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Editorial: Thinking about Typology

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All Christians believe in some notion of “typology.” In fact, it is hard to read Scripture and to do theology without it. For example, think of Christology, the study of Christ’s person and work. As we think through how Christ is presented biblically, just think of how Scripture speaks of him: he is the Son, the last Adam, our great prophet, priest, and king, the true Israel, vine, and so on. *All* of these descriptions, whether they are names, titles, or roles he fulfills, are built on typological structures, rooted and grounded in the OT. It is impossible to think biblically about Jesus apart from thinking about typology.

However, although all Christians embrace some idea of typology, there is still debate regarding what typology is, its nature, and how to determine it. In fact, within evangelical theology, ongoing debates between covenant theology, dispensationalism, and progressive covenantalism often center on different conceptions of typology, or at least its application. For example, dispensational theology will rarely affirm that Israel is a “type” of Christ, that Christ fulfills her role, and that all of God’s promises to Israel are realized in

himself and the church. Instead, dispensational theology will often view the Israel-Christ relationship in terms of an analogy, and that the role of Israel, as a national people, is not fulfilled in Christ and the church. Behind this view is a specific understanding and application of typology.

Or, think of covenant theology. When it comes to the genealogical principle—“to you and your children”—commencing in the Abrahamic covenant, and for them, *continuing unchanged* throughout the new covenant—they do not view this principle typologically. Baptists, on the other hand, do view the genealogical principle typologically so that as the new covenant dawns, the relationship between Christ and his people has changed due to Christ’s coming and the inauguration of a new and better covenant. No longer is our relationship to our covenant head through biological/physical relationships but by spiritual rebirth, faith, and covenantal union. Hence the reason by Baptists argue that the covenant sign of baptism must only be applied to Christ’s people, namely believers who have entered into the realities of the new covenant and experienced new birth, the forgiveness of sin, and so on.

These two examples are evidence that ongoing debates within evangelical theology are related to larger debates regarding the nature of typology, although admittedly these debates cannot be reduced to simply polemics about typology. So, even though all Christians affirm “typology,” it is still necessary to say exactly what it is, how it works, and how it contributes to our understanding of how the entire Bible is put together. It is legitimate, then, to devote an issue to the subject of typology, and it is my hope that focusing on this topic will allow us to think better about such an important aspect of reading, applying, and theologizing about Scripture.

To introduce our subject a bit more, let me give a broad overview of the view of typology that most of the articles will be assuming, defending, and employing. The basic definition assumed by most articles is something like this. Typology is the study of the relationship between OT revealed truths of persons, events, institutions (“types”) which God has specifically designed to correspond to, and predictively prefigure, their intensified “antitypical” fulfilment in Christ and his people. This view of typology is found in such works as Greg Beale (*Handbook on the New Testament Use of the Old Testament*; Grand Rapids: Baker, 2012), or Richard Davidson (*Typology in Scripture: A Study of Hermeneutical TUPOS Structures*; Berrien Springs: Andrews University, 1981), and in many other places. Three further points

will develop this basic view.

First, typology is a feature of divine revelation rooted in *history* and the *text*. It involves an *organic* relation between “persons, events, and institutions” in one epoch (“type”) and their counterparts in later epochs (“antitype”). Since typology is God-given and rooted in the text, it is to be distinguished from allegory, which is not rooted in history or authorial intent, and often is more in the eye of the reader than actually *in* the text and something we exegetically discover.

Second, typology is *prophetic* and *predictive*. Typology is a subset of predictive prophecy, *not* in the sense of direct verbal predictions, but more “indirectly” in the sense of predictions built on models/patterns that God intends, that become unveiled as later texts reinforce those patterns, with the goal of anticipating its fulfillment in Christ. As *indirect* prophesy, typology corresponds well to the Pauline sense of “mystery” (see e.g., Eph. 1:9-10; 3:1-10). Paul states that the gospel was hidden in the past, but now, in light of the coming of Christ, is made known and disclosed publicly for all to see. Simultaneously, then, Scripture can say that the gospel was *promised* beforehand and was *clearly* revealed through the prophets (e.g., Rom 3:21), yet, it was *hidden* in ages past and *not* fully known until the coming of Christ (e.g., Rom 16:25-27). Typology, as *indirect* prophecy, helps make sense of why this is the case. Furthermore, given typology’s indirectness, it requires careful exegesis in its immediate context, and it may not be fully recognized as a type until later authors pick up the pattern. Yet, typology is *in* the text, exegetically discovered, and *we* come to know types as God-intended patterns as *later* OT authors repeat the pattern, before it reaches its fulfillment in Christ and his people.

Third, how does typology *work*? It works in a threefold way. Typology first works by way of *repetition* of a person, event, or institution so that types are repeated in later persons, events, or institutions, thus allowing us to discover a pattern. However, ultimately the types reach their antitypical fulfillment first in Christ and then his people.

For example, Adam is a type of Christ (Rom. 5:14; 1 Cor. 15:21-49), the covenant head of the old creation. In God’s plan, Adam anticipates the coming of Jesus, the last Adam, and the head of the new creation. How do we know this? In the immediate context of Genesis 1-3, there are exegetical clues that speak of Adam’s significance *and through the covenants* “other Adams” appear

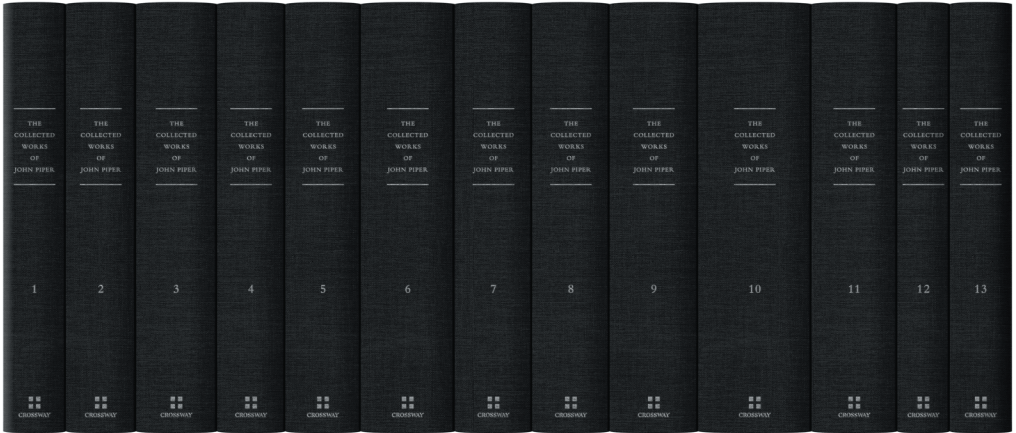
who take on Adam's role (e.g., Noah, Abraham, Israel, and David). Yet, none of these "Adams" are the ultimate fulfillment, though they "predict" the last Adam to come. Furthermore, in Christ and his work, the last Adam, we, as his people, are restored to our Adamic role as image-sons in relation to God and the creation (Heb. 2:5-18). Thus, *through the covenants*, Adam, as a type, takes on greater definition until the last Adam comes.

A second way typology works is by its "lesser to greater" (*a fortiori*) character, as the type is fulfilled in the antitype. For example, through covenantal progression, as one moves from Adam or David, to the prophets, priests, and kings, to the last Adam, the true Davidic king, the great High Priest, the antitype is *always* greater than the previous types. Yet, escalation across time does *not* occur incrementally from the original type to each installment and then to Christ, as if there is a straight line of increase. Rather escalation fully occurs with Christ's coming. For example, Adam is a type of Christ, and "other Adams" arise, yet these "Adams" fail; there is really *no* increase but they all anticipate the last Adam, who perfectly obeys. What is true of Adam is also true of other typological patterns whether they are various persons (Moses, Israel, David, prophets, priests, and kings), events (the exodus), or institutions (sacrificial system, tabernacle/temple). Is the *a fortiori* quality of typology important? Yes. By it, Scripture presents Christ's unique identity and warrants the "newness" of the new covenant. In Christ, although his work involves an important "already-not yet" sense, major changes result, directly tied to *his* coming and the dawn of the new creation.

A third way typology works is that it is developed *through covenantal progression*. In fact, to think through the development of typological patterns is to walk through the covenants. For example, Adam and "other Adam's" are associated with the covenants of creation, Noah, Abraham, Israel, and David. In these covenant heads, Adam's role continues, and each one anticipates Christ, who by his obedience secures our redemption (see Gen 1-3; 5:1-2; 9:1-17; 12:1-3; Ex 4:22-23; 2 Sam 7:5-16; Ps 8; Rom 5:12-21; Heb 2:5-18). Or, think of the promise to Abraham regarding his "seed." As the seed promise unfolds it does so in Isaac, Israel, the Davidic king, and ultimately in Christ, *and* then to the church as Abraham's spiritual offspring (see Gen. 12:1-3; 17:1-22; Ex. 1:1-7; 2 Sam. 7:5-16; Gal. 3:16, 29). More examples could be given, but it is important to see that typological patterns are developed through the covenants.

With this basic understanding in place, let us now explore various aspects of typology and its application in reading Scripture. Ultimately, an issue and topic like this is important because it allows us to know God's Word better and to see how all of Scripture relates to Christ, and how, we, as God's people, are the beneficiaries of *all* of God's promises in Christ.

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Biblical-Theological Exegesis and the Nature of Typology

AUBREY SEQUEIRA AND SAMUEL C. EMADI

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As Doug Moo has noted, “typology is much easier to talk about than to describe.”¹ Even among evangelicals, competing definitions of typology are legion. These matters are further complicated by related (and equally polarizing) issues such as the nature of biblical theology, the NT’s use of the OT, the structure of the canon, authorial intent, the relationship of the divine and human authors of Scripture, and other knotty theological and hermeneutical issues.²

Given the debate surrounding typology, even in evangelical circles, this article argues for an approach to typology that coheres with a self-consciously Reformed and evangelical understanding of the discipline of biblical theology. Our aim is to set out the essential features of a type by rooting typology in the basic presuppositions of biblical theology and in Scripture as a self-interpreting divine-human book that progressively unfolds along covenantal epochs. In other words, we are endeavoring to uncover the exegetical logic that undergirds the NT authors’ interpretation and that leads them to interpret typology as a feature of divine revelation. Understanding

that logic will reveal a great deal about how the NT authors conceived of the nature of types. Put simply, we are attempting to describe how typology in the NT “works.”

Ultimately we will argue that the exegetical logic of the NT authors demonstrates that types are historical, authorially-intended, textually rooted, tied to Scripture’s covenant structure, and undergo escalation from old covenant shadow to new covenant reality. In order to unpack this thesis we will first explain our understanding of the discipline of biblical theology. Second, we will unravel how our understanding of biblical theology both creates and constrains hermeneutical commitments with regard to the relationship between the testaments and the NT use of the OT. We will describe this approach to Scripture as biblical-theological exegesis. Third, we will consider the implications of biblical-theological exegesis for typology. Finally, we will explain how this approach to typology contrasts with “figural reading” and the attendant problems with figural readings as a subjectivist and reader-oriented approach to the relationship between texts within Scripture.

BIBLICAL THEOLOGY AND TYPOLOGY

Describing the use of the term “biblical theology” in contemporary biblical scholarship, D. A. Carson says, “Everyone does that which is right in his or her own eyes, and calls it biblical theology.”³ Even a cursory survey of the literature proves Carson’s statement. Klink and Lockett’s recent taxonomy of biblical theology in contemporary scholarship catalogs five differing approaches to biblical theology and various schools of thought within each approach.⁴

Our understanding of biblical theology falls within the Vosian tradition. This approach to biblical theology sees it as a discipline that “reads the Bible on its own terms, following the Bible’s own internal contours and shape, in order to discover God’s unified plan as it is disclosed to us over time.”⁵ Rosner’s (oft-quoted) definition focuses on these same elements:

Biblical theology may be defined as theological interpretation of Scripture in and for the church. It proceeds with historical and literary sensitivity and seeks to analyze and synthesize the Bible’s teaching about God and his relations to the world on its own terms, maintaining sight of the Bible’s overarching narrative and Christocentric focus.⁶

This definition helpfully describes biblical theology as an enterprise in exegesis that attempts to understand the Bible as a *unified and coherent whole*, with a *progressively unfolding plot* that *culminates in Jesus Christ*. Biblical theology is both *exegetical* and *theological*, involving both the inductive study of texts in their historical and literary contexts as well as the attempt to put canonical texts together according to their own redemptive-historical and literary-narrative ordering.⁷ Biblical theology involves the endeavor to uncover how biblical authors interpreted earlier Scriptures and understood their own writings to fit with them. Ultimately, biblical theology “must not only reflect structure, storyline, corpus theology, and the like,” it must also “call a new generation to personal knowledge of the living God.”⁸

According to these definitions, biblical theology is more than simply tracing themes through Scripture. Doing biblical theology means attempting to understand the logic of Scripture’s unfolding drama and make sense of how each part fits into the whole. At the heart of biblical theology then is the relationship between the testaments and the issue of the use of the OT by the NT authors.⁹

Understanding the exegetical logic of biblical authors is of such importance that Hamilton posits that biblical theology is nothing less than understanding and embracing “the interpretive perspective of the biblical authors.”¹⁰ By “interpretive perspective,” Hamilton means “the framework of assumptions and presuppositions, associations and identifications, truths and symbols that are taken for granted as an author or speaker describes the world and the events that take place in it.”¹¹

This focus on the interpretive perspective of the biblical authors means that biblical theology essentially emerges from exegesis. Again, as Hamilton notes, “the only access we have to the *interpretative perspective of the biblical authors* is what they wrote. Rather than try to go behind the text to get at what really happened, as though the text is mere propaganda, we are trying to understand what the biblical authors have written.”¹² Thus, biblical theology considers not only a text’s immediate context, but the context of the entire canon—the ultimate boundary for a text’s meaning. Only in light of later revelation and through the interpretive perspective of Christ and the apostles is the redemptive-historical significance of an OT text fully revealed. Further, biblical theology not only endeavors to *understand* the interpretive perspective of the biblical authors but seeks to *embrace* and

imitate it as well. Thus biblical theology is both exegetically descriptive and theologically prescriptive.

WHAT IS BIBLICAL-THEOLOGICAL EXEGESIS?

G. K. Beale provides the following definition of a biblical-theological exegesis:

A biblical-theological approach attempts to interpret texts in light of their broader literary context, their broader redemptive-historical epoch of which they are a part, and to interpret earlier texts from earlier epochs, attempting to explain them in the light of progressive revelation to which earlier scriptural authors would not have had access.¹³

The progressive nature of redemptive-historical revelation through the canon entails that the “meaning” of a text undergoes “organic development” through the canon until it reaches its full bloom in Christ.¹⁴ Furthermore, this organic development is exegetically discernible and verifiable. In other words, we are seeking to discern how later biblical authors interpreted earlier ones. The goal is to understand the meaning of any given text in its immediate historical and literary context (i.e., grammatical-historical exegesis), and then determine how that meaning unfolds through the redemptive-historical narrative of Scripture, that is, in the literary context of the whole canon.¹⁵ Thus, biblical-theological exegesis is not limited to grammatical-historical investigations of “meaning” in the original context but also includes the redemptive-historical and literary-canonical contexts which both develop and constrain the original meaning of a text.

The description of “biblical-theological exegesis” in the preceding section sets forth an approach to exegesis that expands grammatical-historical exegesis to include wider redemptive-historical and canonical contexts. How does such an approach fit with the notion of authorial intent? This question must be answered along three lines: (1) the “meaning” of any text is established by the intent of its human author; (2) the dual authorship of Scripture entails that texts are also embedded with “divine authorial intentions” that may surpass the intent of human authors; (3) divine authorial intent is always communicated and constrained by the intent of the human author, is progressively developed across the canon, and is therefore accessible and

exegetically discernible by contemporary readers. Let us now expand on each assertion.

Meaning, authorial intent, and interpretation

The biblical-theological approach to exegesis assumes that the meaning of every text is established by its original author: “the meaning of a text is what the author attended to in tending to his words.”¹⁶ Further, the act of interpretation must be “an attempt to reproduce an approximate understanding of [this] meaning.”¹⁷ This view avers that the intent of human authors is both inviolable and accessible to contemporary readers. Interpreters do not have the freedom to revise the meaning of texts in the act of interpretation.¹⁸ This idea must be qualified, however, with the notion of “open-ended authorial intentions” and “extended meaning,” by which an author may invest his words with meaning applicable in unforeseen future situations.¹⁹ In other words, while later biblical authors may theologically develop the meaning of earlier texts, they never “contravene the meaning of the original Old Testament author.”²⁰ The question of “development in meaning” leads to the issue of “divine authorial intent” or *sensus plenior*.

Meaning and divine authorial intent

Scripture’s own testimony concerning itself is that it is the product of dual authorship, human and divine (2 Tim 3:16; 2 Pet 1:20–21).²¹ The meaning of any text is not exclusively limited to its human author’s intent but texts are also invested with meaning by the divine author—meaning that “emerges only at the level of the whole canon.”²² Biblical-theological interpretation in the NT use of the OT must allow for a “fuller meaning,” a *sensus plenior* or “divine authorial intent” that might far exceed what an original human author intended or comprehended.²³

The category of “mystery,” proposed by Carson, Beale, and others, is helpful in understanding this concept.²⁴ There is a “hiddenness” to the *sensus plenior*; God’s ultimate intent in the text remains “hidden in plain view” until the coming of Christ when it is fulfilled and revealed.²⁵ The NT authors’ uses of the OT, therefore, are grounded in their Spirit-given insight into the divinely intended meaning of earlier Scripture. God’s eschatological work in Christ enables the NT authors to read the OT with new—christological—eyes.²⁶

Biblical-theological exegesis and sensus plenior

So far, we have set forth two seemingly paradoxical theses: (1) the “meaning” of any text is established by the intent of its (human) author, and (2) the divine authorship of Scripture entails that God might intend a “fuller sense” that far surpasses the meaning intended or understood by human authors. These assertions raise the question of the precise relationship between the human authorial intention(s) and the *sensus plenior* or “divine authorial intent.”²⁷ Further, the notion of “divine authorial intent” or *sensus plenior* also raises the question of “validity” or exegetical verifiability. What is it that constrains this *sensus plenior* and ensures that it is not an arbitrary imposition of meaning onto the text in the name of “divine authorial intent”? Addressing Paul’s use of the OT, Carson expresses the issue pointedly:

Paul is concerned to show that the gospel he preaches has in fact actually been announced by what we now refer to as the Old Testament: the δικαιοσύνη he announces is that “to which the Law and the Prophets testify” (Rom 3:21). Unless we are to think that everything that Paul now finds in those Scriptures is grounded in nothing more than the bias effected by his own conversion, or adopt some narrow postmodern perspectivalism, it is worth asking how, methodologically speaking, Paul’s reading of Scripture differs from that of his unconverted Jewish contemporaries. How does he himself seek to warrant his Christian reading in the Scriptures themselves, and thereby convince his readers?²⁸

The issues of hermeneutical warrant and exegetical verifiability demand a more nuanced understanding of *sensus plenior*/“divine authorial intent.” A biblical-theological approach affirms that God’s intended meaning may far surpass what a human author intends, but this divine intent must be a demonstrable outgrowth of the human author’s intent and is exegetically verifiable within the bounds of the canon.²⁹ Can “divine authorial intention” or *sensus plenior* be defined in a way that better coheres with this compatibility between human and divine intent?

In their defense of a “canonical approach” to the use of the NT in the OT, Moo and Naselli argue that *sensus plenior* must be exegetically verifiable and must not divide the divine author’s intent from that of the human author:

The canonical approach decreases and may eliminate the questionable division

between the human and divine authors' intentions in a given text. This approach does not appeal to the divine author's meaning that is deliberately concealed from the human author in the process of inspiration (a *sensus occultus*); it appeals to the meaning of the text itself that takes on deeper significance as God's plan unfolds (a *sensus praegnans*). When God breathes out his words through human authors, he surely knows what the ultimate meaning of their words will be, but he has not created a double entendre or hidden a meaning in the words that we can uncover only through special revelation. The 'added meaning' that the text takes on is the product of the ultimate canonical shape . . . we can often verify the 'fuller sense' that the NT discovers in the OT by reading OT texts as the NT authors do: as part of a completed, canonical whole.³⁰

This notion of a *sensus praegnans* also allows us to preserve the categories of "mystery" and "hiddenness"—the full divinely intended meaning of Scripture is "*hidden*," but has *now been revealed* in light of the entire canon and can thus be exegetically verified. Only such exegetical verifiability ultimately resolves the issue of validity in the NT use of the OT. The figures that follow help illustrate the differences between these two differing conceptions of divine authorial intent or *sensus plenior*. In the first figure, the *sensus plenior* or "divine authorial intent" takes the form of a meaning that is completely hidden from the human author (*sensus occultus*). This meaning is consistent with the human author's words, but not with his intent and is not revealed until its NT fulfillment. In the second figure, the *sensus praegnans* is not entirely foreseeable, but is nevertheless consonant with the intent of the human author, and is developed and deepened in other texts at the level of the entire canon, until it comes to fulfillment.

The biblical-theological approach therefore rejects notions of *sensus plenior* that assert a divine authorial intent completely unknown to the human author and incongruent with his meaning. The words on the page do not function semiotically as signs that may be re-assigned by the "divine author" to mean something that the human author was never really cognitive of in any meaningful sense (*sensus occultus*). Rather, OT texts have a *sensus praegnans*—a divinely hidden meaning that is deepened through redemptive-historical progression and literary-canonical development until it reaches its climax in eschatological fulfillment in Christ. This Spirit-given "fuller sense," or *sensus plenior* certainly exceeds the human author's meaning, but organically

arises from it, coheres with it, and never contravenes it.³¹ We contend that biblical-theological exegesis helps trace the lines between OT types, their textual development, and their divinely intended fulfillment in the NT.

BIBLICAL-THEOLOGICAL EXEGESIS AND TYPOLOGY

The above definition and defense of biblical theology and biblical-theological exegesis has significant implications for our understanding of typology. In contrast to alternative proposals such as figural reading,³² interpreting the types of a text never contravenes the original meaning of a passage nor are such interpretations a product of a reader's interpretive imagination. Instead typology emerges from the interpretive logic found in the biblical-theological exegesis modeled by NT authors. Interpretation of types is an outgrowth of NT author's textual development of the significance of the persons, events, and institutions across the redemptive-historical epochs in the canon of Scripture.

For this reason Moo rightly notes that phrases like "typological exegesis" may be unhelpful since "typology is not an exegetical technique, nor even a hermeneutical axiom, but a broad theological construct with hermeneutical implications."³³ Put another way, typology is not an imposition made on the text by some external interpretive agent (reader, community, tradition, etc.) but a product of biblical-theological exegesis. It emerges from assiduously uncovering an OT text's significance furnished by the rest of the canon.

The rest of this article, then, sets forth the implications of the hermeneutical constraints delineated above for our understanding of nature of types.³⁴

Historicity

First, types must be rooted in history. Biblical-theological exegesis affirms Scripture's claims concerning its historicity and treats the unfolding of God's eternal plan as redemptive *history*, not literary artifice. This historical dimension to typology is critical for biblical theology given how many apostolic claims concerning the person and work of Christ are rooted in his fulfillment of the patterns of Israel's history.

In this respect, types are not mere metaphors or symbols—products of literary art.³⁵ If the Apostles' typological claims about Christ are purely allegorical, Christ is not necessarily the actual solution to any historical plight.

He does not remedy our exile from the garden nor meet Israel's need for a Davidic king. Instead he is merely a figure to whom the Apostles, via their own literary artfulness, assigned allegorical or kerygmatic significance. Put simply, if types are not historical, then Christ is not the culmination of a providentially ordained history or the fulfillment of any actual, historical promise.

The NT attests to this fact repeatedly by attributing the significance of an OT type to its historicity. The Adam-Christ typology in Romans 5, for instance, hangs on the notion that Adam is a figure of historical consequence—the federal head of the human race. Paul's typological argument is stripped of any real significance if Adam is merely metaphorical or mythological. Wherever NT authors identify a type they do so in a way that highlights its historicity (cf. 1 Cor 10:1–13). Their aim is not merely to describe Christ using theological or kerygmatic categories but to demonstrate that he is the *telos* of history, the one who fulfills Israel's expectations and resolves humanity's plight.

Dennis Johnson eloquently captures this reality:

Long before he sent his Son to bring rescue in 'the fullness of time' (Gal 4:4), [God] sovereignly designed events, institutions, and individual leaders to provide foretastes of the feast, whetting Israel's appetite for the coming Savior and salvation. Israel's *historical experiences* of blessing and judgment, weal and woe, also prepared a rich symbolic 'vocabulary,' *embedded in the dust and blood of real history*: concepts and categories pre-designed to articulate the sufficiency and complexity of Jesus' saving work.³⁶

Authorially-Intended

Second, types are prospective and author-intended. The notion of *sensus praegnans* allows biblical interpreters to maintain that Scripture often develops the meaning of a type beyond the original intent of the author while in no way of contravening a text's original meaning. This notion undergirds how NT authors understand the relationship between type and antitype. Later biblical authors may unfurl the significance of an OT person, event, or institution but they do not retroactively *confer* typological status. As Beale explains, types are "indirect prophecy;"³⁷ they are designed and described

by God to forecast something about his redemptive work in Christ, even within their original context.

Once again, the prospective nature of types is borne out by the way NT authors speak about them. Paul, for instance, states that Israel's rebellion in the wilderness was typological (τυπικῶς) and even written down in order to instruct New Covenant Christians. As Davidson notes,

Paul is not saying that the events can now be seen to be τυπικῶς—as if they became τύποι as a result of some later occurrence or factor. Rather, Paul insists that in their very happening, they were happening τυπικῶς. The τύποι-quality of the events was inherent in their occurrence, not invented by the Pentateuchal historiographer or artificially given “typical” significance by Paul the exegete. The divine intent of the events clearly includes the τύπος-nature of the event. A providential design was operative, causing the events to happen τυπικῶς.³⁸

Similarly, in 1 Corinthians 15:1–3 Paul understands the life, death, and third-day resurrection of the Messiah to be events fully attested to by the OT Scriptures. Clearly, Paul does not have any specific predictive prophecy in view. In fact, one would be hard pressed to find any prophecy that speaks to Jesus rising on the third day.³⁹ Instead, Paul is appealing to the prospective patterns of OT redemptive history which Jesus fulfills.⁴⁰ According to Paul, Jesus' death is not retroactively made to fit with Israel's Scriptures. Rather his death and resurrection are carried out “in accordance with” their prophetic expectations.

Jesus and the NT authors also attest to the prospective nature of OT types by the way they expect others to interpret Scripture. Jesus, for example, rebukes the Jews for not believing what Moses wrote of him (John 5:46–47). Paul uses “the Law of Moses and the Prophets” to convince an audience of Jesus' work as Messiah (Acts 28:23). Apollos, too, “refuted the Jews in public, showing by the [Old Testament] Scriptures that the Christ was Jesus” (Acts 18:28; cf. 9:22). These instances, which could easily be multiplied, demonstrate that the promise-fulfillment character of the Old and New Testaments is not something imposed by later Christian readers. Instead it is essential to progressive revelation. Jesus' words in John 5 and Apollos' defense of Jesus' messiahship in Acts 18 are only intelligible if the typological structures of the OT genuinely anticipate their New Covenant fulfillments.

The fact that OT types anticipate New Covenant realities does not negate that Christ often fulfilled the OT in surprising, unexpected ways. Additionally, affirming the prospective nature of OT types does not mean that interpreters prior to Pentecost could have discerned all that the OT typologically anticipated. As Paul states, even though the Law and the Prophets bore witness to Christ (Rom. 1:2; 3:21; 15:8; Gal 3:8), the gospel was a “mystery that was kept secret for long ages” (Rom 16:25–27).

As we discussed above with the notions of “mystery” and *sensus pragnaens* God’s ultimate intent for a type is “hidden” until the coming of Christ. Types, therefore, exhibit creative theological and textual development across the canon which culminates in the New Covenant. Thus, Christian interpreters after the resurrection have a privileged interpretive location in redemptive history. Christ’s death, resurrection, and ascension, coupled with his apostles’ ministry and the work of illumination by the Spirit, shed light on the typological structures of the OT. Certain OT types are only discernible retrospectively. This retrospection, however, does not “create” the type. The association is not reader-imposed.⁴¹ Instead, this retrospection is a recognition that some OT types were “hidden in plain view”—only intelligible by the light of later revelation.⁴²

Escalation

Third, in Scripture, types are marked by significant escalation as they find their fulfillment in Christ. God’s final eschatological word is in his Son, and the Son climactically fulfills all previous revelatory types (Heb 1:1–3). There is therefore a significant “discontinuity” between the christological fulfillment and all previous instantiations of a type, thus making God’s word in Christ a “better” word.

This escalation is a function of the progressive nature of special revelation. The pattern of God’s acts in the OT bears witness to a final act which will not just reflect his previous dealings with his people, but will also consummate his work with them. Since redemptive-history develops toward an eschatological goal, antitypes are not merely analogous with earlier episodes in biblical history. As Hoskins explains, “future realities anticipated by the prophets would not merely serve to repeat the past, but would be greater than the patterns or types that preceded them.”⁴³ New Covenant antitypes are the *telos* of biblical history. The New Covenant fulfills OT expectations

within the framework of inaugurated eschatology. Thus, the NT indicates that Jesus (and by implication the church) fulfills all OT expectations, leaving no further room for redemptive-historical development aside from the consummation of the kingdom.⁴⁴

Textual

Fourth, types are textually rooted and developed across the canon. As Berkhof notes, “Accidental similarity between an Old and New Testament person or event does not constitute the one a type of the other. There must be some Scripture evidence that it was so designed by God.”⁴⁵ This means that types are rooted in the *text* of the Old and New Testaments and can be exegetically demonstrated. Any posited correspondence between persons, events, or institutions that is not rooted in Scripture imposes an extra-textual grid over Scripture’s message and thus silences Scripture’s own self-interpretation.

Thus when properly interpreting types, readers must connect the proposed type with antecedent texts rooting it in some pattern in biblical history, while also tracing its development forwards through the canon, rather than making a direct jump from a single text to fulfillment in Christ. For instance, before directly extrapolating an idea from the Psalter or the Prophets into fulfillment in Christ, it is best to see how this notion has developed in precursor texts in Scripture, that is, in previous redemptive-historical epochs. Likewise, when a hint of something greater is found in the Law, it is best to find subsequent texts within the OT, i.e., within the Psalter, Prophets, or even Wisdom literature that build and develop this notion, before tracing it through to fulfillment in Christ.

The author of Hebrews, for example, undergirds his typological argumentation with this kind of biblical-theological exegetical logic. To understand the hope of a Melchizedekian King-Priest set forth in Psalm 110, the author reaches back for the framework and categories provided in Genesis 14 and also by the Levitical priesthood. The obsolescence of the Levitical priesthood is not established by christological assertion, but by recognizing that the priesthood itself is meant to be provisional because (1) a priest-king like Melchizedek has Scriptural priority over the Levitical line, and (2) a future Melchizedekian priest-king whose work will have a finality to it is promised.

Schrock explains that this *textual* dimension of typology recognizes that types “must arise from the language, sequence, and storyline of the Bible

itself. [They] cannot be imported from an ‘extratextual hermeneutical grid,’ but must be verified by the Bible’s own language or imagery.”⁴⁶ This means that typology must be “tethered” to the text of Scripture.⁴⁷ Correspondences between events which contravene or go beyond Scriptural testimony cannot be considered types since these correspondences emerge from readers’ imaginations and not from the exegetical data. Of course, once we establish a type we may find even deeper correspondences than those noted by a NT author or stated elsewhere in the canon, but those correspondences are always tied to the *text* of Scripture. Again, as Schrock explains, “true typology” is built on the foundation of “the intratextual relationship between one historical figure in one biblical epoch and another later, (usually) greater historical figure.”⁴⁸

Interpreting types is not an “imaginative” task but an exegetical one. This proposal takes seriously Scripture’s claims concerning itself and its nature as “word-act” revelation. God designs persons, events, and institutions to foreshadow the culmination of redemptive history in Christ (act) and then attests to these through his own commentary on those persons, events, and institutions in Scripture (word). Types then can only be uncovered through grammatical-historical and biblical-theological / canonical exegesis, which reveals the divine author’s intention for a text. As Beale explains:

If typology is classified as partially prophetic even from the OT human author’s viewpoint, then it can be viewed as an exegetical method. This is true because such an anticipatory aspect of an OT passage can be discerned by a historical-grammatical approach ... And ... if we assume the legitimacy of an inspired canon, then we should seek to interpret any part of that canon within its overall canonical context (given that one divine mind stands behind it all and expresses its thoughts in logical fashion) ... In this regard, typology can be called contextual exegesis within the framework of the canon since it primarily involves the interpretation and elucidation of the meaning of earlier parts of Scripture by later parts.⁴⁹

Typology, therefore, is rooted in a *canonical* understanding of redemptive history. Scripture bears witness to types, and readers uncover those types through the discipline of biblical-theological exegesis and noting how a particular person, event, or institution links up with patterns and texts in redemptive history both in antecedent and subsequent Scripture.

Covenantal

Finally, types are covenantal.⁵⁰ As many scholars have posited throughout the history of interpretation, covenants shape the biblical storyline and provide the essential building blocks for biblical theology.⁵¹ One key element of biblical-theological exegesis is to interpret texts “in light of where they are in redemptive-history, or where they are in terms of the unfolding plan of God.”⁵² That unfolding plan moves along covenantal epochs. With each new covenant, God unfolds his eternal plan, filling out the details and developing earlier promises while bringing Israel’s eschatological hopes into sharper focus. As a result, “the Bible’s typological and covenantal structures are interdependent.”⁵³ Types (i.e., the temple, the land, etc.) are part of God’s covenants, and covenants provide the interpretive context necessary to understand a type’s significance in redemptive history.⁵⁴

Put simply, any favorable characteristic or quality between an OT individual, event, or institution must not be taken as typological of Christ. Rather, OT characters, events, and institutions can be seen as typological if they are prospective and tied to covenantal and messianic structures. Vos made this same point:

The bond that holds type and antitype together must be a bond of vital continuity in the progress of redemption. Where this is ignored, and in the place of this bond are put accidental resemblances, void of inherent spiritual significance, all sorts of absurdities, will result, such as must bring the whole subject of typology into disrepute.⁵⁵

Identifying the covenantal correspondence between types and antitypes is what ultimately separates a type from two events that are merely analogous to or “like” one another (cf. 2 Pet 2:1). In other words, textual correspondence and/or historical correspondence are insufficient in themselves for establishing the presence of a type.⁵⁶ In fact, ignoring this particular methodological control is what often leads an interpreter to domesticate the evidence in favor of seeing a types where none exist—becoming, as John Currid put says, a “hyper-typer.”⁵⁷

Perhaps some examples will help illustrate what we mean by the “covenantal” nature of “types. For instance, Joseph does not function as a type of Christ merely by virtue of similarities in the narratives of their lives, nor by

virtue of their sufferings and subsequent deliverance.⁵⁸ Rather, within his own covenantal context, Joseph is the one who brings the covenant promises of the Abrahamic covenant to a partial (and anticipatory) resolution. Further, Joseph is also tied to a messianic structure, for Moses describes the coming Judahite prophesied in Genesis 49:8 in terms that reveal that Joseph's life as a "picture" (type) of the king-to-come.⁵⁹

Second, Zechariah 4:6–10 presents Zerubbabel as the one who will bring to completion the building of the Temple. Is Zerubbabel a type of Christ? Yes, by virtue of his role as the anticipation of the eschatological David, and thus as the embodiment of hope for the ultimate fulfillment of the Davidic covenant. The messianic nature of Zerubbabel's role is highlighted by the hope for a new David throughout the book of Zechariah. Further, Zerubbabel's anticipatory role as a type is underscored by the fact that the book of Zechariah ends with the hope of an eschatological and greater Temple yet to come (Zech 14:20–21).

Alternatively, sometimes textual and historical correspondences exist between persons, events, and institutions even when there is no typological relationship between them. For instance, in Matthew 13:32 Jesus says that the kingdom of heaven is like a mustard seed which blossoms into a tree so large "that the birds of the air come and make nests in its branches." This description of a kingdom like a tree with birds nesting in its branches is used in the LXX to describe Nebuchadnezzar's kingdom (Dan 4:12). While Jesus may very well have had Daniel 4:12 in mind, the textual correspondence forged by Jesus' description of his own kingdom with words that once described Nebuchadnezzar's kingdom in no way indicates a typological relationship between the two.

IS THERE A TYPE IN THIS TEXT? EXEGESIS OF TYPES CONTRASTED WITH FIGURAL READING

Typology has always been a subject of fierce debate within the scholarly community. In recent years, however, one particularly unhealthy trend has emerged which eschews the principles of verifiability and the hermeneutical constraints that we have set forth above. As an alternative to the self-consciously methodological approach described in this article, some scholars prefer to describe the phenomenon of typology using terms such as "Figural Reading."⁶⁰

The rise of the movement known as “Theological Interpretation of Scripture” (TIS) has especially provided an impetus to this perspective in recent years.⁶¹ Hans Frei, in his *The Eclipse of Biblical Narrative*, conflates the terms “typology” and “figural reading,” as referring to the premodern mode of exegesis that was used by the NT authors.⁶² The *Dictionary of Theological Interpretation of Scripture* also conflates the ideas of “typology” and “figural reading” by subsuming the latter under the entry for the former.⁶³

However, typology and figural reading must be distinguished, for though these approaches bear some superficial similarities, they operate from different hermeneutical standpoints. Richard Hays, in his recent work on figural christology in the gospels, adopts Erich Auerbach’s definition of figural interpretation:

Figural interpretation establishes a connection between two events or persons in such a way that the first signifies not only itself but also the second, while the second involves or fulfills the first. The two poles of a figure are separated in time, but both, being real events or persons, are within temporality. They are both contained in the flowing stream which is historical life, and only the comprehension, the *intellectus spiritualis*, of their interdependence is a spiritual act.⁶⁴

Figural reading, defined in these terms, emphasizes the *reader’s* role in the act of interpretation. The reader brings together the “two poles of the figure,” drawing out resemblances between two events to articulate their significance. The act of figural reading involves making explicit the similarities between seemingly disparate events which are actually related to one another by virtue of the single divine author’s intention to signify.⁶⁵ It is the act of “observing and describing a significant relationship between what might otherwise appear to be unrelated entities.”⁶⁶

When it comes to reading the Bible, figural interpretation sees a “surplus of meaning” in divine revelation.⁶⁷ Any text has the capacity to acquire additional meaning beyond its original sense, resulting in a semantic shift.⁶⁸ As it pertains to the NT use of the OT, this means that narrative structures in the OT are “re-appropriated”—“Christianly contextualized”—when they are read in light of Christ.⁶⁹ In Hays’ words, the authors of the NT effect “a retrospective hermeneutical transformation of Israel’s sacred texts.”⁷⁰ A “figural interpretation” is thus the result of an “imaginative” act on the part of

the interpreter. In figural reading, textual *warrant* for types is not a primary concern, because the figure/type is retrospective and activated by the reader, who reads in light of his or her experience in the community of faith.⁷¹ As Seitz puts it, “the church reads the final form of Christian scripture as canon, the parts informing the whole, the whole informing the parts, according to the rule of faith.”⁷² Thus the primary interpretive constraint is the *community* and the community’s *rule of faith*. Figuration does not stop with the canon, but continues as interpreters throughout history bring the poles of figures together in re-appropriating texts and applying them to their own contexts.⁷³

In sum, figural interpretation adopts a form of the *sensus occultus* understanding of OT texts. In figural reading, NT authors (and by implication modern interpreters) are not uncovering OT types intended by OT authors as prospective historical events, persons, or institutions that culminate in Christ. Instead, they are creating correspondences between the OT and Christ through sanctified interpretive imagination. The OT is “Christianly contextualized”⁷⁴ by reading Christological correspondences *into* it—correspondences unintended by the human author.

In some ways, “figural reading” is the subjectivist counterpart to redemptive-historical typology. Proponents of “figural reading” are seeking to describe the same phenomena in the biblical text, but they do so from a radically different worldview and hermeneutical perspective. Figural reading does arise from praiseworthy motives: a desire to recover the OT as Christian Scripture and to rescue biblical interpretation from the disastrous effects of Enlightenment dogma and the rationalist assumptions of historical-criticism. The chief problem with figural reading, however, is that it fails to account for objectivity and textual warrant in interpretation, for it is rooted in postmodern assumptions concerning meaning and interpretation. Figural reading claims to follow premodern exegesis but does not adequately take into account the premodern view of inscripturated revelation as the bedrock on which exegesis must be based.⁷⁵ Advocates of figural reading jettison the Protestant doctrines of the perspicuity and sufficiency of Scripture and the Bible’s nature as a “self-interpreting word” (*Sacra Scriptura sui ipsius interpres*), in favor of reader-oriented hermeneutical principles. Figural reading therefore inherently sets itself up against principles of verification. It involves using an extra-textual grid to interpret the Scriptures with external authorities as the interpretive constraints. Though some of its advocates seek to distinguish it

from allegory, it works on the same basic principles. Thus figural reading often leads to “figures” (or so-called types) which are nothing more than fanciful “figures” of the reader’s imagination, not open to any interpretive validation.

In the end, figural reading suffers from the same problems inherent to all postmodern interpretive agendas: it muffles the voice of the author and discounts a text’s character, making the task of interpretation a subjective enterprise. Reader-activated correspondences between OT and NT reveal nothing about Scripture’s own redemptive-historical claims. As a result, figural readings of Scripture often reveal little more than an interpreter’s imaginative prowess. The true message of Scripture as developed through the promise-fulfillment structure of the covenants is bartered away for a two-dimensional interpretive freedom which licenses interpretive communities to shape and re-shape Scripture as they see fit. The result is “Theological Interpretation” which eschews the Bible’s own approach to both theology and interpretation.

CONCLUSION

This article has endeavored to unpack how the NT authors understood typology and the exegetical logic that informs their typological readings of the OT. We asserted that biblical-theological exegesis, an approach to Scripture that expands grammatical historical exegesis to incorporate Scripture’s canonical context, undergirds the NT authors’ “interpretive perspective” and ultimately grounds the typological assertions found throughout the NT. We have sought to argue for an approach to typology that accords with Scripture’s testimony concerning itself, the intent of both the human and the divine author, and the need for exegetical verifiability. Any view of typology which does not adequately account for these theological considerations will not fully express the rich hermeneutical legacy bequeathed to us by the prophets, the apostles, and the Lord Jesus himself.

Ultimately, understanding and replicating the exegetical logic of the NT authors is essential to biblical interpretation that both upholds biblical authority and serves the church. Faithful interpretation demands that we allow the hermeneutical assumptions and practices of Scripture’s authors to dictate our own approach to reading Scripture. Their approach to Scripture and their verdict (and not that of the modern academy) on how

well we imitated them should be our driving hermeneutical concern. As Beale puts it, “If the contemporary church cannot exegete and do theology like the apostles did, how can it feel corporately at one with them in the theological process?”⁷⁶

- ¹ Douglas J. Moo, “Paul’s Universalizing Hermeneutic in Romans,” *SBJT* 11 (2007), 81. Oswald Allis similarly warned that typology, while “interesting” and “important,” is also “very difficult; and it is easy to make mistakes, even serious mistakes, in dealing with it” (Oswald T. Allis, *Prophecy and the Church* [Philadelphia: P&R, 1945], 23).
- ² Literature on typology and other attendant issues abounds. For a small sampling of the conversation, see Richard Davidson, *Typology in Scripture: A Study of Hermeneutical ΤΥΠΟΣ Structures* (Andrews University Seminary Doctoral Dissertation Series; Berrien Springs, MI: Andrews University Press, 1981); Richard Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1975); John S. Feinberg, ed., *Continuity and Discontinuity: Perspectives on the Relationship between the Old and New Testaments* (Wheaton: Crossway, 1988); Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press, 1994); G. K. Beale, ed., *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker, 1994); John Currid, “Recognition and Use of Typology in Preaching,” *RTR* 53, no. 3 (1994): 115–29; W. Edward Glenny, “Typology: A Summary of the Present Evangelical Discussion,” *JETS* 40, no. 4 (1997): 627–38; Christopher Seitz, *Figured Out: Typology and Providence in Christian Scripture* (Louisville: Westminster John Knox, 2001); D. A. Carson, “Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul’s Understanding of the Old and the New,” in *Justification and Variegated Nomism* (ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid; vol. 2, WUNT 181; Grand Rapids: Baker, 2004), 393–436; Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John* (Eugene, OR: Wipf & Stock, 2006); Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove, InterVarsity Press, 2006); Douglas J. Moo, “The Problem of *Senus Plenior*,” in *Hermeneutics, Authority, and Canon* (ed. D. A. Carson and John D. Woodbridge; Grand Rapids: Zondervan, 1986), 179–211; idem, “Paul’s Universalizing Hermeneutic in Romans”; Peter Leithart, *Deep Exegesis: The Mystery of Reading Scripture* (Waco, TX: Baylor University Press, 2009); Benjamin Ribbens, “A Typology of Types: Typology in Dialogue,” *JTI* 5 (2011): 81–95; James Hamilton, “The Typology of David’s Rise to Power: Messianic Patterns in the Book of Samuel,” *SBJT* 16 (2012): 4–25; idem, “Was Joseph a Type of the Messiah? Tracing the Typological Identification between Joseph, David, and Jesus,” *SBJT* 12, no. 4 (2008): 52–77; David L. Baker, *Two Testaments, One Bible: The Theological Relationship Between the Old and New Testaments* (3rd ed.; Downers Grove: InterVarsity Press, 2010); Andrew Naselli, *From Typology to Doxology: Paul’s Use of Isaiah and Job in Romans 11:34–35* (Eugene, OR: Wipf & Stock, 2012); G. K. Beale, *Handbook on the New Testament Use of the Old Testament*; Peter J. Gentry and Stephen Wellum, *Kingdom through Covenant: A Biblical Theological Understanding of the Covenants* (Wheaton: Crossway, 2012); Richard Ounsworth, *Joshua Typology in the New Testament* (WUNT; Tübingen: Mohr Siebeck, 2012); Hans Boersma and Matthew Levering, eds., *Heaven on Earth: Theological Interpretation in Ecumenical Dialogue* (Malden, MA: Wiley-Blackwell, 2013).
- ³ D. A. Carson, “Systematic Theology and Biblical Theology,” in *New Dictionary of Biblical Theology* (ed. T. D. Alexander, Brian S. Rosner, et al. [Downers Grove: Intervarsity, 2000], 91).
- ⁴ For a helpful primer of the various ways that the term is used in contemporary biblical scholarship, see Edward W. Klink III and Darian R. Lockett, *Understanding Biblical Theology: A Comparison of Theory and Practice* (Grand Rapids: Zondervan, 2012). Klink and Lockett provide a useful taxonomy of various approaches to “biblical theology.” Their work, however, tends to create silos that are somewhat too tight and misrepresent certain approaches/practitioners. For instance, Klink and Lockett overlook the emphasis on literary interpretation by many practitioners of the “BT2 school,” presenting this approach as though it were exclusively focused on redemptive-history to the exclusion of literary aspects of interpretation. Furthermore, a major flaw in Klink and Lockett’s work is that they treat these various approaches to biblical theology as though they can be assessed equally, when in reality, they are comparing apples and oranges, for the differing approaches

are marked by radically different presuppositions and epistemologies. Klink and Lockett simply evaluate each approach superficially, without consideration for the underlying epistemological commitments and presuppositions of each view. For this criticism, we are indebted to Peter J. Gentry, "The Significance of Covenants in Biblical Theology," *SBJT* 20.1 (2016), 9–33.

