

that Adam is “a type of the one who was to come,” namely, Jesus Christ (Rom 5:14). The idea is that Adam prefigures Christ as one who came into the world without sin and as one whose actions affected the entire human race. Nevertheless, the greater of the two is Christ, for he succeeded where Adam failed, and Christ restored grace to the world by his obedience after mankind had lost grace because of Adam’s rebellion (Rom 5:12–21). (See **Typology**.)

TYPICAL SENSE See “Senses of Scripture” under **Interpretation of the Bible**.

TYPOLOGY The study of persons, places, events, and institutions in the Bible that foreshadow later and greater realities made known by God in history. The basis of such study is the belief that God, who providentially shapes and determines the course of human events, infuses those events with a prophetic and theological significance. Typology thus reveals the unity of salvation history as a carefully orchestrated plan that God unfolds in stages of ever-increasing fulfillment. The movement from “types” to the realities they signify, called “antitypes,” is always a movement from the lesser to the greater. Typology can be understood in prophetic (promise/fulfillment), metaphysical (matter/spirit), eschatological (time/eternity), or analogical terms (earth/heaven).

Typology is not simply applied *to* the Bible; it is something applied *within* the Bible. Because typology was used by the authors of the Bible, studying the Bible in terms of typology is a valid approach to understanding salvation history. The point is important to stress,

since typology is sometimes confused with a method of biblical interpretation that Christian theologians adopted from the world of classical antiquity—for example, from the philosophical speculations of Plato, or from the practice of allegorizing the poetry of Homer and Virgil. No doubt some early Christian writers, having been educated in these Greco-Roman traditions, approached the interpretation of the Bible in such ways. But typology is first and foremost grounded in the Semitic world of Scripture, because the biblical authors themselves made extensive use of typology in explaining the actions of God in history (CCC 128–30).

I. TYPOLOGY IN THE OLD TESTAMENT

Typology first appears in the books of the Old Testament, although the word “typology” is not used to describe the practice. In the Historical Books, we see the biblical authors highlighting parallels between significant figures and events in a way that invites the reader to ponder their deeper meaning. For example, the story of **Joshua** is deliberately worded to evoke memories of the story of **Moses** and to suggest to the reader that Joshua himself was a new Moses who acquired for his people what his venerable forebear could not, namely, possession of the Promised Land. This is nowhere stated explicitly in the book of Joshua, yet the typology at work is unmistakable to anyone familiar with the **Exodus** story of the Pentateuch. Consider, for instance, how Joshua parted the waters of the Jordan so that Israel could cross over on dry ground (Josh 3:14–17; 4:23), just as Moses had done at the Red Sea (Exod 14:16, 21–22). Consider too how Joshua sent spies

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into Canaan (Josh 2:1; 7:2) just as Moses had done while Israel was roaming in the wilderness (Num 13:2, 17). These and other parallels form the foundations of a "Moses typology" that will reappear several times in the Old Testament and then again in the New Testament.

Similar use of typology is made in the prophetic books. Perhaps the most obvious example is the "Exodus typology" of Isaiah. In looking ahead to Israel's release from captivity in Babylon, Isaiah recalls the drama of Israel's former release from captivity in Egypt. His description of the return from exile is thus colored with images and ideas drawn from the Exodus story, hinting that God's deliverance of old is a pattern or type of what God intends to do for his people again. Indications that Isaiah foresaw a new Exodus can be seen in his reference to dividing the "sea of Egypt" in order that "men may cross dryshod" (Isa 11:15; 51:10-11; cf. Exod 14:22). Other allusions include the "east wind" (Isa 27:8; cf. Exod 14:21), the "way" in the wilderness (Isa 35:8; 40:3; cf. Exod 13:21), the "wings like eagles" (Isa 40:31; cf. Exod 19:4), and the "water" that Yahweh gave his people to "drink" in the desert (Isa 43:20, 48:20-21; cf. Exod 17:6). The implicit idea underlying this and other examples is that God acts in similar or "typical" ways each time he intervenes to redeem his people.

II. TYPOLOGY IN THE NEW TESTAMENT

Typology comes into full bloom in the teaching of Jesus and the apostles. Not only is it more pervasive in the NT than in the OT—far more so than the seldom occurrence of words like "type" (Greek *typos*) and "typologically"

(Greek *tytikōs*) might suggest—but typology reaches a certain crescendo of fulfillment. That is, many typological themes of the Hebrew Scriptures, which were fulfilled in partial degrees in the history of Israel, give way to the definitive antitypes that God had intended to prefigure from the beginning. In the Person and work of Jesus Christ, the full significance of the persons, places, events, and institutions of biblical history is finally revealed.

A. The Teaching of Jesus

Jesus found in the Bible a treasury of types that prepared the way for his coming. Several examples of this appear in Matthew 12, where he claims "something greater than the temple is here" (Matt 12:6), and "something greater than Jonah is here" (Matt 12:41), and again "something greater than Solomon is here" (Matt 12:42). His words indicate what is intrinsic to all typology, namely, that antitypes resemble the types that foreshadow them, yet they also surpass them because they are something greater than the original. In this case, Jesus placed himself above the holiest place known to Israel (the Temple), above the prophet who miraculously emerged from a three-day entombment (Jonah), and above the wisest king ever to rule the People of God (Solomon). Christ is a new and living temple, for in him dwells the divine presence more intensely than in the sanctuary (cf. John 2:21). He is likewise a new Jonah, for his Resurrection after three days in the grave would be the one miracle that outshines all others (cf. Matt 16:4). And he is also a new Solomon, a king from the royal line of David and a man

of legendary wisdom who will draw the world closer to the Lord (Luke 11:31).

