

# Typology

## Catechism of the Catholic Church

### The Senses of Scripture

**115** According to an ancient tradition, one can distinguish between two *senses* of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

**116** The *literal sense* is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."

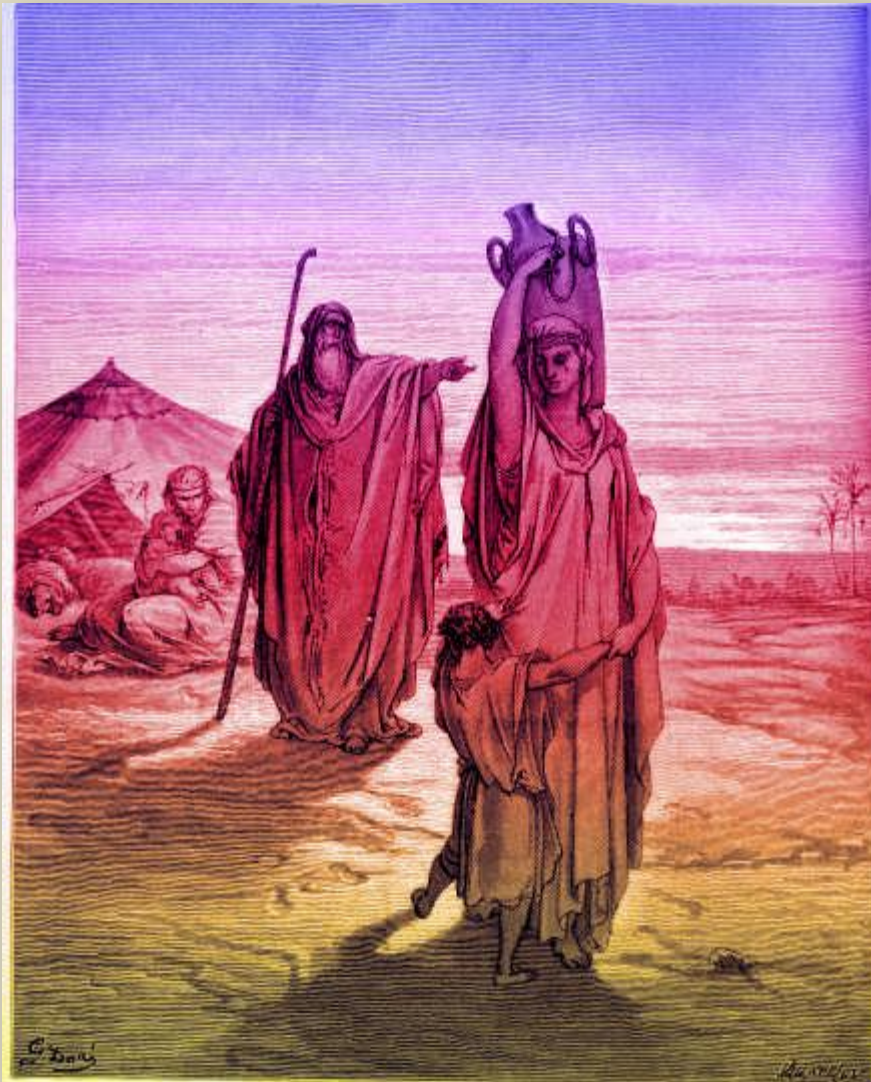
**117** The *spiritual sense*. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

1. The *allegorical sense*. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.
2. The *moral sense*. The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".
3. The *anagogical sense* (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.

To properly understand the depth of scripture it should be read beyond the literal meaning recognizing that scripture contains signs or "types." That is why Saint Augustine (AD 354-430) said, "The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New"

One example of this principle is in Romans 5:14 where Paul tells us that Adam was a "type" of Jesus. Romans 5:14 "Adam who was a type of the one who was to come"

This way of reading scripture is known as Typology.



In Genesis we have the account of Sarah and Hagar. Sarah was married to Abram and God promised to give them a child even though they were in their old age. But Sarah lacked faith and told Abram to have a child with their servant Hagar.

Genesis 16:15 “And Hagar bore Abram a son and Abram called the name of his son, whom Hagar bore, Ishmael.”

God changed Abram’s name to Abraham and made a covenant with him. All males were to be circumcised and every new born male was to be circumcised at eight days old. God promised to give them a child even though Abraham was 100 years old and Sarah was 90 years old. Abraham laughed at God’s promise.

Genesis 21:2-9 "The Lord did to Sarah as he had promised. And Sarah conceived and bore Abraham a son....Abraham called the name of his son who was bore to him Isaac."

God told Abraham to name his son Isaac which means "to laugh."

In the New Testament Paul recounts this story and tells us this in Galatians 4:22-26

"For it is written that Abraham had two sons, one by a slave woman and one by a free woman. But the son of the slave was born according to the flesh, while the son of the free woman was born through promise. **Now this may be interpreted allegorically:** these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother."

According to Paul there is a deeper meaning in the accounting of Sarah and Hagar that goes beyond the literal reading of the story.

