the salvation history before the achievement of the promised salvation. For its part, the New Testament is not a piece of theological literature floating up in the sky. Rather, it is deeply rooted in the Old Testament and simply cannot be understood apart from its mate. This is the tension: on the one hand, there are two clearly distinct units; on the other hand, there is a unity with Christ in the center as the ultimate unifying factor. Typology is a way to point to this tension. It takes the two distinct realities, juxtaposes them, and shows their unity in the diversity. Behind the scenes the Holy Spirit is shaping his revelation, giving it a great depth of meaning. One can dig as much as possible and will never find the end of this inexhaustible source.

3. Fluidity of typology. Because of its essential fluidity, biblical typology is difficult to control. It reflects the non-systematic way it is used in the Bible. Since it is an attitude, not a

method, it does not have precise rules and principles. Consequently, its use in the Bible is very flexible and resistant to a hermeneutical control. The borderland between typology and allegory is not so clearly defined. The end product is that the identification of the typological relationship will not always be so simple and self-evident.

4. Use of typology. Typology is an aid, a fundamental attitude for the interpretation of the Bible in the Christian church. The apostle Paul had already recognized (1 Cor. 10:6) that one of the primary values of typology for the Christian is that it presents examples and patterns of the experience of men and women with God which corresponds to the experience of later men and women. Events, persons, and institutions present types for the Christian life. It focuses on the ultimate meanings of these realities and shows how they relate to God and his salvific purposes for man. Essentially, the struggles of Abraham to cope with life in the presence of Yahweh are not so different from the difficulties of the twentieth-century Christian who manipulates the keyboard of a powerful computer. And vice-versa: the fundamental orientation given to the patriarch remains valid for today's man as well.

5. Permanence of typology. Despite all differences of perspective and detail, scholars simply cannot deny that typology is employed in the Bible itself. Above and beyond all diversities and deviations, there is agreement regarding the fundamentals, at least in a descriptive sense. The employment of typology in the Old Testament and the typological attitude of the New Testament writers are powerful arguments for its permanence and prove that we are faced with something

which is part and parcel of the deposit of revelation. It is impossible to discard biblical typology without separating ourselves from the Bible's own perception of itself. Within the proper bounds of typology, one is dealing with what God himself has set before man. When the New Testament interprets Christ, his life and work, in Old Testament terms, it is following the way the Old Testament itself interprets new events in the light of earlier ones. Similarly today, when the Bible student interprets Bible events in a typological way, he is following the biblical example. It is not a matter of forsaking the principle that Scriptura Scripturae interpret. Just the opposite, it follows the biblical pattern. After all, it is the Scripture itself which calls one's attention to types and points many of them out.

6. Need of faith. When dealing with the Bible, one always has to count on its historical and philological aspects. This is the human and external dimension of God's revelation, and there is no safe way to omit it. But, more than anything, typology does not reason on the basis of rational proof. It simply expresses the conviction that the happenings of the Old Testament have a predetermined link with the New Testament. Ultimately, it is not a matter about the understanding of the different authors who wrote specific biblical documents, but about the understanding of the divine Author who has written the whole Scripture. In the last analysis, what is at stake is not the intelligentia hominis but the opinio Dei. The perception and acceptance that the Old Testament events are prefigurations of New Testament and eschatological realities will finally be decided on the ground of faith. The full sense of Scripture and types is disclosed by

the Spirit of Christ himself and can be grasped only from the position of faith in Christ. It is the Christian faith that accepts God's revelation, it is unbelief that rejects it. And this same faith, while resting upon God's promises, gazes into eternity waiting, searching, and hastening the eschatological grand finale: Christ's parousia and the final and eternal consummation of all biblical typology, when the elect will be before the unspeakable divine Sun of Righteousness where shadows will not be necessary any longer.

7. Correlate topics. Typology is related to the most diverse areas of theology in many different ways. A few of them were just "scratched" in this study, others mentioned only en passant. Some of them deserve deeper consideration, like the stance of the Lutheran Confessions in regard to typology, the relationship between type and prophecy, a closer analysis of the use of typology in the Old Testament itself, the typological allusions in the New Testament, a comparison between biblical and non-biblical typology, the study of specific texts (like, for instance, Psalm 2, Psalm 22, Isa. 7:14, Hos. 11:1) in the light of their respective New Testament counterparts and their typological implications, and others. The field is broad and the research on these topics certainly will represent a fruitful work.

8. An illustration. A visitor to an Oxford chapel is fascinated by one of the stained-glass windows. It is decorated on the outside with scenes from the Old Testament; on the inside are corresponding scenes from the New Testament. Abraham's sacrifice of Isaac, for example, is on the outside while on the inside is the familiar picture of Christ on the cross. When the sunlight falls upon

the window the two scenes are blended together. Similarly is the visitor of the Scriptures impressed as in the light of the Spirit he sees blended into harmonious unity the sacred image of both testaments.²

9. The final test. After all is said, one last thing still remains to be done: to prove the spirits. That is, one must submit and apply these hermeneutical perspectives to the biblical text itself in order to verify whether or not they are strong enough to survive the final test of God's own revelation and fit his eternal counsel. The final decision about any theology belongs to God alone.