- 5 Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 32. Vos defines "biblical theology" as "nothing else than the exhibition of the organic progress of supernatural revelation in its historic continuity and multifariousness." Geerhardus Vos, "The Idea of Biblical Theology as a Science and as a Theological Discipline," in *Redemptive History and Biblical Interpretation: The Shorter Writings of Geerhardus Vos* (ed. Richard B. Gaffin Jr.; Phillipsburg, NJ: P&R Publishing), 15 (emphasis original). Because of the confusion surrounding the use of the term in his own day, Vos himself preferred the term "History of Special Revelation," for it "expresses with precision and an univocal manner what our science aims to be," but settled for the use of the term "biblical theology" because of its established usage. Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Carlisle, PA: Banner of Truth, 1975), 12. Also self-consciously following in Vos' footsteps is G. K. Beale, who sees his work in NT biblical theology as further developing Vos' program. See G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker, 2011), 20. For a brief and helpful history of the use of the term, which traces the emergence of a distinctively Reformed and evangelical tradition of biblical theology to the works of Geerhardus Vos, in distinction from the post-Enlightenment practice of 'biblical theology' as pioneered by J. Gabler, see Gentry and Wellum, *Kingdom through Covenant*, 27–34, and also Richard B. Gaffin Jr., "Systematic Theology and Biblical Theology," *WTJ* 38 (1976): 281–84. See also the excellent history and proposal by D. A. Carson, "Current Issues in Biblical Theology: A New Testament Perspective," *BBR* 5 (1995): 17–41.
- 6 Brian Rosner, "Biblical Theology," in *NDBT* (ed. T. D. Alexander, et al; Downers Grove: InterVarsity Press, 2000, 10). Treat provides another helpful definition of biblical theology: "'faith seeking understanding of the redemptive-historical and literary unity of the Bible in its own terms, concepts, and contexts'" (Jeremy Treat, *The Crucified King: Atonement and Kingdom in Biblical and Systematic Theology* [Grand Rapids: Zondervan, 2014], 35).
- 7 See Gentry and Wellum, *Kingdom through Covenant*, 32–34, 82–92.
- 8 Carson, "Current Issues in Biblical Theology," 32.
- 9 D. A. Carson identifies the NT use of the OT as one of the three "most important" focal issues in NT theology, and avers that "the relation of the NT to the OT and in particular the use of the OT in the NT" is "the most difficult question by far" in NT theology, and that "no responsible NT theology, insofar as it sees itself part of a broader biblical theology, can proceed very far without taking [issues related to the NT use of the OT] into account." D. A. Carson, "New Testament Theology," in *Dictionary of the Later New Testament and Its Developments* (ed. Ralph P. Martin and Peter H. Davids; Downers Grove: Intervarsity, 1997), 810–11. See also the importance given to the issue by Gerhard Hasel, *New Testament Theology: Basic Issues in the Current Debate* (Grand Rapids: Eerdmans, 1978), 186–88; James K. Mead, *Biblical Theology: Issues, Methods, and Themes* (Louisville: Westminster John Knox, 2007), 62–68; and Beale, *A New Testament Biblical Theology*, 11–15.
- 10 James M. Hamilton, *What Is Biblical Theology?* (Wheaton: Crossway, 2014), 15.
- 11 Ibid.
- 12 James M. Hamilton, *With the Clouds of Heaven* (NSBT 32; Downers Grove: IVP Academic, 2014), 21.
- 13 G. K. Beale, *The Erosion of Inerrancy in Evangelicalism: Responding to New Challenges to Biblical Authority* (Wheaton: Crossway, 2008), 104n41.
- 14 Building on Vos' metaphor (cf. Vos, "Idea of Biblical Theology," 11–15), Beale describes "biblical-theological-oriented exegesis" as "canonical, genetic-progressive (or organically developmental, as a flower develops from a seed and bud), exegetical and intertextual" (Beale, *NT Biblical Theology*, 15). Beale has since moved away from using the term "intertextual" because of its roots in postmodernism and reader-response hermeneutics. He instead prefers to use the terms "inner-biblical exegesis" and "inner-biblical allusion." See G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker, 2012), 39–40. A similar model of interpretation is also articulated by Gentry and Wellum, *Kingdom through Covenant*, 82–100, Douglas J. Moo and Andrew David Naselli, "The Problem of the New Testament's Use of the Old Testament," in *The Enduring Authority of the Christian Scriptures* (ed. D. A. Carson; Grand Rapids: Eerdmans, 2016), 734–46; D. A. Carson, "New Testament Theology," in *Dictionary of the Later New Testament and Its Developments*, 811.
- 15 See Gentry and Wellum, *Kingdom through Covenant*, 82–100.

- ¹⁶ Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 2009), 262.
- ¹⁷ G. K. Beale, "Questions of Authorial Intent, Epistemology, and Presuppositions and Their Bearing on the Study of the Use of the Old Testament in the New: A Rejoinder to Steve Moyise," *IBS* 21 (1999): 155. For a condensed, yet compelling presentation and defense of these presuppositions as they pertain to the NT use of the OT, see *ibid.*, 152–80. See also Vanhoozer, *Is There a Meaning*, 201–452.
- ¹⁸ As Vanhoozer rightly puts it, when interpreters do not distinguish "‘what it meant’ to the author from ‘what it means’ to the reader, [they] risk confusing the aim of the text with their own aims and interests ... Contemporary readers who reject the meaning/significance distinction, refuse hermeneutic realism, and ignore the author’s intended meaning as a goal and guide, condemn themselves to such confusion, and to interpretive narcissism besides. Bereft of intrinsic meaning, a text becomes a screen on which readers project their own images or a surface that reflects the interpreter’s own face" (Vanhoozer, *Is There a Meaning*, 263).
- ¹⁹ See Beale, "Questions of Authorial Intent," 156–58; Vanhoozer, *Is There a Meaning*, 261–62; E. D. Hirsch, "Meaning and Significance Reinterpreted," *Critical Inquiry* 11 (1984): 202–24; E. D. Hirsch, "Transhistorical Intentions and the Persistence of Allegory," *New Literary History* 25 (1994): 549–67. This is essentially a further development of Hirsch’s notion of "willed types;" see E. D. Hirsch, *Validity in Interpretation* (New Haven, CT: Yale University Press, 1967), 123–26. Very similar is Beale’s notion of "cognitive peripheral vision;" see G. K. Beale, "Inaugural Lectures: The Cognitive Peripheral Vision of Biblical Authors," *WTJ* 76 (2014): 263–93.
- ²⁰ G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? Revisiting the Debate Seventeen Years Later in the Light of Peter Enns’ Book, *Inspiration and Incarnation*," *Them* 32 no. 1 (2006): 21.
- ²¹ As Gentry and Wellum (*Kingdom through Covenant*, 83) put it, "Scripture is God’s Word written, the product of God’s mighty action through the Word and by the Holy Spirit whereby human authors freely wrote exactly what God intended to be written and without error." In Vanhoozer’s words, Scripture is "a unified communicative act, that is ... the complex, multi-levelled speech act of a single divine author." Kevin J. Vanhoozer, "Exegesis and Hermeneutics," in *NDBT*, 61.
- ²² Vanhoozer, *Is There a Meaning*, 264.
- ²³ The classic formulation of *sensus plenior* is set forth and defended in Raymond E. Brown, The "Sensus Plenior" of Sacred Scripture (Baltimore: St. Mary’s University, 1955). Brown describes *sensus plenior* as "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 light of further revelation or development in the understanding of revelation" (*Ibid.*, 92).
- ²⁴ See D. A. Carson, "Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul’s Understanding of the Old and the New," in *Justification and Variegated Nomism: The Paradoxes of Paul* (ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid; Tübingen: Mohr Siebeck, 2004), 410–34; G. K. Beale and Benjamin J. Gladd, *Hidden But Now Revealed: A Biblical Theology of Mystery* (Downers Grove: IVP Academic, 2014); and Jared Compton, "Shared Intentions? Reflections on Inspiration and Interpretation in Light of Scripture’s Dual Authorship," *Them* 33 no. 3 (2008): 23–33.
- ²⁵ Carson, "Mystery and Fulfillment," 427.
- ²⁶ Carson wisely observes the emphasis in Paul on the hiddenness of the Christian meaning of the OT, saying, "To lay great emphasis on the coherence of Paul’s reading of the Old Testament without simultaneously taking into account Paul’s insistence on hiddenness—that strange hiddenness that corresponds both to human morally culpable blindness and to God’s infinitely wise ordering of things so as to bring about the cross—not only ignores Paul’s specific utterances regarding the *μυστήριον*, but misconstrues the biting edge of his understanding of typology. The result is that God himself, in his word, becomes domesticated. That is why Paul’s handling of the Scriptures, as penetrating as it is, can never partake of scholarly one-upmanship. He is never saying to his Jewish peers, 'You silly twits! Can’t you see that my exegesis is correct? I used to read the Bible as you still do, but I understand things better now. Can’t you see I’m right?' Rather, while insisting that his exegesis of the old covenant Scriptures is true and plain and textually grounded, he marvels at God’s wisdom in hiding so much in it, to bring about the unthinkable: a crucified Messiah, whose coming and mission shatters all human arrogance, including his own." Carson, "Mystery and Fulfillment," 432–33.
- ²⁷ See Moo and Naselli, "New Testament’s Use of the Old," 732–33.
- ²⁸ Carson, "Mystery and Fulfillment," 411.

- 29 See Beale, *New Testament Biblical Theology*, 5; Gentry and Wellum, *Kingdom through Covenant*, 84–87; Vanhoozer, *Is There a Meaning*, 265.
- 30 Moo and Naselli, “New Testament’s Use of the Old,” 736.
- 31 Applying Hirsch’s categories of “meaning,” and “significance,” Vanhoozer rightly notes the relationship between the Spirit’s revelatory work and this “fuller meaning,” the constraint placed on it by the “original meaning,” and the extension of the original meaning through canonical development: “Does the Spirit lead the community into a fuller meaning that goes beyond ‘what it meant’? ... The Spirit is tied to the written Word as significance is tied to meaning. With regard to hermeneutics, the role of the Spirit is to serve as the Spirit of significance and thus to apply meaning, not to change it. At the same time, the Bible is concerned with its own relevance, that is, with the extension of its meaning into new contexts. Between the contexts of the author and reader stand a number of textual contexts—narrative, generic, canonical—that enable us to extend biblical meaning into the present.” Vanhoozer, *Is There a Meaning*, 265.
- 32 See discussion below.
- 33 Moo, “Paul’s Universalizing Hermeneutic in Romans,” 82. Beale, similarly concerned that typology not be seen as a hermeneutical imposition on Scripture, notes that typology “can be called contextual exegesis within the framework of the canon since it primarily involves the interpretation and elucidation of the meaning of earlier parts of Scripture by later parts” (Beale, *Handbook on the New Testament Use of the Old Testament*, 25).
- 34 Gentry and Wellum’s work on the covenants defines typology with the same features enumerated below. Our understanding of typology is heavily influenced by them. They define typology as “the study of the Old Testament salvation-historical realities or “types” (persons, events, institutions) which prefigure their intensified antitypical fulfillment aspects (inaugurated and consummated) in New Testament salvation history.” This definition usefully highlights the essential features of a biblical type. First, types are historical (“salvation historical realities”). Second, types are prospective (“prefigure”). Third, types exhibit escalation in moving from type to antitype (“intensified antitypical fulfillment”). Fourth, types are textual (“OT” and “NT salvation history”). Finally, as Wellum and Gentry imply throughout the book, types are unfolded through the covenants. They are shaped and interpreted by the covenantal structure of Scripture. In the remainder of this section, we will consider how each of these features is rooted in the exegetical logic and hermeneutical principles of biblical-theological exegesis. (Gentry and Wellum, *Kingdom through Covenant*, 103). See also Beale’s clunkier but perhaps more theologically loaded definition: “The study of analogical correspondences among revealed truths about persons, events, institutions, and other things within the historical framework of God’s special revelation, which, from a retrospective view, are of a prophetic nature and are escalated in their meaning” (Beale, *Handbook on the New Testament Use of the Old Testament*, 14). For similar approaches to typology which have also influenced our understanding see Brent Evan Parker, “The Israel-Christ-Church Typological Pattern: A Theological Critique of Covenant and Dispensational Theologies” (Ph.D. diss., The Southern Baptist Theological Seminary, 2017), 20-68 and David Schrock, “What Designates a Valid Type? A Christotelic, Covenantal Proposal,” *STR* 5, no. 1 (2014):5.
- 35 Contrast Sparks who posits that a “theological reading of the Bible [may be performed] even when Scripture’s ostensible historical content turns out to be either wrong or fictional in some way” (Kenton L. Sparks, *God’s Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship* [Grand Rapids: Baker, 2008], 178). See also the discussion in Frances Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge, Cambridge University Press, 1997), 194–95.
- 36 Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scriptures* [Phillipsburg, NJ: P&R Publishing, 2007], 198–99.
- 37 Beale, *Handbook on the New Testament Use of the Old Testament*, 17–18
- 38 Davidson, *Typology in Scripture*, 268. Likewise, in Romans 5:14 Paul refers to Adam as a “type of the one who was to come.” As Schreiner notes, “the reference to ‘the coming one’ (τοῦ μέλλοντος) should be understood from the perspective of Adam. In other words, from Adam’s standpoint in history Jesus Christ was the one to come” (Thomas R. Schreiner, *Romans* [BECNT; Grand Rapids: Baker Academic, 1998], 280). Thus, Adam’s federal headship is designed by God to forecast the federal work of the Messiah. Also Moo states, “the future tense is probably used because Paul is viewing Christ’s work from the perspective of Adam” (Douglas J. Moo, *The Epistle to the Romans* [NICNT; Grand Rapids: Eerdmans, 1996], 334). While it is not exactly right to speak of τοῦ μέλλοντος as “future tense,” Moo probably has in mind the sense of the word more than its form. I (Sam) am thankful to Brent Parker who first drew my attention to this argument in Parker, “The Israel-Christ-Church Typological Pattern: A Theological Critique of Covenant and Dispensational Theologies,” 20-68.

- 39 Stephen Dempster considers the OT typological roots of Paul's "third day" statement in "From Slight Peg to Cornerstone: The Resurrection of Christ on "The Third Day" According to the Scriptures," *WTJ* 76 (2014): 371–409. For a slightly different approach than Dempster's, see Martin Pickup, "'On the Third Day': The Time Frame of Jesus' Death and Resurrection," *JETS* 56.3 (2013): 511–42. Pickup maintains that the significance of the "third day" motif is based on the Jewish belief that a corpse did not undergo decomposition until the third day and explains the application of Psalm 16:10 as fulfilled in Jesus, as well as the typological application of Jonah's third-day deliverance to Christ (Matt 12:40).
- 40 In the same vein, Treat comments on Luke 24 saying, "When Jesus said, 'thus it is written, that the Christ [Messiah] should suffer' (Luke 24:46), he was not merely proof-texting Isa 52:13–53:12 or some other elusive individual prophecy of a suffering Messiah. He was interpreting his life, death, and resurrection as the fulfillment of a pattern in the story of Israel, a pattern characterized by humiliation and exaltation, shame and glory, suffering and victory" (Treat, *The Crucified King*, 54).
- 41 See also Beale's comments on retrospection in *Handbook on the New Testament Use of the Old Testament*, 13–25.
- 42 As Carson describes, this view of typology which affirms that types are prospective even if only identifiable retrospectively is "typology with teeth." Carson writes, "This 'typology with teeth,' this re-reading of Scripture by focusing on the story-line, this unveiling of material that is actually there in the text (even if it was long hidden), is precisely what makes coherent the shattering event of the cross. Unless one simultaneously preserves mystery and fulfillment, then both the sheer Godhood of God and the despoiling of human pretensions are inexcusably diluted." ("Mystery and Fulfillment, 433–34).
- 43 Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, 20.
- 44 See Schrock's discussion of "retro-types" in this journal.
- 45 Louis Berkhof, *Principles of Biblical Interpretation* (2nd ed.; Grand Rapids: Baker, 1952), 145.
- 46 David Schrock, "What Designates a Valid Type? A Christotelic, Covenantal Proposal," 5.
- 47 *Ibid.*, 6.
- 48 *Ibid.*, 6–7.
- 49 Beale, *Handbook on the New Testament Use of the Old Testament*, 24–25.
- 50 Interpreting types according to their covenantal context is particularly important when examining OT historical narrative, since it often lacks explicit theological commentary. Readers often understand the full significance of characters' actions only in light of covenant stipulations and promises laid out elsewhere in the OT. Covenants, thus, provide the inner-biblical interpretive and theological grid needed to evaluate historical narratives. Reading OT history according to covenantal unfolding and context reveals the deeper, theological significance that often goes unstated in narrative.
- 51 See discussion in Gentry and Wellum, *Kingdom through Covenant*, 21–80; Peter Golding, *Covenant Theology: The Key of Theology in Reformed Thought and Tradition* (Scotland: Christian Focus, 2004).
- 52 *Ibid.*, 94.
- 53 Schrock, "What Designates a Valid Type?," 6.
- 54 For a full development of this point see, Peter J. Gentry, "The Significance of Covenants in Biblical Theology," *SBJT* 20, no. 1 (2016): 9–33.
- 55 Vos, *Biblical Theology*, 146.
- 56 Hamilton affirms the same notion though with different language. He traces argues that Joseph is a type of the Messiah on the basis of textual correspondence, historical correspondence, and redemptive historical import. What Hamilton calls "redemptive historical import," we are calling covenantal correspondence. See James Hamilton, "Was Joseph a Type of the Messiah? Tracing the Typological Identification between Joseph, David, and Jesus," *SBJT* 12, no. 4 (2008): 52–77.
- 57 John Currid, "Recognition and Use of Typology in Preaching," *RTR* 53, no. 3 (1994): 121.
- 58 Samuel Cyrus Emadi, "Covenant, Typology, and the Story of Joseph: A Literary-Canonical Examination of Genesis 37–50" (PhD diss., The Southern Baptist Theological Seminary, 2016), 40–125.
- 59 See Emadi, "Covenant, Typology," 78–82.
- 60 See Frei, *Eclipse of Biblical Narrative*, 1–50. Frei actually subsumes typology under "figural reading" as that which best represents the stance of the NT authors and the pre-modern church towards the Bible as "realistic narrative." *Ibid.*, 1–3. See also David C. Steinmetz, "The Superiority of Pre-Critical Exegesis," *Theology Today* 37, (1980): 27–38.
- 61 For a description and balanced criticism of the modern TIS movement(s), see D. A. Carson, "Theological Interpretation of Scripture: Yes, But . . .," in *Theological Commentary: Evangelical Perspectives* (ed. R. Michael Allen; London: T&T Clark, 2011), 187–207. See also Daniel J. Treier, *Introducing Theological Interpretation*

of Scripture (Grand Rapids: Baker, 2008); Kevin J. Vanhoozer, "Introduction: What is the Theological Interpretation of the Bible?" in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: Baker, 2005).

⁶² Frei, *Eclipse of Biblical Narrative*, 1–7.

⁶³ Daniel J. Treier, "Typology," in *Dictionary for Theological Interpretation of the Bible*, 825–26.

⁶⁴ Erich Auerbach, *Mimesis* (Princeton: Princeton University Press, 1968), 73. Quoted in Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University Press, 2014), 2.

⁶⁵ John David Dawson, "Figural Reading and the Fashioning of Christian Identity in Boyarin, Auerbach and Frei," *Modern Theology* 14, (1998): 188. Advocates of figural reading operate on a spectrum ranging from those who see divinely ordained prefiguration to those who see the figuration as purely an act of the reader. See Treier, "Typology," 826.

⁶⁶ Ibid.

⁶⁷ Christopher R. Seitz, *Figured Out: Typology and Providence in Christian Scripture* (Louisville: Westminster John Knox Press, 2001), 32.

⁶⁸ Stanley D. Walters, "Finding Christ in the Psalms," in *Go Figure! Figuration in Biblical Interpretation* (ed. Stanley D. Walters; Eugene, OR: Pickwick Publications, 2008), 38.

⁶⁹ R. W. L. Moberly, "Christ in All the Scriptures? The Challenge of Reading the Old Testament as Christian Scripture," *Journal of Theological Interpretation* 1, (2007): 100.

⁷⁰ Hays, *Reading Backwards*, xv.

⁷¹ Robert W. Wall, "Jesus in the Old Testament," *Journal of Theological Interpretation* 2 (2008): 17–18.

⁷² Seitz, *Figured Out*, 81.

⁷³ It is perhaps this emphasis on the text's figural effects outside its own context that has given rise to several studies in *Wirkungsgeschichte*, for the meanings of the text are increasingly "figured out" as the text is transposed and applied in new and varying contexts.

⁷⁴ R. W. L. Moberly, "Christ in All the Scriptures? The Challenge of Reading the Old Testament as Christian Scripture," *JTI* 1 (2007): 100.

⁷⁵ See, for instance, the persuasive critique along these lines of Hays' approach to figural reading by Thomas J. Millay, "Septuagint *Figura*: Assessing the Contribution of Richard B. Hays," *SJT* 70 (1): 93–104. Millay convincingly demonstrates that Hays' claim that his understanding and practice of figural interpretation is in continuity with the early church is not tenable in light of "the whole worldview that separates Hays from the early church fathers." Ibid., 102.

⁷⁶ G. K. Beale, "Positive Answer to the Question Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?," in *The Right Doctrine from the Wrong Text? Essays on the Use of the Old Testament in the New* (ed. G. K. Beale; Grand Rapids: Baker, 1994), 404.

From Beelines to Plotlines: Typology That Follows the Covenantal Topography of Scripture

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Perhaps you have heard or repeated Charles Spurgeon's famous axiom, "I take my text and make a beeline to the cross." The trouble is Charles Spurgeon probably never said it.¹ Worse, the simplistic axiom fails to account for the textual shape and biblical contours of the Bible, not to mention the infelicitous way it misjudges the course of honeybees.² Hence, any bird-like—not bee-like—exposition flying straight to Jesus may result in a cruciform shape, but without properly adhering to the originating text. "Text-driven" preachers are right to critique sermons *if* they fly above the text to get to Jesus.³ Likewise, biblical theologians are right to insist expositors show their work when making typological connections.⁴

Addressing these concerns, this essay will argue for a thicker reading of Scripture. It will argue that standing underneath any legitimate type is a

covenantal topography, a biblical terrain that rises and falls throughout Israel's covenant history, which all types follow in their own unique way as they run toward Christ and his Church.⁵ Therefore, in addition to the standard "tests" for valid types,⁶ I will demonstrate how biblical types follow this covenantal topography from historical *prototype*, through covenantal *ectypes*, to their intended *antitype*—namely, the person and work of Christ. From there, by union with Christ, typology experiences a new birth, as *supratypes* share covenantal attributes with and carry out the offices assigned by Jesus Christ.⁷

Put figuratively, the springs of typology begin in Eden, flow through the Patriarchs and collect in the Law's stone containers; then, fermenting in these caskets, the waters begin to turn to wine. Through a process of formation, deformation, and reformation, the wine of typology ages until the time of Christ, when the old wineskins are broken and the new wine is ready. Through this aging process, the types repeat—sometimes rising to glorious heights (formation), sometimes falling to calamitous ruin (deformation), but always following the topography of Israel's covenant history until God's appointed season of "reformation" in Christ Jesus (cf. Heb 9:10). In this way, biblical types are truly topographical, as they rise and fall, bend and break with the biblical terrain.

Typology, therefore, must be understood in relationship to the biblical covenants that unify and organize the Bible.⁸ But biblical types must also, as I will argue, be seen in relationship with creation, fall, and process of redemption found in God's covenant history. In short, while this proposal may appear novel in some respects, it is of a piece with other Reformed and evangelical approaches to typology. It aims to give a cohesive vision for seeing biblical types as existing within the fabric of Scripture's progressive revelation. Rather than identifying superficial or reader-created similarities between various persons, events, or institutions, biblical types are discovered in the text of Scripture, and specifically in "typological structures" that develop historical and longitudinally through the Bible.⁹ Standing against figural readings that invite readers to participate in creating their "network of traces," the covenantal topography outlined below follows the Protestant Reformation dictate of *sola scriptura*, grounding all typological meaning in the sufficient text of Scripture.¹⁰

I will argue the typological structures of Scripture are fundamentally different from reader-generated figurations prevalent among postmodern

hermeneutics.¹¹ Because God has presided over redemptive history through his progressive covenants, the relationships between various stages in covenant history are more than superficial—they are both divinely-intended and organically-related. Hence, our task as interpreters is to discern an author's intent from every horizon of interpretation—textual, epochal/covenantal, and canonical. While those who employ intertextuality may come to some of the same conclusions, their stated method fails to consider how God's Word uniquely functions as a divinely inspired revelation. Therefore, instead of applying the world's literary wisdom, we ought to be unashamed in reading Scripture according to its own stipulations and structures.

Therefore, biblical typology, in contradistinction from various practices of postmodern literary practices and general hermeneutics, must take its shape from the propositions and poetry of the biblical text. Most importantly, readers should follow the inspired and identifiable plotline of the canon to show how types are part of larger typological structures. We must not be satisfied with surface connections between various historical figures; we must show how correspondences arise in Scripture itself as types traverse the longitudinal topography of the Bible.

Because the Bible is given to us as a series of undulating and ultimately escalating epochs, we should expect to see historical repetition and recapitulation. And because God is aiming at bringing his Son in the fullness of time, it should not be surprising that all rivers lead to him (John 5:39). Therefore, in what follows, I will show how the priesthood follows this covenantal topography moving from Adam to Christ through the peaks and valleys of Israel's history. By following this one concrete example, my hope is to demonstrate a covenantal topography that all types follow as they move from the shadows of the old covenant to the substance of the new.

SKETCHING A COVENANTAL TOPOGRAPHY

To give a sense of where we are going, I will first present in chart-form the biblical texts that serve as milestones for the priestly type. These priestly milestones will be accompanied by two other lines of personal milestones for the biblical offices of prophet and king.¹² Because these three offices interweave throughout redemptive history, they show in sketch-form how each biblical type develops through the canon.¹³ Such a presentation is lacking

in biblical exposition—which is the point of this whole article—but I trust readers interested in typological and canonical studies will find the texts familiar. At the same time, my hope is that by putting these texts together graphically will prove serviceable for testing this conceptual proposal.¹⁴

Second, I will provide hermeneutical commentary on each phase of covenant history that helps explain how the priestly office develops across the canon. These stages of development are: (1) Creation, (2) Patriarchs, (3) Law, (4) Prophets including (a) historical formation, (b) covenant-breaking deformation and (c) eschatological reformation, (5) Christ, and (6) the Church. It is the formation, deformation, and reformation in the period of the Prophets that I believe is most original to this article. This section requires the most testing, but also it could be the most fruitful for developing an intra-canonical understanding of typology. Again, the proposal here is methodological and formal more than exegetical and material. Thus, in what follows I aim to show the potential for an intra-canonical typology which neither restricts exegesis to the textual horizon, nor imports imaginative (or imaginary) figurations from the mind of the interpreter.

SEE FIG. 1: PERSONAL TYPOLOGICAL STRUCTURES (page 50)

Creation: The Prototype

In the beginning, God created “images” created to reflect God’s glory. In fact, Genesis 1’s language of “image and likeness” is pregnant with eschatological potential.¹⁵ As the rest of Scripture confirms, Adam is the fountainhead for all personal types. Because his image and likeness is passed down from Adam to Seth (Gen 5:3), the train of redemptive history picks up steam as one generation of image-bearers bears another. This pattern of image-bearers begetting image-bearers has significance for our theological anthropology but also for our theological hermeneutics. Situated at the head of humanity, Adam’s vocation is significant because, as Moses records, God endowed him with covenantal responsibilities—royal rule and priestly service.

In Genesis 1 and 2, Adam and his helpmate are commissioned to have dominion over the earth. They are to subdue and rule all that God has made (1:26–28) and cultivate and keep the garden (2:15–17).¹⁶ As Psalm 8:5–6 later confirms, God “crowned man with glory and honor, ... put[ting] all things under his feet.” This is a reflection on Adam and his role of ruling over

creation.¹⁷ Likewise, Ezekiel 28 portrays the king of Tyre in priestly garb and situates him in Eden,¹⁸ which leads G. K. Beale to observe, “Ezekiel 28:13 pictures Adam dressed in bejeweled clothing like a priest.”¹⁹ Thus, in looking at the creation of Adam, we find the beginnings of priest-king in Scripture.

The priestly type, therefore, does not begin with Melchizedek (Genesis 14) or the formation of the Levitical priesthood (Exodus 28ff.). Rather, as many OT commentators note, Adam is portrayed as “an archetypal Levite,” which is another way of saying that Adam was the first priest.²⁰ Because God placed Adam in his garden sanctuary (Gen 2:8), commissioned him to guard God’s sacred space (2:15), and instructed him to keep covenant (2:16–17), we can see that Adam is far more than a prehistoric farmer. Materially, we find in Adam the first priest. Formally, we find strong evidence that typology begins on page one of the Bible. Thus, when reconstructing what Scripture says about typology, we must begin in the beginning. Eden is filled with typology and thus our typological structures must begin on the Mountain of God.

At the same time, we must consider how the Fall changed the priestly office. While Adam functioned more exclusively as an attendant in the household of God,²¹ later priests focused on making atonement and mediating the covenant between God and man. Observing this does not discount the priestly role of Adam, but it does remind us that after sin entered the world, the priestly office would take up the role of sacrificer and intercessor. Adam’s original calling to serve and guard God’s holy garden (Gen 2:15) remained in effect among the Levitical priests,²² but not without significant change in a Genesis 3 world.

The Patriarchs: The Promised Type

If the priestly prototype begins with Adam, it continues with Noah, whose life is fashioned by Moses to re-image Adam.²³ In fact, Genesis 6–9 is written to show Noah as a “second Adam,” one in whom God reissues his creation covenant, complete with commands to be fruitful and multiply in order to have dominion over the earth. As Peter Gentry and Stephen Wellum observe, “Noah is presented in the narrative as a new Adam.”²⁴ And like Adam, Noah functions as a priest. Observing that “Noah’s sacrifice is effective for all mankind,” Gordon Wenham states, “we can view Noah’s offering of sacrifice as a prototype of the work of later priests, who made atonement for Israel.”²⁵

Accordingly, Noah offers a sacrifice that pleases God and ratifies a covenant that will preserve creation. For our consideration, it is important to see this priestly office takes another step forward in this patriarch. Thus, a priestly typology should not miss this Patriarch.

Following Noah, Abraham also functions as a new Adam²⁶ and a new priest.²⁷ In fact, there are multiple evidences of Abraham's "priesthood." In list form, we can observe at least five pieces of evidence for his priestly role: (1) Abraham's calling to bless the nations is by its very nature priestly (cf. Num 6:24–26); (2) Abraham's pattern of sacral worship and altar-building indicates his priestly status;²⁸ (3) Abraham's intercession for Lot reflects his work as a priestly intercessor (Genesis 18); (4) Abraham's role in the covenant ceremonies of Genesis 15 and 17 relate to his priesthood; (5) finally, Abraham's offering of Isaac is clearly priestly (Genesis 22). Situated at the temple mount (cf. 2 Chr 3:1), Abraham offers a substitutionary sacrifice for his beloved son, a sacrifice which in turn secures God's covenant oath (Gen 22:15–18; 26:5).²⁹ Add to this the historical and cultural evidence that first-born sons were understood to be priests, and it becomes very evident that Abraham's life takes on a priestly form.³⁰ Accordingly, if Abraham is a priest, then his covenantal position in Israel's history becomes an important coordinate on the typological map of the priesthood. And more foundationally, Abraham becomes a significant figure on the road between Adam and Moses. Covenantal history, therefore, gives an important hillock to incorporate in its topographical map.

The Law: The Legislated Type

The most familiar place to find the priesthood in the OT is the Law of Moses. In fact, it is not too much to say the book of Exodus formalized the patriarchal priesthood, even as it took the priesthood from firstborn sons to the sons of Levi (see Num 3:40–51).³¹ In Exodus 19:5–6 Yahweh identifies his people as a "treasured possession among all the peoples ... a kingdom of priests and a holy nation." Yet, this is only the beginning of the way God cements the mold for his priests. What follows in Exodus–Deuteronomy is a series of "legal documents" which solidify the shape and standards of the priesthood.

For instance, Exodus 28–29 describes the priestly apparel, a visible representation of God himself, the one whom the priest is to image. Then, Exodus 32 recounts the historical event that qualified the Levites to priests.

As Deuteronomy 33:8–11 explains, the Levites willingness to side with God against their brothers earned them the right to be priests. Deuteronomy 33:8–11 also lists the various responsibilities of the Levites—divination (v. 8a), instruction (v. 10a), ritual sacrifice (v. 10b), and the destruction of adversaries who would arise against God’s holy people and his holy place (v. 10b).³² Leviticus 8–10 outlines the ceremony which appointed the Aaronic priest and Leviticus 21–22 clarified the purity and holiness required to be a priest. Moreover, Numbers 25 recounts the story of Phineas, whose atoning work earned for him and his Levitical tribe a perpetual priesthood, a covenant which it seems to secure the Levites as the covenant teachers during the period of the Mosaic Law (cf. Mal 2:1–9). All in all, these various chapters in Israel’s law cement the formation of the Levitical priesthood. The rest of Israel’s history will measure itself against the standards of the Law.

First, the legislated type of the priesthood is filled out in men like Phineas (Numbers 25). Next, it will be deformed by Nadab and Abihu (Lev 10), the sons of Eli (1 Samuel 2) and other unclean priests (Mal 2:1–9). Last, it will be reformed as the Prophets, under divine inspiration, look forward to a new priest(hood), which will supersede the sons of Levi. Indeed, this super-fulfillment which terminates in Christ seems to already be work in the days of Abraham and David, as Melchizedek and the promise of 1 Samuel 2:35 adumbrate a new kind of priest. In this way, we can observe that the topography of the type is not without textual variations and nuances, nor does it follow a perfectly chronological order. Like any mountainous trail, there are switchbacks and S-turns. Therefore, like reading any map, we must let the text speak in order to discern Scripture’s typological structures. Still, we can affirm at this point that what began in creation and developed in patriarchs finds its most clear delineation in the Law of Moses. Importantly, as Fig. 1 indicates, the same pattern of development is also found with the prophet (Deut 13:1–18; 18:15–22) and the king (Deut 17:14–20). That all three offices are formalized in the Law adds strength to this argument that the Law is the place where the shape of the types are cemented in covenant history.³³

The Prophets: The Formed, Deformed, and Reformed Type

Nowhere does the formation of types experience more turbulence than in the history of Israel. As Israel strains the Sinai covenant to the point of breaking, the tectonic plates of redemptive history buckle and shoot skyward.

Accordingly, the biblical types are formed and confirmed according to the standards laid out in the Law. At the same time, the priestly office experiences radical deformation because of sin. What God prescribed for Israel is lost, and while the Prophets call Israel back to Moses' original standard, ultimately God's covenant messengers must look to the future when a new covenant, a new kingdom, and a new priesthood is created. Anyone considering typology, therefore, must come to grips with what happened to the biblical "types" as they move through mountainous region of the prophets. It is my contention every type begun in Eden, promised in the Patriarchs, and legislated by Moses dies and rises again in the Prophets. In other words, following a gospel-pattern, each type lives, dies because of sin, and rises again (if only in prophetic hope) through the superlative promises of the Prophets. These three stages can be labeled formation, deformation, and reformation. Consider how this works with the priesthood.

First, after the trouble with the Levites in Judges 17–19, the Levitical priesthood comes into glory when David and Solomon establish the temple in Jerusalem. First Chronicles 22–26 lists the roles and functions of the priests in Jerusalem. Appointed by the king, these priests serve the Lord and the nation, even as David's son functions as a priest-king.³⁴ Importantly, these chapters carry out God's priestly design from Exodus–Deuteronomy. They also foreshadow what a kingdom of priests might look like. Therefore, in any full-fledge typology, the period of Solomon's glorious temple with its well-organized priesthood must be considered.³⁵

Sadly, the glory of the priesthood was short lived. Just as Solomon's royal reign tumbled downhill because of his sin and the sin of his son Rehoboam, so too the priesthood descended in the period of the divided kingdom. Anticipated before its climax, the fall of Levi's house is foreshadowed in Judges 17–19 and fixed in 1 Samuel 2:12–36.³⁶ Because of the sins of Eli's sons, 1 Samuel 2:35 promises a new priesthood—one that is best understood as being promised to an heir of David.³⁷ This promise of a new priesthood slants the text forward, and from 1–2 Samuel to 1–2 Chronicles, we can observe how the priests of Israel falter until they fall. In truth and time, the final death knell comes when Jesus makes the final sacrifice and the temple veil is torn, but it is apparent throughout the Prophets that the Levitical priests are under the judgment of God (e.g., Malachi 2:1–9).³⁸ For instance, Hosea accuses the priests for failing to teach the people (Hos 4:6) and Zechariah

identifies Joshua, who represents the priesthood, as defiled, unable to stand before God, and in need of cleansing (Zech 3:1–10). Under God’s wise plan of redemption, the priest’s shadowy existence was soon to be eclipsed by the true priest.

At the same time that the sons of Levi were tempting death with their sin, a hope was rising that a new priest-king would be raised to life. Interestingly, the prophetic word about a new priesthood is presented with resurrection language (1 Sam 2:35: “I will raise up for myself a faithful priest”).³⁹ From this opening word of 1 Samuel, we find a royal king who exhibits priestly characteristics. In David, we find a new kind of priest. To be sure, the Law kept separate priest and king, but from ancient days, Adam, Abraham, and Melchizedek all functioned as royal priests. Accordingly, throughout the Prophets we find promises of a new king who would draw near to God (Jer 30:21). Even more, most of the exalted visions of the coming priest are that of priest-kings (see Psalm 110; Jer 30:21; Zech 3:1–10, 6:9–15). In this way, the Prophets do not merely re-present an old, dead priesthood. Rather, anticipating the letter to the Hebrews, the prophets foretell of a royal son who would ask for the nations (Ps 2:8), a son of David who be given a perpetual priesthood (Ps 110:4).

Accordingly, when we consider all the biblical data in the Former and Latter Prophets, we see more than a few predictions of a coming priest. We find instead a thick presentation of a biblical type that rises, falls, and rises again from the dead. For those with eyes to see, this rising and falling not only escalates the priestly type from the Old Testament to New, it also anticipates the gospel itself, a message of salvation that centers on the priestly and sacrificial work of Jesus Christ. As God created the OT priesthood to prepare the way for his Son, so now the failing of the shadow sets the stage for the substance. And in Christ, we find the perfect priest come to offer atonement, make a new covenant, and create a new holy nation, one that will be a royal priesthood. In this way, any biblical typology that moves from Moses to Christ without attention to the covenantal topography of the Prophets will miss the full revelation of the priestly typology.⁴⁰ Moreover, it misses the building expectation of the substance to which all the shadows pointed.

In typological studies, this is called escalation. And while escalation has long been a feature of biblical typology, close attention to covenantal history informs us that escalation between type and antitype is a bumpy ride. Types

are both formed, deformed, and formed again with greater expectations as they move from Moses, through the Prophets, to the final instantiation found in Jesus Christ.

Christ: The Sovereignly Intended Antitype

Ultimately, all priestly types find their *telos* in Jesus Christ. While some studies in Christology have observed priestly features in the Gospels, Jesus' priestly status is most well-documented in Hebrews.⁴¹ In that sermonic letter, the author explains how Christ is a priest like Melchizedek who is greater than anyone from the line Levite (ch. 5–10). Important to the OT discussion about the priesthood following royal lines, Hebrews 5, citing Psalm 2:7 and Psalm 110:4, paints Christ as a priest and a king.⁴² As any Hebrew would understand, Jesus is *not* a son of Levi and thus *not* qualified *in the flesh* to be a priest. But rather than apologizing for Jesus' Judean heritage, Hebrews explains how Jesus is an even greater priest than the "dying men" of Levi.⁴³ In the end, his Davidic line does not disqualify him from the priesthood; it proves he is a priest of a greater order.

Hebrews argues Jesus is a greater priest than Aaron and solicits the priest-king Melchizedek to show why (see esp. 5:1–10). Accordingly, we find Jesus is a priest not based upon lineage but upon his superior life: Jesus "has become a priest, not on the basis of a legal requirement concerning bodily descent, but by the power of an indestructible life" (7:16). This indestructible life is related to Christ's resurrection and affords him the right and ability to mediate a covenant with eternal life (5:9; 9:12, 15; 13:20).⁴⁴ In other words, as Hebrews 7:11–12 indicates, his priesthood ushers in a new covenant, with all of its attendant rights and privileges, but especially forgiveness (see Hebrews 8–10).

Christ, therefore, is the superior antitype to all previous priestly types. And as Hebrews 10:1 states, he is the substance to which all previous types were shadows. Accordingly, Christ becomes the final type, of which there is no greater formation. In this way, he fulfills all that the Prophets foretold (cf. 2 Cor 1:20) and becomes the transcendent antitype. That being said, Christ's priesthood does not finish the story, nor does it exhaust the pattern of typology in Scripture. Rather, his new covenant priesthood inaugurates a new priesthood, namely the multi-national people redeemed by his final sacrifice (cf. Isa 66:18–21).

The Church: A Gathering of Supratypes

The final (and often overlooked) phase of typology comes *after* Christ. While Christ is the *telos* of the Old Testament, he repeatedly speaks of the way his fulfillment of the Law (Matt 5:17–20) will result in gathering his sheep (John 10), building his church (Matt 16:18), and saving his children (John 11:51–52). Accordingly, the NT authors regularly demonstrate the way Christ, as the head of the Church, is in union with his people. Thus, whatever is true of him, becomes true of them by way spiritual and covenantal union.⁴⁵ When Paul calls Jesus the seed of Abraham (Gal 3:16), he immediately enlarges that to all those who believe (Gal 3:26–29). While Jesus is the true suffering servant and light to the nations (Luke 2:32), Paul is able to appropriate Isaiah 49:6 to describe his own gospel ministry (Acts 13:47). Likewise, Christ shares his priestly ministry with every living stone brought into the house of God. For instance, building on the words of Psalm 118:24 in 1 Peter 2:4, he continues

You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ ... But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” (1 Peter 2:5, 9)

In this way, Peter identifies the believer as a royal priest. Paul does something similar in Romans 15:16 when he speaks of his evangelistic ministry in priestly language. And Hebrews itself speaks of Jesus as the “source of eternal salvation” (5:9). In other words, in covenantal union with Christ, the head shares with his body all his roles and responsibilities. In this union there is no confusion about who is the head, but the body of believers does possess, reflect, and recapitulate the offices that Christ himself experienced. Likewise, the church is comprised of royal priests who retrospectively *image* Christ himself. They are by no means superior to Christ, but they advance his work in the world—hence, Christians can be labeled as “*supratypes*” as evidence of Christ’s finished work. Moreover, because Christ’s priesthood continues (Heb 7:25), they carry out his work on earth. Admittedly, typological reflection in the church will alter from age to age, from place to place, and even person to person, but like the Spirit-inspired prophets of old, we

should not miss the way in which new covenant believers image the Christ whose Spirit enlivens them. For this reason, typology does not end with Christ, rather it continues in the church—in this age and the next.

Such application to the church has been observed by Richard Hays and Richard Davidson. Hays calls this Paul’s “ecclesiocentric hermeneutic” and Davidson speaks of it in terms of ecclesiological structures.⁴⁶ Both rightly perceive the way the New Testament applies the OT to the Church, but here it must be clarified that such ecclesial applications necessarily come through Christ.⁴⁷ Jesus is the prism by which the OT promises are beautifully refracted in the Church. In other words, only in union with him do we find explanation for how Christians reflect Christ, how the church has the capacity to bear his image, and how Scripture applies the OT to the NT church (cf. 1 Cor 10:1–11). Therefore, rather than conceiving of ecclesiocentric typology as another kind of typology which runs parallel to or distinct from Christological or soteriological typology, I am arguing that it is better to understand typology in the Church as an extension of a covenantal, Christotelic typology. In this way, we see how a passage like Jeremiah 33, which promises the reconstruction of the Levitical house, to be fulfilled in the life and ministry of the Church.

This, I would contend, is the final phase of biblical typology in redemptive history.⁴⁸ Whereas Adam and Eve were created to bear the image and likeness of Christ, now all new creations, through their union with Christ, are also being remade into the image of God (Eph 4:24; Col 3:10). Thus, if Christ is the *telos* of every typological structure, his final stage is to re-create each typological structure in the Church, as he prepares his people for his return (John 14:1–3). This may even indicate why priestly language is used in Revelation to describe God’s people in this age and the age to come (1:6; 5:10; 20:6). All in all, this kind of development means that Christian formation is rooted in all God has done through redemptive history, now fulfilled in Christ. Accordingly, typology is not just something that moves from some persons, events, and institutions in the OT to Jesus, it actually moves in both directions, so that Jesus Christ stands as the unmistakable center of all creation. All types in the OT point towards him, but so do all new covenant disciples, who by their position in Christ are imitating him.

TYPING UP SOLA SCRIPTURA: COVENANT TOPOGRAPHY AND THE PRIORITY OF THE CANON

By laying out the contours of the priestly office, I have sought to demonstrate the plausibility of covenantal topography. The argument is that typology is more than a superficial similarity between two types, and it is more than a spiritual participation in the creation of intertextual figurations—something that arises in the mind of the reader’s imagination. Typology, instead, is a grammatical-historical approach to the biblical canon, which identifies “typological structures” that follow the semi-predictable contours of covenantal history. I have labeled this underlying terrain “covenantal topography” in order to stress the way “types” are created, developed, legislated, reformed, and finalized in Christ and the Church.

This argument has used the priestly type to illustrate its approach, but its argument is both larger and smaller than the priesthood. First, it is smaller, in that even if someone disagrees with how the priesthood has been argued here, the point is not to provide a final justification for the priestly type. Second, it is larger in that all types should be considered with respect to every biblical covenant, and should accordingly be considered across the whole canon. Covenantal topography is a conceptual term meant to help identify the rise and fall of these typological structures.

At the same time, I must add a caveat. Just as early cartographers of America misjudged the shape and size of the continent they were exploring, so I expect what is presented here may not fit every ridge and rivulet in Scripture. Moreover, just because one typological structure follows these contours in its way, does not mean that every other type will perfectly mirror the same rise and fall. For instance, some redemptive institutions like Passover and the Exodus may not have a starting place in Eden. Then again, an argument can be made that the creation narrative is written to a people on the other side of the Red Sea and that Moses is writing his creation narrative with an eye to later exodus themes.⁴⁹

This caveat, in my estimation, does not overturn the argument made here. Rather, it calls us to have a Protestant word ethic, which means we give final authority to the text, not our conceptualizations thereof. Like multiple vehicles traversing parallel mountain roads, each will weave and bob in their own way. So in Scripture, every typological structure must be read on its

own terms. That being said, because every type is formed within the same canon, experiences the same covenantal history, aims towards the same end (i.e., the person and work of Christ), and serves the same Church (1 Cor 10:11), they will show an unsurprising unity in their development.⁵⁰ As Fig 1. indicated the triple office of Prophet, Priest, and King show remarkable signs of parallel development.

