

Typology

History, theory, and
implementation of typology

History & Theory

- Biblical basis
- Historical development
- Typology and symbolism
- Typology and redemptive history
- Classes of types
- Representative typological motifs

Biblical basis for typology

- Origin of the term 'type'
 - Not a technical term in the Bible
 - Scriptural uses of τύπος, τύπτω, τυπικῶς, and ἀντίτυπος
 - Other biblical terms
 - σκία, 'shadow'
 - ὑπόδειγμα, 'copy'
 - παράβολη, 'figure, symbol'
 - ἀλληγορέω, 'allegorically' or 'typologically'?
 - πνευματικῶς, 'spiritually' or 'symbolically'?

Biblical basis (cont.)

- Scriptural pattern of self-interpretation
 - OT use of earlier OT texts
 - Isaiah's 'new Exodus' (e.g., Isa 40:3)
 - Promised land as 'paradise'
 - Prince of Tyre 'in Eden' (Ezek 28:13)
 - New Davidic king is not only 'David's branch' but even a new 'David' (e.g., Jer 30:9)
 - NT use of the OT continues that pattern
 - OT wrote of Christ (Luke 24)
 - Hebrews
 - Revelation plagues like plagues on Egypt

Historical development

- Alexandrian school: allegorization
 - Greeks interpreting Homer
 - Philo of Alexandria († ca. AD 50)
 - Epistle of Barnabas
 - Clement of Alexandria († ca. AD 215)
 - Origen († 254)
- Antiochene school: natural meaning
 - Methodius († ca. 311) opposed in favour of 'natural' meaning
 - Chrysostom († 407)
 - Augustine of Hippo († 430)

Augustine (cont.)

- Must move from mere 'letter' to practical application (2 Cor 3:6)
- Authority of Scripture means we must follow author's intention
- Interpret difficult passages by plainer passages (*analogy of faith*)
- Interpret literal passages literally and figurative passages figuratively
- Approved of the seven *Rules of Tyconius* († ca. 400) for understanding Scripture

Medieval interpretation

- Mostly citation of Patristic exegesis, but some advance:
 - Rabanus Maurice († 856) reintroduced Augustinian principles
 - Hugh of St. Victor († 1141) almost a 'second Augustine'
 - Thomas Aquinas († 1174) linked spiritual sense to the natural meaning
 - Nicholas of Lyra († 1340) literal sense the sole basis for the spiritual meaning
 - Wycliff († 1384) plain sense that even common workmen could understand with Spirit's help
 - John Colet († 1536) lectured on Pauline texts themselves, an innovation
 - Jacques LeFevre Étapes († 1536) text critic and exegete who said Scripture's 'two-fold meanings' coincide

Reformers and typology

- Key principles
 - *sola Scriptura* meant return to the plain sense
 - 'Scripture interprets itself' removed interpretive authority from Church hierarchy
- Examples
 - Luther († 1546): Allegorizers invent 'trifling and foolish fables' that make certainty impossible.
 - Calvin († 1564): 'True meaning of Scripture is the natural and obvious meaning' and we must stick to that.

Reformers (cont.)

- Figurative interpretation among Reformers was typological
 - Luther
 - Puritan theologians like Jonathan Edwards employed a broad typology
 - Cocceias († 1669)
 - Saw every element of the OT as illustrating some Gospel lesson
 - Thought any OT element with formal similarity to something in the NT was typological

Rehabilitating the typological method

- ‘School of Marsh’
 - OT element is only a type if the NT itself treats it that way
 - Fairbairn says that’s too narrow:
 - Leads to under-interpretation
 - Violates the method that Jesus himself set out (Luke 24)
 - The types mentioned in the NT...
 - ...are examples, not an exhaustive list, and...
 - they follow actual interpretive principles that we ourselves should follow

Rehabilitating typology (cont.)

- Contemporary proponents of sound typology
 - Patrick Fairbairn
 - Gerhardus Vos
 - G.W.H. Lampe
 - E.P. Clowney
 - Leonhard Goppelt
 - E. Earle Ellis
 - Sidney Greidanus
 - Graeme Goldsworthy
 - Greg Beale

Hermeneutics of typology

- Symbol and truth analogically related
 - Note the analogy: *Significant* analogy, not exhaustive analogy
 - Jesus as the 'door' of the sheepfold
 - Rahab's scarlet cord
 - Daniel's four beasts
 - Seal of the Spirit

Hermeneutics (cont.)

- Symbol and truth metaphysically distinct
 - Note the contrast
 - The LORD as drunken warrior (Ps 78:65)
 - The Lord as thief (1 Thess 5:2)
 - The figure is *only* symbolic
 - The spiritual form is the real
 - 'Spiritualizing' away the fulfillment
 - 'Carnalizing' away the fulfillment
 - Taking the material form as the real is idolatry
 - Transubstantiation view of communion elements
 - Hoping for rebuilt 'man made' 'stone' temple

Hermeneutics (cont.)

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| <ul style="list-style-type: none">● Allegorization<ul style="list-style-type: none">● Disconnects from authorial intent● Ignores natural meaning● Disconnects from flow of redemptive history | <ul style="list-style-type: none">● Typology<ul style="list-style-type: none">● Depends upon authorial intent● Depends upon natural meaning● Sets truth in the flow of redemptive history |
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Hermeneutics (cont.)

- *Sensus Plenior*
 - Focuses on *divine* meaning
 - Relation of divine meaning to human authorial intent:
 - Not *sensus differens*, which is allegorization
 - But *sensus plenior*, a *fuller* manifestation of the same meaning