It is clear in the Gospels that Jesus also made typological claims through his actions. For example, when Christ spent forty days in the wilderness, he was knowingly reenacting the Exodus experience of Israel, who endured forty years of testing in the desert. The difference is that Jesus, in assuming the role of a new Israel, succeeded where historical Israel had failed because he fulfilled his filial obedience to the Father. To make the link unmistakable, he countered the devil's attacks by quoting passages from Deut 6-8, a portion of Scripture wherein Moses reflects on the Lord's faithfulness in contrast to Israel's many failings during the long wilderness period (Deut 6:13, 16; 8:3). In similar fashion, Jesus represented himself as a new and greater **Elisha** by performing miracles that recalled and yet exceeded the mighty acts of the prophet. Remember that Elisha once multiplied twenty "loaves of barley" to feed one hundred men and had some left over (2 Kgs 4:42-44). Jesus mimicked this action on a grander scale when he multiplied a mere five "barely loaves" to feed over five thousand people and still had twelve baskets full of bread left over (John 6:5-14). As a final example, Jesus reinforced his claim to be a new and greater Solomon by making his triumphal entry into Jerusalem on the back of a donkey amid shouts that he was "King" (Luke 19:28) and the "Son of David" (Matt 21:6). No one familiar with the OT would miss the typological symbolism of the event, which was deliberately staged in imitation of Solomon's coronation ride into Je-

rusalem on the back of David's mule (1 Kgs 1:38-40).

B. The Teaching of the Apostles

Jesus's approach to Scripture likewise became the apostles' approach to Scripture. This can be seen in the writings of Paul and Peter. Paul is perhaps most noted for expounding a typology of Christ as a new and greater **Adam** in Romans and in the First Letter to the Corinthians. The idea is that Adam foreshadowed Christ inasmuch as both men made a significant impact on the world. However, Christ is the counterimage of Adam: the first man Adam brought sin and death to the world by his rebellion (Gen 3:6; 1 Cor 15:22), whereas the God-Man Jesus compensated for the damage done by Adam's disobedience through his righteousness (Rom 5:12-21). Likewise, Adam possessed a living body made from the substance of the earth (Gen 2:7), but Christ, by his rising from the dead, now possesses a life-giving spirit endowed with the gifts of heaven (1 Cor 15:44-49).

In addition to this Christological typology, Paul also developed an ecclesiological typology to explain the mystery of the Church. For example, he several times refers to the community of believers as the temple of the living God (1 Cor 3:16-17; 2 Cor 6:19). The point is to show that the Church is holy through the indwelling of the Spirit and firmly established on Christ as the cornerstone of the whole structure (Eph 2:19-22). These statements are truly remarkable when we consider that Paul was writing when the Temple, the very thing that prefigured the Church as the dwelling place of

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Yahweh, was still standing in Jerusalem. Another example in Paul compares the Church to the Exodus pilgrims of Israel in the wilderness. Like the Israelites, who passed through the sea (Exod 14:21–22) and were fed with manna from heaven (Exod 16:35) and water from the rock (Exod 17:6), so believers who make up the Church have passed through the waters of baptism and are now nourished on their journey by the food and drink of the Eucharist (1 Cor 10:1–5). In this instance, the typology serves as a warning, for most of the Israelites who received these blessings eventually spurned the Lord and thereby excluded themselves from the Promised Land (1 Cor 10:6–12).

Along with Christological and ecclesiological typology, one also finds sacramental typology in the NT. One clear instance is found in the First Letter of Peter, where Peter compares the **Flood** in the days of **Noah** to the waters of **baptism** in the liturgy of the Church. By heeding the Lord and boarding the ark, Noah and his family “were saved through water” (1 Pet 3:20). So, too, believers are saved by “Baptism, which corresponds to this” (1 Pet 3:21). Cleansing the world of a sinful generation is thus a type of cleansing the conscience of sin and guilt.

Many other examples could be cited to show how the NT writers developed Christological, ecclesiological, and sacramental typology. For that matter, examples could be marshaled to show that typology also proceeded along Mariological and anagogical lines, showing how the Mother of Jesus was prefigured by various persons and institutions of the OT, as were the celestial realities of heaven revealed in the book of Hebrews and the book of Revelation. Small

wonder that the Church Fathers spent so much time digging for OT types to explain the great mysteries of the NT. Whatever excesses the Church Fathers can be charged with, it is certain that the foundation of such a pursuit was valid, for they had as their example and guide the inspired authors of the Bible.

TYRANNUS An Ephesian who owned a hall where Paul preached every day for two years (Acts 19:9–10). Paul had initially taught at the synagogue, but opposition forced him to move to the hall of Tyrannus (Acts 19:1, 8–10).

TYRE One of the principal seaport cities on the Phoenician coast. Tyre was located south of **Sidon** and north of **Acco**. Part of the city was on an offshore island, and the other part was on the mainland. It has been inhabited since the third millennium B.C. and was one of the greatest cities and seaports in the first millennium B.C.

After foreign invasions in the late second millennium B.C., which led to the sack of Sidon, Tyre emerged as the chief Phoenician port; it was called the “daughter of Sidon” (Isa 23:12) because so many refugees from Sidon fled to the safety of its walls. The fortifications of Tyre were known throughout Palestine (Josh 19:29; 2 Sam 24:7). Tyre reached the zenith of its power in the tenth century B.C., during the reign of **Hiram I** (ca. 980–947 B.C.). It was at this time that **David** and Hiram began a close commercial and political relationship. Hiram sent cedar and workmen to assist in the construction of the royal palace of David (2 Sam 5:11).

Solomon continued the alliance and made