This approach to Scripture is not a method to “create types” in Scripture. Rather, it is a method of reading Scripture carefully, and seeing how any perceived type must have both a history and a future to qualify as a genuine type. With the boundaries set by Scripture itself, interpreters of the Word must abide by the “rules of the road.” These parameters ought not to be defined by outside traditions or ever-changing literary philosophies. They should be dictated by Scripture itself. In the name of *sola scriptura*, the Bible alone should show us how to read the Bible. And if it repeats itself with escalating shadows, types, patterns, and persons, we should be construct our reading habits accordingly. In fact, as James K. A. Smith has argued with respect to spiritual formation, creativity is not hampered by boundaries; it can often be its greatest catalyst.⁵¹

Accordingly, those interested in “figural readings,” may find that what appeals to them about reading spiritually may be better conceived through a careful reading of the text which hovers over the Word, as it moves from creation to new creation, from Genesis 1-2 to Revelation 21-22. Likewise, those most wary of allegorizing the text, may find that Scripture itself leads us to read the OT eschatologically, hence doing justice to typology, because every covenantal office, event, and institution builds off previous revelation and leads us to Christ. What has been argued here is not intended as a *via media* per se, but it is intended to further discussion about how any (purported) type relates to the rest of the Scripture, and ultimately to the one who is reading God’s life-giving words.

In the end, the only typology worth preaching is that which we find in Scripture. Fortunately, we do not need to “go over hedge and ditch” to “make a way” to get to Christ, as the old Welsh preacher said it.⁵² All of Scripture *already* is written with a plotline that flows from Eden through Israel’s hills and valleys until it terminates and overflows in the person and work of Jesus Christ. We do not need to fear typology nor create new spiritual meaning. Rather, following the terrain of the text, we need to keep reading the Bible

until we like beekeepers find the sweet scent of gospel honey in the pages of God's Word. If we do that, we will not (need to) add meaning to the text through some spiritual method of interpretation. Rather, we will hear what the Spirit originally intended as we pay careful attention to the contours of the biblical plotline.

We may call this approach to reading canonically "covenantal topography" or not, but whatever we do, let us endeavor to read Scripture with the very methods it commends and commands. In short, let us be unashamed of God's Word, and in the five-hundredth year of the Reformation, let us continue to read it as Protestants committed to Scripture alone.

FIG. 1: PERSONAL TYPOLOGICAL STRUCTURES

	Prophet	Priest	King
Creation <i>The Prototype Established in the Covenants with Adam (and Reestablished with Noah)</i>	Adam received God's Word (Gen 2:16–17) and was responsible for proclaiming that word and blessing his family.	Yahweh puts Adam in the Garden to serve as a priest; 'work' / 'keep' are priestly commands (Gen 2:15; Num 3:7–8, 31–32; cf. Ezek 28:11–19).	God created mankind to subdue and rule all creation (Gen 1:26–28; cf. Ps 8).
Patriarchs <i>The Promised Type in the Covenant with Abraham (and Continued in Isaac, Jacob, and Joseph)</i>	Abraham received a call to bless the nations (Gen 12:1–3). He is called a prophet in Gen 20:7.	Abraham built altars (Gen 12:7, 8; 13:8, 14), mediated a covenant (Gen 15, 17), offered intercessory prayer (Gen 18), and made atonement on Mount Moriah, the place where sacrifices would eventually be made (Gen 22).	Abraham is a peer to kings Egypt (Gen 12) and Philistia (Gen 13, 20). Abraham trained an army and defeated kings in war (Gen 14). He is told his descendants will be royal (Gen 17:6, 16). Royal promises continue with Jacob (Gen 35:11) and Judah (Gen 49:8–11).
Law <i>The Legislated Type under the National Covenant with Israel under Moses (and Enforced throughout Israel's History)</i>	Moses is portrayed as the model prophet (Num 12). God promises to raise up a prophet like Moses (Deut 18:15–20; 34:10).	The priesthood is established in Israel (Exod 28). Priestly qualifications and responsibilities are formulated (Lev 8–10; Num 3; Deut 33:8–11). The priests are organized around the tabernacle (Num 3). All future organization will build from these legislated rules.	Israel is defined as a "kingdom of priests" (Exod 19:6). The promise of a king continues (Num 22–24). Stipulations for Israel's king are given (Deut 17:15–20).

<p>Prophets</p> <p><i>A Plurality Rising, Falling, and Resurrecting Ectypes Under the Royal Covenant with David, and Interpreted by the Prophets</i></p> <p><u>Formation:</u> Israel up to David/Solomon</p> <p><u>Deformation:</u> Israel after David/Solomon</p> <p><u>Reformation:</u> Israel under a New David/New Covenant</p>	<p><u>Formation:</u> After Moses, God gives a string of prophets to bless Israel (e.g., Joshua, Samuel, Elijah, Elisha). These prophets call Israel to keep covenant and even lead covenant renewal.</p> <p><u>Deformation:</u> As the Law warned, false prophets also arise, threatening Israel's covenant with God. These prophets are condemned by God's true prophets.</p> <p><u>Reformation:</u> In the exile, Jeremiah and Ezekiel embody the message they carry, and heighten the expectation of a prophet like Moses. Whereas Mosevs wished that all would prophesy (Num 11:29), Joel 2:28–32 promises a day when all God's children will prophesy.</p>	<p><u>Formation:</u> After Moses, the sons of Aaron continue to serve in the house of God—first in the tabernacle, then in the temple. The high point of service, being in the days of Solomon, after David has arranged the priesthood (1 Chr 22–26).</p> <p><u>Deformation:</u> Even during the 'rise of the priesthood,' beginning in Judges 18–19, there is trouble. Because Eli's priestly sons were wicked, 1 Sam 2:12–36 records the need for a new priesthood. The prophets record many instances of priestly failure.</p> <p><u>Reformation:</u> At the same time that the prophets condemn the priesthood (see esp., Mal 2:1–9), there are many promises of new priesthood (e.g., 1 Sam 2:35; Ps 110; Jer 30:21; Zech 3, 6; etc.).</p>	<p><u>Formation:</u> After Moses, Joshua, Judges, and Ruth set a course for the kingdom of David. Samuel recounts his humble origins and rise to power. The pinnacle of the kingdom is found in the glorious reign of Solomon (1 Kgs 4, 10), before his many wives turn his heart.</p> <p><u>Deformation:</u> While there are many good kings in Israel (e.g., Hezekiah, Josiah), there is a noticeable decline after David and Solomon. This begins with the divided kingdom and continues as wickedness permeates Israel in the North and eventually overcomes the house of David in the South. Like Judges, the sons of David spiral downward, until Zerubbabel is called a governor, not a king.</p> <p><u>Reformation:</u> The new covenant is defined by the Davidic covenant. As David's house falls, the prophets regularly predict the rise of a New David (e.g., Isa 9:6–7; 11:1–10; Jer 23:5–6; Ezek 34:23–24; Hos 3:5).</p>
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<p>Christ</p> <p><i>The Antitype Fulfilled in Jesus Christ and His New Covenant</i></p>	<p>In the Gospels, Jesus is identified as a new Moses (see e.g., Luke 9:35) and the long-expected prophet (John 16:1). Peter makes this most explicit in Acts 3:21–26, citing Deut 18. Heb 3:5–6 also compares Moses and Jesus.</p>	<p>While not explicitly called a priest in the Gospels, there is considerable reason to believe Christ functions as a priest. In Hebrews, Jesus is clearly designated a priest after the order of Melchizedek. Such a designation doesn't deny his fulfillment of the Old Testament structures, however. See how Heb 7 relates Jesus, as a Davidic priest (i.e., Melchizedekian priest-king), to the requirements found in the Law.</p>	<p>Mostly pronounced throughout the New Testament, Jesus is the human king of God's kingdom. He is born of David (Matt 1:1), in the town of Bethlehem, the place where kings come from (Matt 2:6, quoting Micah 5:2). He announces that the kingdom has come (e.g., Matt 4:17; Luke 17:21), and the apostles make clear he is the king of that kingdom.</p>
<p>Church</p> <p><i>A Plurality of Ectypes (Supratypes) Living Under the New Covenant, Imperfectly but Truly Displaying the Character and Contours of Jesus Christ</i></p>	<p>At Pentecost, the church receives the Spirit of God to proclaim the gospel with power (Acts 1–2). Eph 3:5 identifies New Testament “prophets,” which is in keeping with Peter's view of Joel 2. On the day of Pentecost, God poured out his Spirit, making his new covenant people an army of prophetic witnesses. <i>Therefore, in Christ, the people of God are prophets of God whose Word-centered lives bear testimony to Christ the prophet.</i></p>	<p>Fulfilling passages like Isa 66:18–21 and Jer 33:17–22, followers of Christ are given the status of priests. While not the high priest (that belongs to Jesus), every disciple is a part of a royal priesthood (1 Pet 2:9). Our lives are living sacrifices (Rom 12:1–2; 1 Pet 2:5); our prayers offers a pleasing aroma to the Lord (Rev 5:8), the praise of our lips is a sacrifice of praise (Heb 13:15) and evangelism is a kind of priestly service (Rom 15:16). <i>Therefore, in Christ, the people of God are priests in service to God, whose holy lives bear witness to Christ's priesthood.</i></p>	<p>When all authority in heaven and earth was given to Jesus, and Jesus promised to be with his people at all times, he effectively promised his followers a place in his kingdom. And while the kingdom is not yet fully consummated, those Christians <i>are</i> heirs of the kingdom and co-heirs with Christ (Rom 8:17; 2 Tim 2:12). The keys of the kingdom have been given to the church (Matt 16:18–20); the Lord's Supper is a kingdom meal; and the Holy Spirit empowers kingdom living (Rom 14:17; cf. Gal 5:22–23). <i>Therefore, in Christ, the people of God are royal sons and daughters of God, whose otherworldly lives reflect the priorities of Christ the king.</i></p>

<p>New Creation</p> <p><i>Christ the Antitype is Forever Present in the New Creation with His Perfected Glory-Types; The Sum and Substance of All Typology has come to Its Grand Telos (Eph 1:10)</i></p>	<p>In the eschaton, God's people created by the Word of God (James 1:18) will dwell in glory with the God the Word. Because the Word is eternal (Isa 40:8), it will continue to have a place in glory, and glorified saints will still bear prophetic witness to God.</p>	<p>In the eschaton, the saints of God will serve the Lord in the beauty of perfect holiness. What the priestly garments of Aaron depicted and Christ fulfilled will now be carried out forever in the New Jerusalem.</p>	<p>In the eschaton, the kingdom of God will come in fullness and the people of God will enjoy the blessings of the king in his kingdom. Under Christ we will reign with him forever.</p>
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- ¹ Christian George, "Six Things Spurgeon Didn't Say," *The Spurgeon Center*, August 24, 2016, accessible at <http://center.spurgeon.org/2016/08/24/six-things-spurgeon-didnt-say/>.
- ² Ibid. "Bees are accomplished fliers, but they never traverse the air with the same directness as many birds, so that the expression "bee line," used by bee-hunters, needs to be accepted in a modified sense. It is their habit to skim along, in extended sweeps, alternately curving to the right and left." George cites Frank Cheshire's *Bees & Bee-Keeping* (1886), a book found in Spurgeon's library.
- ³ Daniel L. Akin, David L. Allen, and Ned L. Matthews (eds.), *Text-Driven Preaching: God's Word at the Heart of Every Sermon* (Nashville: B&H Academic, 2010), 7–8.
- ⁴ E.g., Daniel Block, "My Servant David: Ancient Israel's Vision of the Messiah," in *Israel's Messiah in the Bible and the Dead Sea Scrolls* (eds., Richard S. Hess and M. Daniel Carroll R.; Grand Rapids: Baker Academic, 2003), 22. Block limits the number of places where Old Testament Prophets predict the coming messiah, and he raises concern about superimposing meaning on the original text: "We have sometimes played loose and free with the evidence and imposed on texts meanings and/or significance that go beyond authorial intent."
- ⁵ I am using the word "topography" metaphorically to describe contours in the biblical text. It has nothing to do with land promises made to Israel.
- ⁶ For a thorough enumeration of typological tests, see Sam Emadi and Aubrey Sequeira, "Biblical-Theological Exegesis and the Nature of Typology," *SBJT* 21.1 (2017):11-34
- ⁷ One goal of this term, "supratype," is to replace the language of "incarnational." If the Incarnation is a unique event, one which cannot be repeated by followers of Christ, our language should reflect that. Still, Christians, who are "like Christ," function typologically, inasmuch as they reflect and embody the Christ they follow.
- ⁸ David Schrock, "What Designates a Valid Type? A Christotelic, Covenantal Proposal," *STR* 5, no. 1 (2014). Cf. Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 102-108; 606-608.
- ⁹ On typological structures, see Richard Davidson, *Typology in Scripture: A Study of Hermeneutical TYPOS Structures* (Andrews University Seminary Doctoral Dissertation Series; Berrien Springs, MI: Andrews University Press, 1981), esp. 415–18.
- ¹⁰ On what Protestants uniquely bring to discussions on typology, see Kevin Vanhoozer, "Ascending the Mountain, Singing the Rock: Biblical Interpretation Earthed, Typed, and Transfigured," in *Heaven on Earth: Theological Interpretation in Ecumenical Dialogue* (ed., Hans Boersma and Matthew Levering; Malden, MA: Wiley-Blackwell, 2013), 214–19.
- ¹¹ Cf. David Schrock, "What are Strengths and Weaknesses of Current Evangelical Approaches to Typology?" in "The SBJT Forum," *SBJT* 21.1 (2017):152-166.
- ¹² See Gerard Van Groningen, *Messianic Revelation in the Old Testament* (Grand Rapids: Baker, 1990; repr., Eugene, OR: Wipf & Stock, 1997) for discussion of how the messianic hope is expressed in the terms of prophet, priest, and king.

- ¹³ For a biblical-theological study on the triple office of prophet, priest, and king, see Richard P. Belcher Jr., *Prophet, Priest, and King: The Roles of Christ in the Bible and Our Roles Today* (Phillipsburg, NJ: P&R, 2016).
- ¹⁴ A full biblical exposition of each passage on the priesthood, with corollary intra-canonical observations, can be found in my dissertation on the priesthood and the atonement. See, David Schrock, "A Biblical-Theological Investigation of Christ's Priesthood and Covenant Mediation with Respect to the Extent of the Atonement" (Ph.D. diss., The Southern Baptist Theological Seminary, 2013).
- ¹⁵ On the eschatology of Genesis 1–2, see J. V. Fesko, *Last Things First: Unlocking Genesis 1–3 with the Christ of Eschatology* (Fearn, Scotland: Mentor, 2007), and Warren Austin Gage, *The Gospel of Genesis: Studies in Protology and Eschatology* (Winona Lake, IN: Carpenter, 1984).
- ¹⁶ Studies on Genesis 1–2 and their significance for theological anthropology (i.e., the image and likeness of God) are legion, but some of the most recent works include: W. Randall Garr, *In His Own Image and Likeness: Humanity, Divinity, and Monotheism* (Culture and History of the Ancient Near East 15; Leiden, Netherlands: Brill, 2003); Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos, 2005); Gentry and Wellum, *Kingdom through Covenant*, 181–208.
- ¹⁷ Willem VanGemeren, *Psalms* (Expositor's Bible Commentary 5; ed. Frank E. Gaebeline; Grand Rapids: Zondervan, 1991), 112–13; Konrad Schaefer, *Psalms: Studies in Hebrew Narrative and Poetry* (Berit Olam; Collegeville, MN: Michael Glazier, 2001), 24–25.
- ¹⁸ Daniel Block, *Ezekiel 25–48* (NICOT; Grand Rapids: Eerdmans, 1998), 110–12.
- ¹⁹ G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (NSBT; Downers Grove, IL: InterVarsity Press, 2004), 75.
- ²⁰ Ken Mathews, *Genesis 1–11:26* (NAC 1A; Nashville: B&H, 1996), 52; cf. Gentry and Wellum, *Kingdom through Covenant*, 211–12; Beale, *The Temple and the Church's Mission*, 66–70.
- ²¹ Peter Leithart, "Attendants of Yahweh's House: Priesthood in the Old Testament," *JSOT* 85 (1999): 3–24.
- ²² "For instance, in Numbers 3, the Levites are given the general responsibility of guarding the high priest (v. 7), the furnishings and the people (v. 8), and their own priesthood (v. 10). Then, specific to each clan, the Gershonites, Kohathites, and Merarites are called to guard, respectively, the tent of meeting (vv. 21–26), the sanctuary (vv. 27–33), and the frames of the tabernacle (v. 33–37). This is followed by the placement of the Levites in front of the sanctuary gate with the license to kill "any outsider who came near" (vv. 38–39). Guarding is a prevalent theme for the priests in Numbers. Indeed, throughout the Old Testament (2 Chr 35:9; 36:4; Ezr 10:5), and into the New Testament (Luke 22:4, 52; Acts 4:1; 5:24, 26), a "temple guard" is present." David Schrock, "A Biblical-Theological Investigation of Christ's Priesthood," 102–03.
- ²³ Belcher (*Prophet, Priest, and King*, 59–60) mentions in passing the pre-Levitical priesthood of the patriarchs but does not give adequate attention to all the biblical data.
- ²⁴ Peter J. Gentry and Stephen J. Wellum, *God's Kingdom through God's Covenants: A Concise Biblical Theology* (Wheaton, IL: Crossway, 2015), 62.
- ²⁵ Gordon J. Wenham, "The Theology of Old Testament Sacrifice," in *Sacrifice in the Bible* (ed. Roger T. Beckwith and Martin J. Selman; Grand Rapids: Baker, 1995; reprint: Eugene, OR: Wipf & Stock, 2004), 81.
- ²⁶ As Gentry and Wellum observe, "Abraham and his family, later called Israel, is, as it were, a last Adam. God made a major new start with Noah. Now he is making a new start with Abraham. There are no major new beginnings after this [start with Abraham] in the narrative of Scripture (until we come to the new creation at the end of the story)." *Kingdom through Covenant*, 229. Cf. N. T. Wright, *The Climax of the Covenant* (Minneapolis: Fortress, 1991), 21–26.
- ²⁷ On Abraham as priest, see Scott Hahn, *Kinship by Covenant: A Canonical Approach to the Fulfillment of God's Saving Promises* (New Haven: Yale University Press, 2009); John Sailhamer, *The Pentateuch as Narrative: A Biblical Theological Commentary* (Grand Rapids: Zondervan, 1992), 373; Gerard Van Groningen, *Messianic Revelation*, 221.
- ²⁸ Tremper Longman III, *Immanuel in Our Place: Seeing Christ in Israel's Worship* (Phillipsburg, NJ: P&R, 2001), 15–23.
- ²⁹ Timothy Keller, *Counterfeit Gods: The Empty Promises of Money, Sex, and Power, and the Only Hope That Matters* (New York: Riverhead Books, 2009), 10.
- ³⁰ Hahn, *Kinship by Covenant*, 136–42; Van Groningen, *Messianic Revelation*, 218–21; Alois Stöger, "Priest(hood)," in *EBT* (London: Sheed and Ward, 1982), 2:701.
- ³¹ Jo Bailey Wells, *God's Holy People: A Theme in Biblical Theology* (Sheffield, UK: Sheffield Academic Press, 2000), 102–04; R. K. Duke, "Priests, Priesthood," in *DOTP* (ed. T. Desmond Alexander and David W. Baker; Downers Grove, IL: InterVarsity Press, 2003), 646–47.
- ³² This list in Deuteronomy is supported by 1 Sam 2:28 and Ezek 45:4. The former lists the priestly duties as

- "go[ing] up to my altar," "burn[ing] incense," and "wear[ing] an ephod" (i.e. divining God's will with the Urim and Thummim); the latter includes "minist[ry] in the sanctuary," and "approach[ing] the Lord to minister to him", as well as, working to keep the land of Israel holy. Cf. John A. Davies, *A Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus 19:6* (New York: T & T Clark, 2004), 91-93; Richard D. Nelson, *Raising Up a Faithful Priest: Community and Priesthood in Biblical Theology* (Louisville: Westminster John Knox, 1993), 39, who lists Lev 10:10-11; Deut 10:8-9; 1 Sam 2:28; and 1 Chr 23:13, to round out the "job description" of the priest.
- ³³ For more on the "molding" of types in the Bible, see Davidson, *Typology in Scripture*.
- ³⁴ Eugene H. Merrill, "Royal Priesthood: An Old Testament Messianic Motif," *BibSac* 150 (1993): 60; idem., Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel* [Grand Rapids: Baker Academic, 2008], 283-84).
- ³⁵ The most appropriate place to see this formation is 1-2 Chronicles, which exhibits strong priestly themes. Scott W. Hahn, *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1-2 Chronicles* (Grand Rapids: Baker Academic, 2012), esp. 17-42.
- ³⁶ This may also indicate the chronological overlap of formation and deformation. In this covenantal topography, the point is not to make formation, deformation, and reformation strictly chronological, but to account for each stage circulating in covenant history.
- ³⁷ See Karl Deenick, "Priest and King or Priest-King in 1 Samuel 2:35," *WTJ* 73 (2011): 325-39.
- ³⁸ Joseph Blenkinsopp chronicles the judgment-earning sins of the priests as "venality (Mic 3:11; Jer 6:13; 8:10), drunkenness (Isa 28:7; Jer 13:13), negligence and ignorance (Zeph 3:4; Jer 14:18; Ezek 22:26), and even murder (Hos 6:9)" (*Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel* [Louisville: Westminster John Knox, 1995], 83).
- ³⁹ David Schrock, "Resurrection and Priesthood: Christological Soundings from the Book of Hebrews," *SBJT* 18.4 (2014): 101-04.
- ⁴⁰ It is worth observing that Wisdom literature does not need to be excluded from this approach to typology. Rather, because the Psalms and Proverbs are associated, respectively, with the royal throne of David and Solomon, there are many ways in which the Psalms play a part in this covenantal history. For instance, Psalms 110 and 132 are both significant for developing any biblical typology of the priesthood.
- ⁴¹ One of the most extensive defenders of seeing Jesus as a priest in the Gospels is Crispin H. T. Fletcher-Louis, "The High Priest as Divine Mediator in the Hebrew Bible: Dan 7.13 as a Test Case," *SBLSP* (1997): 161-93; idem., "God's Image, His Cosmic Temple, and the High Priest: Towards an Historical and Theological Account of the Incarnation," in *Heaven on Earth: The Temple in Biblical Theology* (ed. T. Desmond Alexander and Simon Gathercole; Carlisle, UK: Paternoster, 2004); idem., "Jesus as the High Priestly Messiah: Part 1," *JHSJ* 4 (2006): 155-75; idem., "Jesus as the High Priestly Messiah: Part 2," *JSHJ* 5 (2007): 57-79.
- ⁴² Simon Kistemaker, *The Psalm Citations in the Epistle to the Hebrews* (Eugene, OR: Wipf & Stock, 2010), 116.
- ⁴³ Ibid., 123.
- ⁴⁴ Schrock, "Resurrection and Priesthood," 89-114.
- ⁴⁵ On this point, see Brent E. Parker, "The Israel-Christ-Church Relationship" in *Progressive Covenantalism: Charting a Course between Dispensational and Covenant Theologies* (ed., Stephen J. Wellum & Brent E. Parker; Nashville: B&H Academic, 2016), 39-68, esp. 50-52.
- ⁴⁶ Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 84-87; Davidson, *Typology in Scripture*, 418.
- ⁴⁷ To be fair, Hays does suggest Paul assumes a "messianic exegesis of Scripture" as an underlying presupposition in Paul's letters, but that such a method of application is not, in his estimation, the main way the Old Testament is applied to the church in his thirteen epistles (Hays, *Echoes of Scripture in the Letters of Paul*, 86).
- ⁴⁸ An argument could be made that typology continues in the eschaton as image-bearers perfectly reflect the manifold perfections of their Lord as royal priests in the new heavens and new earth. This goes beyond the scope of this article.
- ⁴⁹ Michael Williams, *As Far as the Curse is Found: The Covenant Story of Redemption* (Phillipsburg, NJ: P&R, 2005), 21-42.
- ⁵⁰ Applying this point to the "third day" typology observed by Stephen G. Dempster ("From Slight Peg to Cornerstone to Capstone: The Resurrection of Christ on 'The Third Day' according to the Scriptures," *WTJ* 76 [2014]: 371-409) would be an interesting test case. Dempster shows how "the third day" continues as a day of deliverance and life-giving through the three sections of the *Tanakh*. He organizes his evidence accordingly—"on the third day" in the Law, the Prophets, and the Writings. I wonder how his typological

investigation of “on the third day” might be complemented or amplified by attending to the undulating escalation of these deliverances through covenant history? Because Dempster already ties resurrection to temple structures, a significant feature of Israel’s covenant history, a covenantal topography tracing the rise and fall of Israel’s temples would likely shed further light on his already outstanding work. Or, to put to put the question in reverse: what would it look like to examine the third day typology in relationship to the various redemptive covenants? Altogether, it seems that Dempster’s observations would complement, benefit from, and not overturn the argument being made here. In the least, a symbiotic reading of covenant topography with the Bible’s three-part structure would produce illuminating biblical-theological results.

⁵¹ James K. A. Smith, *You Are What You Love: The Spiritual Power of Habit* (Grand Rapids: Brazos, 2016), 185.

⁵² Charles Spurgeon, quoting a Welsh minister Jonathan George in his sermon, “Christ Precious to Believers”: “I have never yet found a text that had not got a road to Christ in it, and if I ever do find one that has not a road to Christ in it, I will make one; I will go over hedge and ditch but I would get at my Master, for the sermon cannot do any good unless there is a savour of Christ in it.” (Cited by Christian George, “6 Things Spurgeon Didn’t Say”).

Typology and Allegory: Is There a Distinction? A Brief Examination of Figural Reading

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Any study of typology in recent days must account for allegory and elucidate if any distinction should be maintained between the two. In this brief article, I will sketch out the recent emphasis on *figural reading*¹ before critiquing this nomenclature and approach in the process of advancing four reasons that interpreters of Scripture should understand typology and allegory as separate literary phenomena. Scholars also need to take greater care with the terminology that is employed in the task of hermeneutics and interpretation in regard to typology and allegory.

THE CASE FOR FIGURAL READING: BLURRING THE TYPOLOGY AND ALLEGORY DISTINCTION

A current scholarly movement known as the Theological Interpretation of Scripture (TIS) classifies typology and allegory under the general heading of

figural reading.² For most advocates of TIS, the distinction between typology and allegory is a modern convention and is not detectable in the writings of the early church fathers. John O’Keefe and R. R. Reno explain, “Allegory and typology are part of the same family of reading strategies, often referred to by the fathers as ‘spiritual,’ that seek to interpret the scriptures in terms of the divine economy.”³ In addition, fueled by recent patristic research, most notably by Frances Young, the once common hermeneutical distinctive between the Antiochene and Alexandrian schools in the fourth century—the latter school thought to exemplify allegorical interpretation and the former as champions of typology and the historical context of interpretation—has been demonstrated to be anachronistic and reductionistic.⁴ Young argues,

In practice drawing a line between typology and allegory in early Christian literature is impossible, not just in Origen’s work, where prophetic and symbolic types are fully integrated into his unitive understanding of what the Bible is about, but also, for example, in the tradition of Paschal Homilies beginning with the *Peri Pascha* of Melito.⁵

Her study of early patristic writings concludes,

[The] differing results [between Alexandrian and Antiochene treatment of the biblical texts] were not the outcome of literal reading opposed to spiritual sense, for both knew, unlike modernists but perhaps not postmodernists, that the wording of the Bible carried deeper meanings and that the immediate sense or reference pointed beyond itself.⁶

The real difference in their methodology had more to do with the rhetorical and philosophical schools from which they preferred with the Alexandrians exhibiting “symbolic” *mimēsis* and the Antiochenes viewing the biblical text more along the lines of “ikonic” *mimēsis*.⁷ Young writes,

The modern affirmation of typology as distinct from allegory, an affirmation which requires the historical reality of an event as a foreshadowing of another event, its “antitype,” is born of modern historical consciousness, and has no basis in the patristic material.⁸

Therefore, with a renewed emphasis on patristic exegesis and with studies showing that the early church fathers applied allegorical and typological interpretative techniques in figural readings without ever distinguishing them, TIS advocates urge that modern exegetes should follow suit.⁹ For example, Benjamin Ribbens, depending on Young, argues that the modern understanding of typology should be replaced with the broader definition of ikonic *mimesis*, having three subcategories of Christological, tropological, and homological typological patterns.¹⁰ This broader understanding can then be correlated or equated with figural reading. Thus, Daniel Treier explains, with “the label ‘figural reading,’ perhaps we can make space for some of the ambiguity over typology while nevertheless suggesting that certain forms of allegorizing are inappropriate.”¹¹

Beside the resurgence of patristic studies and the question of the allegorical and typological distinction in early Christian interpreters, a second reason is offered for why modern interpreters should be more receptive to figural reading that includes certain forms of allegorical interpretation. The claim is that allegorical interpretation or figural reading is present within Scripture itself. Robert Louis Wilken avers that three Pauline texts (Eph 5:28-32 with the citation of Gen 2:24; 1 Cor 10:1-11; and Gal 4:21-31)

provide a biblical foundation for the practice of allegory, i.e. that for Christians the Old Testament is to be read on more than one level ... It was St. Paul who taught the earliest Christian to use allegory. By giving us “some examples of interpretation,” writes Origen, Paul showed us how to use allegory so that we “might note similar things in other passages.”¹²

Galatians 4:21-31 is the most frequently cited text supporting allegorical interpretations since it is the one passage in the Bible where the word *allegory* (ἀλληγορούμενα) appears as Paul links Sarah and Hagar to two covenants. Another passage that is purported to contain an allegorical interpretation is 1 Corinthians 9:9-10.¹³ Wilken writes, “Used in the Scriptures as an interpretative device to discern a meaning that is not plainly given by the text,” allegory pertains to the “Christological” dimension of the OT, also called the *spiritual sense*, and is important for the life of the church, for “context needs to be understood to embrace the Church, its liturgy, its way of life, its practices and institutions, its ideas and beliefs.”¹⁴ Accordingly, the spiritual

sense, which comprises of allegorical interpretations, would appear to possess scriptural warrant then since even the apostle Paul invoked OT texts in a manner that extended beyond the plain, literal meaning, resituating texts to meet his paraenetical or polemical purposes. Wilkin clarifies, “St. Paul gives an allegorical interpretation of passages from the Old Testament whose meaning is *not* on the face of it allegorical.”¹⁵

REAFFIRMING THE TYPOLOGY AND ALLEGORY DISTINCTION

The TIS movement has helpfully emphasized that exegesis is always spiritual and theological in contrast to the rationalistic, historical-critical procedures that have dominated the academy the past two centuries.¹⁶ Drawing more attention to pre-critical interpreters and seeking to address the gap between biblical studies and theology are also efforts to be lauded, but the TIS stress on “figural reading” and diminishing the distinction between typology and allegory, even if such interpretative approaches were blurry in the first few centuries of the church, is problematic and leads to confusion.¹⁷ Many salient points may be offered for rejecting the notion of “figural reading” and the merging of typology with allegorical interpretation.

1. Allegory and typology are distinct literary features.

Before addressing the hermeneutical and interpretative issues associated with allegorizing or allegorical interpretation and typological interpretation, of critical importance is observing that the literary characteristics of allegory and typology differ in the Bible. Just as there are many figures of speech and nonliteral language—metaphors, hyperboles, sarcasm, synecdoche, and metonymy—so there are also parables, symbols, analogies, prophecies, allegories, and typologies in Scripture as well.¹⁸ Allegory and typology are distinguishable literary entities. Observed by many scholars, including some TIS advocates, an allegory is “to mean something other than what one says.”¹⁹ Allegory as a literary form is an extended metaphor or a trope that functions to illustrate and tell a story or convey a truth by personifying abstract concepts.²⁰ More generally, according to Anthony Thiselton, allegory “is grounded in a linguistic system of signs or semiotic codes and presupposes resonances or parallels between ideas or semiotic meanings.”²¹ The most common example cited of a literary composition representing an

allegory is John Bunyan's *The Pilgrim Progress*.²² However, allegory is also present in the Bible. Instructive examples in both the OT and NT are Ezekiel 17:1-10, Ecclesiastes 12:3-7, Psalm 80:8-15, John 10:1-16, Ephesians 6:1-11, and arguably Matthew 22:1-14.²³ In each of these biblical passages the literary features consist of extended metaphors or figures that represent or symbolize certain truths or concepts. An allegory, to summarize, describes a larger narrative episode that has features laden with symbolic function.

On the other hand, typology in Scripture is a special and unique phenomenon of divine, redemptive-historical discourse manifesting in two distinct but related forms based on the directional orientation of the typological patterns. The first and most commonly recognized form of typology, known as "horizontal typology," signifies where God has providentially intended certain OT persons, events, institutions, and actions to correspond to, foreshadow, and prefigure escalated and intensified NT realities in and through the person of Jesus Christ.²⁴ This form receives the primary focus in this study given how common these typological patterns appear in Scripture. The second and more rare form of typology, called "vertical typology," is directionally oriented to the correspondences between the heavenly and earthly realms (e.g., the heavenly and earthly tabernacle, the priesthood; see Exod 25:40; Acts 7:44; Heb 8:5, 9:22-25). Charles Fritsch notes that horizontal typology "is deeply rooted in redemptive history which finds its goal and meaning in Christ; [vertical typology is rooted] in the view that God's redemptive purpose is realized on earth through material and temporal forms which are copies of heavenly patterns."²⁵ Vertical typology also involves historical realities and God's providential design as correspondences between heavenly and earthly orders involve intensification and escalation from "copy and shadow" (Heb 8:5) to the "true" (Heb 9:24).²⁶ The heavenly prototype or archetype (*Urbild*) has its "antitype" in the earthly, OT copy and shadow, which in turn serves as the OT type or mold (*Vorbild*) for its antitypical fulfillment in the NT (*Nachbild*).²⁷ In this way, vertical typology intersects with horizontal typology.

Unlike allegory, which features an episode having many elements of metaphor and imagery to convey a truth or idea, typological patterns in Scripture are more discrete as real phenomena—persons and events—correspond and anticipate future fulfillment in similar, yet different persons and events—primarily Jesus Christ and the redemption he accomplishes. OT types have their

own independent meaning and justification that is a significant departure from most forms of allegory where the thing signified is bound-up with the imagery. Moreover, there is a principle of analogy in typology just as there is in allegory, but not of surface imagery, which is wrapped in metaphor and encoded to resonate or parallel some other idea or concept. In addition, typology, unlike compositional allegory, has development and takes shape as later biblical authors build upon earlier written texts with the typological connections progressing along the stages of redemptive history. The typological patterns, then, are primarily discerned or detected through the progress of revelation (epochal and canonical horizons, though not excluding the textual horizon). Typology, then, is grounded textually.²⁸ Typology actually shows more affinity with prophecy than it does with allegory. In fact, many scholars classify typology as a form of indirect prophecy. G. K. Beale, to cite just one example, observes how typology “indicates fulfillment of the indirect prophetic adumbrations of events, people and institutions from the Old Testament in Christ who now is the final, climatic expression of all God ideally intended through these things in the Old Testament.”²⁹ These characteristics of allegory and typology clearly differ and such observations should not be obliterated by confusingly lumping allegory and typology into a general category of *figural*.

The nature and characteristics of typology outlined are further elucidated next, but it is important at this juncture to address the relationship of typology to the τύπος word-group in Scripture. Frances Young does find the term “typology” to have value; however, much of her research of the early church shows how typology and allegory shade into each other in an almost indistinguishable way:

The word “typology” is a modern coinage. Nevertheless, it is a useful term, and may be employed as a heuristic tool for discerning and describing an interpretative device whereby texts (usually narrative but ... not exclusively so) are shaped or read, consciously or unconsciously, so that they are invested with meaning by correspondence with other texts of a “mimetic” or representational kind. Typology, then, is not an exegetical method, but a hermeneutical key, and, taking our cue from places where the word “type” is explicitly used, we may be able justifiably to identify other examples of the procedure where the terminology is not explicit.³⁰

In his recent study, Richard Ounsworth notes Young's research on Antiochene and Alexandrian exegetical schools and cites her quote above. In response, he follows,

The strategy suggested by Young, allowing a definition to emerge from the New Testament's use of the τύπος word-group which has given its name to "typology," so that we can be confident that it is a definition that would have been recognizable to the first addressees of NT texts, even if in fact it was not offered.³¹

From this point, Ounsworth canvasses the uses of τύπος within the NT as many others, particularly Richard Davidson and Leonhard Goppelt, have in more or less detail.³² From these lexical studies, τύπος is acknowledged to denote an image, model, pattern, example, form, and imprint, but more broadly, "τύπος is understood to signify either the molding pattern (*Vorbild*) or the resulting pattern of another mold (*Nachbild*)," or in some instances both simultaneously.³³

Conducting a focused study on the τύπος word group is an important consideration, after all, as highlighted, allegory (ἀλληγορέω) says one thing and means another. Having a terminological control is important and Davidson has convincingly demonstrated the essential characteristics of typology from his study of key passages (Rom 5:14; 1 Cor 10:6, 11; 1 Pet 3:21; Heb 8:5; and Heb 9:24). However, this is because τύπος in these contexts overlaps with what is commonly associated with typology. Young, Ounsworth, and Davidson run into trouble because they are attempting, in the words of H. Wayne Johnson,

to answer hermeneutical questions about the nature of typology based on the lexicography of one word. This is asking too much for a number of reasons. First, it is questionable whether or not there is 'one basic meaning' for τύπος. The word is used to denote a mark (John 20:25), an idol or image (Acts 7:43), a pattern or model (Acts 7:44), an example (Phil 3:17 etc.) or type (Rom 5:14, clearly not an example). The diversity of English words used to render τύπος is not evidence of sloppiness in translation but an appreciation of the range of its meaning in various contexts. . . . Simply put, τύπος is not a technical term for 'type.' Neither is it a *sine qua non* for typology. Consequently, any attempt to establish the biblical definition of typology based purely on semasiological or

lexical analysis is filled with problems.³⁴

In other words, as Johnson has helpfully articulated,³⁵ typology has less to do with the lexicography of a Greek term and should be understood as a hermeneutical term or category that describes a unique feature that is the property of certain persons, events, and institutions that are recorded in Scripture. A proper understanding of typology in Scripture should examine critical passages where τύπος is employed to correspond to OT persons, events, and institutions (precisely the six passages where Davidson has already provided an excellent exegetical analysis), but there is a host of other passages that should be considered as well (e.g., Matt 2:15, 4:1-11, 12:39-42; John 6:32, 12:37-43, 15:1; 1 Cor 5:7b, 15:21-22, 45-49; Col 2:16-17; Heb 3-4, 7, 10; 1 Pet 2:4-10).³⁶ Therefore, the rendering of *typology* as a technical term is to describe a unique literary phenomenon of Scripture that is divergent from allegory because it accounts for the organic relationships between persons, events, institutions, and actions that occur at different stages in Scripture. Types possess a divine design in that they predictively prefigure corresponding intensified realities (antitypes) in the new age inaugurated by Jesus Christ. Although different, both allegory and typology are revelatory in nature, divinely authorized, and they are embedded in Scripture by the biblical authors rather than created by literary genius of later writers of Scripture or subsequent interpreters.³⁷

2. Complications arise with the notions of “figural reading,” “allegorical interpretation” or “typological interpretation.”

As argued, allegory and typology are distinct literary entities that a reader should recognize in Scripture and hence there is reason for rejecting figural reading or any other attempt to merge typology with allegory. Another rationale for avoiding the confusion, however, is that the move from identifying and recognizing the allegories or typologies already intended as such in Scripture to the position of crafting figural, allegorical, or typological interpretations, much as Christian interpreters have freely fashioned in the past, results in unwarranted and arbitrary readings. Allegories and typologies are in Scripture, but, as Hans LaRondelle succinctly observes,

It is a different story if an interpreter would *allegorize* a plainly historical narrative

in the Bible. Such allegorizing transforms the narrative into a springboard for teaching an idea which is different from that intended by the Bible writer. Whenever an allegorical interpretation arbitrarily converts a historical narrative into teaching a spiritual or theological truth, such a speculative allegorizing is negatively called an "*allegorism*." It imposes a meaning on the Bible text that is not really there. It is added to the text by the interpreter only for the purpose of edification and finding spiritual truths and deep meanings.³⁸

An allegorical interpretation requires an extra-textual grid or key, which is used to warrant an explanation.³⁹ With such an approach, a deeper spiritual or mystical sense or foreign aspect is introduced into the meaning of the text.⁴⁰ Kevin Vanhoozer writes, "Allegorizing becomes problematic ... insofar as it resembles a general hermeneutical strategy by which later readers find new meanings in texts *unrelated* to the human authorial discourse."⁴¹ The problem of allegorical interpretation then is not so much that the historicity of a certain passage is denied, though the historical features are often diminished, but that the interpretative moves are arbitrary as there is no possible way to detect the relationship between the text and the meaning ascribed to it.⁴²

A plethora of allegorical interpretations in the early church fathers could be recalled, but perhaps a few will suffice. Tertullian, Cyril of Jerusalem, and John Chrysostom all connect the dove that Noah sent out from the ark with the descending of the Holy Spirit in the synoptic Gospels since the Spirit came down upon Jesus in the form of a dove when Jesus arose from his baptism. Origen finds symbolic significance in the dimensions of Noah's ark and he also resorts to mystical and moral allegorizing when he compares the animals of the ark with those who are saved in the church. Moses praying with his arms outstretched during the battle with Amalek (Exod 17:8-13) was interpreted by Tertullian as a type of Christ on the cross since his arms were outstretched during the crucifixion.⁴³ Philo's philosophical interpretative approach seems to be appropriated by Origen and Clement leading to allegorical readings. Symbolism is employed to interpret Pharaoh's daughter as a type of the church, the "life of Moses as an allegory of the soul's journey to spiritual perfection," and the waters of Marah refer to the "strictness of the virtuous life for beginners, which is gradually tempered by hope."⁴⁴ Justin and Irenaeus are just two of many church fathers with the exception, surprisingly, of the Alexandrian School for the most part, who view Rahab's

scarlet cord as an illustrative resemblance of the blood of Christ since it recalls the Passover lamb.⁴⁵ The church fathers should be rightly esteemed for their high view of Scripture and defense of doctrinal truths, but clearly at times they applied mystical and foreign interpretive schemes in their readings of Scripture. For them, deeper religious truths or hidden meanings were to be unearthed as a principle of similitude and likeness was made, and the etymological significance of words led to allegorical readings based off lexical links and associative strategies.⁴⁶ However, such allegorisms, even if containing elements of truth, are unwarranted because the literal sense is obscured or distorted given the random symbolical associations or cleverly created correspondences at the level of semiotic code.

The danger is not just with “allegorical interpretations” however. Often scholars present the case for “typological interpretations.” Clarification and caution are needed though, for Ardel Caneday convincingly argues,

*Typological interpretation, using the adjective to modify interpretation, creates confusion by focusing upon the act of interpretation rather than upon the act of revelation ... [T]ypology and allegory are fundamentally categories that belong to the act of revelation, not the act of interpretation. The reader discovers types and allegories that are already present in the text.*⁴⁷

The typological patterns are part of revelation because God casts and invests the types with foreshadowing significance in Scripture. The notion of “typological” and “allegorical” interpretations subtly expresses a form of reader-response hermeneutics, but the task of the reader is to explicate the meaning of sentences by attending to the authorial intent and their usage of literary forms, i.e., faithfully reading the text according to its genre—reading historical narratives historically, poetry poetically, and law passages should be read legally.⁴⁸ G. H. Schodde rightly stresses that Protestant biblical interpretation rejected

allegorizing and adhered to the safe and sane principle, practiced by Christ and the entire NT, of *Sensum ne inferas, sed efferas* (“Do not carry a meaning into [the Scriptures] but draw it out of [the Scriptures]”). It is true that the older Protestant theology still adheres to a *sensus mysticus* in the Scriptures, but by this it means those passages in which the sense is conveyed not *per verba* (through words),

but *per res verbis descriptas* (“through things described by means of words”), as, e.g., in the parable and the type.⁴⁹

Thus, the role of the reader is to identify types, symbols, and allegories that are in Scripture and not creatively invent them as the phrase “typological interpretation” suggests. Similarly, Ounsworth rightly affirms that typology appeals to Scripture “*as a record*, and therefore retains and relies upon the literal sense of scripture ... [T]he role of the literary record is not to encode the theological meaning but to reveal to the reader (or hearer) the mimetic correspondences that exist in reality.”⁵⁰ The connection between two persons or events as mimetic correspondences is not established by the “creative act on the part of the interpreter so much as a discovery, a discernment of what intended (sc. by God) to be understood.”⁵¹ The same concern regarding “allegorical” and “typological” interpretation is also applicable to the *figural reading*. The nomenclature is illegitimate because it suggests an accent on the reader’s role of constructing figural correspondences from the text. While figural reading is sometimes used as a synonym for typology (e.g., Vanhoozer, Ribbens), the terminology indicates that it is the reader who crafts the figural connections.⁵² The attention is diverted once again to the act of interpretation rather than the act of revelation. This leads to hermeneutical confusion and, depending on the one doing the figural reading, to treating the Scripture as a wax nose, carving and shaping out an array of superficial analogies and correspondences. Instead, reading the Bible faithfully means seeking to demonstrate the textual warrant and indicators for typological patterns. Such a constraint is necessary since there are “some interpreters (‘hyper-typers’) who see typology on almost every page of Scripture.”⁵³

3. Allegorical interpretations are not exemplified in the NT as some scholars claim.

While some may claim Galatians 4:21-31 and 1 Corinthians 9:9-11 as exemplars of “allegorical” interpretation, careful reading and analysis of the OT passages that are invoked in these Pauline passages provide a definitive conclusion that Paul did not devise figural readings. A brief discussion of each of these passages shows that Paul did not engage in “allegorical” interpretation, and therefore refutes the argument by Wilken and others that modern readers have the license to allegorize.