### The Bronze Serpent



Numbers 21:9: "and the LORD said to Moses, "Make a serpent and mount it on a pole, and if anyone who has been bitten looks at it, he will recover." So Moses made a bronze serpent and set it on a pole and if a serpent bit any man he would look at the bronze serpent and live."

Jesus tells us this in the New Testament: John 3:14 "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up."

Jesus is telling us that there is a deeper meaning in the account of the bronze serpent. Jesus is telling us that it was a foreshadowing of Christ and the cross.

In the Old Testament there is the story of Jonah in the belly of a great fish.

Jesus says in Matthew 12:40 "Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights."

Jesus is telling us that there is a deeper meaning to the story of Jonah in the belly of the whale. It is a "typology" that points to Christ.



### Typology of Jesus as the second Adam

Saint Paul writes: "The first man, Adam, became a living being, the last Adam a life-giving spirit." 1 Corinthians 15:45

Genesis 2: says that God placed Adam in a garden where there was the tree of life and it was in a garden that Adam sinned and brought death to man.

Jesus, the new Adam, brought life to man after being crucified in a garden on a tree of death. Jesus rose from the dead in a garden so that our sins could be forgiven.

John 19: 41 says "Now in the place where he was crucified there was a garden and in the garden a new tomb where no one had ever been laid."

God tells Adam in a garden that he shall live in toil, which will bring thorns and thistles, and by the sweat of his brow he shall eat bread, and then return to the ground.

Jesus sweat blood in a garden after giving his apostles the bread of life at the last supper, and then had a crown of thorns placed on his head before he was killed and buried in the ground.

Adam was naked and had to put on clothes after eating from the tree of knowledge of good and evil. Jesus was clothed and then stripped of his garments before being crucified on his tree.

In Genesis 22 we have the account of Abraham sacrificing his son Isaac on the altar which is an allegory of the sacrifice on the cross.

The sacrifice of Isaac took place on Mount Moriah which is the place of the crucifixion, Golgotha or the Latin name Calvary.

God told Abraham to “take your only son Isaac, whom you love, and go to the land of Moriah and offer him up.”

Isaac was called Abrahams only son, Jesus was the only Son of the Father.

As Jesus carried the wood of the cross for his sacrifice, Isaac carried the wood for his sacrifice.

Two men accompanied Abraham and Isaac to Golgotha, two men were next to Jesus on the cross at Golgotha.

Isaac asked his father, “where is the lamb for a burnt offering?” Abraham said, “God will provide himself the lamb.”

Abraham then found a ram whose head was caught in a thicket and brought him to the altar to be sacrificed.

Jesus wore a crown of thorns and was brought to be sacrificed.

Genesis 22:14 “Then Abraham called the name of that place The Lord will provide, as it is said to this day, On the mount of the Lord it shall be provided.”

To this very day Orthodox Jews blow a ram’s horn as a symbolic reminder of many events in their Jewish heritage. One of the reasons for blowing a ram’s horn is to remind God of His promise to Abraham to send a lamb. This horn is known as a “Shofar.”

For Christians God did send a lamb to be sacrificed, the Lamb of God Jesus Christ.

Read about Shofar [HERE](#)





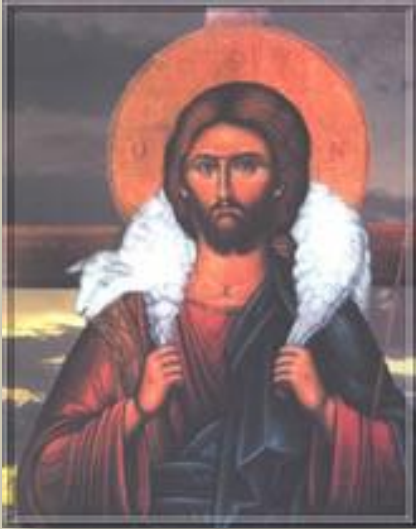
## THE GREAT FLOOD

Peter tells us that the great flood was a type of baptism where eight people were saved through water. Through the waters of the flood the earth was cleansed from all sin. The righteous were separated from the unrighteous. The earth was born again just as we are born again in the waters of Baptism.

### 1 Pet. 3:19-21

“After being made alive, he went and made proclamation to the imprisoned spirits to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water and baptism, which this prefigured, now saves you not the removal of dirt from the body but the pledge of a clear conscience toward God”

## “Christ, our Passover Lamb has been sacrificed”



Saint Paul tells us in 1 Corinthians 5:7 that Christ is our Passover Lamb and He has been sacrificed. What Typology is Paul using here?

In Exodus 12 God tells Moses to get an unblemished male lamb.

Jesus was unblemished; He was all holy, all pure and innocent.

God tells Moses that no bones of the lamb can be broken

When Jesus was on the cross none of His bones were broken.

God tells Moses to kill the lamb

The book of Revelation says, “I saw the Lamb standing as though slain.”

God tells Moses to kill the lamb in the evening.