²Illustration taken from John F. Johnson, Revelation, Canonicity and Interpretation (Springfield, IL: Concordia Seminary Print Shop, 1967), pp. 152-53.

APPENDIX

DEFINITION OF BIBLICAL TYPOLOGY

In the different works there are specific ways of articulating a definition for biblical typology.¹ The definitions which follow play an explanatory and illustrative role. They are not really different in their substance. Rather they express the specific angle of each author's perspective and reflect his own presuppositions. There is much repetition, but the nuances permit one to perceive the subject with a broader dimension.²

Francis Foulkes, p. 35: "We may say that a type is an event, a series of circumstances, or an aspect of the life of an individual or of the nation, which finds a parallel and a deeper realization in the incarnate life of our Lord, in His provision for the needs of men, or in His judgments and future reign. A type thus presents a pattern of the dealings of God with men that is followed in the antitype, when, in the coming of Jesus Christ and the setting up of His Kingdom, those dealings of God are repeated, though with a fulness and finality that they did not exhibit before."

¹See discussion above, ch. 5, pp. 115-17.

²In the text, only the author and the page (also the title when there is more than one work by the same writer) of each definition are given as reference. The full reference of each quotation should be sought in the bibliography of the thesis.

John Goldingay, p. 107: "Thus types are events, persons, or institutions, which are or become symbols of something brought about later which is analogous to, yet more glorious than, the original."

Leopold Sabourin, The Bible and Christ, p. 153: "The typoi, on the other, are persons, institutions, and events (1 Cor 10:11) of the Old Testament which are regarded as divinely established models or prerepresentations of corresponding realities in the NT salvation history (Heb 8:5)."

Horace D. Hummel, The Word Becoming Flesh, p. 16: ". . . 'typology' simply means classification or organization according to types, and is a common part of many endeavors. In the context of theology or Biblical studies, it refers to one method of describing the unity of the two testaments. It is customary to speak of the earlier 'type' (prototype, archetype, model, analogy) and the subsequent 'antitype.' Both the word and the method are found in Biblical usage itself, but subsequent exegesis and theology have often carried the process much further."

Bernard Ramm, p. 223: "Typological interpretation is specifically the interpretation of the Old Testament based on the fundamental theological unity of the two Testaments whereby something in the Old shadows, prefigures, adumbrates something in the New. Hence what is interpreted in the Old is not foreign or peculiar or hidden, but rises naturally out of the text due to the relationship of the two Testaments."

Walther Eichrodt, p. 225: "The so-called tupoi, if we follow these limits, are persons, institutions, and events of the Old Testament which are regarded as divinely established models or prerepresentations of corresponding realities in the New Testament salvation history. These latter realities, on the basis of 1 Peter 3:21, are designated 'antitypes'."

Jean Daniélou, The Bible and the Liturgy, p. 4: "This science of the similitudes between the two Testaments is called typology."

Raymond E. Brown, "Hermeneutics," p. 618, col. b: "The typical sense is the deeper meaning that the things (persons, places, and events) of Scripture possess because, according to the intention of the divine author, they foreshadow future things."

Idem, The "Sensus Plenior" of Sacred Scripture, p. 10: "The typical sense is generally defined in the textbooks as: '. . . that meaning by which the things, which are signified by the words of Scripture, signify according to the intentions of the Holy Spirit yet other things.' [Footnote 40] In other words, some 'thing' about which the text of Scripture speaks literally is used by God to foreshadow something else."

Walter C. Kaiser, p. 106: "Typology is, however, a historico-theological reflection on the fact that the God-ordained persons, events, institutions, and things often tended to come in clusters and repeat themselves over and over in the progress of revelation."

David L. Baker, Two Testaments, One Bible, p. 267: ". . . a type is a biblical event, person or institution which serves as an example or pattern for other events, persons or institutions; typology is the study of types and the historical correspondences between them; . . ."

S. Lewis Johnson, p. 55: "Typology is the study of the spiritual correspondences between persons, events, and things within the historical framework of God's special revelation."

Milton S. Terry, p. 336: "It [type] is a person, institution, office, action, or event, by means of which some truth of the Gospel was divinely foreshadowed under the Old Testament dispensations."

Muenschler, as quoted by Milton S. Terry, p. 336: "In the science of theology it [typology] properly signifies the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New."

J. Barton Payne, as quoted by Hans K. LaRondelle, p. 47: "In short, a type is 'a divine enactment of future redemption'."

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