The use of Deuteronomy 25:4 in 1 Corinthians 9:9-10 seems puzzling as Paul appears to be lifting an ancient OT law about oxen and applying it to justify material benefits that ministers of the gospel, like Paul and Barnabas, should reap. While Deuteronomy 24-25 may appear to list a group of disconnected and unstructured laws, viable interpretations have been offered to explain why a command about oxen would appear in the context of Deuteronomy 25. Jan Verbruggen argues that “all these laws seem to deal with situations that show how one should deal with one’s fellow man” and particularly, the law about oxen (Deut 25:4) should be understood about how to care for a neighbor’s ox.⁵⁴ God is concerned for the welfare of oxen, but the law is originally for humans, particularly the economic responsibility of using someone’s property. On the other hand, Caneday finds that Deuteronomy 25:4 in its original context is a proverbial saying that is attached to Deuteronomy 25:1-3, “a fitting aphoristic conclusion to reinforce the commandment that prohibits inhumane and abusive threshing of another human with excessive lashes.”⁵⁵ If this is the case, Paul’s use of Deuteronomy 25:4 reflects its original proverbial nature as he reprimands the Corinthians for their mistreatment of him in prohibiting him from benefitting from his own labors. Another interpretation is that Paul is using a *qal wahomer* argument (from lesser to greater; *a fortiori*) characteristic of rabbinic exegesis.⁵⁶ Accordingly, Paul argues that if the law permits animals to eat crops in fields where they work, how much more may human laborers, such as ministers, be worthy to share in the benefits of the harvest. With these three interpretative options, the use of Deuteronomy 25:4 in 1 Corinthians 9:9 is far from being an allegorical interpretation as postulated by TIS advocates or Pauline commentators, such as Richard Longenecker.⁵⁷ 1 Corinthians 9:9-11 is best categorized as an analogical use of Scripture. Paul applies a principle from an agricultural case with ethical import or Paul’s use of the muzzled ox reflects its original proverbial nature which fittingly applies to his situation.⁵⁸

The question of the legitimacy of allegorical interpretation has received by far the most attention with Galatians 4:21-31. Paul writes with reference to Sarah and Hagar that “these things are spoken/written allegorically: for these women are two covenants” (Gal 4:24).⁵⁹ When instructing the Galatians to not live under the Law, Paul connects Hagar to the Mosaic covenant, the present Jerusalem, and slavery on the one hand, while implicitly associating Sarah with the Abrahamic covenant, the heavenly Jerusalem, and freedom

through promise. Paul weaves together themes of Abrahamic sonship, barrenness, flesh versus Spirit, and slavery versus freedom, in affirming that the Galatians are sons of the free woman (Sarah) and not of the slave woman, Hagar. The notoriously difficult passage has attracted a variety of explanations for Paul's hermeneutic. Some believe that what Paul is doing is typology, even though he uses the word "allegorically," but others think that Paul is employing an allegorical interpretation, and still others make the case for the presence of both typological and allegorical elements in Galatians 4:21-31.⁶⁰

The best treatment of Galatians 4:21-31 in my view is offered by Caneday. Individualized items of typology are present in Galatians 4:22-23 and 28-30, but in the main the passage is an allegory, but not an allegorical interpretation on the part of Paul. Caneday explains that it is

unreasonable to think that Paul expects to convince his converts by grounding his argument in Gal 4:21-31 in nothing more than his adeptness to spin an impressive allegory from the Genesis narrative on the authority of a Christophany, his reception of the 'revelation of Jesus Christ' (1:12ff).⁶¹

While Paul makes the metaphorical connection between Hagar and Sarah to the two covenants, he finds grounding from the OT itself as Genesis 16-21 present Abraham, Sarah, Hagar, Isaac, and Ishmael as historical figures that are divinely invested with symbolism and point beyond themselves to the salvation to come in the latter days.⁶² Isaiah also notices these features in the Genesis account (see Isa 51:2 and 54:1, the latter explicitly cited by Paul in Gal 4:27) as the Isaianic intertextual development of the barren woman (Sarah) with Jerusalem provides Paul with the redemptive historical context and lens that sharpens the focus of the allegory already present in Genesis.⁶³ Furthermore, as Caneday helpfully observes, Paul expects his readers to recognize the allegory already there in the Pentateuch by bracketing his appeal at the beginning: "Do you not hear the Law [i.e., Scripture]?" (4:21) with a reprise, "But what does the Scripture say?" (4:30).⁶⁴ Caneday writes, "The Scriptures—Genesis and Isaiah—authorize his dual concluding appeal to the Galatians: (1) to cast out the Sinai covenant and its descendants, the Judaizers and those who preach 'another gospel,' and (2) to affirm that Gentile believers are children of promise."⁶⁵

Therefore, while typology involves discrete historical persons, places, events and institutions, Paul chooses the term “allegory” in Galatians 4:21-31 probably because he is not meditating exclusively upon discrete figures and subjects from the Genesis accounts. Instead, his attention is upon the entire narrative of the Pentateuch concerning God’s promises to Abraham and a complex set of themes regarding the obstacles to his promises (the episode of Hagar; themes of barrenness, slavery) and how those promises are ultimately fulfilled in Abraham’s true offspring, Jesus Christ, and not through reliance on the Law-covenant at Sinai.⁶⁶ Paul does not forge the allegory or conjure an allegorical interpretation in the manner of Philo or Origen; rather, his argument is rooted in Scripture, which can be traced.⁶⁷ As Karen Jobes rightly concludes, “Far from being an arbitrary allegorical assignment, the association of Hagar with the ‘now’ Jerusalem and Sarah with the ‘above’ Jerusalem follows logically from Paul’s understanding of Isa 54:1 in light of Christ’s resurrection.”⁶⁸ The interpretative moves Paul makes may seem arbitrary, but Paul’s warrant for this allegory, like the typological connections he finds elsewhere, are grounded in the Scriptures and integral to the mystery theme (μυστήριον) where concealed and enigmatic features in the OT are now revealed in light of further revelation as the progress of Scripture unfolds.⁶⁹

4. Appealing to the Patristics is not definitive in how to understand biblical typology and interpretation.

The early church fathers have made a comeback in scholarly circles with more stress on how they interpreted Scripture and defended orthodox teachings.⁷⁰ Surely drawing attention to the Patristics and their reading of Scripture is a welcome development. The understanding of typology, and more generally, the hermeneutical approach to Scripture, should be informed by earlier interpreters, but their approach is not ultimately authoritative, nor are they as significant as the NT authors. Ribbens, for example, wishes to arrive at a definition of typology that embraces “the varied τύπος interpretations of the NT and Greek fathers and not, like prefiguration typology, exclude τύπος interpretations that do not fit a preconceived definition of typology.”⁷¹ This suggestion is wrongheaded because it elevates the early fathers to the same level as the NT authors, and secondly, seeks to define typology from the τύπος-word group when the nature of typology should be derived from

broader considerations from Scripture than just the use of τύπος. In this way, *typology* as a term should be defined in such a way to characterize unique biblical phenomena, drawn from, but not limited to, the τύπος-word group, whereby persons, events, and institutions serve as indirect prophecies or adumbrations of future realities. Moreover, even if the Patristic Fathers did not distinguish between allegory or typology, that does not mean that such a distinction is necessary, legitimate, and of critical hermeneutical importance. In fact, it is this point that later interpreters, the Protestant Reformers, provide a helpful corrective to the early church figurative approach.⁷²

Against the Roman Catholic abuses in allegorizing Scripture, Calvin and the Reformed scholastics rejected the multiple and various senses and championed the *sensus literalis*—the literal sense that is derived from the intention of the divine and human authors, seeking to do justice to the grammatical, historical, rhetorical/literary elements of the text including figures of speech. In this way, rather than advocating multiple senses as imposed by the exegete, the distinct and separate senses of the *quadriga* had to be grafted on to the text itself as “valid applications of or conclusions drawn from the literal sense.”⁷³ More narrowly on the subject of allegorical interpretation, the “Reformed made a strict distinction between allegories and figures that were intrinsic to the text and therefore its literal sense and allegories imposed from without by the imaginative expositor.”⁷⁴ Figurative or typological meanings should be indicated by the text and identified through the analogy of Scripture. The Reformer’s hermeneutic and understanding of typology serve as a guide since these principles derive from the nature of the Bible—a divine and human unified discourse that progressively unfolds—and its role as having sole authority for matters of faith. Vanhoozer rightly states:

The typology the Protestant Reformers practiced ultimately presupposes neither *linear* nor *sacramental* but rather *redemptive* history, where type is related to anti-type as anticipation is related to its realization, promise to fulfillment. The rule, then, is never to dislodge the spiritual sense given to persons, things, and events from the biblical narratives in which they are emplotted. In the words of Hans Frei: “figuration or typology was a natural extension of literal interpretation. It was literalism at the level of the whole biblical story and thus of the depiction of the whole historical reality.” To be sure, not every piece of wood figures the cross. It is the redemptive-historical context that both enables and constrains

the spiritual sense. *What spiritual significance things have is not a function of their sheer createdness but rather their role in the ongoing drama of redemption.*⁷⁵

In summary, the distinction between allegory and typology is crucial as blending the two and deriving allegorical or typological interpretations as the terminology of figural reading suggests, leads to theological confusion and faulty interpretative moves. Faithful readers of Scripture treat Scripture as a unified revelation, discovering God's intent by explicating what biblical authors say and interpret Scripture with Scripture. In this manner, rather than the focus being in front of the text, the reader discovers and draws out the typologies and allegories that are in the text. This brief survey of allegory and typology indicates that K. J. Woolcombe is correct when he asserts that the similarities between allegories, typology, and prophecy "are not so close as to justify ignoring the differences between them, and using one of the terms to cover them all."⁷⁶ Maintaining these distinctions, and more importantly, comprehending biblical typology and elucidating the nature of the legitimate typological patterns, makes significant headway in understanding the relationship between the OT and NT, and in turn, rightfully putting together the canon of Scripture as a whole.

¹ For an overview of "figural reading" see Daniel J. Treier, *Introducing Theological Interpretation of Scripture* (Grand Rapids: Baker, 2008), 46-51; Daniel Treier, "Typology," in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: Baker, 2005), 824-26. The discussion of "figural reading" is complicated and confusing because scholars do not use the term consistently. According to John David Dawson, *Christian Figural Reading and the Fashioning of Identity* (Berkeley: University of California, 2002), 15, "Auerbach and Frei present their formulations of allegorical reading in direct opposition to their presentation of Christian figural reading. Both argue that figural reading preserves and extends the literal meaning of the text ... Figurative interpretation is based on a conception of language as a series of tropes in which nonliteral meanings replace literal meanings; in contrast, figural reading generates a figurativeness that is not nonliteral." Note also Dawson's discussion on pp. 84-97 and 143-49. See further, Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven, CT: Yale University, 1974), 7, 28-30; Erich Auerbach, "Figura," in *Scenes from the Drama of European Literature* (ed. Wlad Godzich and Jochen Schulte-Sasse, trans. Ralph Manheim; Minneapolis: University of Minnesota, 1984), 50-55. For other scholars, the typological and allegorical interpretation or "figural reading" would be classified as nonliteral exegesis, see Peter W. Martens, "Revisiting the Allegory/Typology Distinction: The Case of Origen," *Journal of Early Christian Studies* 16 (2008): 296-310. For yet another scholar of the TIS persuasion, "figural reading" has to do with making analogous, atemporal connections between various realities. Jonathan T. Pennington, *Reading the Gospels Wisely: A Narrative and Theological Introduction* (Grand Rapids: Baker, 2012), 115. On the other hand, for Kevin J. Vanhoozer, "figural reading" is synonymous with typology and definitely incorporates history and how one understands how the parts fit within the whole canon: typology or figural reading "is the mainspring of theo-dramatic unity, the principle that accounts for

- the continuity in God's words and acts, the connecting link between the history of Israel and the history of the church, the glue that unifies the Old and New Testaments." Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox, 2005), 223. Note also Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco, TX: Baylor University, 2014), 1-3, 104-5.
- 2 Theological Interpretation of Scripture defies definition since it is not a monolithic movement; nevertheless, the movement generally is a negative response to modern critical and ideological approaches to biblical interpretation and instead seeks, in light of post-Enlightenment developments, to read and interpret the Bible with multiple lenses, which generally involves taking account of traditional pre-critical interpretations, especially patristic interpretations, reading within the Rule of Faith (early church creeds) and within one's ecclesial location (reading in the community), engaging the entire narrative of Scripture (canonical approach), and emphasizing the role of the reader including the need for the formation and virtue of the reader. For treatments of TIS, see Treier, *Introducing Theological Interpretation of Scripture*; Daniel J. Treier, "What Is Theological Interpretation? An Ecclesiological Reduction," *IJST* 12 (2010): 144-61; Kevin J. Vanhoozer, "Exegesis I Know, and Theology I Know, but Who are You?" Acts 19 and the Theological Interpretation of Scripture," in *Theological Theology: Essays in Honour of John Webster* (ed. R. David Nelson, Darren Sarisky, and Justin Stratis; London: Bloomsbury T&T Clark, 2015), 289-306; Kevin J. Vanhoozer and Daniel J. Treier, *Theology and the Mirror of Scripture* (Downers Grove, IL: InterVarsity, 2015), 158-91, 244-53; Joel B. Green, *Seized by Truth: Reading the Bible as Scripture* (Nashville: Abingdon, 2007); John J. O'Keefe and R. R. Reno, *Sanctified Vision: An Introduction to Early Christian Interpretation of the Bible* (Baltimore: Johns Hopkins University, 2005); Stephen E. Fowl, ed., *The Theological Interpretation of Scripture: Classic and Contemporary Readings* (Cambridge: Blackwell, 1997); Peter J. Leithart, *Deep Exegesis: The Mystery of Reading Scripture* (Waco, TX: Baylor University, 2009); R. W. L. Moberly, "What Is Theological Interpretation of Scripture?" *JTI* 3 (2009): 161-78.
 - 3 O'Keefe and Reno, *Sanctified Vision*, 90; cf. Christopher R. Seitz, *Figured Out: Typology and Providence in Christian Scripture* (Louisville: Westminster John Knox, 2001), 8-9; and Christopher R. Seitz, "History, Figural History, and Providence," in *Go Figure! Figuration in Biblical Interpretation* (ed. Stanley D. Walters; Eugene, OR: Pickwick, 2008), 1-6.
 - 4 For example, David S. Dockery, *Biblical Interpretation Then and Now: Contemporary Hermeneutics in the Light of the Early Church* (Grand Rapids: Baker, 1992) has a chap. entitled "The Alexandrian School: Allegorical Hermeneutics" and another labeled "The Antiochene School: Literal-Historical and Typological Hermeneutics"; cf. Andreas J. Köstenberger and Richard D. Patterson, *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology* (Grand Rapids: Kregel, 2011), 70-71; Walter C. Kaiser, Jr., and Moisés Silva, *Introduction to Biblical Hermeneutics: The Search for Meaning*, rev. ed. (Grand Rapids: Zondervan, 2007), 264-67; Gerald Bray, *Biblical Interpretation: Past and Present* (Downers Grove, IL: InterVarsity, 1996), 104-7. Others who maintain a strong distinction between allegory and typology in the early church include Jean Daniélou, *From Shadows to Reality: Studies in the Biblical Typology of the Fathers*, trans. Wulstan Hibberd (London: Burns and Oates, 1960), who proposed that both typology and allegory were nonliteral exegetical practices but the former was native to Christianity while the latter was foreign; G. W. H. Lampe and K. J. Woollcombe, *Essays in Typology* (Studies in Biblical Theology, no. 22; Naperville, IL: A. R. Allenson, 1957); and John E. Alsup, "Typology," in *ABD* (ed. David Noel Freedman; New York: Doubleday, 1992), 682-85, esp. 684. Some evangelicals are more cautious of the distinction between the exegetical approaches of the Alexandrian and Antiochene schools, see Moisés Silva, "Has the Church Misread the Bible?" in *Foundations of Contemporary Interpretation* (ed. Moisés Silva; Grand Rapids: Zondervan, 1996), 47-61, esp. 48; Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Interpretation* (Downers Grove: InterVarsity, 2006), 94-99, esp. 97; Douglas J. Moo, "The Problem of *Sensus Plenior*," in *Hermeneutics, Authority, and Canon* (ed. D. A. Carson and John D. Woodbridge; Grand Rapids: Zondervan, 1986), 181-82. For a more exhaustive discussion on why the distinction is misleading for the case of Origen, and for a more comprehensive bibliography, see Martens, "Revisiting the Allegory/Typology Distinction," 283-317.
 - 5 Frances Young, "Alexandrian and Antiochene Exegesis," in *A History of Biblical Interpretation*, vol. 1, *The Ancient Period* (ed. Alan J. Hauser and Duane F. Watson; Grand Rapids: Eerdmans, 2003), 337. For a defense of Origen and challenge to the critique that early Christian allegorical interpretation was not historical, see Peter W. Martens, "Origen against History? Reconsidering the Critique of Allegory," *Modern Theology* 28 (2012): 635-56. James Barr, *Old and New Interpretation: A Study of the Two Testaments* (London: SCM, 1966), 107, asserts, "Allegory cannot be described categorically as anti-historical in character, and we cannot make

this into an ultimate distinction from typology.”

- 6 Young, “Alexandrian and Antiochene Exegesis,” 352. Frances Young has many studies of the patristics and the question of allegory and typology in their writings. Ultimately her thesis regarding what really separated the Antiochene and Alexandrian schools was not specifically typology versus allegory but *ikonik mimēsis* (Antiochene) and *symbolic mimēsis* (Alexandrian): “The difference lay in the Antiochene desire to find a genuine connection between what the text said and the spiritual meaning discerned through contemplation of the text. I use the terms ‘ikonik’ and ‘symbolic’ to distinguish that difference ... [The] representation (*mimēsis*) may be through genuine likeness, an analogy, ‘ikon’ or image, or it may be by a symbol, something unlike which stands for reality. The ‘ikon’ will resemble the person or event which it represents, but symbols are not representations in that sense; symbols are ‘tokens’ or ‘signs’ whose analogous relationship with what is symbolized is less clear.” Frances M. Young, *Biblical Exegesis and the Formation of Christian Culture* (Cambridge: Cambridge University, 1997), 210; cf. 162-67, 175-76, 182-85. See also Frances M. Young, “Typology,” in *Crossing the Boundaries: Essays in Biblical Interpretation in Honour of Michael D. Goulder* (ed. Stanley E. Porter, Paul Joyce, and David E. Orton; Leiden: Brill, 1994), 29-48; Frances M. Young, “Allegory and the Ethics of Reading,” in *The Open Text: New Directions for Biblical Study?* (ed. Francis Watson; London: SCM, 1993), 103-20, esp. 114-16. In this latter treatment, after having “disposed of the mirage of typology,” she offers seven categories of allegory (some Hellenistic, others ancient or biblical and rabbinic): rhetorical, parabolic, prophetic, moral, natural or psychological, philosophical, and theological. Young, “Allegory and the Ethics of Reading,” 111. For other works germane to the subject of allegory and the early church, see Andrew Louth’s essay “Return to Allegory” in his book *Discerning the Mystery: An Essay on the Nature of Theology* (New York: Oxford University, 1983), 96-131; Henri De Lubac, *Theological Fragments*, trans. Rebecca Howell Balinski (San Francisco: Ignatius, 1989), 129-96; Lewis Ayres, *Nicaea and Its Legacy: An Approach to Fourth Century Trinitarian Theology* (New York: Oxford University, 2004); Glenn W. Olsen, “Allegory, Typology, and Symbol: The *Sensus Spiritualis*, Part I: Definitions and Earliest History,” *Communio: International Catholic Review* 4 (1977): 161-89; and “Allegory, Typology, and Symbol: The *Sensus Spiritualis*, Part II: Early Church through Origen,” *Communio: International Catholic Review* 4 (1977): 357-84.
- 7 Young, “Alexandrian and Antiochene Exegesis,” 344; Young, *Biblical Exegesis*, 210-12. It is important to note that *ikonik mimēsis* still includes forms of allegorical interpretation, the Antiochenes rejected only the type of allegory that “destroyed the textual coherence,” according to Young, *Biblical Exegesis*, 176.
- 8 Young, *Biblical Exegesis*, 152-53.
- 9 See e.g., Mark Gignilliat, “Paul, Allegory, and the Plain Sense of Scripture: Galatians 4:21-33,” *JTI* 2 (2008): 135-46, follows Louth and Young, arguing that typology “is a form of allegorical reading or a subset of allegorical reading and is still a useful term but is not to be opposed to allegory. Typology is allegorical or figural reading.” *Ibid.*, 140, emphasis original.
- 10 Benjamin J. Ribbens, “Typology of Types: Typology in Dialogue,” *JTI* 5 (2011): 81-95. Ribbens writes, “If *ikonik mimēsis*, consequently, forms the boundaries of typology, then *symbolic mimēsis* is not typology, because it derives correspondence entirely from outside the text—interpreting a word or phrase as a symbol of something outside of the narrative.” *Ibid.*, 88. For Ribbens, *ikonik mimēsis* includes a diverse group of types: Christological types—certain OT persons, actions, or institutions that prefigure Christ and his redemptive work; Tropological types—certain figures and actions are examples exemplifying moral or immoral activity; and Homological types—a catch all subcategory of persons or events that correspond to similar persons and events, thus fitting a general pattern. Also appealing to *ikonik* and *symbolic mimēsis* in the discussion of typology is Daniel J. Treier, “The Superiority of Pre-Critical Exegesis? *Sic et Non*,” *TrinJ* 24 (2003): 95-97. Gignilliat seems to go in this direction as well since he finds that “Paul’s figural reading of the Sarah/Hagar story is not like a certain type of Alexandrian exegesis that tears apart the narrative coherence of the text. Rather, Paul respects the textual coherence of the story, or the way the words go, while recognizing that is has the potential within the divine economy to function figurally as an eschatological indicator of God’s future action in Christ.” Gignilliat, “Paul, Allegory, and the Plain Sense,” 141.
- 11 Daniel J. Treier, “Pursuing Wisdom: (Back) toward Evangelical Spiritual Exegesis,” *Crux* 48 (2012): 19. As to what forms of allegorizing would be inappropriate, Treier never explains.
- 12 Robert Louis Wilken, “In Defense of Allegory,” *Modern Theology* 14 (1998): 200. Note also Martens, “Revisiting the Allegory/Typology Distinction,” 297, 301-3. Mark W. Elliot, “Allegory,” in *The New Interpreter’s Dictionary of the Bible*, vol. 1 (Nashville: Abingdon, 2006), 101, seems to agree with Wilken as he writes, “Paul’s narrative examples and his use of the word [“allegorical” (Gal 4:24)] gave the green light to future Christian allegorical interpreters of the Bible.”
- 13 Barr, *Old and New*, 109, states that in this passage where a legal text is invoked regarding the muzzling of

- the ox, "the literal and original sense is explicitly repudiated by the apostle." Olsen, "Allegory, Typology, and Symbol, Part II," 360-64, also views allegory present in 1 Cor 9 and Gal 4. With reference to Gal 4:24, Richard Hays argues that the distinction between allegory and typology is not one that Paul himself recognizes. Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University, 1989), 116. Hays still maintains a distinction: "Typology is a particular species of the genus *allegorical interpretation*, a species distinguished by its propensity for representing the latent sense of a text as *temporally posterior* to its manifest sense. In typology, the allegorical sense latent in the text's figures is discovered not by a reading that ascends from the material to the spiritual but by a reading that grasps the preliminary in relation to the ultimate." Hays, *Echoes of Scripture*, 215n87, emphasis original.
- ¹⁴ Wilken, "In Defense of Allegory," 199, 201, 209. For an appeal to the spiritual sense that builds off the literal sense but still incorporates allegorical interpretation, see R. R. Reno, "From Letter to Spirit," *IJST* 13 (2011): 463-74. Note also Glenn W. Olsen, "The Spiritual Sense(s) Today," in *The Bible and the University* (vol. 8 of Scripture and Hermeneutics Series; ed. David Lyle Jeffrey and C. Stephen Evans; Grand Rapids: Zondervan, 2007), 116-35. The *quadriga*, the four-fold mode of reading the Bible—historical or literal, allegorical, anagogical, and tropological—is receiving revived interest and acceptance as multiple scriptural readings or senses are viewed as valid. For examples, confer Richard N. Soulen, *Sacred Scripture: A Short History of Interpretation* (Louisville: Westminster John Knox, 2009), 97-112; Kevin Storer, "Theological Interpretation and the Spiritual Sense of Scripture: Henri de Lubac's Retrieval of a Christological Hermeneutic of Presence," *JTI* 7 (2013): 79-96; and Leithart, *Deep Exegesis*, 207. De Lubac is particularly recognized for drawing attention to the medieval *quadriga* and postulating a sacramental hermeneutic which did have a historical foundation, but he was convinced that spiritual or allegorical interpretation preserved the historicity of biblical accounts. For a helpful discussion of the hermeneutic of de Lubac and Jean Daniélou, see chap. 5, "A Wheel within a Wheel: Spiritual Interpretation in de Lubac and Daniélou," in Hans Boersma, *Nouvelle Théologie and Sacramental Ontology: A Return to Mystery* (Oxford: Oxford University, 2009), 149-90. For an evangelical reception of the spiritual sense conjoined to the theme of wisdom, see Treier, "Pursuing Wisdom," 17-26.
- ¹⁵ Wilken, "In Defense of Allegory," 202. For yet another rationale for the acceptance of allegorical interpretation, see Paul K. Jewett, "Concerning the Allegorical Interpretation of Scripture," *WTJ* 17 (1954): 1-20. Jewett, thinks that the difference between typology and allegory comes down to semantics, for interpreting "the acts and institutions of the history of Israel as types of spiritual truths under the gospel dispensation is a form of allegorizing" (p. 7). In the end, for Jewett, the broader principle of avoiding arbitrary and fanciful interpretations that go beyond the strict grammatical exegesis rests on having a genuine organic relationship or analogy between the original text and that in terms of which one is interpreting it. Jewett, "Concerning the Allegorical Interpretation," 13, 18.
- ¹⁶ Treier, "Pursuing Wisdom," 24; Treier, *Theological Interpretation of Scripture*, 14.
- ¹⁷ It would go too far afield to address the positives but also the pitfalls of the TIS movement. For helpful surveys and critiques, see D. A. Carson, "Theological Interpretation of Scripture: Yes, But . . .," in *Theological Commentary: Evangelical Perspectives* (ed. R. Michael Allen; London: T & T Clark, 2011), 187-207; Stanley E. Porter, "What Is Theological Interpretation of Scripture, and Is It Hermeneutically Robust Enough for the Task to Which It Has Been Appointed?" in *Horizons in Hermeneutics: A Festschrift in Honor of Anthony C. Thiselton* (ed. Stanley E. Porter and Matthew R. Malcom; Grand Rapids: Eerdmans, 2013), 234-67; Gregg R. Allison, "Theological Interpretation of Scripture: An Introduction and Preliminary Evaluation," *SBJT* 14 (2010): 28-36; Charlie Trimm, "Evangelicals, Theology, and Biblical Interpretation: Reflections on the Theological Interpretation of Scripture," *BBR* 20 (2010): 311-30; John C. Poirer, "'Theological Interpretation' and its Contradistinctions," *TynBul* 61 (2010): 105-18; Robert L. Plummer, *40 Questions about Interpreting the Bible* (Grand Rapids: Kregel, 2010), 313-19.
- ¹⁸ The list provided is by no means exhaustive. The subject of literary forms and features is common fare in standard hermeneutics textbooks, see Dan McCartney and Charles Clayton, *Let the Reader Understand: A Guide to Interpreting and Applying the Bible*, 2nd ed. (Phillipsburg, NJ: P & R, 2002), 127-37; Köstenberger and Patterson, *Invitation to Biblical Interpretation*, 663-82; Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, rev. ed. (Downers Grove, IL: InterVarsity, 2006), 121-30; Kaiser and Silva, *Introduction to Biblical Hermeneutics*, 139-64; Louis Berkhof, *Principles of Interpretation*, 2nd ed. (Grand Rapids: Baker, 1952), 67-112; Bernard Ramm, *Protestant Biblical Interpretation: A Textbook of Hermeneutics*, 3rd ed. (Grand Rapids: Baker, 1970), 143-44.
- ¹⁹ Young, *Biblical Exegesis*, 176-77, 189-90; cf. O'Keefe and Reno, *Sanctified Vision*, 89; Wilken, "In Defense of Allegory," 198; Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality*

- of *Literary Knowledge* (Grand Rapids: Zondervan, 1998), 113-14; see also G. H. Schodde, "Allegory," in *ISBE* (vol. 1; ed. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1979), 95. Elliot, "Allegory," 100-103, problematically discusses allegory only as a method of interpretation.
- ²⁰ Jon Whitman, *Allegory: The Dynamics of an Ancient and Medieval Technique* (Oxford: Clarendon, 1987), 3-5; Rita Copeland and Peter T. Struck, Introduction to *The Cambridge Companion to Allegory* (ed. Rita Copeland and Peter T. Struck; New York: Cambridge University, 2010), 1-5; Anthony C. Thiselton, *Hermeneutics: An Introduction* (Grand Rapids: Eerdmans, 2009), 72; LaRondelle, *The Israel of God*, 26; Ramm, *Protestant Biblical Interpretation*, 24, 143-44, 217, esp. 223-25; Schodde, "Allegory," 95; Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, Friedensauer Schriftenreihe: Reihe I, Theologie, Band 4 (Berlin: Peter Lang, 2001), 24n34; Paul M. Hoskins, *That Scripture Might Be Fulfilled: Typology and the Death of Christ* (LaVergne, TN: Xulon, 2009), 30-31; Patrick Fairbairn, *Typology of Scripture*, 2 vols. in 1 (New York: Funk & Wagnalls, 1900; repr., Grand Rapids: Kregel, 1989), 1:2. Anthony Thiselton, *New Horizons in Hermeneutics* (Grand Rapids: Zondervan, 1992), 63, finds that "allegory represents an extension of meaning in terms of parallels, analogies, or correspondence between two or more ideas" (emphasis original). For a rationale as to why parables are not allegories, see Thiselton, *Hermeneutics*, 35-39.
- ²¹ Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 2000), 730, emphasis original. Similarly, Moo, "The Problem of Sensus Plenior," 181. Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Donald H. Madrid, trans.; Grand Rapids, MI: Eerdmans, 1982), 13, describes an allegory as "a narrative that was composed originally for the single purpose of presenting certain higher truths that are found in the literal sense, or when facts are reported for that same reason." Northrop Frye, *The Great Code: The Bible and Literature* (New York: Harcourt Brace Jovanovich, 1982), 85, asserts, "Typology is not allegory: allegory is normally a story-myth that finds its 'true' meaning in a conceptual or argumentative translation, and both testaments of the Bible, however oblique their approach to history, deal with real people and real events." Note also Frye, *The Great Code*, 10. Stephen Fowl, "Who Can Read Abraham's Story? Allegory and Interpretative Power in Galatians," *JSNT* 55 (1994): 77-95, advances a looser notion of allegory that is unlike the common view of allegory, which typically treats words, phrases, or stories as ciphers for something else. Instead he follows John David Dawson in finding that "while allegory may rely on metaphor, etymology or personification in order to generate its counterconventional account, such substitutions are not in themselves an allegory (or allegorical interpretation) until they are extended into the narrative account." Fowl, "Who Can Read Abraham's Story?," 80. With such a broadened view, Fowl and Dawson wrongly understand typology as a species of allegory.
- ²² Gerald Bray, "Allegory," in *Dictionary for Theological Interpretation of the Bible*, 34; Thiselton, *Hermeneutics*, 38; Ramm, *Protestant Biblical Interpretation*, 24; Schodde, "Allegory," 95; S. Lewis Johnson, "A Response to Patrick Fairbairn and Biblical Hermeneutics as Related to the Quotations of the Old Testament in the New," in *Hermeneutics, Inerrancy, and the Bible* (ed. Earl D. Radmacher and Robert D. Preus; Grand Rapids: Zondervan, 1984), 795.
- ²³ Schodde, "Allegory," 95; LaRondelle, *The Israel of God*, 26-27; Thiselton, *Hermeneutics*, 73; S. Lewis Johnson, Jr., "Throw Out Those Legalists! An Exposition of Galatians 4:21-31," *Emf* 15 (2006): 68.
- ²⁴ Many different definitions of biblical typology are offered and many do not agree as will be discussed when the characteristics of typology are described later in this chapter. Richard Davidson defines typology, based from his semasiological analysis of τύπος and six passages where τύπος is hermeneutically significant in terms of the NT author's interpretation of the OT (Rom 5:14; 1 Cor 10:6, 11; 1 Pet 3:21; Heb 8:5; and Heb 9:24), "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-etre*) and absolutely escalated eschatological fulfillment aspects (Christological/ecclesiological/apocalyptic) in NT salvation history." Richard Davidson, *Typology in Scripture: A Study of Hermeneutical ΤΥΠΟΣ Structures* (Andrews University Seminary Doctoral Dissertation Series, vol. 2; Berrien Springs, MI: Andrews University, 1981), 405-6; cf. Richard Davidson, "The Nature [and Identity] of Biblical Typology—Crucial Issues" (paper presented at the annual meeting of the Midwest Evangelical Theological Society, St. Paul, MN, March 14, 2003), 39. Graham A. Cole, *He Who Gives Life: The Doctrine of the Holy Spirit* (Wheaton, IL: Crossway, 2007), 289, defines typology this way: "The idea that persons (e.g., Moses), events (e.g., the exodus), and institutions (e.g., the temple) can—in the plan of God—prefigure a later stage in that plan and provide the conceptuality necessary for understanding the divine intent (e.g., the coming of Christ to be the new Moses, to effect the new exodus, and to be the new temple)." Similarly, for Goppelt, the concept of typology has many components: "Only historical facts—persons, actions,

- events, and 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 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.” Goppelt, *Typos*, 17–18. Walther Eichrodt, “Is Typological Exegesis an Appropriate Method?” in *Essays on Old Testament Hermeneutics* (trans. James Luther Mays; ed. Claus Westermann; Richmond, VA: John Knox, 1963), 225, defines typology as “persons, institutions, and events of the Old Testament which are regarded as divinely established models or preresentations of corresponding realities in the New Testament salvation history.” Milton S. Terry, *Biblical Hermeneutics: A Treatise on the Interpretation of the Old and New Testaments*, rev. ed. (New York: The Methodist Book Concern, 1911), 246, over a hundred years ago stated, “In the technical and theological sense a type is a figure or adumbration of that which is to come. It 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. Whatever was thus prefigured is called the antitype.”
- 25 Charles T. Fritsch, “To ‘Antitypon,’” in *Studia Biblica et Semitica* (Wageningen, The Netherlands: H Veenman, 1966), 106. Richard Ounsworth, *Joshua Typology in the New Testament*, WUNT 2/328 (Tübingen: Mohr Siebeck, 2012), 37–38, helpfully comments, “What makes the vertical typology in Hebrews 9 distinctive is that (a) it is directed to an eschatological purpose and (b) that it combines the vertical aspect with a two-fold horizontal one embracing both time and space, *Heilgeschichte* and *Heilsgeographie*, as it were” (emphasis original).
 - 26 Davidson, *Typology in Scripture*, 352–58; Richard Davidson, “Typology in the Book of Hebrews,” in *Issues in the Book of Hebrews* (vol. 4 of *Daniel and Revelation Committee Series*; ed. Frank B. Holbrook; Silver Spring, MD: Biblical Research Institute, 1989), 121–86, esp. 146–50. See also, Fritsch, “To ‘Antitypon,’” 100–107; Geerhardus Vos, *The Teaching of the Epistle to the Hebrews* (ed. Johannes Vos; Grand Rapids: Eerdmans, 1956), 55–65; La Rondelle, *The Israel of God*, 41–44; Ounsworth, *Joshua Typology*, 37–39, 53.
 - 27 Unless otherwise noted, my terminology follows that of Davidson, *Typology in Scripture*, 420, who clarifies, “Since in Hebrews the functional movement (from OT reality to NT fulfillment) is the same as in other hermeneutical τύπος passages—even though the referents of τύπος and ἀντίτυπος are reversed—it seems proper for the sake of convenience and consistency to employ the term ‘type’ in its most common hermeneutical usage to refer to the OT prefiguration (whether person, event, or institution) and ‘antitype’ to denote the NT fulfillment.”
 - 28 Kevin J. Vanhoozer, “Ascending the Mountain, Singing the Rock: Biblical Interpretation Earthed, Typed, and Transfigured,” *Modern Theology* 28 (2012): 788, rightly identifies “typology to be a form of theological interpretation that responds to something unique to the biblical text, a special rather than general hermeneutic that is particularly attentive to the divine authorial discourse and its organic unity.” For helpful discussion on intertextuality, see Hays, *Echoes of Scripture*, 154–92, and G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker, 2012), 39–40. The version of intertextuality appealed to in this analysis with respect to typology refers “to the procedure by which a later biblical text refers to an earlier text, how that earlier text enhances the meaning of the later one, and how the later one creatively develops the earlier meaning.” Beale, *Handbook*, 40. Intertextuality is taken here to refer to inner-biblical or intrabiblical exegesis. For intertextuality as understood by postmodern literary critics, see Vanhoozer, *Is There a Meaning?*, 121, 125–26, 132–35.
 - 29 G. K. Beale, “Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? An Examination of the Presuppositions of Jesus’ and the Apostles’ Exegetical Method,” in *The Right Doctrine from the Wrong Texts?* (ed. G. K. Beale; Grand Rapids: Baker, 1994), 396. See also Beale, *Handbook*, 17–18, 57–66. There are two types of prophecy: “one as direct prophecy by word, the other as indirect prophecy by foreshadowing event.” Beale, *Handbook*, 18. For others who would classify typology as an indirect or implicit form of prophecy, see Palmer Robertson, “The Outlook for Biblical Theology,” in *Toward a Theology for the Future* (ed. David F. Wells and Clark H. Pinnock; Carol Stream, IL: Creation House, 1971), 75, who specifically says that typology “may be regarded as one aspect of prophecy – prophecy enacted.” Likewise, Walter C. Kaiser, Jr., *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), 34; Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 103–4; Charles T. Fritsch, “Biblical Typology,” *BibSac* 104 (1947): 215; Fairbairn, *Typology of Scripture*, 1:106–39. Dennis E. Johnson, *Him We Proclaim: Preaching Christ from All the Scripture* (Phillipsburg, NJ: P&R, 2007), 207, differentiates between verbal prophecy and embodied prophecy, the latter referring to typology which is promise through event and closely related to promise through word

(prophecy). Walter R. Roehrs, "The Typological Use of the Old Testament in the New Testament," *CJ* 10 (1984): 214-15, rejects the "direct" and "indirect" modes of prophecy but situates typology as a form of prophecy. For critical scholars who also link typology to prophecy, see Eichrodt, "Is Typological Exegesis an Appropriate Method?," 229, 234, and Horace D. Hummel, "The Old Testament Basis of Typological Interpretation," *BR* 9 (1964): 48-49. Ounsworth, *Joshua Typology*, 51, concludes his survey of the τύπος word-group in the NT with these thoughts: "It is not necessary to emphasise historical event to justify typology and distinguish it from allegory. What is necessary, rather, is an emphasis on divine causation or providence."

- ³⁰ Young, *Biblical Exegesis*, 193. Near verbatim remarks may be found in Young, "Typology," 35. For the term "typology" as a modern word, A. C. Charity, *Events and their Afterlife: The Dialectics of Christian Typology in the Bible and Dante* (Cambridge: Cambridge University, 1966), 171n2, cites J. Gerhard (1582-1637) as one of the first theologians to distinguish allegory from typology. Later in the nineteenth century "comes the first word 'typologia' (Latin, c. 1840), 'typology' (English, 1844)." For a translation of J. Gerhard's distinction between typology and allegory, see Goppelt, *Typos*, 7. Interestingly enough, while TIS advocates appeal to Young in advocating figural reading, she still values a notion of typology, which she links to ikonic *mimesis*, and as such a distinction from allegory is maintained, for what she calls "ikonic exegesis requires a mirroring of the supposed deeper meaning in the text taken as a coherent whole, whereas allegory involves using words as symbols or tokens, arbitrarily referring to other realities by application of a code, and so destroying the narrative, or surface, coherence of the text." Young, *Biblical Exegesis*, 162. Martens, "Revisiting the Allegory/Typology Distinction," 291-92, summarizes Young: "Allegorists interpret violently because of their myopic fascination with individual words that are allowed to serve only as tokens and that are made to refer arbitrarily to other, unrelated realities. Young's distinction between typology and allegory brings with it something new to Origenian scholarship . . . the claim that texts alone and not events are being interpreted, and her emphasis upon whether the coherence of a passage was discerned or dismantled by the reader."
- ³¹ Ounsworth, *Joshua Typology*, 33; cf. 4. It should be noted that one of the significant problems of Ounsworth's work is his audience-centered hermeneutic. The true referent of a term can be found only by attending to what the author meant and not speculating about what the original audience understood.
- ³² Ibid., 34-40, 51; Davidson, *Typology in Scripture*, 115-90; Leonhard Goppelt, "τύπος," in *TDNT*, 8:246-59; Fritsch, "Biblical Typology," 87-91; David L. Baker, "Typology and the Christian Use of the Old Testament," *SJT* 29 (1976): 144-46; K. J. Woollcombe, "The Biblical Origins and Patristic Development of Typology," in *Essays on Typology* (Studies in Biblical Theology 22; Naperville, IL: Alec R. Allenson, 1957), 60-62; John D. Currid, "Recognition and Use of Typology in Preaching," *RTR* 53 (1994): 115-16; E. Earle Ellis, *Paul's Use of the Old Testament* (Grand Rapids: Eerdmans, 1957), 126.
- ³³ H. Wayne Johnson, "The Pauline Typology of Abraham in Galatians 3" (Ph.D. diss., Westminster Theological Seminary, 1993), 21; cf. Woollcombe, "Biblical Origins and Development," 61; Davidson, *Typology in Scripture*, 128-32; Ounsworth, *Joshua Typology*, 34-35.
- ³⁴ Johnson, "The Pauline Typology," 23, 25. Johnson rightly observes that τύπος is used in a variety of passages that have absolutely nothing to do with typology (Acts 20:25; Rom 6:17; Phil 3:17; 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12). The range of τύπος is also nicely organized in Walter Bauer, *A Greek-English Lexicon of the New Testament*, ed. and trans. William F. Arndt, F. Wilber Gingrich, and Frederick W. Danker [BDAG], 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. "τύπος."
- ³⁵ Johnson, "The Pauline Typology," 25. Johnson, points out, "Even if there were 'one basic meaning' for τύπος, it would be unclear what relationship that meaning would have to a biblical definition of 'typology.' Vern Poythress has warned that 'no term in the Bible is equal to a technical term of systematic theology.'" Johnson cites Vern Poythress, *Symphonic Theology: The Validity of Multiple Perspectives in Theology* (Grand Rapids: Zondervan, 1987), 74-79. Rightly, C. A. Evans and Lidija Novakovic, "Typology," in *Dictionary of Jesus and the Gospels*, 2nd ed. (ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin; Downers Grove: InterVarsity, 2013), 986, assert that the use of typology "is not limited to the presence of the term *typos* and its cognates. As a hermeneutical category, typology establishes a parallel or correspondence between a person, event or institution in the OT (the type), and another person, event or institution in the NT (the antitype), regardless of whether an author uses the *typos* terminology or provides an explicit link between the type and its antitype."
- ³⁶ The list is by no means exhaustive. Hoskins, *That Scripture Might Be Fulfilled*, 27-30, points out other NT Greek terms related to typology, such as σκία (e.g., Col 2:17; shadow), παραβολή (e.g., Heb 9:9; symbol, figure), and ἀληθινός (e.g., John 6:32; true). Other scholars also mention ὑπόδειγμα (e.g., Heb 8:5; illustration,

- pattern, copy). Other terms associated with typology in the book of Hebrews are provided by Jeffrey R. Sharp, "Typology and the Message of Hebrews," *EAJT* 4 (1986): 97. For a list of Hebrew terms and phrases in the OT, see Michael Fishbane, *Biblical Interpretation in Ancient Israel* (New York: Oxford University Press, 1985), 352-53.
- ³⁷ I owe this insight to A. B. Caneday through personal correspondence.
- ³⁸ Hans K. LaRondelle, *The Israel of God in Prophecy: Principles of Interpretation* (Berrien Springs, MI: Andrews University, 1983), 27, emphasis original. For a helpful discussion of the difference between typology and other forms of first-century interpretative approaches such as allegorization, pesher, and midrash, see C. A. Evans, "Typology," in *Dictionary of Jesus and the Gospels* (ed. Joel B. Green, Scot McKnight, and I. Howard Marshall; Downers Grove: InterVarsity, 1992), 862-63; and James M. Hamilton, Jr., "The Typology of David's Rise to Power: Messianic Patterns in the Book of Samuel," *SBJT* 16 (2012): 8-9.
- ³⁹ D. A. Carson, "Mystery and Fulfillment: Toward a More Comprehensive Paradigm of Paul's Understanding of the Old and the New," in *The Paradoxes of Paul*, vol. 2 of *Justification and Variegated Nomism* (ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid; Grand Rapids: Baker, 2004), 404; Carson, "Theological Interpretation of Scripture," 199; Gentry and Wellum, *Kingdom through Covenant*, 102; Vanhoozer, *Is There a Meaning?*, 119, states, "In locating meaning in an intelligible conceptual realm, allegorical interpretation gives stability to the 'spiritual sense': 'This (word) means that (concept)'. Allegorical interpretation sees the meaning of a text as constituted outside the text in another framework: the conceptual." Daniel Boyarin, "Origen as Theorist of Allegory: Alexandrian Contexts," in *The Cambridge Companion to Allegory*, 45, observes that for the allegorist, "The role of the interpreter ... is to perceive and then describe this clear and determinate message, to somehow divine the invisible 'magic language' that underlies or lies behind the visible language and then to translate it in the form of allegorical commentary. The allegorist reaches this level of interpretation through a process of contemplation."
- ⁴⁰ On this point, see Ramm, *Protestant Biblical Interpretation*, 223; Beale, "Did Jesus and His Followers Preach?," 395; Currid, "Recognition and Use of Typology," 119; Evans, "Typology," 862; Moo, "The Problem of *Sensus Plenior*," 181; David L. Baker, *Two Testaments, One Bible*, 3rd ed. (Downers Grove, IL: InterVarsity, 2010), 180-81; Donald A. Hagner, "When the Time had Fully Come," in *A Guide to Biblical Prophecy* (ed. Carl Edwin Armerding and W. Ward Gasque; Peabody, MA: Hendrickson, 1989), 94-95; Grant R. Osborne, "Type; Typology," in *ISBE* (ed. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1988), 4:931. Richard Lints, *The Fabric of Theology: A Prolegomenon to Evangelical Theology* (Grand Rapids: Eerdmans, 1993; repr., Eugene, OR: Wipf and Stock, 1999), 304n17, avers that "allegory involves a relationship stemming from some accidental or peripheral aspect of the original event, person, or institution." Woollcombe, "Biblical Origins and Development," 40, also asserts that "allegorism is the search for a secondary and hidden meaning underlying the primary and obvious meaning of a narrative. This secondary sense ... does not necessarily have any connexion at all with the historical framework of revelation."
- ⁴¹ Vanhoozer, "Ascending the Mountain," 788; cf. Frei, *The Eclipse of Biblical Narrative*, 82. R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Vancouver: Regent College Publishing, 1998), 40, writes that allegorical interpretation "has little concern with the historical character of the Old Testament text. Words, names, events, etc. are used, with little regard for their context, and invested with a significance drawn more from the allegorist's own ideas than from the intended sense of the Old Testament. No real correspondence, historical or theological, between the Old Testament history and the application is required." Silva, "Has the Church Misread the Bible?," 58, agrees, and he mentions other problems with allegorical interpretation, namely its attachment with a philosophical system which could be an alien framework, the issue of arbitrariness, and the problem of elitism as certain interpreters happen to have the spiritual acumen and maturity in possessing the key to unlock the allegorical and hidden connections from the text (59-60).
- ⁴² Vanhoozer, "Ascending the Mountain," 787, citing Anthony C. Thiselton, *First Corinthians: A Shorter Exegetical and Pastoral Commentary* (Grand Rapids: Eerdmans, 2006), 150, notes, "Absent the original context, there are no constraints—no air traffic control—with which to rein in flights of exegetical fancy: 'allegory (in general) rests on parallels between *ideas* and can become too often self-generated and arbitrary.'" Clearly Vanhoozer flies against the thoughts of Frances Young who seeks to do away with the distinction between compositional allegory and allegorical interpretation. Young, "Allegory and the Ethics of Reading," 112. Contra Young, preserving the authorial intent and detecting an "undersense" from textual indicators in the text must be maintained to arrive at proper meanings tied to human authorial discourse and avoiding subjective readings without hermeneutical control.
- ⁴³ For the examples cited, see Daniélou, *From Shadows to Reality*, 97-101, 104-10, 168-72.