The Gospels tell us that the body of Jesus was taken from the cross in the evening.

God tells Moses that the lamb must be eaten.

Jesus tells the apostles at the Last Supper, “Take and eat; for this is my body.”

God tells Moses to take a hyssop branch and spread the blood of the lamb over the doorways so that death will pass over the Israelites.

In John’s Gospel he writes that a hyssop branch was touched to the mouth of Jesus. Death passed over Jesus with His resurrection. (John 19:29)

God tells Moses that only those in the covenant could eat the Passover lamb.

In the book of Hebrews the Jews are told that Christians “have an altar from which you have no right to eat.” Only those in the Covenant could eat the new Passover Lamb, Jesus Christ.





### MOSES PARTING THE RED SEA

Paul tells us that the story of Moses parting the Red Sea was a type of baptism. In the Exodus story the Holy Spirit in the form of a cloud and a pillar of fire protected the people. They passed through the waters as a foreshadowing of baptism out of Egypt, out of slavery on a journey to the promise land. The manna that came down from heaven was their spiritual food in the wilderness. It prefigures the living bread of the Eucharist, which nourishes us in the wilderness of this life. The rock that followed Israel as a constant source of refreshment during their journey through the desert was a type of Christ. *(From Ignatius Bible Commentary)*

1 Cor.10:1-13 “For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness.”

Over one million Israelites were led out of Egypt and Joshua and Caleb were the only two adults of the generation that came up out of Egypt to enter the Promise land.

As Jesus tells us in Matthew 7:21: “Not everyone who says to me ‘Lord, Lord’ shall enter the kingdom of heaven but he who does the will of my Father who is in heaven.”



## Moses



## Jesus



Both of their lives as infants were threatened by powerful rulers (Pharaoh and Herod).

Both of their lives as infants were saved by family members.

Both were in Egypt for a time as youths.

Both left Egypt later on and returned to Israel.

Both fasted in the wilderness for 40 days.

Both were commissioned by God to give the law.

Both had faces that shone like the sun.

Both were lawgivers on a mountain.

Both led their people out of bondage with much grumbling along the way.

Moses' sister was Miriam, Jesus' mother was Mary.

Both met at the Transfiguration of Jesus to discuss Jesus' "exodus" from this life.

Both came up out of the water and wandered in the desert.

Both were tested with worshiping false gods, hunger in the desert, and putting God to the test

Moses changed water into blood, Jesus changed water into wine.



Joseph in the Old Testament and Jesus in the New Testament

Both gave bread to save Israel.

Both were unjustly incarcerated.

Both were stripped of their garments

Both suffered for the sake of Israel's benefit.

Joseph was set over all the land of Egypt by Pharaoh

Jesus has all authority over heaven and earth from Our Father.

Some examples of types and antitypes:

Adam	Christ
Eve	Mary
Abel's sacrifice	Christ's Sacrifice, pleasing to God
Noah's Ark	the Church
Melchizedek	Christ
Sacrifice of Isaac	Sacrifice of Christ
Pharoah's slaying of the Israelites' male children	The Massacre of the Holy Innocents
Moses	Christ
manna	the Eucharist
Ark of the Covenant	Mary as Theotokos (God-bearer), Ark of the New Covenant
The Queen of Saba (Sheba)	The Magi
Sabbath	Mass
Old Testament priesthood	New Testament priesthood
life on earth	life in the world to come: 1 Chronicles: 29:15



### Church Father Irenaeus AD 185

'If anyone, therefore, reads the Scriptures with attention, he will find in them an account of Christ, and a foreshadowing of the new calling. For Christ is the treasure which was hid in the field, that is, in this world (for "the field is the world"); but the treasure hid in the Scriptures is Christ, since He was pointed out by means of types and parables. Hence His human nature could not be understood, prior to the consummation of those things which had been predicted, that is, the advent of Christ.... Jeremiah says, "In the last days they shall understand these things." For every prophecy, before its fulfillment, is to men full of enigmas and ambiguities. But when the time has arrived, and the prediction has come to pass, then the prophecies have a clear and certain exposition. And for this reason, indeed, when at this present time the law is read to the Jews, it is like a fable; for they do not possess the explanation of all things pertaining to the advent of the Son of God, which took place in human nature; but when it is read by the Christians, it is a treasure, hid indeed in a field, but brought to light by the Cross of Christ, and explained, both enriching the understanding of men, and showing forth the wisdom of God and declaring His dispensations with regard to man, and forming the kingdom of Christ beforehand, and preaching by anticipation the inheritance of the holy Jerusalem, and proclaiming beforehand that the man who loves God shall arrive at such excellency as even to see God, and hear His word, and from the hearing of His discourse be glorified to such an extent, that others cannot behold the glory of his countenance, as was said by Daniel: "Those who do understand, shall shine as the brightness of the firmament, and many of the righteous as the stars forever and ever." *Against the Heresies on typology Book IV, Chapter 26*

**Next Topic: Mary's Immaculate Conception in scripture through typology**