- 44 Daniélou, *From Shadows to Reality*, 220, 224-25. Carson, "Theological Interpretation," 199, rightly says, "When Philo tells us that the respective meanings of the patriarchs Abraham, Isaac, and Jacob are the three fundamental principles of a Greek education, with the best will in the world it is difficult to see how this conclusion derives from the text of Genesis."
- 45 Daniélou, *From Shadows to Reality*, 247-49. Irenaeus also links the three spies that Rahab receives with the Father, Son, and Holy Spirit. Despite the fact that the text indicates that only two spies were sent by Joshua (Josh 6:22), the link to the Trinity is imaginative and depends on Greek philosophy. Ibid., 249. Other examples are briefly summarized in Johnson, "A Response to Patrick Fairbairn," 794.
- 46 O'Keefe and Reno, *Sanctified Vision*, 48-56, 66-67; cf. Martens, "Revisiting the Allegory/Typology Distinction," 310-12. Unfortunately, using lexemes as a springboard to other passages of Scripture just because the same word or imagery is present is certain to exemplify the word fallacies of the kinds catalogued in D. A. Carson, *Exegetical Fallacies*, 2nd ed. (Grand Rapids: Baker, 1996). In fairness, the propensity to allegorize is not just found in the early Church Fathers, for more modern examples of allegorical readings, see W. L. Wilson, *Wilson's Dictionary of Biblical Types* (Grand Rapids: Eerdmans, 1957).
- 47 A. B. Caneday, "Covenant Lineage Allegorically Prefigured: 'Which Things Are Written Allegorically' (Galatians 4:21-31)," *SBJT* 14 (2010): 68n5, emphasis original. See also A. B. Caneday, "Can You Discuss the Significance of Typology to Biblical Theology?" in "The *SBJT* Forum: Biblical Theology for the Church," *SBJT* 10 (2006): 96-98 and A. B. Caneday, "The Muzzled Ox and the Abused Apostle: Deut 25:4 in 1 Cor 9:9" (paper presented at the annual meeting of the Society of Biblical Literature, St. Paul, MN, March 31, 2006), 20-21. Examples of scholars who speak of "typological interpretation" include LaRondelle, *The Israel of God*, 35; Hamilton, "The Typology of David's Rise to Power;" and Goppelt, *Typos*. For additional discussions on the relation of typology to exegesis or hermeneutics, see Davidson, "The Nature [and Identity]," 12-17; Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, Paternoster Biblical Monographs (Eugene, OR: Wipf and Stock, 2006), 23-25; Currid, "Recognition and Use of Typology," 121.
- 48 Caneday, "Can You Discuss the Significance?," 96. The point is an important one as O'Keefe and Reno, *Sanctified Vision*, have a whole chapter dedicated to "typological interpretation" that concentrates on "typological exegesis" as an interpretative strategy in the early church. When typological interpretation is used to associate the civil rights movement of Martin Luther King to Israel's exodus or in terms of how patristic interpreters developed certain typologies retrospectively from the OT, then theologians have clearly departed from the identification of genuine typological patterns in Scripture to imaginatively and fancifully creating typologies (or really analogies) that have absolutely nothing to do with what the text actually says. Others in the TIS movement paddle in the same stream as O'Keefe and Reno. Young, "Typology," 48, describes typology as "a 'figure of speech' that configures or reads texts to bring out significant correspondences so as to invest them with meaning beyond themselves." Leithart, *Deep Exegesis*, 44-52, 74, also describes typology as a reading strategy that is particularly susceptible to reader-response propensities given his understanding of how the meaning of texts change over time and how typological interpretation can be applied as a general hermeneutic. For an overview of his approach and the suggestion that Leithart's answer to avoiding false typological interpretations requires the judgment of the Church's Magisterium (as a liturgically and theologically attuned community of believers), see Matthew Levering, "Readings on the Rock: Typological Exegesis in Contemporary Scholarship," *Modern Theology* 28 (2012): 707-31, esp. 722-27.
- 49 Schodde, "Allegory," 95. Vanhoozer, *Is There a Meaning?*, 311, very helpfully states, "Interpreters err either when they allegorize discourse that is intended to be taken literally or when they 'literalize' discourse that is intended to be taken figuratively." There is an important distinction between literal and literalistic interpretation. Vanhoozer, *Is There a Meaning?*, 312, writes, "Literal, that is to say, *literate*, interpretation grasps the communicative context and is thus able to identify the communicative act. We grasp the literal meaning of an utterance when we discern its propositional matter and its illocutionary force—that is to say, when we recognize what it is: a command, assertion, joke, irony, parable, etc. . . . Taking the Bible literally means reading for its literary sense, the sense of its communicative act. This entails, first, doing justice to the propositional, poetic, and purposive aspects of each text as a communicative act and, second, relating these to the Bible considered as a unified divine communicative act: the Word of God." See also Ramm, *Protestant Biblical Interpretation*, 119-26.
- 50 Ounsworth, *Joshua Typology*, 52.
- 51 Ibid., 53. So also, Stanley N. Gundry, "Typology as a Means of Interpretation: Past and Present," *JETS* 12 (1969): 235, who finds that there is a danger "whenever typology is used to show the Christocentric

- unity of the Bible, it is all too easy to impose an artificial unity (even assuming that there is a valid use of the basic method). Types come to be created rather than discovered, and the drift into allegorism comes all too easily."
- ⁵² To be fair, while Vanhoozer, "Ascending the Mountain," 792, cf. 791, unhelpfully uses the language of figural reading he does claim that typological exegesis "discovers the plain sense of the author. . . . It is only when we read the plain sense of the human author in canonical context that we discern the divinely intended 'plain canonical sense,' together with its 'plain canonical referent:' Jesus Christ."
- ⁵³ Currid, "Recognition and Use of Typology," 121.
- ⁵⁴ Jan L. Verbruggen, "Of Muzzles and Oxen: Deuteronomy 25:5 and 1 Corinthians 9:9," *JETS* 49 (2006): 706. Note also S. Lewis Johnson, *The Old Testament in the New: An Argument for Biblical Inspiration* (Grand Rapids: Zondervan, 1980), 44-46, who highlights the context of Deut 24-25. Johnson concludes that the literal sense was not excluded, but Paul used the passage analogically, giving it a further spiritual or moral sense even as the proverbial or figurative notion should not be excluded as the command about oxen may have been related to human interactions in the original context.
- ⁵⁵ Caneday, "The Muzzled Ox and the Abused Apostle," 23.
- ⁵⁶ See David Instone-Brewer, "Paul's Literal Interpretation of 'Do Not Muzzle the Ox,'" in *The Trustworthiness of God: Perspectives on the Nature of Scripture* (ed. Paul Helm and Carl R. Trueman; Grand Rapids: Eerdmans, 2002), 139-53. The *qal wahomer* position is also advocated in the analysis of Roy E. Ciampa and Brian S. Rosner, "1 Corinthians," in *Commentary on the New Testament Use of the Old Testament* (ed. G. K. Beale and D. A. Carson; Grand Rapids: Baker, 2007), 718-22. See also David E. Garland, *1 Corinthians* (BECNT; Grand Rapids: Baker, 2003), 409-12.
- ⁵⁷ Richard N. Longenecker, *Biblical Exegesis in the Apostolic Period*, 2nd ed. (Grand Rapids: Eerdmans, 1999), 109-10.
- ⁵⁸ See Verbruggen, "Of Muzzles and Oxen," 710-11; Caneday, "The Muzzled Ox and the Abused Apostle," 22-24. Note also Beale, *Handbook*, 67-69; Walter C. Kaiser, Jr., "Single Meaning, Unified Referents: Accurate and Authoritative Citations of the Old Testament by the New Testament," in *Three Views on the New Testament Use of the Old Testament* (ed. Kenneth Berding and Jonathan Lunde; Grand Rapids: Zondervan, 2008), 81-87.
- ⁵⁹ For discussion of the only use of verb form ἀλληγορέω in the NT and LXX along with helpful elucidation of Paul's phrase, ἀτινά ἐστιν ἀλληγορούμενα, see Steven Di Mattei, "Paul's Allegory of the Two Covenants (Gal 4.21-31) in Light of First-Century Hellenistic Rhetoric and Jewish Hermeneutics," *NTS* 52 (2006): 104-9; Caneday, "Covenant Lineage Allegorically Prefigured," 53-55. While the verb can mean to "to speak allegorically" or "to interpret allegorically," Di Mattei, "Paul's Allegory," 106, finds in his survey of the ancient sources that "ἀλληγορέω is predominantly used by these authors in the sense 'to speak allegorically', in which case it is usually the author or the personified text itself which speaks allegorically." This assessment is crucial as it undermines the notion that Paul constructed or cleverly devised the allegorical connection. Further, Caneday, "Covenant Lineage Allegorically Prefigured," 55, makes a good case for translating the clause as "these things are written allegorically" since the clause is bracketed by two explicit OT citations on either side.
- ⁶⁰ The lack of a clear delineation and agreed upon definition of allegory complicates the matter of Gal 4:21-31, but generally, those in favor of viewing the passage in terms of typology include Ellis, *Paul's Use of the Old*, 51-53, 130; Goppelt, *Typos*, 139-40; Moisés Silva, "Galatians," in *Commentary on the New Testament Use of the Old Testament*, 808; and also leaning in this direction is F. F. Bruce, "'Abraham had Two Sons' A Study in Pauline Hermeneutics," in *New Testament Studies: Essays in Honor of Ray Summers in His Sixty-Fifth Year* (ed. Huber L. Drumwright and Curtis Vaughan; Waco, TX: Markham, 1975), 71-84, esp. 83. Those in favor of some form of an allegorical interpretation include Fowl, "Who Can Read Abraham's Story?," 82, 87-90; Longenecker, *Biblical Exegesis*, 110-13; Richard N. Longenecker, *Galatians* (WBC, vol. 41; Nashville: Thomas Nelson, 1990), 199-200, 208-10; Hays, *Echoes of Scripture*, 116; R. P. C. Hanson, *Allegory and Event* (Richmond, VA: John Knox, 1959), 89; Jason C. Meyer, *The End of the Law: Mosaic Covenant in Pauline Theology* (NACSBT; Nashville: B&H, 2009), 116-19. Many others promote that both elements of allegory and typology are present: Thomas R. Schreiner, *Galatians* (ZECNT; Grand Rapids: Zondervan, 2010), 293-300, identifies 4:21-23 and 4:28-30 as typology and 4:24-27 as allegory; Douglas J. Moo, *Galatians* (BECNT; Grand Rapids: Baker, 2013), 294-96; Martinus C. De Boer, "Paul's Quotation of Isaiah 54.1 in Galatians," *NTS* 50 (2004): 370-89; Charles H. Cosgrove, "The Law Has Given Sarah No Children (Gal. 4:21-30)," *NovT* 29 (1987): 221; Matthew S. Harmon, "Allegory, Typology, or Something Else? Revisiting Galatians 4:21-5:1," in *Studies in Paul's Letters: A Festschrift for Douglas J. Moo* (ed. Jay E. Smith and Matthew

Harmon; Grand Rapids: Zondervan, 2014), 154-58. Di Mattei, "Paul's Allegory," 102-22, argues that Paul's hermeneutic uses the rhetorical this-for-that, the hallmark of allegorical principle, but the *historia* of Hagar and Sarah is not removed as Paul exemplifies a *haftarah* liturgical reading practice, a Jewish reading technique, which makes use of prophetic texts (Isa 54:1 in this case) to read the Torah (Gen 16-17, 21:10 in this case) eschatologically.

⁶¹ Caneday, "Covenant Lineage Allegorically Prefigured," 54; cf. 51.

⁶² Ibid., 55. The Genesis narrative features "historical persons divinely invested with symbolic significances that transcend their own experiences and times, converging together within an allegorical story, bearing significance that reconfirms the promise and engenders hope that the promise will be fulfilled in the latter days when Messiah, Abraham's true seed, is to be revealed. Thus, by quoting Isa 54:1 (in Gal 4:27), Paul is drawing the Galatians' attention to the fact that what they are now experiencing at the hands of those who trouble them with a different gospel was allegorically written long ago *in nuce* in the Genesis narrative that entails Abraham, Sarah (the desolate woman), Hagar (the woman with the husband), and the contrasting conceptions and births of two boys." Ibid., 60. Caneday's assertions have been further buttressed by Emerson's study of the lexical and thematic connections between Hagar/Sarah and the Sinai episodes within the Pentateuch itself, particularly how Gen 16-17, 21 link to the narratives concerning the Fall, Cain, and to wilderness/wandering narratives in the book of Exodus and Numbers, see Matthew Y. Emerson, "Arbitrary Allegory, Typical Typology, or Intertextual Interpretation? Paul's Use of the Pentateuch in Galatians 4:21-31," *BTB* 43 (2013): 14-22. Emerson notices how the identification of Hagar as an Egyptian slave and how both she and Israel receive their promises from God in the wilderness lead to thematic connections between them. Further, Hagar's and Ishmael's wandering can be linked to Israel's wandering in the wilderness. Another connection may be based on wordplay of Hagar's name. Di Mattei, "Paul's Allegory," 119, suggests, "Paul ... sees an elaborate allegory here in the Abrahamic narrative. Genesis' angel of God, who reveals himself to Hagar [Gen 16:9] to establish a 'covenant', allegorically speaks of the revelation at Hagra (i.e. Sinai at Arabia), whereupon the angels of God mediate a covenant, the Law, to Moses (Gal. 3:20). But as Hagar's 'covenant', allegorically is but temporarily established and does not alter God's predestined promise to a make a covenant with Sarah's future and promised son, so too the giving of the Law at Sinai; it does not abrogate the covenant promises made beforehand to Abraham (Gal 3.17)."

⁶³ Caneday, "Covenant Lineage Allegorically Prefigured," 60; Harmon, "Allegory, Typology, or Something Else?," 152-53, 156. Harmon, though very similar, differs from Caneday in finding the allegory not so much in the Genesis narrative itself, but the allegory is through the correspondences "more fully revealed through the use of a theological and textual framework provided by Isaiah 54:1 and its surrounding context." Harmon, "Allegory, Typology, or Something Else?," 156. He ultimately concludes that typology and allegory are present, but the allegory is based on the external framework provided by the "extra-textual" lens of Isa 54:1. The problem with this view is that it suggests that Paul or Isaiah make an allegorical interpretation which is problematic for the reasons laid out above and as discussed in Caneday's article. For a helpful discussion of Isa 54:1 and Paul's use of this text, see Karen H. Jobes, "Jerusalem, Our Mother: Metalepsis and Intertextuality in Galatians 4:21-31," *WTJ* 55 (1993): 299-320. According to Jobes, "Jerusalem, Our Mother," 309, "Isaiah's transformation of the story of Israel's childless matriarchs, beginning with Abraham and Sarah, provides a canonical basis for at least three points with which Paul later resonates. Isaiah's proclamation (1) provides an interpretation of Sarah's motherhood that can be taken to have wider reference than to the nation of Israel; (2) merges the concept of matriarchal barrenness and the feminine personification of capital cities to produce female images of two Jerusalems, a barren cursed Jerusalem and a rejoicing Jerusalem; and (3) introduces the concept of a miraculous birth to a barren woman as a demonstration of God's power to deliver a nation of people from death."

⁶⁴ Caneday, "Covenant Lineage Allegorically Prefigured," 55-56. A chiasm is present, for between the initial (Gal 4:21) and reprising (Gal 4:30) interrogatives (A, A'), Paul twice affirms, "for it is written" (Gal 4:22 and 27; B, B'), with these authoritative appeals to Scripture enclosing the assertion (C), "These things are written allegorically" (Gal 4:24). Ibid., 56.

⁶⁵ Caneday, "Covenant Lineage Allegorically Prefigured," 56. Like Caneday, Emerson, "Arbitrary Allegory?," 20, finds that Paul reads the Pentateuch carefully and when "he uses the term 'allegory,' it is not to indicate that he is moving from a textual reading to one that ignores the Pentateuch's plain sense, but only to note that he is expounding on the full sense and interconnectedness of these related passages." Concurring is Harmon, "Allegory, Typology, or Something Else?," 155-56, as he also notes how Gen 16-21 has patterns that point forward to greater realities.

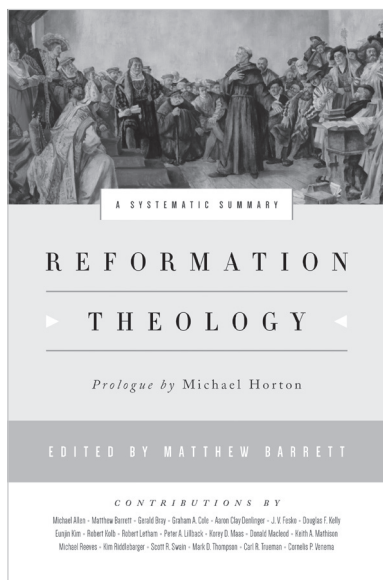
⁶⁶ I owe this insight to A. B. Caneday through personal correspondence. In this way, the allegory that Paul

appeals to has a similarity to typology but has a crucial difference. The similarities include the assumption of the historicity of the figures and inner-textual development that can be discovered within the OT itself. Paul's use of Isa 54:1 in discussing the Hagar-Sarah allegory is instructive in the same way the writer of Hebrews uses Psalm 110:4 in the discussion of Melchizedekian typology (Heb 7:1-10). As a discrete individual, Melchizedek is a type (Gen 14:18-20), but the difference between typology and the allegory of Gal 4:21-31 is that Paul is noticing in a broader way the allegory present in the entire narrative as he deals with Hagar, Sarah, and the Abrahamic and Mosaic covenants. Paul is not concentrating on individual elements in the Genesis narrative as *types* in Gal 4:24-27.

- ⁶⁷ Contra, Moo, *Galatians*, 294, who implies that Paul commits eisegesis when he writes that "Paul's interpretation of the Sarah/Hagar story seems to go further in the direction of an imposition of a preconceived scheme onto a text than is typical of NT interpretation of the OT." Joel Willitts wrongly asserts that Paul creates the allegory. Joel Willitts, "Isa 54,1 in Gal 4,24b: Reading Genesis in Light of Isaiah," *ZNW* 96 (2005): 198, 202.
- ⁶⁸ Jobes, "Jerusalem, Our Mother," 317.
- ⁶⁹ Caneday, "Covenant Lineage Allegorically Prefigured," 51-53; Harmon, "Allegory, Typology, or Something Else?," 158n51. Also arguing for a warranted allegory is David I. Starling, "Justified Allegory: Scripture, Rhetoric, and Reason in Galatians 4:21-5:1," *JTI* 9 (2015): 227-45.
- ⁷⁰ Besides the works of Frances Young cited earlier, see also Bradley G. Green, ed., *Shapers of Christian Orthodoxy: Engaging Early and Medieval Theologians* (Downers Grove, IL: InterVarsity, 2010); Michael A. G. Haykin, *Rediscovering the Church Fathers: Who They Were and How They Shaped the Church* (Wheaton, IL: Crossway, 2011); Donald Fairbairn, *Grace and Christology in the Early Church* (New York: Oxford University Press, 2003).
- ⁷¹ Ribbens, "Typology of Types," 85.
- ⁷² Vanhoozer, "Ascending the Mountain," 789-90, aptly writes, "I am less inclined to take descriptions of Patristic exegesis as normative for biblical interpretation today. [Ayres] may be right historically about the difficulty of distinguishing allegory and typology, but I believe some such distinction is both necessary and legitimate. I therefore propose to 'reform' (not reject!) Patristic figural interpretation ... The way forward—call it 'good type'—is to recover not modern historicist assumptions but rather the Protestant Reformers' habit of following typological trajectories (i.e., the broad sweep of redemptive history), as opposed to compiling allegorical inventories (i.e., a list of detailed correspondences). Note that the focus in making inventories is on the multiple referents of individual words; by contrast, what comes to the fore in following trajectories is the importance of following the whole discourse." In his critique of the TIS movement, Carson, "Theological Interpretation," 199-200, is in a similar orbit as Vanhoozer on this point: "Speaking of learning from past thinkers of pre-critical eras, one begins to grow in respect for the Reformers who thought their way clear of fuzzy notions of allegory to a greater dependence on 'literal' interpretation (without losing a sophisticated grasp of metaphorical language), and less of TIS support for unspecified allegory."
- ⁷³ Richard A. Muller, *Holy Scripture: The Cognitive Foundation of Theology*, vol. 2 of *Post Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520 to ca. 1725*, 2nd ed. (Grand Rapids: Baker 2003), 479, cf. 472-78, 480-82. For further discussion, see Richard A. Muller, "Biblical Interpretation in the Era of the Reformation: The View from the Middle Ages," in *Biblical Interpretation in the Era of the Reformation: Essays Presented to David C. Steinmetz in Honor of His Sixtieth Birthday* (ed. Richard A. Muller and John L. Thompson; Grand Rapids: Eerdmans, 1996), 12-14.
- ⁷⁴ Muller, *Holy Scripture*, 474; cf. Vanhoozer, *Is There a Meaning?*, 118-19. For analysis of Calvin's rejection of allegorical interpretations even as he did fashion allegories in practice, and his appeal to typology, see David L. Puckett, *John Calvin's Exegesis of the Old Testament* (Louisville: Westminster John Knox, 1995), 105-24. For an historical overview of the *sensus literalis*, see Brevard S. Childs, "The Sensus Literalis of Scripture: An Ancient and Modern Problem," in *Beiträge zur Alttestamentlichen Theologie: Festschrift für Walther Zimmerli zum 70. Geburtstag* (Göttingen: Vandenhoeck and Ruprecht, 1977), 80-93.
- ⁷⁵ Vanhoozer, "Ascending the Mountain," 793, emphasis original. Cf. Vanhoozer, *Is There a Meaning?*, 119. For Vanhoozer's citations Frei, see Frei, *The Eclipse of Biblical Narrative*, 2.
- ⁷⁶ Woolcombe, "Biblical Origins and Development," 42.

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A True and Greater Boaz: Typology and Jesus in the Book of Ruth

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INTRODUCTION

The Book of Ruth is not the only Old Testament (OT) book with a genealogy, but it is the only one with a genealogy in its closing verses.¹ In fact, the content of the genealogy may be the whole reason the Book of Ruth was written.² The last word of the final verse is “David” (Ruth 4:22). Since the story in the Book of Ruth took place during the pre-Davidic period of the judges when there was no king in Israel (1:1), the appearance of David’s name at the very end is noteworthy.³ This four-chapter drama leans forward. The events therein were not reported for their own sake by a narrator who was impartial to grander purposes.

The Book of Ruth tells a story that resolves in chapter four yet is still heading somewhere. It narrates how a Moabite named Ruth met an Israelite named Boaz and how their marriage ensured the continuation of her mother-in-law Naomi’s family line and inheritance (4:3-5, 9-10, 14-15).

But the book is about more than immediate relief for the main family. The coming together of Boaz and Ruth is a result of God's providence, and God's providence plays the long game. From their line will come David and, in the fullness of time, David's greater Son.

While the genealogy at the end of Ruth 4 looks beyond the days of Boaz and Ruth, and while Boaz is an ancestor not only of David but also of Jesus, this article will contend that the relationship between Boaz and Jesus is typological. Put simply, Boaz is a type of Christ, and Jesus is a true and greater Boaz. To defend this claim, we will first define a Christological type. Second, we will address whether Christological types can be identified in the OT even if the New Testament (NT) authors did not identify them. Third, we will note the correspondences and escalation between Boaz and Jesus. Fourth, we will draw conclusions from our observations.

DEFINING A CHRISTOLOGICAL TYPE

Studies on typology are fruitful and multiplying. Repeatedly the literature consistently calls for the presence of historical correspondences and escalation between the type and antitype.⁴ Both elements are vital. In Jim Hamilton's words:

The historical correspondence has to do with the way that real people, events, or institutions match each other ... The escalation has to do with the way that as we move from the initial instance, which we might call the archetype, through the installments in the pattern that reinforce the significance of the archetype, we gather steam in the uphill climb until the type finds fulfillment in its ultimate expression.⁵

The road between archetype and antitype passes through ectypes along the way.⁶ The type-antitype relationships like those between Adam and Christ, Moses and Christ, David and Christ, and Solomon and Christ are difficult to challenge given the preponderance of biblical evidence to substantiate them. More controversial is the insistence that the Adam mold is so strong in the OT that subsequent characters—like Noah or Abraham or David—have Adamic features evident in their story or stories. Taking cues from the biblical texts themselves, readers of Scripture might refer, for instance, to Noah as a

“new Adam.”⁷ These observations show that typology was occurring within the OT itself long before the NT era dawned. In this way of thinking, there is a first Adam (who came from the ground), a last Adam (who came from heaven), and other Adams between them.

An OT archetype may find partial fulfillment in an ectype (or several) as it awaits its future culmination and resolution in the antitype. Across the pages of God’s progressive and canonical revelation, a type is most meaningful when it is understood from a Christological viewpoint. For example, the connections between Adam and David are significant but not as significant as the connections between Adam and Jesus or David and Jesus. A biblical type, then, should be considered christotelic. The divine author has designed a type to function in a forward-pointing, christotelic way. David Schrock explains, “Due to the progressive nature of biblical revelation and the fact that behind the individual human authors stand a single divine Author, it is appropriate to speak of typology in terms of Christotelic trajectories that would have exceeded the expectations of the original author and audience ... Israel’s persons, events, and institutions are divinely designed types of Christ.”⁸

A Christological type is an OT person, place, or institution with historical correspondences to and escalation toward the Lord Jesus Christ. For the purposes of this article, we will consider the category of typological persons.

IDENTIFYING UNIDENTIFIED TYPES

Interpreters readily acknowledge that the NT authors identify Christological types such as Adam or David or Solomon or Jonah. But what about unidentified types? Does the interpreter, though uninspired and fallible, have hermeneutical warrant to discern unidentified Christological types in the Old Testament?

Some Say Yes, Some Say No

Some scholars say that interpreters should not imitate the apostles’ typological reading of the OT. Such imitation would wreak havoc upon the OT canon, finding Christ in all the wrong places and presuming to act with the authority of Christ-commissioned apostles. Richard Longenecker represents this viewpoint well:

Christians today are committed to the apostolic faith and doctrine of the New Testament, but not necessarily to the apostolic exegetical practices as detailed for us in the New Testament ... [Our responsibility] is to reproduce the faith and doctrine of the New Testament in ways appropriate to the apprehension of people today, not to attempt to reproduce—or to feel guilty about not being able to reproduce—the specific exegetical procedures contained therein.⁹

Other scholars say that interpreters should adopt the apostolic methods of reading the OT.¹⁰ The NT authors never claimed to exhaust all that one can see of Christ in the OT, nor did they forbid their readers from imitating their hermeneutics. During his post-resurrection conversations with his disciples, Jesus taught how the Law, Prophets, and Writings pointed to himself (see Luke 24:44-45; Acts 1:3). In the speeches of Acts and in the twenty-one NT letters, interpreters can see the hermeneutical moves of the biblical authors. By reflecting on and discerning these moves, interpreters will be more equipped to read the OT from the perspective of those authors. The words of Georges Barrois should sober the interpreter: “The neglect or rejection of the typological approach results unavoidably in spiritual impoverishment, and it constitutes a serious fault of method.”¹¹

The imitation of the apostles’ hermeneutics must be done with care and caution, to be sure, but we need not adopt a minimalist view of typological interpretation due to fears of unrestrained and endless imaginative conclusions. Thoughtful criteria are necessary. The careful interpreter is not infallible, but all interpretations exist on a spectrum of certainty anyway. Still, “the fact that the Spirit is not ensuring the inerrancy of our conclusions does not mean we should adopt an *un-* or *a-*biblical perspective when reading the Bible.”¹² While readers can be certain about Christological types which the NT authors have identified, interpreters can also make a cumulative case suggesting a type, which is unidentified by NT authors, with different degrees of probability or certainty.¹³

Criteria for a Valid Type

G. K. Beale notes five essential characteristics of a type: (1) analogical correspondence, (2) historicity, (3) a pointing-forwardness, (4) escalation, and (5) retrospection.¹⁴ While these features are helpful, Hamilton shows that the probability of a type increases when interpreters notice linguistic

correspondences, sequential event correspondences, and redemptive historical import.¹⁵

Schrock contributes to the discussion of valid types by emphasizing the progression of biblical covenants. Basically, “a valid Christological type must be *textual* in its origin, *covenantal* as to its theological import, and *Christotelic* in its teleological fulfillment.”¹⁶ Regarding covenantal import, he says, “the interpreter must show from the text how the type corresponds to its covenantal context ... In this way, the Bible’s typological and covenantal structures are interdependent. Together, they prepare the way for a superlative mediator of the new covenant, Jesus Christ.”¹⁷ Schrock rightly warns that, “Problems occur when interpreters move directly from type to Christ, without travelling along the path of covenantal progress. Such a hasty method, usually based on outward similarities or bare predictions, opens the door to allegory and unwarranted spiritualizing.”¹⁸

Earle Ellis is right: “NT typology does not, therefore, merely involve striking resemblances or analogies but points to a correspondence which inheres in the Divine economy of redemption.”¹⁹ In order to demonstrate that Boaz is a type of Christ, there needs to be not only historical correspondences and clear escalation between them but also an immersion in the covenantal stream of Scripture.²⁰

CORRESPONDENCE AND ESCALATION BETWEEN BOAZ AND JESUS

There are at least seven connections between Boaz and Jesus. While no specific number is required to discern a valid type, the probability of such recognition increases as a cumulative case forms.

The Tribe of Judah

When readers first meet Boaz, the narrator says he is “a worthy man of the clan of Elimelech” (Ruth 2:1). From 1:1-2 we learn that Elimelech’s clan was in the tribal area of Judah. Before it was a reference to an allotment in the promised land, the name “Judah” was Jacob’s son who received his father’s blessing near the end of Genesis. Jacob’s words included regal imagery: “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples” (Gen 49:10).

The tribe of Judah would one day be associated with royalty. In the generations after Boaz, King David was from the tribe of Judah (1 Sam 17:12) and, a thousand years after David, so was King Jesus (Matt 1:2-3, 16; Heb 7:14). Boaz belonged to the tribe of the Messiah. Though Boaz was a great man, the greatest man from Judah was still to come.

The Town of Bethlehem

Not only the tribe but the *town* of Boaz connects us to Jesus. Being of the clan of Elimelech, Boaz was from Bethlehem (Ruth 1:1-2; 2:1, 4). The opening chapter also said Elimelech's family "were Ephrathites," which is associated with Bethlehem in earlier and later Scripture. Genesis 35:19 reported that Rachel was buried "on the way to Ephrath (that is, Bethlehem)." The prophet Micah prophesied, "But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from old, from ancient days" (Mic 5:2). Judah would be the tribe of the future king, and Bethlehem would be his town.

Generations after Boaz and Ruth, David was also from Bethlehem in Judah (1 Sam 16:1; 17:12). Later out of Bethlehem came Jesus, in fulfillment of the Micah 5:2 prophecy and in keeping with the town of Boaz and David (Matt 2:1-6; Luke 2:4-7). Jesus grew up in Nazareth of Galilee (Matt 2:22-23), but the Gospels of Matthew and Luke deliberately showcased his birthplace.

The Role of Redeemer

The significance of Boaz is greater than his town and tribe. The role he plays in the story is a kinsman-redeemer (*gō'ēl*). Boaz is a relative of Naomi's deceased husband (Ruth 2:1), and Naomi calls Boaz "one of our redeemers" (2:20). This role stems from Leviticus 25 where a relative can redeem property and even slaves by bearing the cost himself (25:25-30, 47-55).²¹ This redemption would bring restoration to destitution. The redeemer helped the helpless.

Prior to Leviticus 25, the work of a *gō'ēl* is only associated with God. Jacob spoke of being "redeemed" from evil (Gen 48:16), God promised to "redeem" his people Israel from bondage in Egypt (Exod 6:6), and Moses sang of when God loved the people whom he "redeemed" (Exod 15:13). According to later authors, like David and other psalmists, God is a *gō'ēl* (Pss 19:15; 69:19; 74:2; 107:2). His past acts of redemption, particularly the

exodus from Egypt, established precedent that he would act as a redeemer in the future. In the Book of Isaiah, the term is used only of Yahweh.

When people acted as kinsman-redeemers for their family, they were imaging the work of Yahweh to the destitute and helpless.²² They were vessels in the greater Redeemer's hands. The redemption by Boaz was a picture of what God had done and would do for Israel. In the fullness of God's plan, redemption at the exodus foreshadowed redemption at the cross of Jesus. By acting as a redeemer for the family of Elimelech, Boaz is a type of Christ. In fact, as important a role as a kinsman-redeemer is in Leviticus 25, Boaz is the only human kinsman-redeemer featured in the whole Old Testament. It cannot be coincidental that *gō'ēl* appears twenty-two times in the Book of Ruth, the precise number that the word appears in Leviticus.²³ Boaz is the ideal kinsman-redeemer described in Leviticus, and he foreshadows the Redeemer who will embody that role in a surpassing way. Jesus came to the spiritually destitute, those enslaved to sin and in helpless estate. Then, at incredible cost to himself, Jesus redeemed sinners (Rom 3:24; Gal 4:5; Eph 1:7; Col 1:14). He came to set the captive free and proclaim the year of Jubilee (Luke 4:18-19). Jesus was not the *first* redeemer from Bethlehem and Judah, but he was the *greatest*.

A Bride from the Nations

In the opening lines of the Book of Ruth, the family of Elimelech leaves the promised land for the country of Moab (Ruth 1:1-2). As years pass, the family patriarch dies and his sons marry Moabite wives (1:3-4). After Ruth's husband dies, she journeys to Bethlehem with her mother-in-law Naomi (1:5, 16-17, 19, 20). People in Bethlehem know that Ruth is not from Israel (2:6, 11), and the narrator refers to her as a Moabite in almost every chapter (1:22; 2:2, 6; 4:5, 10). The reader is aware, then, that when Boaz marries Ruth in 4:13, he is marrying a Gentile. The narrator explains, though, that this covenant benefits Israel too. By the time of the marriage, Boaz had already redeemed the land of Naomi's family (4:3-4, 7-9), and his future child with Ruth was called a "redeemer" and "a restorer of life" *for Naomi* (4:14-15). The redemption by Boaz, as well as the covenant he entered, resulted in Israelite/Gentile blessing.²⁴

The entrance of Ruth into the promised land and her worship of Yahweh (Ruth 1:16-22) reminds readers that God promised blessing through

Abraham to all families of the earth (Gen 12:2-3). The heirs of God's promises would not be exclusively ethnic Israelites. Before there ever was an Israel, God had made promises to Abraham with global implications. By faith in Christ, Gentiles are the offspring of Abraham and thus heirs of the promises (Gal 3:29-4:7). Just as the Book of Ruth is a story of redemption and marriage, so is the gospel. The New Covenant unites a multiethnic wife to Jesus, a bride from the nations. The blood of Christ has taken those far off and brought them near to God (Eph 2:13-16). But this Gentile inclusion does not replace Israel. Rather, just as Boaz's actions toward Ruth meant blessing for Naomi, the inclusion of the Gentiles ensures that all Israel will be saved (Rom 11:11-32).²⁵

Constant Acts of Kindness

If faith without works is dead, then the faith of Boaz was alive and well. The narrator told us he was "a worthy man," which, in this context, asserted his honorable reputation.²⁶ He spoke to his reapers from a posture of blessing, and they responded in kind (Ruth 2:4). During the period of time when Boaz did not realize Ruth's relationship to Naomi but knew only that she was a foreigner, he spoke to her in warm and merciful ways (2:8-9). He even took measures to protect her (2:9, 15). Ruth herself is taken aback at what she calls "favor in your eyes" (2:10, 13). When Naomi tells Ruth, "May he be blessed by the LORD, whose kindness has not forsaken the living or the dead" (2:20), the antecedent of "whose" may be referring to Boaz or Yahweh.²⁷ Boaz's kindness is implied in the second option, though, since Yahweh's kindness would still be expressed through the kinsman-redeemer. Ruth was poor, a widow, and a foreigner, so she represented the kind of person who was destitute, dependent, and easily overlooked. Yet Boaz performed deed after deed of kindness toward her.

Among the various virtues of Jesus evident in the Four Gospels, his kindness was consistently clear. Jesus moved toward the despised and reached out to the untouchables. Be it a leper, demoniac, tax collector, Samaritan woman, or beggar, they were deliberate targets of Christ's kindness. The understood social boundaries were being redrawn by the steps he took. Like Boaz, Jesus was not hesitant to extend kindness toward a Gentile (Matt 8:5-13; 15:21-28).

A Keeper of the Law and Then Some

In the Book of Ruth, Boaz not only kept the Law of Moses, he exceeded it. The Lord provided for sojourners, the poor, and widows to glean from the leftovers of a field during harvest time (Lev 23:22; Deut 24:17-22). But Boaz permitted Ruth to glean in ways that were not required by the law.²⁸ He told her to keep close to his reapers (Ruth 2:8), instructed his young men not to touch or rebuke her (2:9, 15), offered her their vessels of water to drink (2:9), invited her to eat with his reapers like she was part of his household (2:11), and he gave her access to the sheaves and bundles that the men and women of the field were already gathering together. The Law of Moses did not require Boaz to do any of these things. Knowing the law, Boaz went beyond the law.²⁹ He was just but also merciful. In the story he embodied the spirit of the law.

No one, however, had a heart with God's law upon it like Jesus did. The words of the psalmist, "Lead me in the path of your commandments, for I delight in it" (Ps 119:35), would be truer from the mouth of Jesus than from the original speaker. In his Sermon on the Mount, Jesus said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matt 5:17). And as the Sermon unfolds, it is clear that the law is kept not by mere outward obedience but from the heart (e.g., 5:22, 28; 6:3, 6, 18, 21). Jesus not only fulfilled the Law of Moses, he spoke with divine authority about it, prefacing his teaching with phrases like "You have heard that it was said ... But I say to you" (5:28). Throughout his kingdom ministry, Jesus practiced what he preached, poignantly illustrated at the cross when he prayed for his enemies and asked the Father to forgive them (5:38-48; Luke 23:34).

An Abundant Provider

One of the motifs in the Book of Ruth is the journey from emptiness to fulfillment. In Ruth 1, the promised land has a famine (1:1) but eventually is filled with food again (1:6). Naomi returns to Bethlehem empty of a husband and sons (1:21), but the narrative emphasizes that Ruth's marriage to Boaz will "perpetuate the name of the dead in his inheritance" (4:10), and their child will be to Naomi "a restorer of life and a nourisher" in old age (4:15). Boaz is an instrument of the Lord's filling up what was empty. Each time the narrator reports Ruth returning home to Naomi, she has arms

full of grain (2:17-18; 3:15-17). She shared in his bread and wine, ate until she was satisfied, and went home with leftovers (2:14, 18). According to 2:23, “she kept close to the young women of Boaz, gleaning until the end of the barley and wheat harvests,” so it is probable that her work in the field was broken up by more lunches of bread, wine, and leftovers. Boaz was an abundant provider. His actions in the story filled her arms and stomach, and later her womb and future.

In the Four Gospels, Jesus does not give the impression of being tightfisted with blessings. He is generous with provision to a scandalous degree. As Jesus ministered throughout Galilee, he proclaimed the gospel and healed “every disease and affliction among the people” (Matt 4:23). A paralytic once left Jesus not only walking home but forgiven of sin (9:1-8). When he fed a hungry crowd of ten thousand or more, they all left satisfied, and his disciples filled baskets with leftovers (14:19-21)—and later he performed the same astounding miracle again (15:35-38). At the Last Supper his disciples shared bread and wine with him, and he said the bread and cup foreshadowed the work of redemption he would soon accomplish (26:26-28). God’s people in the Old Testament had witnessed their share of divine provision, to be sure, but never had a man claimed, “I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever” (John 6:51). Jesus was an abundant provider. His grace was lavish, his mercy unmatched.

CONCLUSION

If someone invited you to listen to a story about a redeemer from Bethlehem in Judah who fulfilled and exceeded the law with his acts of mercy and abundant provision before entering into covenant with a bride from the nations, that story could be about Boaz or Jesus. Such is the beauty and brilliance of the Word of God. The correspondences and escalation between those characters can be appreciated more fully when we see the covenantal stream in which Boaz is immersed. He is like Adam who woke from sleep to see a woman who would be his wife and whose offspring would bring redemption.³⁰ He embodies the promises to Abraham, for he is inhabiting and increasing his territory in the promised land, and in a microcosmic way he brings blessing to the families of the earth. He keeps the Law of Moses in the way he permits the poor, widowed, and foreigners to glean from his

field, but he also goes beyond the minimum requirements of the law in the way he treats and eventually marries Ruth. And of course Boaz connects to David, for the book ends by filling up its last word with the name of that king of Israel.

While the New Testament authors did not identify Boaz as a Christological type, the preceding sections of argument build a cumulative case for identifying him as such. During the years when the judges ruled and when famine plagued the promised land, God had plans to fill the emptiness of Naomi, Ruth, and Israel. They needed a redeemer and a king. In Boaz they got the one and in David the other, but in Jesus they got both and then some. He was the last Adam, the seed of Abraham, the perfect law keeper, the redeemer of God's people, and the promised King from David's line. While the narrator ended the Book of Ruth with a genealogy, the Gospel of Matthew begins with one. There in Matthew 1:5, in the opening verses of the New Testament, is the name Boaz. But this time the genealogy does not end with David, though it includes him (1:6). It goes all the way down to Jesus (1:16), which is fitting, for that is where the story in the Book of Ruth was heading anyway.

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- ¹ The linear genealogy of Ruth 4:18-22 has ten names (see the ten-name genealogies in Gen 5:1-32 and 11:10-26).
 - ² See Arthur E. Cundall and Leon Morris, *Judges and Ruth* (TOTC; Downers Grove: IVP Academic, 1968), 306. According to John Wilch, "the genealogy provides a fitting climax to the book as a whole and so is best regarded as an integral part of the author's original composition" (*Ruth*, [Concordia Commentary; St. Louis: Concordia Publishing House, 2006], 378).
 - ³ The beginning of the book is set "when the judges ruled" (Ruth 1:1), and the end of the book takes the reader generations later to David (4:22), forming an inclusio with these verses. The kingless situation at the start of the story is resolved in the final word.
 - ⁴ See, e.g., David L. Baker, "Typology and the Christian Use of the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (ed., G. K. Beale; Grand Rapids, Baker Books, 1994), 327; E. Earle Ellis, "Foreword" to Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Donald H. Madvid, trans.; Grand Rapids: Eerdmans, 1982), x; G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 19-22; Daniel J. Treier, "Typology," in *Dictionary for Theological Interpretation of the Bible* (ed., Kevin J. Vanhoozer; Grand Rapids: Baker Academic, 2005), 823-27; Francis Foulkes, "The Acts of God: A Study of the Basis of Typology in the Old Testament," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (ed., G. K. Beale; Grand Rapids, Baker Books, 1994), 342-371.
 - ⁵ James M. Hamilton Jr., *What Is Biblical Theology? A Guide to the Bible's Story, Symbolism, and Patterns* (Wheaton: Crossway, 2014), 77.
 - ⁶ David Schrock defines "ectypes" as "intermediate types that stand between the original type and Christ" ("What Designates a Valid Type? A Christotelic, Covenantal Proposal," *Southeastern Theological Review* 5.1 [2014]: 23).

- 7 After the flood waters receded, Noah, like Adam, was the new head of the human race. Like Adam, Noah was to be fruitful and multiply (Gen 1:28; 9:1). Like Adam, Noah would have dominion over the animals (1:28; 2:19-20; 9:2). Like Adam, Noah dwelled on land that emerged from the waters by the hand of God (1:9-10, 26-28; 8:1-19). For an exploration of how Adam typology and historicity go together, see Joshua M. Philpot, "See the True and Better Adam: Typology and Human Origins," *Bulletin for Ecclesial Theology*, forthcoming in 2018.
- 8 Schrock, "What Designates a Valid Type?" 25.
- 9 Richard N. Longenecker, "'Who is the Prophet Talking About?' Some Reflections on the New Testament's Use of the Old," in *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (ed., G. K. Beale; Grand Rapids, Baker Books, 1994), 385.
- 10 Hamilton argues, "The biblical authors model a perspective for interpreting the Bible, history, and current events. Should we adopt that perspective today? Absolutely. Why? I'm convinced that the biblical authors were inspired by the Holy Spirit, that God guided them to the truth by his Spirit, and that, therefore, they got it right" (*What Is Biblical Theology?* 21).
- 11 George A. Barrois, *The Face of Christ in the Old Testament* (Crestwood, NY: St. Vladimir's Seminary, 1974), 44.
- 12 Hamilton, *What Is Biblical Theology?* 21. Elsewhere he writes, "The fact that we are not inspired, as the biblical authors were, simply means that we will lack the epistemological certainty enjoyed by the apostles" ("The Typology of David's Rise to Power: Messianic Patterns in the Book of Samuel," *Southern Baptist Journal of Theology* 16.2 [2012], 9).
- 13 See, e.g., James M. Hamilton Jr., "Was Joseph a Type of the Messiah? Tracing the Typological Identification between Joseph, David, and Jesus," *Southern Baptist Journal of Theology* 12.4 (2008): 52-77.
- 14 Beale, *Handbook on the New Testament Use of the Old Testament*, 57.
- 15 Hamilton, "Was Joseph a Type of the Messiah?" 54.
- 16 Schrock, "What Designates a Valid Type?" 5, italics original.
- 17 *Ibid.*, 5-6.
- 18 *Ibid.*, 16.
- 19 E. Earle Ellis, *Paul's Use of the Old Testament* (Eugene: Wipf & Stock, 2003), 128.
- 20 Schrock, "What Designates a Valid Type?" 10.
- 21 Daniel I. Block, *Ruth* (ZECOT; Grand Rapids: Zondervan, 2015), 147. Block mentions other actions a kinsman-redeemer can take, which are found outside Leviticus: tracking down and executing murderers of near relatives (Num 35:12, 19-27; cf. Deut 19:6, 11-13), receiving restitution money on behalf of a deceased victim of a crime (Num 5:8), and ensuring that justice was served in a lawsuit involving a relative (Job 19:25; Ps 119:154; Jer 50:34).
- 22 The activity of a kinsman-redeemer "perpetuates the first redemption from Egyptian slavery and also, at the same time, provides a redemption from unending servitude to later pharaohs within Israel's own ranks. Thus the human gō'ēl carries out the redemption policy of the 'Great Gō'ēl,' Yahweh himself. The human gō'ēl personally represents Yahweh in such transactions" (K. Lawson Younger Jr., *Judges and Ruth* [NIV Application Commentary; Grand Rapids: Zondervan, 2002], 401).
- 23 See Lev 25:25 [2x], 26, 30, 33, 48, 49 [3x], 54; 27:13 [2x], 15, 19 [2x], 20 [2x], 27, 28, 31 [2x], 33; Ruth 2:20; 3:9, 12 [2x], 13 [4x]; 4:1, 3, 4 [5x], 6 [5x], 8, 14.
- 24 Peter Leithart is insightful here: "all his kindness to Naomi is mediated through Ruth, Naomi's Moabite surrogate. ... Through his attentions to Ruth, he provides bread for Naomi. He agrees to spread the wing of his robe over Ruth, and so provides a son to Naomi ... He saves the Hebrew Naomi by redeeming the Gentile Ruth. The typological redemption of Ruth follows this pattern: Naomi, the Jewish widow, is bereft; the Gentile daughter Ruth joins her; Naomi gets a redeemer when Boaz attaches himself to Ruth" ("When Gentile Meets Jew: A Christian Reading of Ruth & the Hebrew Scriptures," *Touchstone* May 2009).
- 25 In Leithart's words, "the gospel of Ruth is summed up in this: 'All nations shall be blessed in you' and, 'So all Israel shall be saved'" (*ibid.*).
- 26 Wilch persuasively argues for the notion of "honor" here rather than the military/warrior nuances of the word found outside of the Book of Ruth (see his *Ruth*, 207-208).
- 27 See the discussion in Wilch, *Ruth*, 234-35, 240-41.
- 28 *Ibid.*, 218-19, 228.
- 29 Another example of this is his marriage to Ruth, which he was not required to do since he was not a brother-in-law. See the discussion in Tamara Cohn Eskenazi and Tikva Frymer-Kensky, *Ruth* (JPS Bible Commentary; Philadelphia: The Jewish Publication Society, 2011), xxxv-xxxviii.
- 30 See Leithart, "When Gentile Meets Jew."

“Whatever You Ask” for the Missionary Purposes of the Eschatological Temple: Quotation and Typology in Mark 11–12

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The beginning of the Gospel of Mark anticipates—right away—that the narrative will climax at the Jerusalem temple. This “gospel” of Jesus Christ in Mark 1:1 is “as it is written” (καθὼς γέγραπται; 1:2) in Isaiah. The meaning of “gospel,” therefore, should be sought in the first place in Isaiah, specifically in the context of Isaiah 40:3 which is what Mark quotes in 1:3.¹ That is, Mark does not *simply* quote Isaiah 40:3, but indexes the entire Isaianic context, most narrowly 40:1–11, which then provides a definition of “gospel.”² The “gospel of Jesus Christ” (1:1) that now follows in the entirety of Mark (1:4–16:8) is the manifestation in history of Isaiah's “gospel.”³ How, then, does Isaiah define “gospel?” In Isaiah 40:9 a messenger with the “gospel” (מְבַשֵּׂר; ὁ εὐαγγελιζόμενος) calls people to see (יִרְאוּ; ἰδοὺ) the arrival of the God of Israel.⁴ In the larger context of Isaiah 40–55,⁵ specifically Isaiah 52:7–10,

this also means the reign of God as he returns to Jerusalem/Zion in full view of all the nations.⁶ *This* is what Jesus means when he says “the Kingdom of God is at hand” in 1:15—the reign of God over the nations from the locus of Jerusalem.⁷ Inevitably, therefore, the narrative is headed to Jerusalem.

Interestingly enough, however, Mark 1:2–3 does not quote Isaiah *only*. Before the quote of Isaiah, Micah 3:1 and Exodus 23:20 are spliced in!⁸

Mark 1:1–3	Old Testament Source
<p>The beginning of the <u>good news</u> of Jesus Christ the Son of God.</p> <p>² As written in Isaiah the prophet, “<u>See, I am sending my messenger ahead of you, who will prepare your way,</u></p> <p>³ the <u>voice</u> of one <u>crying out in the wilderness</u>, ‘<u>Prepare the way of the Lord; make straight his paths.</u>’”</p>	<p>Get yourself up to a high mountain, O Zion, herald of <u>good news</u>; lift up your voice with strength, O Jerusalem, herald of <u>good news</u>; lift it up, fear not; say to the cities of Judah, “<u>Behold your God!</u>” (Isa 40:9)</p> <p><u>See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple.</u> (Mal 3:1)</p> <p>²⁰ I am going to send a <u>messenger ahead of you</u>, to guard you on <u>the way</u> and to bring you to <u>the place that I have prepared.</u> (Exod 23:20)</p> <p>³ A <u>voice cries out</u>, “<u>In the wilderness prepare the way of the LORD, make straight</u> in the desert a <u>highway for our God.</u>” (Isa 40:3)</p>

Along the canon’s redemptive-historical arc, it is not hard to see what Exodus 23:20 is doing in Mark’s quote of “Isaiah.” In the first exodus the Lord brought his covenant people out of the land of idolatry and oppression along “the way” (דֶּרֶךְ; Exod 13:18, 21–22; 18:8; Deut 8:2), led by an angel/messenger to the place of worship (Exod 23:20–24; 32:34). Isaiah’s restoration from exile along “the way” is, in turn, the greater exodus because this time it will include the nations. Mark’s use of Malachi 3:1, however, is puzzling. Rikki Watts argues that the point of Malachi is that Isaiah’s second exodus has been “delayed because of the nation’s sin,” specifically *illegitimate temple worship*.⁹ So in Malachi 3:1 “the way” is prepared for the Lord to “suddenly come to his temple,” and 3:2–4 says it will be for judgment and purification.¹⁰ The

result will be a new priesthood that brings "offerings in righteousness to the Lord" (3:3). Thus, in Mark, Jesus is not headed to Jerusalem merely, but to *the temple* specifically. "The way" must lead there.

Once Jesus reaches Jerusalem in Mark 11 all of his actions and words in the rest of the gospel bear directly on the temple.¹¹ The goal of this article is to demonstrate how the discourse of Mark 11–12, and specific OT quotations therein, elucidates typological correspondences with Israel's historic temple. The current temple is judged and a new temple is erected: the temple of the community of Jesus-followers. They will fulfill the eschatological purposes for the temple by extending God's reign from Jerusalem to all the nations.¹² To see this I will give specific attention to the typological function of the temple in the OT vis-à-vis the narrative discourse and quotations in Mark 11–12.¹³ In so doing, a Markan *crux interpretum* comes into clarity: 11:24's "whatever you ask in prayer" is meant specifically in reference to the ministrations of the temple now fulfilled in Jesus' followers. The church is, therefore, Jesus' eschatological temple—rebuilt three days after Jesus' destruction—that can now ask for "whatever" *to accomplish its mission to the nations*. In short, the events of Mark 11–12 comprise an extended temple antitype.¹⁴

OLD TESTAMENT TEMPLE TYPOLOGY

Much could be said about the theology of the temple in the OT.¹⁵ For our purposes, a big picture survey will be enough to understand typological correspondences in Mark 11–12.

In the OT the temple serves one primary function that also entails several directly related theological results. That primary function is to mediate the presence of God to the people of God. This is clear at the temple's inauguration when it is filled with the glory cloud of the Lord in 1 Kings 8:10–13. Solomon rhetorically expresses his wonderment at this when he asks in 8:27, "Will God indeed dwell on the earth?" since "Heaven and the highest heaven cannot contain [him]." This awe-some juxtaposition accentuates how the temple is *the means by which heaven and earth are connected, as God dwells in both*.¹⁶ Yet this had *always* been the goal of redemptive-history, seen in the creation account (Genesis 1–2), pre-temple altars like Bethel (Gen 12:7–8; 26:24–25; 28:17–18; 26:25; 35:1), Sinai (Exod 19:9, 16–20; Deut 4:10–12; 5:22–26), and of course the tabernacle (Exod 25:8; 29:38–46; 40:34–48;

Lev 26:11–12).¹⁷ It is not surprising, therefore, that this temple-inauguration in 1 Kings 8 also marks the fulfillment of so many other covenantal promises. Solomon emphasizes this promise-fulfillment dynamic (8:15–21, 24, 56) and echoes many other redemptive-historical themes: election (8:53), covenant (8:9, 21, 23), exodus (8:21, 43, 51), land (8:36, 40), seed (*passim*), blessing (8:14–15, 55–56), law (8:58), rest (8:56), Davidic throne (8:20, 24), Davidic temple-builder (8:15–21), and the promise that the Lord be “with his people” (8:57). It is clear that this moment—the coming of God’s glory to fill the temple—is the pinnacle of redemptive-history to which *all else* has been driving. Indeed, Graeme Goldsworthy is right to call 1 Kings 8–10 the high-water mark of the OT.¹⁸ It simply cannot be overestimated how central the temple is to the OT’s theological system, nor the summative role 1 Kings 8–10 plays.

In addition to the fulfillment of covenantal promises and the coalescing of several redemptive-historical themes around the temple, there are also three directly related theological results from God’s dwelling there. (1) God pardons sin. In fact, it is *at* the very temple where God grants this forgiveness. It is his court and throne. This is clear from the presence of the ark (8:1–9, 21) as well as the recurring request of Solomon’s prayer (8:30, 34, 36, 39), especially its lengthy conclusion (8:40–53). This makes sense as God is holy and sinners are not, hence the entire point of Leviticus and the need for sacrifices there. (2) God hears prayer. This too is the recurring emphasis through 8:29–50. And, as with forgiveness, it is specifically *in* the temple where God hears prayers; they are “offered toward this place” (8:29–30, 35). Again, this makes sense; if that is where he dwells on earth, then that is where he hears.¹⁹ Finally, because of all these things (3) the peoples of the earth will know Yahweh is the only God.²⁰ This was the goal of the exodus, to spread the knowledge of Yahweh’s exclusive glory (Exod 5:2; 7:5; 8:10; 14:18; 18:11 *et passim*; Josh 2:8–11) as he brought his people to worship in his presence (Exod 5:3; 6:7; 25:8 *et passim*). Now that he dwells with his people—“forever,” in Solomon’s estimation (8:13)—everything God has done for his glory reaches its climax in this new international demonstration. First Kings 8:60 even uses very similar language from the exodus, “that all the peoples of the earth may know the Lord is God” (cf. also 8:23, 43). In fact, the avenues of prayer and forgiveness are open to the “foreigner” as well (8:41–43) because “they will hear of [his] great name” (8:42).²¹

In sum, that God would dwell with his covenant people is the goal of redemptive-history. This necessitates in the first place that atonement for sin be made to provide the necessary forgiveness. With that, the reconciled relationship opens the door to the gracious hearing of prayer. All of it results in the nations' observation of the saving and hearing capacities of Israel's God, thereby inviting Gentiles to come and also gain access to the house in which he dwells. This all provides a typological scaffold for understanding what we will now see in Mark.²²

"THE BEGINNING OF THE GOSPEL" AND THE "WAY OF THE LORD" (MARK 1-10)

Israel's historic temple did not always fulfill these purposes. It was destroyed at the time of the exile for the idolatry, ironically, it facilitated (cf. Ezekiel 8), and after the historic return from exile, it inhibited the coming of Isaiah's great second exodus (Malachi 3).²³ But with the "beginning of the gospel" "as it is written in Isaiah" *and Exodus and Malachi* (Mark 1:1-3) the eschatological temple is ready for construction. This will happen when the Lord comes upon "the way."²⁴

No sooner is "the way" to the temple mentioned in Mark, however, that focus on it falls immediately out of view. The reader does not see it again until 8:27. Not coincidentally, that is also the moment when Jesus asks his disciples who he is. When Peter answers that he is the Christ, Jesus immediately makes his first announcement of his sufferings and resurrection on the third day (8:31). The narrative then turns decisively toward that suffering and resurrection (9:30-32; 10:32-34) as Jesus continues on "the way" (9:33-34; 10:32, 46, 52). As Mark 1:1-3 foreshadows, "the way" leads straight to Jerusalem in 11:8. And again, as suggested by the use of Malachi 3 in Mark 1:2, "the way" leads specifically to the temple: "he entered Jerusalem, and went into the temple" (11:11).²⁵

QUOTATION AND TYPOLOGY THROUGH MARK 11-12

Now that Jesus has—as expected—arrived at the temple, the next two chapters in Mark persistently teach that Jesus' followers are the typological fulfillment of the OT temple: the locus of forgiveness, where God hears

prayers, and how the nations can know the Lord. This is seen through a contextual symbiosis of direct OT quotations and typology.

Typology is inherently contextually anchored (it is not indeterminate like allegory!) and a form of intertextuality. Types and antitypes are both embedded in contexts and then communicate across the canon. Attention to Mark's literary context, therefore, and specific OT quotations in that context, helps guide in observing typological correspondences that may otherwise be overlooked. That is how we shall proceed here: first an analysis of the Markan flow of thought (the narrative discourse), then an inspection of explicit OT quotations, and finally a consideration of types and antitypes in dialogue with said context and quotations.

Discourse

The Markan narrative has a very tight flow through chapters 11–12, and a singular unifying focus: the temple.²⁶ With all the narrative buildup to his coming to the temple, what Jesus now does there is critical.²⁷ Mark tells us that he “looked around.” With Malachi 3:1–4 back in view, this “looking around” is an assizegment. The prophet predicts that the sudden coming of the Lord to his temple would result in judgment and purification. Jesus’ going directly there can mean nothing less. That “it was already late” does not mean the time of day, as though Jesus is simply tired and ready to go home from the night. Rather, it is “late” in time, “late” in history (cf. 1:15’s “the time is fulfilled”).²⁸ The ministrations of that temple are at an end. The old era is over, and that means the eschatological fulfillment of Malachi 3’s temple vision.²⁹

“The following day” in 11:12 marks the beginning of judgment on the old temple. The cursing of the fig tree (11:14) should be read in this light; it is an emblematic verdict against the temple.³⁰ It does not bear fruit.³¹ In Jesus’ pronouncement, “May no one ever eat fruit from you again,” the “you” means the fig tree, of course. But it also means the temple.³² The immediate referent is the tree, but the immediate context cannot be forgotten.³³ Jesus did not find what the tree should have had, just as he did in the temple when he “looked around” (11:11).³⁴ Intertextual attention to Jeremiah 8:13 supports this reading: “When I would gather them, declares the Lord, there are no grapes on the vine, nor figs on the fig tree; even the leaves are withered.” This verse is an indictment against all of Israel’s leadership (cf. Jer 8:10). But the

forecast of the temple's destruction in the immediate context of Jeremiah 7—which *Jesus himself quotes in Mark 11:17* (see below)—makes Jesus' action read like a prophetic enactment of the whole of Jeremiah 7–8, aimed specifically at the temple leadership.³⁵ Yahweh's finding no figs (Jeremiah 8) is the reason for the imminent destruction of the temple (Jeremiah 7). Jesus' finding no figs (Mark 11:12–14, 20–21) means the imminent destruction of the temple (11:15–19, 23; 13:2).

This is made increasingly clear as the setting moves, very naturally, *back to the temple* (11:15).³⁶ Jesus' driving out of the merchants and overturning of the tables is no "cleansing," however.³⁷ It is a prophetic speech-act where God's messenger shockingly acts out his message.³⁸ Jesus is saying: As these people are driven out and these tables are overturned, in the same way all will be driven out and this entire house knocked down.³⁹ For it has become "a den of robbers" (σπήλαιον ληστῶν). But how? The money-changers *qua* money-changers are not the issue.⁴⁰ Rather, the entire temple leadership is under indictment for their habitual practices.⁴¹ One day's selling and buying matters very little.⁴² But the priestly aristocracy had long used the temple's monetary resources to provide loans, and then take people's land when they would default.⁴³ It is easy to see how that can degenerate into a form of theft (cf. 12:38–44).⁴⁴ And that is the reason for Jesus' temple action—such routine corruption profanes the worship of the Holy One of Israel. "Jesus was proclaiming that they did not represent the true temple of God."⁴⁵ Perhaps, however, Jesus is not calling them "robbers" as much as "insurrectionists," also a use of ληστής.⁴⁶ Thus, the temple leadership's *lack of reception of Jesus at the "triumphal entry"* is a mark of "treasonous rebellion" against the covenant Lord when he suddenly comes to his house (11:11; cf. Mal 3:1).⁴⁷ Either way, the larger focus is on the temple itself and its leadership, not the day-trading. This is supported by the fact that the *chief priests* are mentioned first in verse 18 as those who want to destroy Jesus. "The irony, of course, is that the cleansing/expulsion is directed not against the Romans [as would have been expected vis-à-vis 1 Macc 4:36; 13:51; 2 Macc 10:7] but against the present Temple authorities and their functionaries and operatives, who Jesus apparently regards as the true insurrectionists."⁴⁸

Relatedly, the nature of the specific action is a symbolic announcement that the kind of worship expected at the temple—paying the right coin and *offering the right sacrifice*—can no longer be done.⁴⁹ The prophetic denouncement

brings with it the end of the sacrificial system.⁵⁰ As N. T. Wright succinctly puts it, “Without sacrifice, the Temple has lost its *raison d’être*.”⁵¹

Returning to the fig tree in 11:20, the disciples observe its condition.⁵² In response, Jesus further demonstrates that it is indeed representative of the temple when he draws their attention to “this mountain” in 11:23.⁵³ What could “*this* mountain” mean to anyone between Bethany and Jerusalem? It is not a generic statement about *any* mountain.⁵⁴ But “*this* mountain” must mean Mount Zion, the Temple Mount.⁵⁵ Jesus then proceeds to predict its destruction again: it will be “cast into the sea.”⁵⁶ Then Jesus’ disciples are immediately instructed to pray and forgive as their Father in heaven forgives them (11:24–25). I will return to comment on these particular matters in the Typology section below, including the necessary faith in verse 22 and the term πάντα ὅσα in verse 24—they are best understood after the whole context is first observed. Suffice it for now to observe how relentlessly Jesus has denounced the temple and its leadership since the “the way” led him there à la Malachi 3:1–4.⁵⁷ As William R. Telford aptly puts it,

‘the moving of mountains’ expected in the last days was now taking place. Indeed, about to be removed was the *the* mountain *par excellence*, the Temple Mount. The Temple, known to the Jewish people as ‘the mountain of the house’ or ‘this mountain’ was not to be elevated, as expected, but cast down! ... It is a fitting supplement, therefore, to the equally surprising, if not shocking, story of Jesus’ cursing of the fig-tree, to whose meaning it thereby gives the clue.⁵⁸

The narrative of the fig tree encases Jesus’ temple-action and leads seamlessly into his mountain and prayer logia.⁵⁹ All need to be read together.

In 11:27–28 Jesus is still in the temple when the chief priests, among others, ask him where he gets such authority to do (and presumably say) these things.⁶⁰ At first he refuses to tell them (11:29–33). But he *does* tell them; the parable that immediately follows (12:1–11) transparently describes the relationship between them (12:12) and Jesus (12:7), the latter of which receives his authority from God himself (for all this is “the Lord’s doing”; 12:11).⁶¹ And again, not surprisingly, the parable is also told against the temple. The “vineyard” (12:1) is Israel, as seen in Isaiah 5:1–7, whereby the “tower” and the “wine press” are specifically understood in the late Second Temple literature as symbols of the temple and altar respectively.⁶²

The "tenants," therefore, are those who care for the vineyard by specifically tending to the business of the wine press and tower (the temple).⁶³ Thus, the tenants are Israel's priests put in charge of the temple.⁶⁴ Once again, as in 11:13, the tenants/priests have no fruit (12:2). The result, therefore, is the judgment of the tenants/priests and the building of a new *temple* (12:10) for a better tending of the vineyard. I will return to the "giv[ing of] the vineyard to others" in verse 9 below.

The next three pericypae involve Israel's now-condemned leaders stepping forward, one by one, to challenge Jesus' authority. The question of 11:28 ("Who gave you this authority?") is, thus, still on the table as they challenge him with issues pressing to each of them.⁶⁵ The Pharisees ask him about the law (12:13–17). The Sadducees ask him about the resurrection (12:18–27). And a scribe tests his knowledge of the scriptures (12:28–34). After Jesus bests them each in succession, *he* turns to question *them* with an interpretive riddle from Psalm 110 (12:35–37). In so doing, he also answers 11:28's question of his own authority. The answer is: his authority comes from God himself because "the Holy Spirit declared" it in Psalm 110. The quote also reminds the reader that Jesus is the Son of David (as in 11:10 where this all starts), and so has kingly authority directly from God. But there is a sudden and shocking twist: Psalm 110 is also priestly!⁶⁶ Jesus, in addition to his kingly authority, *also has priestly authority* directly from God. Thus, even when it seems like the temple is out of view (not discussed in any of the questions *other people* ask in 12:13–34) Jesus brings it back in force with an OT quotation.

After a warning to his followers to beware of the scribes (12:38–40), Jesus "sits" opposite the treasury (v. 41). As part of the temple, the treasury was the mechanism by which the centralized religious leadership robbed widows (12:40) and made the house of the Lord a "den of thieves" (11:17).⁶⁷ This "sitting" (form of καθίζω in Mark) is appropriately reminiscent of Malachi 3:3 when the Lord "sits" (form of καθίζω in the LXX) in judgment of the sons of Levi. It is what the reader has expected not only since Jesus arrived in Jerusalem in 11:1–11, but since the first quote of Malachi in Mark 1:2.

Thus ends this lengthy discourse through Mark 11–12. Jesus is ready to judge the "den of thieves." Not surprisingly, therefore, in 13:1 Jesus leaves the temple and in 13:3 "sits" (form of κάθηναι) on the Mount of Olives opposite the temple (i.e., likewise in judgement of it). If any readers wonder whether

Jesus could really have had such an unflinching gaze upon the temple and unreserved indictment of it, Mark 13:2 makes explicit what might have been overlooked in the symbols: “There will certainly not be left here a single stone that will not absolutely be destroyed.”

This review of the discourse through Mark 11–12 has necessarily been brief. I have not commented on everything, but I have elucidated the driving thrust: the current temple is defunct and stands in the way of eschatological fulfillment (which amounts to delaying the second exodus). Therefore Jesus relentlessly critiques and predicts the destruction of the edifice. But first-century Jewish religion is impossible to imagine without a temple.⁶⁸ What are Jesus and his followers to do? How could the Jewish religion possibly continue without a temple?⁶⁹ Watts answers, “presumably a new Temple to which all nations will come, will emerge to take the place of the old.”⁷⁰ Quotations and typologies laced through this section reveal that Jesus and his followers comprise the new temple that will succeed where the previous failed.⁷¹

Quotations

To begin, Psalm 118 is used twice in Mark 11–12. Psalm 118:25–26 is quoted at the triumphal entry (Mark 11:9) which mixes in the Davidic promise of 2 Sam 7:29 (Mark 11:10).⁷² Then Psalm 118:22–23 is quoted to conclude the parable of the tenants (Mark 12:10–11). In its entirety, the psalm is a song of praise to the Lord for delivering the author from terrible trials (vv. 5–13), even death (vv. 17–18), that then turns to focus on the temple (vv. 19–27) from which the Lord will save all his people (v. 25).⁷³ It is as though the psalmist sees his own deliverance from death as a type of the (future?) temple: he is persecuted (vv. 10–13) but the Lord delivers him (vv. 14–16); likewise the stone that the builders reject (v. 22a) is the very one that the Lord uses as the temple capstone (vv. 22b–24).⁷⁴ Stephen Dempster has convincingly demonstrated how throughout the OT salvation from death is commonly associated with resultant temple-building.⁷⁵ The use of Psalm 118:25–26 in Mark 11:9 draws that theology into Mark, with an additional Davidic accent in 11:10. The intertextual deposit of all of Psalm 118’s theology into Mark 11–12 gives the reader this understanding that the coming of David’s great son means two things. (1) Jesus will be persecuted, even unto death as the reader already knows (3:6; 8:31; 9:9, 31; 10:33–34, 45), but

the Lord will also raise him as the reader also already knows (8:31; 9:31: 10:34; consider also 9:14–27). The additional insight provided by the psalm, then, is to cast Jesus' sufferings in the language of Psalm 118:10–13 whereby his deliverance is even greater than the psalmist's. For while the psalmist is saved *from* death in Psalm 118:17–18, Jesus will be saved *after* death! (2) The result of Jesus' resurrection will be the building of the eschatological temple through which others are saved as well. Were this not clear enough in Mark 11:10–11, the psalm is invoked again in 12:10–11. There, again, the killing of Jesus (12:7) is associated with the rejection of the eschatological temple.⁷⁶ But the Lord will have none of it. After the rejection comes the resurrection. After the destruction of the temple comes its rebuilding. Thus, these two major Markan themes are here coordinated on the same theological axis: Jesus' death will lead to his resurrection and the temple's destruction will lead to its rebuilding.⁷⁷

Next, in the midst of Jesus' temple action he quotes both Isaiah 56:7 and Jeremiah 7:11 (Mark 11:17).⁷⁸ Isaiah 56:7 comes from a beautiful description of how the Lord will fold Gentiles into his covenant people through the eschatological temple (Isa 56:6–8).⁷⁹ Jesus' quote of it "intimat[es] that the future is now present: the promised pilgrimage of the Gentiles and the eschatological re-gathering of exiled Israel ha[s] begun."⁸⁰ But the same context, Isaiah 56:9–11, also chastises Israel's leadership of the prophet's day. Thus, Jesus' announcement of the new temple also type-casts Israel's leaders of Jesus' day in the same terms, amounting to a serious warning against them.⁸¹ Jeremiah 7:11 also comes from a context that rebukes God's people for presuming upon the status of the temple and promises judgment for the injustice and bogus worship going on there (Jer 7:1–15).⁸² The point in Markan perspective is that the current temple is not "a house of prayer for all peoples" as it ought vis-à-vis Isaiah 56:7, so it must endure the wrath of God again as it did in Jeremiah's day.⁸³ "[T]he mountain of the Lord's house will not be elevated as expected (Is. 2:2 = Mic. 4:1), but cast down."⁸⁴ Yet, as I will continue to argue below, the casting down will not be the last word. There is a new temple ready to rise from the rubble—a new house of prayer that *will be* for all the nations.

Finally, Jesus' use of Psalm 110 in Mark 12:36 ends the dispute over authority. Jesus has finally answered their question of Mark 11:28. Jesus has authority because he is the Davidic temple-builder, commissioned by

the Lord himself who has his Son at his right hand (place of authority). But Psalm 110 is *also* priestly!⁸⁵ The eschatological priest-king rules over his enemies (in Mark, those trying to kill him) on the day of his coronation. That is *some answer* to 11:28's "who gave you this authority?"⁸⁶ Jesus' answer basically amounts to, "The covenant God, Yahweh, gave me this authority when he declared that David's great son would not only rule the nations, but would do so as the priest *par excellence* in the midst of a new temple in theological coordination with his own eschatological sufferings and resurrection."⁸⁷ Moreover, those who not 'repent and believe this gospel' (1:15) make themselves God's and David's enemies." No wonder in Mark everyone is "amazed" when Jesus speaks!⁸⁸

Typology

With the discourse of Mark 11–12, and the OT quotations therein, so thoroughly temple-focused many typological correspondences between the OT temple and the Markan narrative jump off the page:

OT Temple Types	Markan Temple Antitypes
Presence of God (e.g. 1 Kgs 8:10–13)	Arrival of Jesus at the temple (Mark 11:11)
Davidic Temple-Builder (e.g. 1 Kgs 8:20)	Jesus the Davidic Son (Mark 11:10; 12:36)
Blessing (e.g. 1 Kgs 8:14–15, 55–56)	Jesus the Blessed (Mark 11:9–10)
Prayer Heard (e.g. 1 Kgs 8:29–30, 35)	Disciples Pray (Mark 11:24–25)
Forgiveness Granted (e.g. 1 Kgs 8 passim)	Disciples Forgive (Mark 11:25)
Nexus of Heaven & Earth (e.g. 1 Kgs 8:27)	Response from Heaven (Mark 11:25)
Nations to Come (e.g. 1 Kgs 8:41–43, 60)	Nations to Come and Pray (Mark 11:17)

Every time we see David, blessing, prayer, forgiveness, heaven, and the nations does not necessarily mean a temple-theology is the primary concern of the text (or necessarily in view at all). But this context is so thoroughly temple-focused as are the explicit quotations. Such saturation creates a symbolic-theological ecosystem inside of which several details can be read typologically. Jesus is the Lord permanently come to his temple.⁸⁹ He is also David's great son responsible for building the temple (2 Sam 7:12–13).⁹⁰ That temple is specifically built of his people who pray, forgive, and are forgiven in/from heaven (11:14–25). And that temple will finally fulfill its mission as a light to the nations.

To see this we return to 11:23–25, whose typologies the context and

quotations have prepared us to appreciate. If 11:23 ("this mountain ... into the sea") is another prediction of the temple's demise (see above), then what will Jesus' Jewish movement do without a temple?⁹¹ Well, the reader need only wait one verse to get the answer: Jesus' followers become the new temple. In 11:24 they are the new locus of *prayer*.⁹² In 11:25 they are the new locus of *forgiveness*. In the OT, where does God hear prayer and grant forgiveness? In the temple (see above). Well, here in Mark 11:24–25 Jesus says *his followers* are to *pray* and *forgive*. Those are temple activities now practiced among Jesus' followers (presumably wherever they go).⁹³ Through such activities they are even said to be linked to *heaven* where the Father is (cf. 1 Kgs 8:27). *In such a temple-laden context like Mark 11–12—with explicit quotations of OT temple texts—the language of prayer, forgiveness, and access to heaven should be read as nothing less than a temple typology.* The disciples are the new temple. Their prayers and forgiveness are the eschatological temple's antitypes to 1 Kings 8. And as Solomon's temple linked God's people to heaven, so now Jesus' followers are thus linked to heaven. Or, we could say the disciples perform priestly activities—prayer and forgiveness—*within* the new temple.⁹⁴ The result then will be the cry of Isaiah 56:7 in Mark 11:17, that "My house shall be called a house of *prayer* for *all the peoples*."⁹⁵ This temple will succeed in that mission.⁹⁶ This temple fulfills the eschatological vision of Isa 56:6–8. The point at which the nations gain access to God is now the community of disciples.

This provides immense help in getting at the *crux interpretum* in 11:24, "whatever you ask in prayer, believe that you have received it, and it will be yours." Could Jesus really mean *whatever without qualification*? Of course not. All utterances are qualified by the context in which they are made.⁹⁷ So the question is what qualifies Jesus' "whatever." The answer is the nar-ratological discourse in which the statement is housed.⁹⁸ Since the focus is on the temple throughout, Jesus means this: "Whatever you ask for the missionary purposes of the temple in offering forgiveness and calling in the nations to worship the one true God, it will be granted!"⁹⁹ In other words, Jesus is encouraging *missionary prayer* and *missionary faith*.¹⁰⁰ He is saying, "If you believe in the purposes of the community of Jesus-followers as the new eschatological temple whose mission is to expand Jesus' temple-authority around the globe (i.e. Isaiah's "gospel"), and you pray prayers to that end, the Father in heaven will hear and give you missionary success."¹⁰¹ And is this not what the

church has experienced for nearly 2,000 years? Perhaps not on a one-to-one, this-prayer-for-that basis. But in the larger vista the missionary prayers of God's people to bring in more and more peoples to experience the true presence of the true God through forgiveness in Christ *have been answered*.¹⁰² As I write this, I myself am a Gentile in Indianapolis in 2017 (covenantally, geographically and temporally very far removed from Solomon's temple) writing about the God of Abraham, Isaac and Jacob!

All this also clarifies Mark 12:9. When the owner (God) gives the vineyard (Israel) to other tenants (priests), those "others" are *the disciples*.¹⁰³ They become the new tenants caring for the "wine press and tower" for the sake of the vineyard. They become the new priesthood serving on behalf of all people, among the Jews and among the Gentiles, who desire temple-access to God. And 11:24's "whatever you ask" *guarantees* success to this end as Isa 56:6–8 had always foretold.

To summarize, Mark 11–12 is thoroughly temple-focused. Specifically, Jesus brings a prophetic critique and, like Jeremiah 7–8, predicts the temple's destruction because of priestly abuses. Conversely, other OT quotations in this context—Isaiah 56; Psalm 110; 118—anticipate the building of an eschatological temple that will draw in all peoples. In that context, and with those OT quotations, a poignant temple typology is applied to Jesus' followers. *They* are the newly built temple where prayers are heard, forgiveness is experienced, and heaven is accessed. In short, they are the locus whereby the covenant God of Israel is extending this gospel-reign to the nations. The kingdom of God draws near (1:15) through this temple. All this is accomplished by Jesus—the new temple's cornerstone—who creates this community through his death and resurrection, thus fulfilling his role as the Davidic temple-builder.

DESTRUCTION AND RESURRECTION OF THE ESCHATOLOGICAL TEMPLE (MARK 13-16)

The remainder of the gospel continues to coordinate these concepts.¹⁰⁴

The destruction of the temple is the focus of the next chapter (cf. 13:1–2).¹⁰⁵ And it will lead to calling all nations (13:10) to participate in the kingdom of God through the gospel (compare 1:15 to 13:10). The last supper is also referential to the temple insofar as Jesus declares, through

another prophetic speech-act, the fulfillment of Isaiah 52–53's suffering servant (anticipated throughout Mark since 1:1–3, and reemphasized in force in 10:45 right before entering Jerusalem) to explicate his coming death. Thus, the cessation of temple sacrifices symbolically gestured in Jesus' temple action has come full circle: Jesus' death will provide the necessary eschatological atonement.¹⁰⁶ But equally, no sooner do they leave the upper room that Jesus declares his new-temple people will be scattered (14:27), *but also regathered* (14:28) in Galilee *only after Jesus' resurrection*.¹⁰⁷ That is, his death will mark the end of the old temple-system, and his resurrection will inaugurate the construction of the new!¹⁰⁸

In turn, Jesus' death and the rending of the veil—the symbolic representation of the temple's expiry—occur together (15:37–38).¹⁰⁹ At *that* moment (15:39) a Gentile confesses the gospel in the language of Mark 1:1—Jesus is the "Son of God!"¹¹⁰ And so, Solomon's prayer of 1 Kings 8:41–43 is in the process of being typologically fulfilled:

Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake (for they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house, hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name.

In short, with this Centurion Isaiah's eschatological pilgrimage of the Gentiles has begun.¹¹¹

Finally, in 16:6 Mark records the most powerful statement ever uttered, equaled only by the power of its subtlety: "He is risen" (*a mere word* in the Greek, ἡγέρθη). The regathering of the disciples instructed in the very next verse (16:7) is therefore the groundbreaking of the eschatological temple, the community of Jesus-followers who will pray and forgive and gain access to heaven (11:24–25). This is all "as he told you" (16:7).

CONCLUSION

Mark 11–12 significantly advances a temple emphasis that had been

developing since the quotation of Malachi in the opening paragraph. Located right before Jesus' clearest prediction of the temple's destruction (Mark 13) these two chapters are loaded with prophetic speech-acts and explicit statements in denouncement of Israel's largest theological icon. In that context, the more enigmatic statements (like 11:23's "say to this mountain ..." and 11:34's "whatever you ask ...") take on significant temple meanings, and the combination of *prayer*, *forgiveness* and *heavenly access*—the main themes of the historic temple's dedicatory prayer by Solomon in 1 Kings 8—appear as temple antitypes now applied to Jesus' followers. The upshot is that *they* will be the new locus through which the true and living God will engage the world and welcome in the nations. The community of disciples will finally become the covenant God's "house of prayer for all the peoples" (Isa 56:7 quoted in Mark 11:17). In sum, the second exodus has come in force. And as with the first exodus, "the way" has led to the new place of worship.¹¹² Thus, the goal of redemptive-history, that God would dwell with his people, is accomplished through the atoning and temple-building work of the (priestly) Son of David. The literary discourse of Mark 11–12 and the explicit quotations therein, have created a symbolic-theological ecosystem inside of which these typological correspondences come into clarity.¹¹³

It is not enough to simply spot typologies, however. We also have to say what they mean. What do we learn from them? We should remember that Mark's narration is but "the beginning of the gospel." So we are told in 1:1. Thus, we should say that 16:7 is the *beginning* of the construction of the eschatological temple. This gospel will then *continue* in all believing communities world without end. Gospel believing congregations should take up Jesus' promise in Mark 11:24–25 and *pray missions oriented prayers* and *expect the Lord to answer them*. We should be bold in our outreach, evangelism and missions, but even *more bold in our praying* for outreach, evangelism and missions.¹¹⁴ The point of the first exodus event was to demonstrate the Creator's exclusive glory to the otherwise idolatrous world. The second exodus through Jesus Christ accomplishes the same with more and longer-lasting effects. For the gospel of the light of the glory of God in the face of Jesus Christ continues to shine into a darkness that cannot overcome it. In Israel's history the drawing of the blind nations to that saving light was the role of the temple. Likewise—and indeed on a higher plane of fulfillment—the church is the new temple: the new beacon lifted up for all to see, the house

to which the nations will come to pray, receive forgiveness and gain access to the Holy One of Israel's heavenly throne of grace. Is this not a divine injunction to the church to turn exegetical inquiry into ministerial bravery, theological waters into missionary wine? Indeed. It is a summons to pray boldly and then go with confidence to the nations with all amazement, trembling, astonishment and fear.

- ¹ The Roman meaning of "gospel" as well as "Son of God" are also in view as an opportunity for Mark to subvert them. Mark is saying, "The Caesar alleges to be the 'Son of God' and his actions are purported to be 'gospel.' But I will now tell you the *real* 'gospel' of the *real* 'Son of God.' To get there, let's start with Isaiah." For more on this background, see Scot McKnight and Joseph B. Modica, eds., *Jesus is Lord, Caesar is Not: Evaluating Empire in New Testament Studies* (Downers Grove: IVP Academic, 2013).
- ² I will not take the effort here to defend this sort of contextual reading of the OT. For starters see C. H. Dodd, *According to the Scriptures: The Sub-Structure of New Testament Theology* (London: Nisbet & Co., 1952), ch. 2–3; William R. Telford, *The Barren Temple and the Withered Tree: A Redaction-Critical Analysis of the Cursing of the Fig-Tree Pericope in Mark's Gospel and its Relation to the Cleansing of the Temple Tradition* (JSNTSup 1; Sheffield: JSOT Press, 1980), 128–32; G. K. Beale, "Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts?," *Themelios* 14 (1989): 89–96; Richard Schneek, *Isaiah in the Gospel of Mark, I–VIII* (BIBALDS 1; Vallejo, Calif.: BIBAL Press, 1994). My larger work on the first gospel, *Matthew's New David at the End of Exile: A Socio-Rhetorical Study of Scriptural Quotations* (NovTSup 170; Leiden: Brill, 2016), also articulates, defends, and demonstrates the benefits of this sort of reading.
- ³ To use Max Botner's terminology in his excellent "Prophetic Script and Dramatic Enactment in Mark's Prologue" (*Bulletin for Biblical Research* 26 [2016]: 369–80), Isaiah provides the "prophetic script" to the theodrama, and the Gospel of Mark is the "dramatic enactment" on the stage of history.
- ⁴ On Isa 40:1–11 as a coherent unit (and the way it functions as a summary-prologue to all of Isaiah 40–55), see Claus Westermann, *Isaiah 40–66* (trans. David M. G. Stalker; OTL; Philadelphia: Westminster Press, 1969), 32–33 *inter alia*; Kiyoshi Kinoshita Sacon, "Isaiah 40:1–11: A Rhetorical-Critical Study," in *Rhetorical Criticism: Essays in Honor of James Muilenburg* (PTMS 1; Pittsburgh: Pickwick, 1974), 99–116; David Noel Freedman, "The Structure of Isaiah 40:1–11," in *Perspectives on Language and Text: Essays and Poems in Honor of Francis I. Andersen's Sixtieth Birthday* (ed. Edgar W. Conrad and Edward G. Newing; Winona Lake, Ind.: Eisenbrauns, 1987), 167–93; Terry W. Eddinger, "An Analysis of Isaiah 40:1–11 (17)," *BBR* 9 (1999): 119–35; Øystein Lund (*Way Metaphors and Way Topics in Isaiah 40–55* [FAT 2/28; Tübingen: Mohr Siebeck, 2007], 70–73, 95–100).
- ⁵ On the necessity of reading Isaiah 40–55 as a coherent whole, see esp. Roy F. Melugin, *The Formation of Isaiah 40–55* (BZAW 141; Berlin/New York: de Gruyter, 1976), 77–82; R. E. Clements, "The Unity of the Book of Isaiah," *Int* 36 (1982): 120–23; John Goldingay, *A Critical and Exegetical Commentary on Isaiah 40–55* (2 vols.; ICC; New York: T&T Clark, 2006), 1:4–8.
- ⁶ These two announcements of the "gospel"—Isaiah 40:1–11 and 52:7–12—form an inclusio in Isaiah 40–55 (see e.g. Andrew T. Abernathy, *The Book of Isaiah and God's Kingdom: A Thematic-Theological Approach* [NSBT 40; Downers Grove: InterVarsity, 2016], 53–65). They start and end the larger section of Israel's "comforting" and "pardonning" (40:1–2; 52:9) for the sins that led to the exile. The various means by which the covenant Lord will lead his people out of exile (noting especially the efficacious call of his word in 40:6–8; 45:23) in the presence of the on-looking nations is described throughout the section. But one detail is excluded: *how will forgiveness of sins be accomplished?* Re-gathering is one thing. Atonement is another. Finally, it is only after the closing of the inclusio that Isaiah reveals it at last: through the vicarious work of the Suffering Servant of 52:13–53:12. This is followed by great praise (ch. 54) and the invitation to come (ch. 55; esp. 10–11). Hence the continual echoes of Isaiah's Suffering Servant in Mark: the accomplishment of that atonement is the ultimate mark of the restoration (cf. esp. Mark 10:45). And, again, of course atonement takes place at the temple. That is why Jesus must go there.

- 7 "The great event that the prophets had been announcing down through the centuries is about to happen" (Herman C. Waetjen, *A Reordering of Power: A Sociopolitical Reading of Mark's Gospel* [Minneapolis: Fortress, 1989], 65).
- 8 The reader will easily notice how this piece operates within the conceptual framework laid down in Rikki E. Watts, *Isaiah's New Exodus in Mark* (BSL; Grand Rapids: Baker Academic, 2002; repr. from WUNT 2/88; Tübingen; Mohr Seibeck, 1997). See also Joel Marcus, *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark* (Edinburgh: T&T Clark, 1992).
- 9 Watts, *New Exodus*, 67–76.
- 10 The "day of his coming" in 3:2 is the same as "the great and awesome day of the Lord" in 4:5. It is preceded by Elijah—John the Baptist in Mark (1:6; 9:11–13). Morris M. Faierstein ("Why Do the Scribes Say that Elijah Must Come First," *Journal of Biblical Literature* 100 [1981]: 75–86) also demonstrates from the Jewish background that the eschatological arrival of Elijah did not anticipate merely the coming of a messiah in Second Temple expectations. In view of the Isaianic background, Watts demonstrates how this must be the arrival of Yahweh himself (*New Exodus*, 79–84). See also Waetjen, *Reordering of Power*, 63–74; Richard B. Hays, *Reading Backwards: Figural Christology and the Fourfold Gospel Witness* (Waco: Baylor University Press, 2014), 17–33; Botner, "Prophetic Script," 169–80.
- 11 See e.g. John Paul Heil, "The Narrative Strategy and Pragmatics of the Temple Theme in Mark," *Catholic Biblical Quarterly* 59 (1997): 76–100.
- 12 On this theme throughout the gospels, esp. in relation to a new creation already-not-yet eschatology, see G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (NSBT; Downers Grove: InterVarsity, 2004), 169–200.
- 13 For more on the *textual* warrant for discerning types, see esp. David Schrock, "What Designates a Valid Type?: A Christotelic, Covenantal Proposal," *Southeastern Theological Review* 5 (2014): 3–12. In fact, it is my hope that this article could be read as an example of Schrock's own proposal that typology must be textual, covenantal and Christotelic (*ibid.*, 3–26). It is that first mark—the *textual* nature of typology—that most tangibly distinguishes it from allegory. Allegory is imposed *from outside* the Bible, whereas typology follows the sequencing and storyline *within* the Bible. This article would add the concept of *contextual* warrant as well. That is, the entirety of Mark 11–12 will lead us to find legitimate typology as the discourse is pulled together in a coherent way by that typology. Typology is not midrash either. It is not simply connecting passages across the Bible through linking words or themes. Rather, typology correlates Christological themes across the Bible through clear organic and multifaceted dimensions within the texts in question. *The texts are asking to be linked*, in other words. The links are not imagined in the reader's mind. This article is seeking to demonstrate how that sort of *asking* is going on within Mark 11–12.
- 14 Pace Robert H. Stein (*Mark* [BECNT; Grand Rapids: Baker Academic, 2008], 520 n. 15), the burden of this article is to show how this reading has more than a "little textual support."
- 15 Indeed much *has* been said. For starters, see Beale, *Temple*, 29–167; T. D. Alexander and Simon Gathercole, eds., *Heaven on Earth: The Temple in Biblical Theology* (Carlisle: Paternoster, 2004), 11–79.
- 16 On this theme throughout the OT and other Jewish literature see Beale, *Temple*, 31–50.
- 17 See Beale, *Temple*, 94–107; T. D. Alexander, *From Eden to the New Jerusalem: An Introduction to Biblical Theology* (Grand Rapids: Kregel, 2008), 13–73. Not surprisingly this is the climactic theme at the end of redemptive-history in Revelation 21–22; see esp. William J. Dumbrell, *The End of the Beginning: Revelation 21–22 and the Old Testament* (The Moore Theological College Lectures 1983; Grand Rapids: Baker, 1985; repr. Eugene, Ore.: Wipf & Stock, 2001).
- 18 Graeme Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove: IVP Academic, 2012), 114–28. In chapter 10 the Queen of Sheba comes to learn wisdom from the Davidic temple-builder as though she were a metonymy for the nations' deliverance out of the darkness of idolatry (cf. Gen 12:3). One *might* think the Bible could end at 1 Kings 10. But 1 Kings 11, and the subsequent narrative of 1–2 Kings, clearly demonstrates the stubborn pervasiveness of idolatry even in the hearts of Davidic kings, and therefore longs for a future day and an eternal king. See e.g. William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament* (2d ed.; Grand Rapids: Baker Academic, 2002), 94.
- 19 Of course God can hear all prayers wherever they are offered. Even 1 Kings 8:39, 43, 49 says he "hear[s] in heaven." But that is just the point: his heavenly abode now touches to the earth (8:27).
- 20 For this role of the temple throughout the OT see Beale, *Temple*, 117–21.
- 21 We could add to this that the temple is also the place from where God speaks to his people (Exod 25:22; 29:42–43; Num 1:1; 7:89; 11:16–17, 25).
- 22 With the destruction of this temple in 2 Kings 25:9, the prophets eschatologize these same themes in the

- coming eternal temple (Isa 2:1–4; 56:3–8; 60:1–14; 66:18–21; Ezek 40–48; Mic 4:1–8; Hag 2:1–9; cf. also Psalm 68). On the hope of the eschatological temple, see R. J. McKelvey, *The New Temple: The Church in the New Temple* (OxTM; Oxford: Oxford University Press, 1969), 9–57; esp. on its universal expansion, see Beale, *Temple*, 110–13, 129–54.
- ²³ Again, see Watts, *New Exodus*, 67–76.
- ²⁴ Discontent with the temple and its establishment is not unique to Jesus and his biographers. For a review of Second Temple Jewish opinions of Herod's temple and its ministrations, as well as a hope for a new eschatological temple, see McKelvey, *New Temple*, 9–24; Andrew M. Mbuvi, *Temple, Exile and Identity in 1 Peter* (LNTS 345; London T&T Clark, 2007), 16–21, 44–69; Nicholas Perrin, *Jesus the Temple* (London: SPCK, 2010), 4–13, 17–37.
- ²⁵ The astute reader will observe, however, that neither Malachi nor the focus on the temple are entirely absent before Mark 11. Jesus' baptism carries a temple motif as the sky/heavens are "ripped" open to send forth the Spirit (1:10; εἰδεν σχιζομένου τοῦ οὐρανοῦ). If this is not immediately evident at 1:10, the same verb is used at 15:38 when the temple veil—another barrier between heaven and earth—is "ripped" (τὸ κατατέταρμα τοῦ ναοῦ ἔσχισθη). Jesus exhibits a temple-holiness as he cleanses the leper in 1:40–44 (see Crispin H. T. Fletcher-Louis, "Jesus as the High Priestly Messiah: Part 1," *Journal for the Study of the Historical Jesus* 4 [2006]: 155–75; idem, "Jesus as the High Priestly Messiah: Part 2," *Journal for the Study of the Historical Jesus* 5 [2007]: 57–79). At the healing of the paralytic, Jesus also *forgives his sins* (2:5). Jesus' teaching of the "lamp . . . on the stand" (4:21) is reminiscent of the menorah, and the coming of others to the "light" (4:22) echoes Isaiah 2:2–5 where Gentiles come to the eschatological temple. At the transfiguration Jesus' clothes (9:3) recalls Malachi 3:2 and thus also the temple-purifying effects of "the day of the Lord's coming." Finally, the language of Isaiah's sacrificial servant (Isa 52:13–53:12) is all over Mark's thematic verse, 10:45. These are subtle reminders through the narrative that keep the expectancy high for Malachi's temple themes to reemerge in force once Jesus reaches Jerusalem. Indeed, Perrin argues that Jesus' view of the temple and his own self-awareness as the eschatological temple builder "make sense of Jesus' other activities undertaken earlier in his career" (*Jesus the Temple*, 14 *et passim*).
- ²⁶ Telford is right that this focus continues into ch.13 (*Barren Temple*, 39–40, 216–17). "Its total context is that of the Temple" (*ibid.*, 39).
- ²⁷ On a potential Zechariah background to this section of Mark, as well as common Greco-Roman practices of rulers entering cities and immediately going to the local temple, see Paul Brooks Duff, "The March of the Divine Warrior and the Advent of the Greco-Roman King: Mark's Account of Jesus' Entry into Jerusalem," *Journal of Biblical Literature* 111 (1992): 55–71.
- ²⁸ On the nexus between the coming of the Lord to his temple, the imagery of fig trees, and the dawning of the eagerly anticipated *new age*, see Telford, *Barren Temple*, 189, 261 *et passim*.
- ²⁹ Of course there is also a teleological line running from Gen 49:10–11 through 2 Sam 7:12–13; 1 Kgs 1:38, 44; Zech 9:9–10 and into the triumphal entry.
- ³⁰ On the conceptual and theological linking of the temple and the fig tree see esp. Telford, *Barren Temple*, 49–59 *et passim*; Waetjen, *Reordering of Power*, 180–82; Craig A. Evans, "Jesus' Action in the Temple: Cleansing or Portent of Destruction?," *Catholic Biblical Quarterly* 51 (1981): 239–40; Sharyn Echols Dowd, *Prayer, Power, and the Problem of Suffering: Mark 11:22–25 in the Context of Markan Theology* (SBLDS 105; Atlanta: Scholars Press, 1988), 39 nn. 10–11, 53–55; Watts, *New Exodus*, 310–18; R. T. France, *The Gospel of Mark* (NIGTC; Grand Rapids: Eerdmans, 2002), 435–41, 443; Joel Marcus, *Mark: A New Translation with Introduction and Commentary* (2 vols.; AB 27; New Haven: Yale University Press, 2000–2009), 788–790.
- ³¹ Mark's addition, "for it was not the season for figs," supports this. The reader should not think that the *tree itself* is somehow at fault. The issue is not that it is just a barren tree. It can be forgiven for not having fruit *out of season*. But it stands for the temple, and therefore its cursing is an expression of Jesus' judgment on the temple.
- ³² The fig tree is used across the Old Testament with a variety of symbolic connotations (see Telford, *Barren Temple*, 132–142). For those specifically in view for Mark, Telford points to Isa 28:3–4; Jer 8:13; Hos 9:10, 16; Joel 1:7, 12; Mic 7:1 (*Barren Temple*, 142–56). For the image in postbiblical Judaism see Telford, *Barren Temple*, 179–204.
- ³³ Says McKelvey, "When, however, the narrative is read in the light of the setting which the evangelist provides for it, something much more radical than a reform of the cult is seen to emerge. By embedding the cleansing in the story of the cursing and withering of the fruitless fig-tree Mark shows that he understands the actions of Jesus to mean nothing less than the abrogation of the temple and cult." (*New Temple*, 65). See also Scott G. Brown, "Mark 11:1–12:12: A Triple Intercalation?," *Catholic Biblical Quarterly* 64 (2002):

- 79–81; J. Bradley Chance, “The Cursing of the Temple and the Tearing of the Veil in the Gospel of Mark,” *Biblical Interpretation* 15 (2007): 269–73.
- ³⁴ Says Marcus, “Especially in view of the Temple setting of our narrative, the most immediate culprits seem to be the Temple and its functionaries (cf. the parallel between ‘seeing . . . the fig tree’ in 11:13 and ‘looked around at everything’ in the Temple in 11:11)” (*Mark*, 790).
- ³⁵ Watts, *New Exodus*, 317–18 (following R. A. Cantrell, “The Cursed Fig Tree,” *The Bible Today* 29 [1991]: 105–108). “Jesus, in other words, appears to be deliberately evoking the whole context in Jeremiah. The cursing of the fig tree is part of his sorrowful Jeremican demonstration that Israel, and the Temple, are under judgment” (N. T. Wright, *Jesus and the Victory of God* [vol. 2 of *Christian Origins and the Question of God*; Minneapolis: Fortress, 1996], 421–22). See also Jeremiah 24 where *bad figs in front of the temple* are used to describe Israel’s leadership and the reason for their judgment (at the time of Nebuchadnezzar’s conquest). Hosea 9:10 also uses figs in a description of false worship (cf. also 9:16), where the figs are specifically in season. Telford concludes that “no one ‘fig’ verse seems to have provided a starting-point for Mark’s story . . . but interrelated OT passages” (*Barren Temple*, 156) formed the conceptual grid. Consistently (cf. esp. Isa 28:3–4; Jer 8:13; Ezekiel 17; 47; Hos 9:10, 16; Joel 1:7, 12; Mic 7:1; Zechariah 14; Psalms *passim*) it is a symbol of eschatological blessing or judgment where “[v]ery often the reason given for God’s wrathful visitation is cultic aberration on the part of Israel, her condemnation for a *corrupt Temple cultus and sacrificial system* (ibid., 162; emphasis original). Telford goes on, “Who could doubt, then, the extraordinary impact that Jesus’ cursing of the fig-tree would have produced upon the Markan reader, schooled to recognize symbolism wherever it occurred? Who could doubt that a *solemn judgement* upon the nation was there being proclaimed; and in this context a *judgement directed against a corrupt Temple cultus*” (ibid., 163; emphasis original)?
- ³⁶ Watts argues for a chiasmic structure through 11:1–12:12, with quotations of Psalm 118 on the outside (11:1–11; 11:26–12:12), the issue of the fig tree inside (11:12–14; 11:20–25), and this temple incident with Isaiah and Jeremiah forming the middle (11:15–19) (*New Exodus*, 304). This makes Jesus’ temple action the centerpiece, bearing the most hermeneutical weight and casting a Psalm 118 interpretive influence over the rest. Equally, Brown identifies Mark 11:15–19 as the highlighted centerpiece of a “triple intercalation” that in turn elucidates the symbolic interrelatedness of the rest of 11:1–12:12 (“Mark 11:1–12:12,” 78–89).
- ³⁷ On the interpretive options see Watts, *New Exodus*, 325–30 et bibliog. ad loc.; Perrin, *Jesus the Temple*, 88–92.
- ³⁸ A. E. Harvey contends well that Jesus could not have imagined that his interruption would have effected any real change in the temple or its associated institutions, but that his actions are a startling prophetic gesture (*Jesus and the Constraints of History* [Philadelphia: Westminster, 1982], 129–32). Mimicking the OT prophets (1 Kgs 11:29–39; 22:11; Isa 20:1–6; Hosea 1:2 *inter alia*), rather, Jesus “does not physically change things by his actions; but his actions may represent the change which God wills to bring about and which the prophet is charged to proclaim” (ibid., 131). On the symbolic nature of Jesus’ other actions see also Ben F. Meyer, *The Aims of Jesus* (PrTMS 48; London: SCM, 1977; repr., Eugene, Ore.: Pickwick, 2002), 153–73, 197–202.
- ³⁹ It “is not an act of reformation” but a “closing down . . . signifying the end of the cult and its hierarchy” (Waetjen, *Reordering of Power*, 182). See esp. Telford, *Barren Temple*, *passim*; E. P. Sanders, *Jesus and Judaism* (Philadelphia: Fortress, 1985), 61–76; Christopher D. Marshall, *Faith as a Theme in Mark’s Narrative* (SNTSMS 64; Cambridge: Cambridge University Press, 1989), 160–63; Duff, “Divine Warrior,” 67–69; Wright, *Victory of God*, 415–24; Watts, *New Exodus*, 310–32; France, *Mark*, 437–38; Chance, “Cursing,” 271–73; Perrin, *Jesus the Temple*, 80–113. The removal of several merchants and tipping of a few tables would not “cleanse” anything. It is a dramatic portent of coming judgment. If there is any doubt of this, the reader need only get to chapter 13. What point could “cleansing” serve if not one stone will be left on top of another (13:2)? Evans (“Jesus’ Action,” 237–70) does still contend that Jesus’ temple action should still be understood as a “cleansing.” It is unclear to me, however, given Evans’s understanding of the critique of the temple in the Markan context (ibid., 238–43) why indeed it is not a portent of destruction after all. I agree, nonetheless, with Evans that Sanders could not be more wrong in the claim that Mark misunderstood the “historical Jesus” on this point. My argument here (as well as that of Telford, Dowd and others) is that it is the *Markan context* that elucidates this point the most.
- ⁴⁰ Perrin makes a compelling point, however, that the fact that they dealt with money certainly does implicate the overall economic system of the temple (*Jesus the Temple*, 92–93).
- ⁴¹ In the Rabbinic literature, see *t. Men.* 13:21–22; *b. Git.* 52b; *b. Pes.* 57a; in Josephus see *Ant.* 20.205–206. As Harvey comments, “[I]t was surely not the tradesmen themselves, but the authorities who sanctioned their trade, who were responsible for anything that was amiss” (*Constraints of History*, 131). See also France, *Mark*,

- 437, 446–47.
- 42 "The presence of the money-changers and the booths for the sale of animals and birds for sacrifice in this part of the temple was a necessary convenience for worshippers" (McKelvey, *New Temple*, 64). See also Sanders, *Jesus*, 64–65. There was debate, nonetheless, that such transactions should have taken place on the Mount of Olives, not in the temple Court of the Gentiles (see France, *Mark*, 443–44). Jesus' comments, however, do not focus on the location of the trading. But that the house of the Lord is full of thieving (11:17).
- 43 See Perrin, *Jesus the Temple*, 95–99 et bibliog. ad loc. Neill Q. Hamilton comments on how common it was in the ancient world for temples to accrue massive wealth and in turn function as banks ("Temple Cleansing and Temple Bank," *Journal of Biblical Literature* 83 (1964): 365–66). The Jerusalem temple itself regulated commerce and granted interest-accruing loans (see esp. 2 Maccabees 3) at "the control of the high-priestly well-to-do aristocracy" (ibid., 366–70; quote from p. 369). For more on the opulence of the temple, as well as the greed and corruption of the first century priesthood, (and the consequent defamation of the temple) see Evans, "Jesus' Action," 257–63, 267–69.
- 44 Evans ("Jesus' Action," 267–68) *inter alia* prefer the term "brigand" because ληστής connotes one who "takes by force, not a swindler."
- 45 Donna Runnalls, "The King as Temple Builder" in *Spirit within Structure: Essays in Honor of George Johnston On the Occasion of his Seventieth Birthday* (ed., E. J. Furcha; Allison Park, Pa.: Pickwick, 1983), 31.
- 46 See France, *Mark*, 446. Mark 15:27 also uses ληστής.
- 47 Watts, *New Exodus*, 329. Both readings have contextual support. The first has 12:38–44 right before the final declaration of the temple's destruction in chapter 13: They are crooks who swindle the poor, and that calls for their judgment. The second has the anticlimactic conclusion to the "triumphal entry" right before it: Jesus expected a coronation that did not happen. Perhaps we do not have to decide, but the high priests' robbing of Yahweh's people is simply another manifestation of their insurrection, just as their lack of reception when he "suddenly comes to his temple." Perrin, however, warns us not to make too much of this noun (nor to read details of the Jewish War into it), but to look to the whole context of Jeremiah 7 for understanding its meaning in Mark 11 (*Jesus the Temple*, 93–95), which we will explore a bit in the Quotations section of this article.
- 48 Watts, *New Exodus*, 331.
- 49 Brant Pitre, "Jesus, the New Temple, and the New Priesthood," *Letter & Spirit* 4 (2008): 63–69.
- 50 "From the viewpoint of the author of Mark, the temple had been rejected as a failure long before the Romans destroyed it" (Dowd, *Prayer*, 53).
- 51 Wright, *Victory of God*, 423.
- 52 Marshall contends that Peter's exclamation in v. 21 demonstrates his "profound sense of the portentousness of what he sees" (*Faith*, 164). Waetjen suggests that the comment on the death of its roots signifies the hopelessness of a renewal or revitalization of the temple (*Reordering of Power*, 184), again suggesting that Jesus' temple action was "not an act of reformation" but "[t]he cursing of the fig tree symbolizes the condemnation of the temple institution" (ibid., 182).
- 53 Telford states, "Mark has attached this logion to the story of the fig-tree as a secondary interpretive saying, whose function it was to alert Mark's readers to the parallel that existed between the withering of the fig-tree . . . and the removal of the Temple Mount" (*Barren Temple*, 95).
- 54 R. M. Grant provides a handful of examples of how the "mountain" has become generically applicable in Christian preaching, but concludes that here the saying was "originally directed towards an immediate and particular situation" ("The Coming of the Kingdom" *Journal of Biblical Literature* 67 [1948]: 301–302). Telford provides many examples of how uprooting mountains has been used in a variety of contexts, and some possible historical developments leading up to the writing of Mark (*Barren Temple*, 95–118). The point here, though, is to give the Markan context the priority for interpreting in this instance. See also Stein, *Mark*, 519–20. It is strange to me that France is consistent on using the context to interpret the images in Mark 11 vis-à-vis the temple, but then understands "this mountain" generically (*Mark*, 449).
- 55 So Watts (*New Exodus*, 333–37) *inter alia*. Some have taken it to mean the Mount of Olives, however, with a thoroughgoing Zechariah 14 background for all of Mark 11 (see e.g. Grant, "Kingdom," 298–302). But it is more likely the Temple Mount because that is the mountain that travelers have in their purview as they journey from Bethany to Jerusalem (Marcus, *Mark*, 785; cf. 11:12 and 11:27) and because—as argued throughout this piece—the temple is continually the focus of the larger context (see also Marshall, *Faith*, 168–69). Moreover, in the Old Testament terms like "the mountain of the Lord," "the Lord's Holy Hill," etc. most commonly refer to Mount Zion/the Temple Mount (Psa 2:6; 43:3; 78:54; Isa 2:3; 30:29; Mic 4:2; Zech 8:3). And, of course, the use of Isaiah 56 and Jeremiah 7 in the near context all but settles the

- case (Wright, *Victory of God*, 422).
- ⁵⁶ See esp. Telford, *Barren Temple*, 49–59, 95–127. Marshall points out that the manner in which “the sea” functions in the rest of Mark (4:35–41; 5:13; 9:42) powerfully attests to this statement being one of judgment and destruction (*Faith*, 169).
- ⁵⁷ Isaiah 40:3 and Malachi 3:1–5 and the temple cleansing “belonged to [the] selfsame context” (Meyer, *Aims*, 197).
- ⁵⁸ Telford, *Barren Temple*, 119.
- ⁵⁹ Says Marcus, the two fig tree pericopae (11:12–14 and 11:20–25) form an “interpretive envelope ... The center of the composition is Jesus’ action in the Temple, which the surrounding fig tree story interprets, not only by casting the sanctuary in the role of the fruitless tree, barren and cursed, but also by presenting an alternative: faith and prayer that bypass the sacrificial system of the ‘den of brigands’ and appeal directly to the heavenly Father for mercy” (*Mark* 8–16, 788–89). See also nn. 33–36 above.
- ⁶⁰ That Jesus had ridden into the city on a donkey instead of his usual custom of walking may have also been a claim of authority (Harvey, *Constraints of History*, 122–28, 131–34). An echo of Genesis 49:11 is also very palpable in Mark 11:2 and therefore, again, the right of Judah’s house to rule. First Kings 1:38, 44 is also likely in the background of 11:7, giving the scene still deeper Davidic dimensions (Marcus, *Mark*, 779). Nehemiah’s entry to Jerusalem on a beast of burden (Neh 2:11–18) as a prelude to his rebuilding the city may also stand in the background (*ibid.*, 790).
- ⁶¹ So too Rikk E. Watts, “The Lord’s House and David’s Lord: The Psalms and Mark’s Perspective on Jesus and the Temple,” *Biblical Interpretation* 15 (2007): 316–17; Marcus, *Mark*, 815.
- ⁶² Cf. *Tg. Isa.* 5:1–2; *1 En.* 89:56, 66–67; 4Q500; *Barn.* 16:1–5; *t. Suk.* 3:15 (Craig A. Evans, “On the Vineyard Parables of Isaiah 5 and Mark 12,” *BZ* 28 [1984]: 82–86; *idem*, “Jesus’ Action,” 240).
- ⁶³ Teachers and religious leaders are referred to as “builders” in CD IV, 19–20; VIII, 12, 18; XIX, 31; 1 Cor 3:10; *b. Ab.* 114a; *b. Ber.* 64a; *Cant. R.* 1.5 (Watts, “Lord’s House,” 316).
- ⁶⁴ Matthias Konradt is very strong on this point that the Parable of the Wicked Tenants is not aimed at the entire nation of Israel, but its leaders (*Israel, Church, and Gentiles in the Gospel of Matthew* [trans. Kathleen Ess; BMSEC; Waco: Baylor University Press, 2014], 172–93, 263–64). See also Evans, “Jesus’ Action,” 240–41; Dowd, *Prayer*, 39. Joel Marcus does make a case that the tenants are the entire nation of Israel (“Intertextual Polemic of the Markan Vineyard Parable,” in *Tolerance and Intolerance in Early Judaism and Christianity* [Graham N. Stanton and Guy G. Stoumsa, eds.; Cambridge: Cambridge University Press, 1998], 211–27). This just does not fit, however, with the positive responses within Israel that many have in Mark (esp. 11:9–10; 15:11 clearly says the chief priests stir up the crowd there), and Marcus’s reading is too dependent on an uncertain historical context of the author. Better is Watts’s approach that takes into fuller consideration the OT background that is clearly in view, Isaiah 5:1–7, where the near context of Isa 3:11–15 specifically singles out Israel’s leaders for destroying the Lord’s vineyard, and sympathizes with the populace under their control (*New Exodus*, 330, 340–49).
- ⁶⁵ Together they comprise the Sanhedrin, partly explaining their concern for authority (James R. Edwards, *The Gospel According to Mark* [PNTC Grand Rapids: Eerdmans, 2002], 362).
- ⁶⁶ See e.g. Watts, “Lord’s House,” 318–20; Tremper Longman III, *Psalms* (TOTC 15–16; Downers Grove: IVP Academic, 2014), 381–84.
- ⁶⁷ So too Heil, “Narrative Strategy,” 86.
- ⁶⁸ On the importance of the temple in Second Temple Jewish conceptions not only of the nation and its religion but also on a cosmic level, see E. P. Sanders, *Judaism: Practice and Belief 63 bce–66 ce* (Philadelphia: Trinity, 1992), 47–145; Wright, *Victory of God*, 406–12; Johann Maier, “Temple,” in *Encyclopedia of the Dead Sea Scrolls* (2 vols.; eds. Lawrence H. Schiffman and James C. VanderKam; New York: Oxford University Press, 2000), 2:921–26; Oskar Skarsaune, *In the Shadow of the Temple: Jewish Influences on Early Christianity* (Downers Grove: IVP Academic, 2002), 87–102; Pitre, “Jesus,” 47–83.
- ⁶⁹ “Since the fate of the temple is symbolized by the fig tree, the question of its replacement in the life of Israel becomes critical. . . . What will serve as God’s residence on Earth in the future? What will take the place of his architectonic center?” (Waetjen, *Reordering of Power*, 184). Says Dowd, “the destruction of the Jerusalem temple raised the question of the continued possibility and efficacy of prayer” (*Prayer*, 52).
- ⁷⁰ Watts, *New Exodus*, 349. As Beale puts it, Jesus “is beginning to clear the way for the eschatological temple” (*Temple*, 179). See also Meyer who concludes that Jesus’ temple-action is both one and the same time a fulfillment of OT expectations (Zech 14:21)—even of judgment (Jer 7:4–11; Mal 3:1–5)—as well as a sign of future restoration and Gentile inclusion à la Isa 2:2–4; 11:12; 40:3; 56:6–8 (*Aims*, 181–85, 197–202). Says Perrin, “Anyone with the slightest insight who had witnessed the cleansing of the temple would have

- recognized the enacted parable as a sign of the temple's destruction and its eschatological rebuilding: a sign against the present temple and a sign for the future temple" (*Jesus the Temple*, 111). See also Karl Olav Sandnes, "The Death of Jesus for Human Sins: The Historical Basis for a Theological Concept," *Themelios* 20 (1994): 20–23; James M. Hamilton Jr., *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton: Crossway, 2010), 389. These ideas will be revisited in the Typology section of this article.
- ⁷¹ In tight theological correspondence, Jesus and his followers are also new priests. Moreover, Jesus is also the sacrifice (10:45 and 14:2 are fulfillments of Isa 52:13–15; 53:11–12).
- ⁷² So too Marcus, *Mark*, 775, 791–93.
- ⁷³ As Derek Kidner puts it, "The battle was single-handed; the victory is shared" (*Psalms 73–150: A Commentary on Books III–V of the Psalms* [TOTC; London: InterVarsity, 1975], 414).
- ⁷⁴ Nancy deClaissé-Walford also observes in Psalm 118 the conceptual relationship between the individual psalm-singer's experience and the community's temple worship (Nancy deClaissé-Walford, Rolf A. Jacobson and Beth LaNeel Tanner, *The Book of Psalms* [NICOT; Grand Rapids: Eerdmans, 2014], 868). "The threat of destruction in the Marcan parable may also be implied in the citation of Ps 118:22–23 where a new foundation is laid, possibly that of a new temple" (Evans, "Jesus' Action," 240).
- ⁷⁵ Stephen G. Dempster, "From Slight Peg to Cornerstone to Capstone: The Resurrection of Christ on 'the Third Day' According to the Scriptures," *Westminster Theological Journal* 76 (2014): 371–409. He also shows how that salvation is commonly preceded by *three days* of trial/suffering/near death. This could just well explain what Paul means in 1 Cor 15:4 that Christ "was raised on the third day in accordance with the scriptures," as well as why Jesus is insistent that his resurrection must be μετὰ τρεῖς ἡμέρας (Mark 8:31; 9:31; 10:34). See also Meyer, *Aims*, 182–83.
- ⁷⁶ On these twin uses of Psalm 118 in Mark, and especially the temple theology it brings into focus around Jesus' resurrection, see esp. Watts, "Lord's House," 313–17. Jesus is "the chief stone of a new temple consisting of a reconstituted vineyard Israel gathered around himself" (*ibid.*, 317).
- ⁷⁷ Says Marcus, "Christians would immediately recognize this exaltation as a cipher for Jesus' resurrection ... this scenario was interpreted in early Christianity as a reference to Christ's foundation, through his death and resurrection, of a sanctuary of 'living stones,' that is the Christian community" (*Mark*, 814; cf. Ps 118:22 in Acts 4:10–11 and 1 Pet 1:3; 2:7 as well).
- ⁷⁸ Perrin calls these "two cited verses ... a kind of précis of Jesus' actual message" (*Jesus the Temple*, 84).
- ⁷⁹ Even the *Psalms of Solomon* have a place for Gentiles in the new temple in 17:31–32. The nations in 17:21–25 are specifically the "unlawful" ones (v. 24; so παράνομα is rendered in *OTP*) that currently oppress Jerusalem (Rome in the eyes of the author/s).
- ⁸⁰ Perrin, *Jesus the Temple*, 85. First Maccabees 7:37 also quotes Isa 56:7 but leaves out "for all nations/peoples." It is key in Mark that it is retained. Marcus demonstrates at length how many Second Temple Jewish texts saw the Messiah's job as one of excluding Gentiles from the temple (*Mark*, 792–93) and concludes, "Thus while the Marcan Jesus in some ways fulfills the traditional expectations from the Messiah, combining his triumphal entry into Jerusalem with a dramatic action laying claim to and purging the Temple, in other ways he defies the messianic image prevalent in Mark's world. While other eschatologically minded Jews ... dream of a Messiah who will purge the Temple by ridding it of foreign influences, Mark's Messiah cleanses it by expelling the (Jewish) traders who defile the Court of the Gentiles and thereby thwart the Temple's divinely intended purpose of becoming a 'house of prayer for all peoples.'" As Edwards puts it, "Jesus' action, however, is exactly the reverse. He does not clear the temple of Gentiles, but *for them*" (*Mark*, 343).
- ⁸¹ Perrin, *Jesus the Temple*, 85–86, 93–94.
- ⁸² "[T]he thematic interests of Jeremiah 7 as a whole, brought together with those of Isaiah 56 as a whole, mesh brilliantly with Jesus' conviction that Israel's leaders had gone bad" (Perrin, *Jesus the Temple*, 94).
- ⁸³ The use of Jeremiah 7 is further evidence that Jesus means no "cleansing" but destruction of the temple. Even Evans points out that "the text contains a threat of destruction" ("Jesus' Action," 251).
- ⁸⁴ R. J. McKelvey, "Temple," in *New Dictionary of Biblical Theology: Exploring the Unity & Diversity of Scripture* (T. Desmond Alexander et al., eds.; Downers Grove: InterVarsity, 2000), 808.
- ⁸⁵ Cf. n. 66.
- ⁸⁶ Watts also sees this use of Psalm 110 as Jesus' ongoing answer to the question of his authority ("Lord's House," 318–19).
- ⁸⁷ After surveying the importance of the Davidic temple builder and/or restorer in the OT and Second Temple literature, Runnalls concludes that "the gospel of Mark gives the clearest indication that the incident of the cleansing of the Temple was a symbolic action by Jesus by which he was making the claim to be the Davidic messiah who was the temple builder/restorer [after the exile] and at the same time was asserting that God

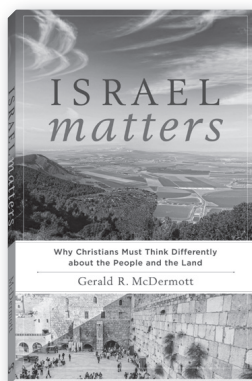
was authenticating the claim. Without some temple action of this nature his claim to Davidic succession would not have been complete" ("King as Temple Builder," 15–37, quote from 31).

- ⁸⁸ The amazement and astonishment throughout Mark is also an echo of Isa 52:13–14.
- ⁸⁹ Richard Bauckham provides two extensive lists of NT passages that apply LXX texts to Christ where the original meaning of *κύριος* is Israel's covenant God (*Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* [Grand Rapids: Eerdmans, 2008], 186–88, 219–21). On Mark specifically, see Daniel Johansson, "Kyrios in the Gospel of Mark," *Journal for the Study of the New Testament* 33 (2010): 101–24. See also n. 10 above.
- ⁹⁰ See esp. Runnalls, "King as Temple Builder."
- ⁹¹ As France says, "[Verses] 22–25 are not an alien intrusion in this context, for the imminent loss of the 'house of prayer' in Jerusalem (v. 17) poses the urgent question of where the tradition of prayer is then to continue" (Mark, 448). See also Dowd, *Prayer*, 45–55; Marshall, *Faith*, 163–72; n. 69 above.
- ⁹² "[A]lthough the existing temple has been disqualified, they are the beginning of God's new 'house of prayer for all nations'" (Marshall, *Faith*, 165). See also Dowd, *Prayer*, 44–45 nn. 40–42; Perrin, *Jesus the Temple*, 4–6, 101–104, 110–11 *inter alia*. On the pervasive notion in the ancient world that temples make prayer efficacious see Dowd, *Prayer*, 45–54.
- ⁹³ See Heil who also observes the temple-significance of the combination of prayer and forgiveness ("Narrative Strategy," 79–80, 82 *et passim*).
- ⁹⁴ First Peter 2:4–10 also coordinates the concepts of the community as the temple and a new priesthood. See Pitre's very thought-provoking "Jesus, the New Temple, and the New Priesthood" for an Historical Jesus study that concludes that Jesus consistently understood himself and his disciples as the eschatological temple and eschatological priesthood. The temple and priesthood "are almost synonymous: the Temple is the locus of the priesthood because it is the sole place of sacrifice, and it is the sole place of sacrifice because it is the locus of the priesthood" (ibid., 71). See also idem, *Jesus and the Last Supper* (Grand Rapids: Eerdmans, 2015); Nicholas Perrin, *Jesus the Priest* (forthcoming).
- ⁹⁵ Pitre also points out that Isa 56:6–8 and 66:20–21 foretell that Gentiles will come comprise the new eschatological priesthood as well ("Jesus," 72–73).
- ⁹⁶ Watts says well, "[T]he Lord of the Temple having arrived, now orients the Temple toward its final goal" (*New Exodus*, 324).
- ⁹⁷ For example, what do I mean when I say to my son, "You can have whatever you want"? Do I mean that whatever his little heart can possibly imagine without qualification will be all his? That is ridiculous, and irresponsible to think or teach. Rather, "whatever you want" is qualified by where we are and what the recent conversation has been. If I say it at a restaurant, then I mean whatever is on the menu. If I say it at Toys R Us (a dangerous place to utter such words) then I mean whatever is in the store, but only if I say it the moment we walk in. If I say it in a certain isle after deliberating there for a while, then I mean whatever is in that isle. If I say it at a car dealership (now we are getting ridiculous) it obviously means whatever is on the lot and the kind we already discussed and the price range we already discussed and so forth. We know by intuition that all utterances are controlled by many such variables discerned from their context. It is foolish and dangerous to suddenly drop such considerations when reading Jesus' words. So it is hard to conclude that Jesus meant to talk about the temple and talk about the temple and talk about the temple, then suddenly change subjects and offer his followers whatsoever their carnal hearts desire, then snap back to talking about the temple again. That is just not how discourse works.
- ⁹⁸ Other attempts to qualify "πάντα ὅσα" (see Marcus, *Mark*, 795–96) fail to attend to this macrocontext. I do, however, see great value in Dowd's reading, where she compares Mark 11:22–25 with 14:32–42 for a fuller view of the Markan understanding of prayer that fits very well the gospel's juxtaposition of power and suffering (*Prayer*). Those are the only two passages, after all, in the gospel that address prayer; they should be read together. She agrees that the Markan community would see itself as the new temple-locus of prayer, but does not read Jesus' "whatever" in this light. Rather, to her "whatever" is qualified by "not what I will, but what you will" in 14:36. But I can easily see both readings working together. For it is God's will that his temple be a house of prayer for all nations as Jesus clearly states in 11:17.
- ⁹⁹ The qualifier is not "having faith" in the thing asked for in some generic sense of "faith." Rather, again in context, the faith called for in verse 24 is specifically faith in the removal of the old temple, and by implication the raising of the new temple. So even the kind of faith Jesus is calling for is specified by the context.
- ¹⁰⁰ Again, faith in v. 22 should not be understood as a lever that gets God to act in heaven or even merely the means of entry into the community, but the continuous *modus operandi* of the community (Marshall, *Faith*, 164–72) that now serves as the new ongoing temple.

- ¹⁰¹ This reading is supported powerfully by further intertextual attention to 1 Kings 8, where LXX 8:43 shares the term πάντα ὅσα, and 8:28–54 has προσεύχομαι nine times.
- ¹⁰² It should also be observed that the verbs, participles and pronouns in 11:24–25 are all second person plural. France says this emphasizes the communal aspect of prayer “which the community of disciples undertakes together, not a private transaction between the individual believer and God” (*Mark*, 448). If France is right, that this is the intention of the text, then it also cuts against the idea of praying for “whatsoever” we want to suite individual personal desires. Rather, the desires of the church are in view—the collective voice of the entire congregation in solidarity of missional focus.
- ¹⁰³ Konradt, *Israel*, 172–93, 263–64. Heil also makes the case that this must mean the disciples because they are the first ones instructed to carry out the temple activities of prayer and forgiveness in 11:24–25 (“Narrative Strategy,” 82–83). See also n. 64 above.
- ¹⁰⁴ Though dated, Donald Juel’s *Messiah and Temple: The Trial of Jesus in the Gospel of Mark* (SBLDS 31; Missoula, Mont.: Scholars Press, 1977) is still very helpful. See also Heil, “Narrative Strategy,” 76–100.
- ¹⁰⁵ The disciples’ words, “διδάσκαλε, ἰδε” in 13:1 recalls “παῖβι, ἰδε” in 11:21, again linking the fig tree to the temple (Marcus, *Mark*, 794). Telford also argues that the fig tree of 13:28–32 is, as in chapter 11, another symbol of the temple’s demise (*Barren Temple*, 216–18). This is another point at which I do not understand Evans’s critique of the view that Jesus’ temple action was a portent of destruction. Observing that while Second Temple literature commonly longs for a new temple (1 En. 90:28–30; Jub. 1:17; 11QT XXIX, 8–10; Sib. Or. 5:425) he writes, “The problem here is that there is no clear evidence that would suggest that the Messiah (or God acting through the Messiah) would destroy the temple” (“Jesus’ Action,” 249). But there is that very evidence in *Mark*, chapter 13. He even concedes, “Criticism of temple business activities, coupled with a warning (or threat) of destruction, coheres well with the prophetic Scriptures, with Jesus’ own prediction of the temple’s destruction (Mark 13:1–2), and with the charge brought against him at his trial (Mark 14:58)” (“Jesus’ Action,” 269).
- ¹⁰⁶ Pitre, “Jesus,” 67–69, 79–81. One table replaces another.
- ¹⁰⁷ Mark 14:28 anticipates the regathering of the disciples in Galilee (16:7), thereby commencing the reconstruction of the temple.
- ¹⁰⁸ So too *inter alia* Heil, “Narrative Strategy,” 96–99.
- ¹⁰⁹ See esp. Chance, “Cursing,” 284–90; Pitre, “Jesus,” 62–63, 69.
- ¹¹⁰ McKelvey calls Jesus’ death, the rending of the veil and the Centurion’s confession “a single event” (*New Temple*, 72–73). Says Beale, “The centurion’s confession was the beginning of the prophetic fulfillment that the eschatological temple would be the place to which God ‘will bring’ foreigners (Is. 56:7) and ‘the nations would stream’ (Is. 2:2–3; Mic. 4:1–3)” (*Temple*, 191–92).
- ¹¹¹ See also Heil, “Narrative Strategy,” 98–99; Chance, “Cursing,” 86–90.
- ¹¹² The original exodus was intended “so that they may worship me” (Exod 4:23; 8:1, 20; 9:1, 13). And so in *Mark*, “the way” will lead to the creation of a worshipping community, a new temple locus.
- ¹¹³ Speaking specifically about 11:22–25, Marshall says well, “Mark’s mountain-moving saying achieve its narrative significance partly from the range of associations and comparisons the imagery and language themselves evoke, and partly from the ironical aptness of these associations to the point under discussion, namely the replacement of the old temple mount with a new eschatological community” (*Faith*, 166).
- ¹¹⁴ McKelvey also concludes that such temple imagery gives the church ethical imperatives to be holy and unified, to worship and serve, to offer praise and thanksgiving, and to perform good deeds and charity (*New Temple*, 183–86). “The aspect of the church’s priestly service on behalf of the world that is most to the fore in the New Testament is its mission ... Those converted are the sacred first fruits.” (*ibid.*, 185).

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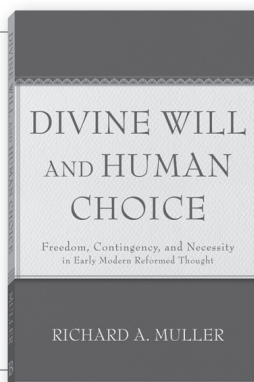
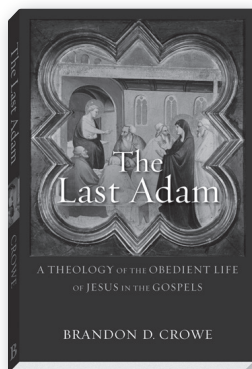
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Searching for the Second Adam: Typological Connections between Adam, Joseph, Mordecai, and Daniel

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INTRODUCTION

Those who champion orthodoxy rightly eschew doctrinal deviations in favor of proven, tested theological conclusions, but also demand that each new generation of Christian thinkers read the Scriptures afresh. Conservative theologians live, readily and occasionally happily, in such a tension. It is, after all, part of what it means to receive, maintain and pass on the faith. While the complexity of this process in practice may be “new” to those just beginning theological reflection, such calibrated newness that faithfully reclaims the old is a feature also found within the biblical text.

Specifically, the Pentateuch’s claim that one must not add to or take away from Moses’ words requires a biblical author to create that which is new and yet not new. We might call this a developing continuity between the Pentateuch and subsequent biblical reflection on Moses’ writing.¹ Part of what it means to be a biblical author, in other words, is to receive, maintain and pass on the faith in the very act of composition and canonization. In composition, the author forms a whole book that shares the traits of cohesion and coherence, that sticks together to create meaning, by the author selecting, adapting and arranging his material into one.² In canonization, on the other hand, the “author(s)” of the canon form(s) a book and not just an anthology by at least selecting and arranging them into a cohesive and coherent whole, a book in its own right. These twin processes depend upon the author of the book and the author(s) of the canon believing that the book’s existence and inclusion yield a message that passes this test of developing continuity. Indeed, we might say that this tension compels the formation of Scripture as the unfolding of the new within the old and the old within the new.³ More specifically, to see beyond the Pentateuch, one must look more closely within it.

This essay examines one way in which biblical authors display this developing continuity by examining a particular typological use of repetition. Specifically, we seek to demonstrate here a figural pattern of Adam within the Pentateuch that then stretches into Esther and Daniel, before being picked up by the NT authors. We do so in light of the central question of whether such typology stands merely as an act of reading or as a part of composition and canonization. In our analysis, we will propose two main approaches to typology or figuration and then demonstrate the nature of the repetitions

within the Pentateuch that anticipate the usages in Esther and Daniel.⁴ In doing so, we hope to show that such typology exists within the OT as an act of writing and not merely a way of reading. If correct, this analysis will thus reinforce the possibility that NT authors also proved to be reasonable and careful interpreters of the OT and its eschatological and messianic focus.

TYPOLOGICAL READING VS. TYPOLOGICAL WRITING

Embedded in this unfolding canonical conversation are the lingering, related issues of defining literal meaning and the identity and role of large-scale figuration in a biblical book or the OT canon. Should an interpreter consider figuration, the use of a common figure to link texts or portions of texts, as a part of the literal meaning of the original? Evangelicals mostly agree that patterns of significant repetitions can be found or at least “read into” individual OT books and/or the OT canon at large, but the agreement stops there because most of these same scholars follow varying approaches to literal meaning and, therefore, to what sense of meaning is legitimately bound to the work of the author.⁵ Literal meaning in some approaches can end up filling a very narrow interpretive space, such as in the medieval rabbinic invention of the *Peshat*, which stripped the concept of literal meaning down to its historical referent.⁶ Approaches that mirror aspects of the *Peshat*, among others, can have a literal meaning with little or no bandwidth for figuration, especially for what modern scholars deem “typology” across the canon. For our purposes, we will settle on a broad understanding of “literal” meaning that equates it with the biblical author’s intention while also avoiding setting such meaning in constant opposition to other concepts of meaning: spiritual, moral, anagogical, etc. That is, “literal” meaning should reflect the priorities of the making of the whole book by its author because evangelicals should on some level aim for such a meaning.⁷ It must be found in the text, but it must not neglect meaning created by features that stretch across the whole book. As a category of repetition, therefore, typology creates such relationships with common word “images” across a book or across the canon by employing prominent, common textual features that anticipate a messianic and eschatological focus.

As we ponder the role of typology as a form of figuration, some view it as a way of reading and others understand it as a way of writing. For the first

group, typology is not a part of the meaning intended by the author, especially the human author. Instead, later authors, guided by the Spirit and in concert with progressive, revelatory salvation history, were only subsequently able to read “rightly” the Pentateuch in a new way. They see a pattern that was not obvious in composition and may not have been obvious in canonization. In this view, the original text exhibits on its own no direct *anticipation* of what later texts say about it within its textual imagery. More precisely, the typological connections and the “new” way of reading the older text exist for the later author because he has found correspondences to revelatory events, not directly between texts.⁸ Typology, therefore, for many evangelicals is *not* exegesis of the text but a later application of the OT text to the reality of history’s central event, that Christ has come and that the new has begun.⁹ *Typological Reading* allows the Christian to reclaim the OT according to the intentions of the divine Author without having to do strict exegesis. This is because, on this view, *Typological Reading* is simply the recognition of God’s intervention in history rather than the exegesis and re-appropriation of textual patterns placed there by the original author.

For the second group, however, typology exists as a technique employed in composition or canonization. A biblical author intentionally casts features of his own book with the words, phrases, situations, narrative techniques and themes initiated in the Pentateuch to create a book that is new and yet not new. He places his book “within the Pentateuch” by depicting his subject matter in the language of Moses’ book and its narrative world, linking the past, present and future into one story. In so doing, he sees the Pentateuch’s world as encompassing his own and sets his story as a progression of revelation that can join the canon because of the relationship he has established with and within Moses’ work. That is, *Typological Writing* allows the Christian to reclaim the OT according to genuine exegesis.

Recently, Brevard Childs surveyed the recycling ebb and wane of post-Reformation typology to expose its shifting foundations.¹⁰ Eventually, he turned to the early church and contended that the church fathers saw no distinction between typology and allegory because they both grant figuration a normal sense in the biblical book and the overarching canon.¹¹

The one component common to all the Church Fathers was the application of figurative meanings, call it allegory. I became convinced that unless one could

gain a *new* understanding of allegory, the enterprise of recovering a useable *exegetical* Christian tradition seemed doomed from the start. To put it bluntly: for better or worse allegory is constitutive of patristic *exegesis* (emphasis added).¹²

For Childs, the early church interpreters sought to exegete biblical texts, but they were not opposed to a figuration that would violate the strictest of modern historical-critical and historical-grammatical approaches. Hans Frei echoes this insight about the patristic interpreters in his analysis of Calvin and Luther, who both employed figuration as a natural part of the text, albeit in a sense that is often distinct from the literal meaning.¹³ Turning back to the early church, Childs found the recent definitions of typology and its distinctions from allegory as the Fathers understood it to be misguided and counterproductive.¹⁴ For Childs, the NT and patristic evidence rejects setting typology as a form of figuration superior to allegory because it has been tamed by historical criticism and salvation history.¹⁵ In the same manner, he rejects setting typology as a non-historical alternative to literal meaning because the logic and reference of figuration sends the interpreter from that question of historicity to “determining the theological substance to which it points metaphorically.”¹⁶ More precisely, figuration binds the careful reader’s interpretation to connected parts of a book or a canon, not to historical references and questions.¹⁷ Many fear that such an openness to figuration’s genuineness leaves uncontrolled interpretation behind it, but Childs describes the early church limiting such to use “within a rule of faith.”¹⁸ Surprisingly, Childs notes that even Antioch has room for allegory, done well. “[T]he Antiochenes resisted a type of allegory that destroyed textual coherence, that is to say, which distorted the overarching framework (its *theoria*) and thus failed to grasp its true subject matter, its *hypothesis* (emphasis original).”¹⁹

Orthodoxy may not require figuration or typology, but genuine orthodoxy is obviously not opposed to it, either.²⁰ In fact, when we turn to not just the early church but the biblical authors themselves, we find that figuration is a common literary technique.²¹ NT authors, at least, read OT texts with typological analysis in mind since NT books “re-deploy” OT imagery. One of the dominant ways they do so is through the new Adam motif.²² In particular, the Gospel writers draw on this OT connective tissue in their depiction of Jesus; Paul recognizes this typological thread in Romans 5:12–21 and 1

Corinthians 15,²³ among other passages; and John alludes to it in his depiction of Jesus at the center of the new heavens and new earth in Revelation 21 and 22.²⁴ The NT canon revels in this paradigm.

One of the key OT persons who stands in many ways as the fountainhead of this type is Joseph. Interestingly, though, no NT writer *explicitly* picks up on this particular person as one of the progenitors of Adamic typology in the OT.²⁵ Why would Joseph commonly be seen as a central “type” while having no direct claim of such in the NT? NT authors, we contend, draw on the Adam typology *as a whole* instead of citing particular “new Adams” in the OT. While there are many ways in which Adamic typology is present in the OT, we will review one particular Adamic thread that runs through Joseph and stretches through the exilic figures of Mordecai and Daniel. Doing so may help us see if *Typological Reading* or *Typological Writing* is a stronger explanation of the biblical evidence.

ADAM TYPOLOGY WITHIN THE PENTATEUCH

Adam’s brief time in the biblical text proves to be more significant than the number of words devoted to him because of its placement at the beginning of the Pentateuch and its reverberation throughout the rest of it. Christians for better or worse have claimed a number of types that flow downstream from Adam in the Pentateuch: Noah, Abraham, Jacob, Joseph and Moses.²⁶ He is the initial *type* because the author compares him not only to these men who reflect him directly but to all humanity.

There are several key aspects to the author’s limited and intentional description of Adam that set the stage for patterns within Moses’ book. First, God creates and makes Adam in God’s *image* and *likeness* (צלם דמות Gen 1:26–27; 5:3) as the forerunner for all men. The new Adam will be a man who will more fully reflect God’s image. Second, God establishes both the man by himself and the man with his woman by his side as man, humanity (1:27). God, also, forms her from the man. The bride of the new Adam will be a part of him, come from him and be bound to him (2:23–2:24). Third, God sets Adam as His king to *rule* its creatures (דדה 1:26, 28) and *subdue* the creation itself (כבש 1:28). Such opposition appears in Genesis 3. The new Adam must be a king who will face opposition. Fourth, God establishes Adam as His prophet who walks with him in at least two ways: 1) by rightly

naming all of the animals (Gen 2:19–20a) and 2) by rightly describing his bride. The new Adam must speak God's word. Fifth, God commands Adam to *serve* and *work* in God's presence as his priest (צַבֵּד שָׁמֵר Gen 2:15; Num. 3:7, 8; 8:26; 18:7; Deut. 13:5).²⁷ The new Adam will be a priest who mediates God's presence. Sixth, God commands a blessing on Adam that he “be *fruitful* and *multiply*” (רְבֵה פֶרָה 1:28). The new Adam will fill the creation with his family and his kingdom. Seventh, God provides his word to Adam and Eve to provide his good wisdom for real life, in blessing, command, provision and work (1:26–30; 2:16–17). The new Adam will be exceedingly wise. Eighth, God takes Adam from the dust of the *ground* (אֲדָמָה 2:7) and sets him in the garden (2:8, 15), the land where God dwells. That is, Adam starts outside, but God sets him in the place prepared for him: exile and “return.” The new Adam will find himself in exile, but he will return to the place prepared for him.

After the fall, God sends Adam into his exile to work the ground from which he was taken (3:23). He still serves as a prophet, naming his wife as “life,” even after death enters (3:20). Perhaps, more critically, God provides a *tunic* (כְּתָנִית) for Adam and his wife. His priesthood in exile continues with a covering that Joseph and Aaron share (Gen 3:21; 37:3–33; Exod. 28:4–40; 29: 5–8; 39:27 40:14; Lev. 8:7–13; 10:5; 16:4). Finally, it seems that Adam's access to life and divine wisdom will find limits defined by death. His reign as king will be short and floundering, its fruitfulness and multiplying shortened and conflicted. Indeed, by God's design he has stationed a messenger to keep him from the way to the tree of life. He reigns, therefore, anticipating and waiting for a greater king to lead the way back to this tree of life.

The inclusion of Adam's failure into one typological paradigm along with his prior triumphs sets the typological pattern itself as one of ultimately rejecting each of these types, such as Adam and Noah, until the final anti-type appears without failure. Their limits expose 1) that they are not the new Adam and 2) that the new Adam will need to surpass these same failures and overcome the same limits. An expectation of someone greater emerges, therefore, from these failures when the new Adam typology combines with other structural features of the Pentateuch. Namely, the poetic seams' messianic and eschatological hope (Genesis 49; Numbers 23–24; Deuteronomy 32–33)²⁸ and the longing for a prophet like Moses (Deuteronomy 18; 34)²⁹ position this new Adam typology for “the end of the days” when he comes

as the “same” and yet more, as a “mirror” of the past but better.³⁰ While one could propose reading the continual “failure” of each type as an anticipation of only more failure, its well-orchestrated overlap with the book’s other strategies remove such pessimism. The failures of the past stand as the dark background to see the brightness of the new Adam more clearly.³¹ Therefore, the author depicts subsequent types not as partial fulfillments of this expectation but as *failures* to be its fulfillment.³² The types are not the end of the story. But, where is Joseph’s failure and limit?

Indeed, Joseph’s typological role in the Pentateuch seems unique and important because despite being a regular man with failings like Adam and the recapitulation of many of the elements listed above, the author does not depict such moral failings. His seeming “perfection” begins with Joseph’s role as a shepherd and his conflict with his brothers, echoing Adam’s conflict with the serpent and Abel’s with his brother.³³ Alongside this starting point, of course, the biblical author clothes both Adam and Joseph with the “same” tunic (כתנת) as Aaron and depicts his brothers’ betrayal of him in sacrificial language consistent with Mt. Sinai’s sacrifices.³⁴ In other words, the author depicts the brothers’ betrayal of Joseph in his priestly tunic as a “sacrifice,” and he suggests a possible link between the new Adam typology with the tabernacle. In the meantime, however, Joseph’s exile is a “death,” especially from the perspective of Jacob who sees his descent to Egypt as a descent to Sheol that he himself will take (Gen 37:35).

In addition to these features, Joseph rules as second in command of Egypt, echoing patterns from Adam’s rule in the garden. He functions as second in command for his father who loves and blesses him as he reports on his brothers (Gen 37:2–3). Then, he repeats the same in Potiphar’s house and in prison because God remains with Joseph so that the Egyptians might see God’s blessing through his life. Each betrayal and exile reveals that God remains with him for the benefit of others, a theme Genesis 50 emphasizes. Of special importance to our task, however, is the ascension of Joseph alongside Pharaoh in Genesis 41.

Genesis 41, in particular, shows Pharaoh *turning* his *signet ring* (טבעת סור) to Joseph. The author pairs these two terms only here, Exodus 25 and Esther 3, 8. Such an assumption of power also includes Joseph *putting on* (לבש) his *royal attire* (בגדי־שש רבד הזהב Gen 41:42). He becomes an image bearer of Pharaoh accordingly, and he rides through Egypt in the second chariot

with all the land bowing before him (Gen 41:43). As Adam rules a land, so now Joseph does. In this land, God provides him a new name, a wife whose priestly background mirrors Eve's, and two sons who together reinforce the God has made him fruitful in the land of affliction and in so doing made him forget his toil. Reversing Adam and Eve's knowledge of good and evil, Joseph brings the knowledge of good to those in his land, even to his own family in "Goshen." In the same manner, Joseph subdues the land by his interpreting of dreams, especially in the arrival of his brothers. The dreams were true.

The typological pattern of duplicating dreams in Genesis 37, 40, and 41 forms, therefore, another connection to the composition of the Pentateuch. Specifically, Genesis 37 offers two dreams that find fulfillment within the Joseph narrative. They bow down to him because the dreams, like Scripture itself, reveal "that the matter has been firmly decided by God, and God will do it soon."³⁵ Genesis 40, then, yields two dreams in prison that find immediate fulfillment, even three days later. Genesis 41, finally, provides two more dreams that also find fulfillment in the Joseph narrative.

Returning to our earlier question, three key limits advance the search for the new Adam beyond him and his sons at the end of Joseph's life. First, he misreads the blessing that Jacob gives to his younger son, echoing a pattern of surprising twists in who will receive inheritances (Genesis 48). Second, the new Adam will come from Judah's line, not his own (Genesis 38, 49). The jarring insertion of Genesis 38 into the Joseph narrative stands in a very revealing place. At the point of exile, the author turns the focus to the seed of Judah, which sets the scene for the seed of Judah's surprising prominence in Genesis 49 over all his brothers, even Joseph's seed (Gen 49:8–12).³⁶ This poetic seam recovers aspects of the new Adam found in Joseph's story, such as his brothers bowing down to him, and directs them to a terminus: the seed of Judah, who has no faults or limits. A careful reader cannot disentangle the new Adam typology from the hand that put together this other pattern of the Pentateuch.³⁷ Third, he must wait for God to visit Israel to return his bones to the promised land since when he dies no one remains *like Joseph* to lead God's people to the promised land (Genesis 50).

The Pentateuch, accordingly, establishes a pattern in Adam that finds repetition and conveys a sense of anticipation for a future return to the garden, but each of these types pass the baton to the future, even the end of the days. We wait for someone greater than Adam, Noah, Abraham, Jacob,

Joseph and Moses in the yet-to-come son of Judah whose credentials as prophet, priest and king will return to these images. We find our future hope in returning to the beginning.

NEW ADAM TYPOLOGY THROUGH JOSEPH IN ESTHER AND DANIEL

Both the book of Esther's depiction of Mordecai and Daniel's self-portrayal build on the story of Joseph, and thus on this expectation of a new Adam. Like Joseph, sent by his brothers in slavery to Egypt, Mordecai and Daniel are both exiled in Babylon. While they are not in slavery, the OT consistently presents the exile as bondage to the foreign nation of Babylon, not unlike Israel's bondage to Egypt (cf. Jer 16:14–5; 20:4–6; Ps 137; Dan 9). Like Joseph fleeing from Potiphar's wife, both Mordecai and Daniel face temptation to sin and flee from it. Mordecai refuses to bow down to Haman the Agagite (Esther 3:1–6),³⁸ and Daniel refuses to obey the edict that no one can pray to anyone except Darius (Daniel 6). It is our argument that these inner-biblical allusions to Joseph's faithfulness in exile heighten our canonical awareness of repetitions as anticipation for the new Adam from Joseph's narrative. Mordecai and Daniel suffer and rule as "new" Josephs in exile, and therefore also "new" Adams, awaiting the true Second Adam who will redeem Israel.

Joseph and Mordecai

This exilic tale draws the reader into a biblical book without an explicit reference to God. The absence of God's name, however, does not indicate God's absence *in* the story. Instead, the only way to "see" God in the story is to see him according to the language of the Pentateuch and other parts of the OT. Specifically, Jonathan Grossman persuasively argues for a number of intentional repetitions to other biblical books between Esther's primary figures, Mordecai, Esther and Haman with Joseph and Daniel, Jacob and Esau, Ahab and Jezebel, Joshua, Solomon, Moses and Aaron.³⁹ His analysis, however, moves beyond just a simple listing of similarities to the recognition of an intentional literary strategy that binds the multiple references into a larger effort to destabilize and overwhelm the reader: "dynamic analogy."⁴⁰ The text, for Grossman, short-circuits a simple or straight-line analogy between characters and situations. The analogies reverse upon each other, as

the author moves from one comparison to the next. Such transitions frame the author's conversation about his own story. The resulting intertextual web across Esther, however, does far more than just tell a new story in an old way.⁴¹ The typology with Joseph, for example, fits into the book's other strategies because the book's argument flows from these patterns, pointing to its theme and message: "[t]he principle of reversal is also important in its narrative from a theological perspective: it is possible to prevail over the 'lot', the fate decreed by Haman."⁴²

the reality is full of confusion, and *only with a broad perspective* is it possible to begin interpreting the significance of each individual event and its role in the overall development (emphasis added).⁴³

That is, just as Alfred Hitchcock leads the audience of *Psycho* into a reasonable but naïve assumption that Janet Leigh will be the film's heroine before her death, so Esther's author follows an introduction with no Jewish characters to a "simple" link between Hadasseh (Esther) and Joseph that then reverses into a connection between Joseph and Mordecai. The straight line is gone. Before and after this reversal, the text conveys a common connection to Joseph. For example, Hegai and the king show favor to Esther (Est 2:9, 15, 17) that recycles the favor that Joseph received with Potiphar, the Jailer and the Pharaoh (Gen 39:4, 21; 41:37).⁴⁴

At the same time, in the very next chapter the reader is required to build a different model of comparison. The language that the narrator uses to report Mordecai's refusal to bow down to Haman ... alludes to Joseph's refusal to lie with Potiphar's wife.⁴⁵

The logic of comparisons twists into new forms, plot-point after plot-point. The author requires his reader, therefore, to follow a trail of comparisons from the book's opening with one king's grandiose party filled with tabernacle language (Est 1:6)⁴⁶ to its culmination in Mordecai's final praise in seeking the good of his people and the peace of his seed. In Esther 10:3, more precisely, the author's emphasis on Mordecai's rank as *second* (משנה) in command recalls Joseph's parade through Egypt in the *second* (משנה) chariot (Gen 41:43).⁴⁷ The Joseph imagery is not the only image at work,

but it occupies key space within it.

Grossman's complex approach contends that 1) the whole book provides surprising reminders of other parts of the OT canon and that 2) the use of typology cannot be separated from the overall composition of the book. Indeed, just as Adele Berlin argues that parallelism "overrides the other functions" of a poetic text to convey meaning,⁴⁸ so allusion and typology stand as overriding factors in creating meaning within the book of Esther. That is, Grossman's work suggests an overt attempt by Esther's author to depict Mordecai as a new Joseph, even as he appears to be doing similar things with Esther and, surprisingly, Haman.

For our purposes, the text's specific ascension imagery of Genesis 41:40–43 proves compelling in showing that the depiction of Mordecai as Joseph is genuinely a part of the book's composition. This particular imagery of Joseph takes deep roots in three connected sections of the book, Esther 3, 6, 8, that bind together Haman's ascension (Est 3), Haman's desire for more glory and its reversal to Mordecai (Est 6) and Mordecai's ascent in Haman's place with the new decree (Est 8).

Genesis		Esther	
גדל כסא	41:40 greater + throne (Joseph)	גדל כסא	3:1 promoted + throne (Haman)
סור טבעת יד	41:42 turned + ring + hand (Joseph)	סור טבעת יד	3:10 turned + ring + hand (Haman) ⁴⁹
			8:2 turned + ring (Mordecai) ⁵⁰
לבש זהב	41:42 clothe + gold (Joseph)	לבוש זהב	8:15 clothing + gold (Mordecai)
לבש	41:42 clothe	לבוש	6:8, 9, 10, 11; 8:15 clothing (Haman's desire, Mordecai's fate) ⁵¹
רכב קרא	41:43 ride + call (Joseph)	רכב קרא	6:9, 11 ride + call (Haman's desire, Mordecai's fate)

The validity of these connections proves more compelling when seen together, side by side:

ויסר פרעה את־טבעתו מעל ידו	Gen 41:42 And Pharaoh turned his signet ring from upon his hand.
ויסר המלך את־טבעתו מעל ידו	Est 3:10 And the king turned his signet ring from upon his hand.
ויסר המלך את־טבעתו אשר העביר מהמן	Est 8:2 And the king turned his signet ring which had been taken from Haman.

It seems that the only way to understand Mordecai's eventual rise is to understand him in light of Haman's reversal. When the other contextual factors are combined with the reality that only these verses in the OT and Exodus 25:12 contain the collocation of סור טבעת (to turn, signet ring), then we can see that Esther's author crafts both Esther 3:10 and Esther 8:2 in light of Genesis 41:42.⁵² The mirrored language and syntax between Genesis 41:42 and Esther 3:10 suggest that the author uses Joseph's image to depict Haman's momentary triumph so that this interaction might emphasize larger points in the book. When God seems silent, when evil seems unstoppable, remember the Pentateuch and Joseph; God is there in surprising, silent ways. In the end, Haman's house finds judgment, and the author passes his honor, riches and glory to Mordecai. His victory brings life to many others (Est 10:3),⁵³ just as Joseph's suffering and exaltation prepared a way for life (Gen 47:13–26; 50:20).⁵⁴

As such, the key moment in comparing Joseph and Mordecai surrounds the reversal scene, Esther 6, in which Haman's desire for glory, finds its fulfillment in Mordecai. This surprising twist draws together Esther 3:10 and 8:2 through, especially, Esther 6:11's use of Joseph's imagery from Genesis 41:42–43.

ויסר פרעה את־טבעתו מעל ידו ויתן אתה אלי־יד יוסף וילבש אתו בגדי שש וישם רבד הזהב על־צווארו	Gen 41:42 And Pharaoh turned his signet ring from upon his hand. And he set it upon the hand of Joseph. And he clothed him with clothes of fine linen. And he set the chain of gold around his neck.
וירכב אתו במרכבת המשנה אשר לו ויקראו לפניו ארכב ונתון אתו על כל ארץ מצרים	Gen 42:43 And he had him ride in the second chariot that was his. And they called before him , "Bow the knee!" And he set him over all the land of Egypt.

<p>ויקח המן את־הלבוש ואת־הסוס וילבש את־מרדכי וירכיבהו ברחוב העיר ויקרא לפניו ככה יעשה לאיש אשר המלך חפץ ביקרו</p>	<p>Est 6:11 And Haman took the clothing and the horses. And he clothed Mordecai. And he had him ride in the streets of the city. And he called, “Thus will be done to the man in whom the king delights to honor.”</p>
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One final aspect of all of these commonalities has yet to be explored: the implications of the possible connections to Exodus 25:12. Exodus 25:12’s context of instructions for building the ark of the covenant prove very different from the texts in Genesis and Esther because the standard criteria for noting commonalities rightly places a common context as a key feature.⁵⁵ However, the initial linkage of Adam and Joseph through Aaron’s priestly garment should at least make the question possible. This reminder proves useful when we recognize that Esther’s author employs tabernacle imagery (Est 1:6) for the king’s opening feast that sets up Esther 8:15 and the triumphant exaltation of Mordecai.⁵⁶

<p>חור כרפס ותכלת אחוז בחבלי־בזך וארגמן על־גלילי כסף ועמודי נש משות זהב וכסף על רצפת בהט־ושש ודר וסחרת</p>	<p>Est 1:6 There was white linen and violet attached by cords of fine linen and purple along rods of silver and pillars of marble. Couches of gold and silver were along the pavement with costly stone, alabaster, mother of pearl and paving stones.</p>
<p>ומרדכי יצא מלפני המלך בלבוש מלכות תכלת וחור ועתרת זהב גדולה ותכריך בזך וארגמן והעיר שושן צהלה ושמחה</p>	<p>Est 8:15 And Mordecai went out from the presence of the king with royal clothes of violet and white, a great gold crown and a robe of fine linen and purple. And the city of Susa shouted and rejoiced.</p>

Thus, it remains possible that Esther’s author employs this tabernacle imagery in Esther 1:6 to depict the Joseph-like ascendancy of Mordecai in Esther 8:15 in corresponding tabernacle imagery.

The final part of our typological pattern should provide a limit that encourages the reader to look beyond Mordecai. What is Mordecai’s limit or failure? The limit stems from the lack of a return to the land. As Joseph had to wait for his bones to return to the land when God visits His people, so Mordecai also must wait for the return. God is present with His people,

but the return has yet to begin. Mordecai, like Joseph, needs a greater Joseph for this final act.

Joseph and Daniel

We find many of the same links in the story of Daniel that we did in Mordecai's narrative. As Jim Hamilton has put it, there are both linguistic correspondences and sequential event correspondences⁵⁷ that create a typological thread between Joseph and Daniel, and indeed between Mordecai and Daniel. Much of this work has already been done elsewhere, so here we only wish to highlight the main features that tie these stories together.⁵⁸ Perhaps the most obvious connection between these narratives is the fact that Daniel and Joseph are both 1) Jews in a foreign land who are 2) punished for obeying Yahweh rather than the Gentile authorities,⁵⁹ but nevertheless 3) rise to prominence in the king's court. This narrative pattern is also found in Mordecai's story, thus providing a bond with the book of Esther as well. What links Daniel and Joseph particularly, though, and what is not included in Mordecai's story, is that the former two individuals are able to interpret dreams. Both Joseph and Daniel rise to prominence in their respective exilic states precisely because God gives to them the ability to interpret the king's dreams.

The linguistic correspondences, while more difficult to discern after Daniel shifts from Hebrew to Aramaic in Daniel 2:4b,⁶⁰ heighten these narrative correspondences. For instance, the reaction of Pharaoh (Gen 41:8, פַּעַם troubled) and Nebuchadnezzar (Dan 2:1–3, פַּעַם troubled) to their respective dreams is similar not only in the narrative pattern but also in how the respective biblical authors describe them (e.g., they “were troubled in spirit”).⁶¹ We could add to this the fact that Daniel, after successfully assisting Nebuchadnezzar in his dream interpretation, placed in high command of this Gentile land. Additionally, in a second story of Daniel's assistance to a Gentile king, Beltheshazzar declares that, because Daniel read the writing on the wall, he is to be “... clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom” (Dan 5:7; cf. 2:48; 5:29; 6:3). This sounds remarkable similar to Genesis 41:42–43, where Joseph is clothed in fine linen, receives the king's signet ring and a gold chain around his neck, and is made to ride throughout the kingdom. While the linguistic connections are somewhat obscured by the move from Hebrew to Aramaic, there can be no doubt that Daniel looks and acts in Babylon like Joseph did in Egypt.

Canonical Placement and Typological Connections

One final piece of evidence for this Joseph typology in Esther and Daniel comes in their placement in the Hebrew canon.⁶² Since, given the evidence above, it appears that Mordecai and Daniel are presented as new Josephs, what might the reader expect to come next? In the Joseph narrative, the arrival of Moses and the exodus of Israel from Egypt follow it immediately. In other words, Moses and the Exodus follow Joseph in the Pentateuch; an alert reader will thus expect these new Josephs to be followed by a new Moses and a new Exodus in the Writings section of the Hebrew Bible. This is, in fact, exactly what we find: the next book, Ezra-Nehemiah, presents Ezra as a new Moses and the return from exile as a new Exodus. Of course, like the rest of Israel's history, these stories are not intended to say that salvation has finally and fully arrived, but that these leaders and events in Israel's history point forward to the climactic event of salvation that comes in the person and work of Jesus Christ.

HERMENEUTICAL AND THEOLOGICAL IMPLICATIONS

If the evidence given above is taken as sufficient for acknowledging the Joseph-Daniel-Mordecai typological motif, a number of conclusions follow. First, we may take this typological motif as sufficient rationale for affirming not only *Typological Reading* but also *Typological Writing*. While we would affirm, along with those who approach typology from what we have called a *Typological Reading* perspective, that the basic correspondence between these events is rooted in the providence of God over human history, we also believe this Joseph-Adam test case provides sufficient grounds for affirming *Typological Writing*. While of course more evidence would have to be marshaled to prove that this type of literary approach exists not only in the Adam-Joseph-Mordecai-Daniel nexus but also throughout the Hebrew Bible, we believe that much good work has already been done and this test case proves, rather than provides an exception for, the rule of *Typological Writing*. Furthermore, we believe the evidence given for *Typological Writing* also provides warrant for rejecting the argument that we can only acknowledge a particular type if and when the NT explicitly draws upon that same type. The evidence presented here suggests that we reject this position. The NT does not draw upon Daniel's story when presenting Jesus as a new Adam.

The apostles do not cite Joseph as an example of a new Adam, or as a type of Christ at all (at least not explicitly). The NT authors certainly do not draw upon the figure of Mordecai, either as a new Adam or in any other way.

Yet we have seen that Joseph, Daniel, and Mordecai are presented as new Adams, and the Gospels, Paul, and John pick up that new Adam typological strain. Yet they do so without citing explicitly Joseph, Daniel, or Mordecai. How do we account for this? One option would be to go back to the earlier position, that only types acknowledged by the NT are types. In this case, Jesus as the “new Adam” type is clearly warranted, but seeing Jesus as a new Joseph, Daniel, or Mordecai is unwarranted. Yes, Joseph, Daniel, and Mordecai are proleptic “new Adams,” given the evidence above, but to call Jesus a “new Joseph” is nevertheless unwarranted in this view.

One wonders, though, why the NT authors would draw upon “new Adam” typology if the typological intensification throughout the OT is not part of their rationale for doing so. In other words, if we disavow Jesus as the new Joseph, we have cut one of the links, indeed the main link, in the “new Adam” chain that gives credence to the NT authors seeing Jesus as the new Adam in the first place. It is for this reason that we think it is better to say that Jesus is the recapitulation, to use Irenaeus’ term,⁶³ of the entire Old Testament, including individual typological motifs. He is the end of the Adam-Joseph-Daniel-Mordecai chain of the OT, a chain that eschatologically intensifies over the course of the Hebrew Bible. For this reason, we are warranted in saying Jesus is not only a new Adam but also a new Joseph, Daniel, and Mordecai.

This leads to a second hermeneutical implication: the OT is an eschatological, messianic book,⁶⁴ and one that relies on typology to produce that eschatological messianic expectation. Through a complex web of inner biblical allusions, the OT authors look back to Israel’s history in a way that points forward to her future. By looking back to Joseph through the lens of Adam, Moses demonstrates Israel’s hope for the future—a new and better Adam. The books of Esther and Daniel do the same with Daniel and Mordecai, and draw Joseph into their Adamic eschatological typology as well.

Third, when we acknowledge the eschatological intensification of the OT, we are aided in reading these individual books. Particularly with Esther—hardly viewed as an eschatological text—the theme of reversal is seen in a new light. Esther 9, especially, is punctuated by instances of Hebrew terms

for reversal, namely 9:1, 22 (הפך, “reversal”), and 9:25 (שוב, “return”). The latter term is also used throughout the Hebrew Bible to indicate return from exile.⁶⁵ In other words, the return from exile the book of Esther anticipates is pre-figured, in part, by Mordecai, the (failed) new Joseph and new Adam. Mordecai embodies reversal, namely in his interaction with Haman; indeed Haman and Mordecai switch places—they are reversed—in the book (e.g., 3:1 + 10:3; 3:7 + 9:24-25; 3:8 + 7:4; 3:10 + 8:2; 3:11-15 + 8:8-15; and 4:3 + 8:17). While many biblical scholars note the connection between these thematic elements and Israel’s awaited return from exile—these are exilic books, after all—what we can say further here is that the Joseph-Daniel-Mordecai type helps us refine our description of that hope. Israel is awaiting their return from exile, yes. Israel is waiting for the Messiah to return them, yes. But what this typological motif does is refine even further the fact that this Messiah is the new Adam, the second Adam, the one to whom Joseph and Daniel and Mordecai point. In other words, the return from exile that Israel anticipates—a reversal of their current situation—is pictured in miniature in the book of Esther, and that picture in many ways centers on Mordecai, who reverses his situation through swapping with Haman and who is also a new Joseph and new Adam. To put it succinctly, a main part of the message of Esther is that Israel’s reversal of situation depends on the coming of the second Adam. Of course, this connection between Israel’s awaited Messiah and a new Adam is not new, but it may be a point of emphasis that has been overlooked in these particular exilic books. Noticing this type brings the new Adam motif in Esther and Daniel back into focus.

A fourth hermeneutical implication relates to canonical shape. While we do not wish to imply the divine inspiration of a particular order of the Bible, we do want to emphasize here how the shape of the *ketuvim*⁶⁶ affects not only our understanding these books in general but also our ability to notice the Joseph type particularly. Ezra-Nehemiah’s emphasis on the New Moses and New Exodus motifs begs us to ask the typological question of both Daniel and Esther. Is there a Joseph motif to precede this Exodus motif? The answer, as seen above, is yes. (We could also say the reverse: noting the Joseph type in Esther and Daniel begs us to ask about the Exodus motif in Ezra-Nehemiah.) This is how literary shape works: the order of literary material affects our ability to notice certain emphases within that material.⁶⁷

Of course, if we were to extrapolate forward and ask how Chronicles fits

in, we would see two other Adamic types, David and Solomon. Further, we see the succession of David, the New Moses, by Solomon, a new Joshua.⁶⁸ In this way, we have moved in the Writings section of the Hebrew Bible from Joseph (Esther and Daniel) to Moses (Ezra-Nehemiah) to Joshua (Chronicles). But Chronicles' ending, the repetition of Cyrus' edict that begins Ezra-Nehemiah, provides this entire final section of the Writings with its ultimate message: while the events and persons in these books point to the hope of Israel's redemption and return from exile, they ultimately do not provide it. We still await Israel's return from exile, much like Joseph awaited his family's return to Egypt even while the LORD provided for them in a foreign land.⁶⁹

A final hermeneutical and theological implication related to our study of the Joseph typology is that typology is one of the means whereby we can acknowledge and defend the unity of the OT and NT. Far from reading NT authors in a way that is suspicious of their use of the OT, and especially claiming that they radically redefine what the OT authors meant, typology is a means whereby we can explain the NT authors' hermeneutical logic. Subsequently, we can also positively affirm the Scripture's inherent unity. The Bible's unity, to put it theologically, is both ontological and hermeneutical. That is, it is a unity because of its divine authorship, but this is not antithetical to its hermeneutical unity. In fact, the opposite is the case: because of the Bible's divine authorship, its varied human authors stand in theological and hermeneutical continuity with one another. For our purposes, one small way we have demonstrated this is through the Joseph-Daniel-Mordecai New Adam typology. This typological motif is one piece of evidence that Paul did not pull his Second Adam Christology out of hermeneutical thin air, but rather found it through a careful reading of the OT. Of course, this is not to say that we can reduplicate Paul's exegesis, or even claim that he was thinking of this Joseph-Daniel-Mordecai motif when writing Romans 5 or 1 Corinthians 15. But it is to say that his description of Christ as the Second Adam is not hermeneutically unfounded; far from it.

¹ Deut 4:2; 12:32; Cf. to J. G. McConville who embraces a limited version of this concept with a focus here merely upon the law codes themselves: "the writer is forging a link between what happened at Horeb and the events at progression in Moab' (Millar 1994:40), and indeed beyond ... It embraces both the laws and

- their ongoing interpretation ... Moses is authorizing all future due interpretation and application of law in Israel" (J. G. McConville, *Deuteronomy*, ApOTC 5 [Downers Grove: IVP Academic, 2002], 103).
- 2 Similar concepts of composition can be found with Robert-Alain de Beaugrande and Wolfgang Ulrich Dressler, *Introduction to Text Linguistics* (Longman Linguistics Library 26; New York: Longman, 1981), 3–12; Michael B. Shepherd, *The Verbal System of Biblical Aramaic: A Distributional Approach* (Studies in Biblical Literature 116; New York: Peter Lang, 2008), 27–28; S. Bar-Efrat, "Some Observations on the Analysis of Structure in Biblical Narrative," *VT* 30 (1980): 155.
 - 3 One thinks here of G. K. Beale's appropriately titled, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011).
 - 4 Samuel Emadi offers alternative categories to these here: (1) "neo-typology," and (2) "traditional typology." See Samuel Cyrus Emaldi, "Covenant, Typology and the Story of Joseph: A Literary-Canonical Examination of Genesis 37–50," PhD Diss., Southern Baptist Theological Seminary, 2016.
 - 5 Cf. John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition and Interpretation* (Downers Grove: IVP Academic, 2009), 68–148. He demonstrates a variety of views over time.
 - 6 Erwin I. J. Rosenberg, "Medieval Jewish Exegesis: Its Character and Significance," *JSS* 9 (1964): 265–81, explains Rashi's influence on the Christian Hebraists and the Reformers, especially via the Peshat.
 - 7 Literal meaning should be tied to the author's intentions in the making of his book that parallels Ricoeur's Mimesis2 process. Paul Ricoeur, *Time and Narrative* (vol. 1; trans. Kathleen McLaughlin and David Pellauer; Chicago: University of Chicago Press, 1984), 52–90.
 - 8 Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University, 1989), 95–102 joins most scholars in seeing Paul's use of typology as Paul reading OT texts based on his experience, that is, events; "he makes the biblical text pass through the filter of his experience of God's action of forming the church" (Hays, *Echoes*, 102).
 - 9 *Ibid.*, 4, 154, 181, 186, 189–90 employs the term "hermeneutical freedom" to describe Paul's approach to the OT text, including his typological appropriation of it. It is not disconnected from the text, but it is clearly a way he read the text that is distinct from the original in the Pentateuch.
 - 10 Brevard S. Childs, "Allegory and Typology within Biblical Interpretation," in *The Bible as Christian Scripture: The Work of Brevard S. Childs* (eds., Christopher R. Seitz and Kent Harold Richards, with Robert C. Kashow; Atlanta: SBL, 2013), 299–310.
 - 11 *Ibid.*, 300.
 - 12 *Ibid.*
 - 13 Hans W. Frei, *The Eclipse of Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (New Haven: Yale University, 1974), 17–37.
 - 14 Childs, "Allegory and Typology," 300–304.
 - 15 *Ibid.*, 301, 304.
 - 16 *Ibid.*, 304, 305.
 - 17 *Ibid.*
 - 18 *Ibid.*, 305.
 - 19 *Ibid.*
 - 20 Many of the champions of pro-Nicene theology, as well as those from the earliest periods of post-apostolic biblical reflection, relied upon typology and allegory in one sense or another. See e.g. Frances Young, *Biblical Exegesis in the Apostolic Period*, and especially her distinction between symbolic and iconic figuration. Frances M. Young, *Biblical Exegesis and the Formation of Christian Culture* (Peabody: Hendrickson, 2002), esp. 161–85.
 - 21 See again Young, *Biblical Exegesis*, 186–213.
 - 22 E.g., Paul's Adam typology in Rom. 5:12–21 and 1 Corinthians 15. See also Brandon Crowe's recently published monograph on the New Adam motif in the Gospels, *The Last Adam: A Theology of the Obedient Life of Jesus in the Gospels* (Grand Rapids: Baker Academic, 2017).
 - 23 See on this Joshua M. Philpot, "See the True and Better Adam: Typology and Human Origins," *Bulletin for Ecclesial Theology*, forthcoming 2018.
 - 24 See e.g. Matthew Y. Emerson, *Christ and the New Creation: A Canonical Approach to the Theology of the New Testament* (Eugene: Wipf & Stock, 2013), 161–6.
 - 25 Contra P. Joseph Cahill, "Hermeneutical Implications of Typology," *CBQ* 44 (1982): 266–81, who contends that Acts 7 uses typology for Joseph.
 - 26 Timothy J. Stone, "Joseph in the Likeness of Adam: Narrative Echoes of the Fall" in *Genesis and Christian Theology* (eds., Nathan McDonald, Mark W. Elliott and Grant Macaskill; Grand Rapids: Eerdmans, 2012), Kindle Edition, ch. 4.

- ²⁷ John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids: Zondervan, 1972), 100–1; Emadi, “Covenant,” 59.
- ²⁸ Sailhamer, *Narrative*, 34–37.
- ²⁹ *Ibid.*, 456.
- ³⁰ Seth D. Postell, *Adam as Israel: Genesis 1–3 as the Introduction to the Torah and the Tanakh* (Cambridge, U.K.: James Clarke and Co, 2012), 3–4; 69–70.
- ³¹ Postell, *Adam*, 3, 148.
- ³² I owe this insight to multiple lectures and discussions with John H. Sailhamer between August 2002 and December 2006 at Southeastern Baptist Theological Seminary.
- ³³ James M. Hamilton, “Was Joseph a Type of the Messiah? Tracing the Typological Identification between Joseph, David, and Jesus,” *The Southern Baptist Journal of Theology* 12 (2008): 52–77; Hamilton rightly connects Joseph’s depiction as shepherd to Abel’s in Gen 4:2.
- ³⁴ Cf. Collocation of לִבְטָן Gen 37:31; Exod 12:22; Lev 4:6, 17; 9:9; 14:6, 51. Collocation of טָחַשׁ לִבְטָן Gen 37:31; Lev 14:6, 51. Collocation of עֵשׂ רִיעַשׁ Gen 37:31; Lev 4:23; 9:3; 16:5; 23:19; Num 7:16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 87; 15:24; 28:15, 30; 29:5, 11, 16, 19, 25.
- ³⁵ Sailhamer, *Narrative*, 213.
- ³⁶ *Ibid.*, 209–10, 233–8.
- ³⁷ *Ibid.*, 35–41.
- ³⁸ This may also play into the Joseph-David typology, since the reference to Agag is clearly a reference to Saul’s failure, and therefore also may be implicitly drawing on David’s subsequent success.
- ³⁹ Jonathan Grossman, “‘Dynamic Analogies’ in the Book of Esther,” *VT* 59 (2009) 394–414.
- ⁴⁰ Grossman, “Dynamic,” 394–5.
- ⁴¹ *Ibid.*, 413.
- ⁴² *Ibid.*
- ⁴³ *Ibid.*
- ⁴⁴ *Ibid.*, 397.
- ⁴⁵ *Ibid.*
- ⁴⁶ Elaine Phillips, “Esther” in *Expositor’s Biblical Commentary: Vol. 4: 1 Chronicles–Job* (Grand Rapids: Zondervan, 2010), 603.
- ⁴⁷ Sidnie White Crawford, “The Book of Esther: Introduction, Commentary and Reflections” in *The New Interpreters Bible: A Commentary in Twelve Volumes, Vol III, 1 & 2 Kings; 1 & 2 Chronicles; Ezra, Nehemiah, Esther, Additions to Esther; Tobit; Judith* (Nashville: Abingdon, 1999), 941. Crawford adds another connection: Gen 47:13–26 to Est 10:3.
- ⁴⁸ Adele Berlin, *The Dynamics of Biblical Parallelism* (Bloomington: Indiana University Press, 1985), 9.
- ⁴⁹ Frederic W. Bush, *Ruth/ Esther* (WBC 9; ed., David A. Hubbard, et al; Nashville: Thomas Nelson, 1996), 382.
- ⁵⁰ C. F. Keil and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes, Vol. III* (1885; repr. Grand Rapids: Eerdmans, 1969), 366–7; Robert L. Cole, “Esther” (unpublished class notes, Southeastern Baptist Theological Seminary, 2005), 14 cites this connection and others from Adele Berlin, *Esther*, Vol. 2 of *The JPS Bible Commentary: The Traditional Hebrew Text with the New JPS Translation: the Five Megillot and Jonah* (Philadelphia: JPS, 2001), xxxvii; Cole, “Esther,” 14 also cites Sandra Beth Berg, *The Book of Esther: Motifs, Themes, and Structure, Vol. 44 in SBL Dissertation Series* (Atlanta: SBL, 1979), 124.
- ⁵¹ Berlin, *Esther*, xxxvii; Berg, *Esther*, 124.
- ⁵² Crawford, *Esther*, 897, 920–1, 928.
- ⁵³ Bush, *Esther*, 496.
- ⁵⁴ Crawford, *Esther*, 941.
- ⁵⁵ Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids: Eerdmans, 2005), 34–45.
- ⁵⁶ Phillips, *Esther*, 603.
- ⁵⁷ Hamilton, “Was Joseph a Type of the Messiah?”, 54.
- ⁵⁸ For a fulsome list of these correspondences, see James M. Hamilton, *With the Clouds of Heaven: The Book of Daniel in Biblical Theology* (NSBT 32; Downers Grove: IVP Academic, 2014), 230–31. While there may be other correspondences, Hamilton’s list is ample of evidence of the typological link between Joseph and Daniel.
- ⁵⁹ Hamilton in this regard notes a particularly interesting lexical correspondence. In both Gen 37:36 (Hebrew, שָׂחַבְתִּים רֶשֶׁת) and Dan 2:14 (Aramaic, בְּרִיחַתְּ דְּרֶשֶׁת), the word used for the one who takes these Jewish men

under their care (Potiphar and the captain of the guard) can be translated as “chief slaughterer” (mostly translated as “captain of the guard”). Ibid., 230.

- ⁶⁰ Most of the connections between Daniel and Joseph occur in the Aramaic portion of Daniel (chapters two through seven, and particularly chapter two).

⁶¹ Ibid.

- ⁶² See on this canonical patterning the related comments by Hamilton in *With the Clouds of Heaven*, 224–25, 234.

⁶³ O’Keefe and Reno, *Sanctified Vision*.

⁶⁴ Sailhamer, *Meaning*, 515–6.

- ⁶⁵ See the use of *shuv* in e.g., Deut.30:1–6; Isa.10:21; Jer. 12:15; 22:10; Zech. 10:9; I Kgs.8:34; Ezra 2:1; Neh.7:6. I (Matt) owe this list of texts to Bob Cole, formerly Professor of OT and Semitics at Southeastern Baptist Theological Seminary, Wake Forest, NC.

- ⁶⁶ Of course, the Writings appear in various orders throughout Jewish history. For a list of different orders among the *ketuvim* as well as an attempt to adjudicate between them, see Roger T. Beckwith, *The Old Testament Canon of the New Testament Church: And Its Background in Early Judaism* (Eugene: Wipf and Stock, 2008), 181–234, 452–68. For an introduction to these various orders and their possible hermeneutical implications, see Stephen J. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible* (NSBT 15; Downers Grove: IVP Academic, 191–227).

- ⁶⁷ Note that we are not saying it affects the meaning of a text, only our heightened senses to certain emphases within the text. To put it differently, the authorially intended meaning has always been there, but different shapes help us to notice different emphases. See on this Sailhamer’s analogy with filmmaking in *Introduction to Old Testament Theology*, 214.

- ⁶⁸ On typology in Chronicles, see Scott Hahn, *The Kingdom of God as Liturgical Empire: A Theological Commentary on 1–2 Chronicles* (Grand Rapids: Baker Academic, 2012).

- ⁶⁹ On the placement of Chronicles at the end of the Writings and its message of future hope, see Dempster, *Dominion and Dynasty*, 227.

SBJT Forum

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SBJT: How does Scripture teach the Adam-Christ typological connection?

Joshua M. Philpot: The main features of biblical typology are historical correspondence and escalation, which can be applied to persons, events, and institutions. Typology is first an attempt to analyze the relationships between texts of Scripture (where they exist) within the redemptive-historical framework of the Bible, and second, it seeks to understand and embrace the worldview of the biblical authors who wrote under divine inspiration (2 Tim 3:16; 2 Pet 1:20–21). Finally,

typological relationships arise out of the text and should not be forced onto the text. In this way, typology is distinguished from allegory in that it involves real historical realities and presupposes corresponding events.

The Bible is full of people who are identified by the standard criteria as types in one epoch (e.g., Adam, Noah, Abraham, Moses, Joseph, David, Elijah), which involves a fundamentally organic relation between their counterparts in later epochs (e.g., principally Jesus, but also other prophets like Moses and John the Baptist). Let us think specifically about the Adam-Christ typological relationship in Scripture.

As an exercise in biblical theology, we must look not only at *explicit* statements of Adam-Christ in typological relation but also at the Adam-Christ relationship from the larger framework of Scripture. Biblical texts do not stand in isolation to one another, rather, “all of the individual texts of the Scriptures stand in a teleological relation to one another because they have one divine author who has brought the facts of history into teleological relation to one another” (Richard Lints, *The Fabric of Theology*, 273). Yet, theological patterns are intrinsic to the Bible and should not be the creation of

the interpreter. In fact, Paul's assertion in Romans 5:14 that Adam is a "type" (*typos*) is so important because it gives warrant that Adam is a type of Christ.

Given the nature of OT patterns within the OT, we must trace Adam typology through the OT, and not as a singular type-antitype relationship as designated in the NT. This more naturally follows the traditional conception of typology, affirming the forward-leaning character of the type through the biblical covenants, which finds its ultimate *telos* in the fulfillment in the NT in Christ's person and work (cf. Col 1:15; 2 Cor 3:18; 4:4; Heb 1:3).

In the OT, types are determined along the lines of repetition and correspondence, which occur at the verbal, thematic, and conceptual level. Conceptual and thematic correspondence is prevalent in Adam typology. At the verbal level, we also find repetition and historical correspondence as to the work that God gave Adam to do, outlined in Genesis 1:28. The tripartite command to "be fruitful and multiply, fill the earth, and have dominion," finds expression at key stages in the covenantal structure of the OT, informing every period of redemptive history. These connections bolster the notion that Adam and his work is picked up by later authors and that he serves as a legitimate type.

First, Genesis 1:26–28 illustrates the creation of Adam in God's image followed by the divine commands. In comparing this text with Genesis 9:1–7, we notice how the divine command is repeated to Noah in nearly identical terms as it was to Adam, showing how Noah repeats Adam's role. The commands Noah receives (be fruitful/multiply) and mandate (fill the earth) are the same as Adam received. Moreover, the extent of Noah's mandate—birds of the heavens, fish of the sea, creeping things that creep on the earth/ground—matches that of Adam. The main difference is that the pre-fall Adamic command to have "dominion" now extends to the realm of "fear" in post-fall Noahic conditions. The repetition and verbal correspondence illustrate, then, that Noah now serves creation in an Adamic-type role. As the ectype (a type between the archetype and antitype), Noah is *not* the fulfillment of Adam's mandate, which is reserved for the final Adam, rather he continues it through the establishment of the covenant. But the Adam-type pattern is now established on the conceptual level and verbal level.

Contextually, the covenant God establishes with Noah (Gen 8:20–9:17) now forms the impetus for the divine commands to a post-flood generation. Noah and his offspring must subdue the creation as image bearers like Adam

and his offspring, and they are also to multiply. Adam's disobedience severed the divine relationship between God and humans, and thus the restatement of the command in Genesis 3:15 (image bearers being fruitful and multiplying their *offspring*) is now given to Noah, while the expectation of divine fulfillment of humanity's offspring is projected into the future. Noah is Adam's offspring both physically (Gen 5:28–32) and symbolically as the seed of the woman who carries on the task of defeating the seed of the serpent (Gen 3:15). Moreover, the significance of God's purposes in commanding the creation to be fruitful and multiply is seen in the inheritance of this charge to Abraham and his offspring. The same task given to Adam is now received by Abraham (Gen 17:6; 22:17), Isaac (Gen 26:22, 24), Jacob (Gen 28:3–4; 35:11), Joseph's sons (Gen 48:4, 16), and Israel (Gen 47:27; Exod 1:7, 12). The Adam-type also extends to other covenant heads. The mandate to fill the earth and subdue it (Gen 1:28) is formalized covenantally through the three administrations of Noah, Abraham, and David.

The New Covenant is the ultimate fulfillment of the divine command (Jer 31:31–34; Ezek 36:22–32; cf. Luke 22:20). Like Genesis 1, following the resurrection, Jesus breathes new life into his disciples (John 20:22), and commissions them to be fruitful and multiple by filling the earth with new disciples (Matt 28:19–20). This redemptive correlative to the divine command is the fulfillment of the original mandate. The one exception is that the New Covenant mediator serves as the literal fulfillment of the divine command, the chosen Seed of Genesis 3:15 who has defeated the offspring of the serpent through his resurrection (Ps 110:6; Isa 53:10). Moreover, the image and likeness of God, which was impressed on Adam in Genesis 1:26–27 reflecting both his person and work, is ultimately realized in Jesus, the last Adam (Rom 5:14; 1 Cor 15:45, 27) and the true image of God (John 1:18; 2 Cor 4:4; Col 1:15).

In this, we see the pattern of repetition and verbal correspondence of Adam and his work within the OT and leading to the NT. The type characteristics outlined above are confirmed in that the historical Adam (person and work) is picked up in the Genesis account establishing a typological relationship, which then progresses through the covenantal structure of the Bible. Human identity—created in God's image—is thus rooted in God's creative act. If this is denied, humans are mere cosmic accidents. Since the covenants help determine hermeneutical warrant for biblical types, we might conclude that

the validity of the Adam-type is substantially greater, given the repetition of the divine commands to Adam at creation within the biblical covenants in the rest of Scripture. As the covenants unfold, so does the import of the divine commands to Adam, all contained *within the OT*.

When we turn to the NT, Adam is not called a “type” until Romans 5:14. This verse is part of a larger argument in 5:12–21 and it establishes several points: (1) Adam introduced death into the world, (2) all men die, even great men like Moses or those who did not transgress God’s command in the same way Adam did, and that (3) Adam prefigures or foreshadows Christ (“the one who was to come”) in some way. 1 Corinthians 15:20–49 also relates Adam to Christ in two separate verses (15:22: For as in *Adam* all die, so also in Christ shall all be made alive; 15:45: Thus it is written, “The first man *Adam* became a living being”; the last *Adam* became a life-giving spirit). These explicit occurrences are part of several texts where Adam “the man” is referred to more implicitly:

Rom 5	References to Adam	References to Christ
5:12	“sin came into the world through one man”	
5:13	“sin ... was in the world before the law”	
5:14	“death reigned from Adam to Moses” “who was a type of the one to come”	
5:15	“many died through one man’s trespass”	“free gift of grace”
5:16	“one man’s sin” “judgment ... brought condemnation”	“unlike the free gift of grace” “free gift ... brought justification”
5:17	“one man’s trespass” “death reigned through that one man”	“abundance of grace” “free gift of righteousness reign in life”
5:18	“one trespass” “led to condemnation for all men”	“one act of righteousness” “leads to justification and life for all men”
5:19	“one man’s disobedience” “many were made sinners”	“one man’s obedience” “many will be made righteous”

5:20	"increase the trespass"	"grace abounded all the more"
5:21	"sin reigned in death"	"grace ... might reign through righteousness"
1 Cor 15		
15:21	"by a man came death"	"by a man has come ... resurrection of the dead"
15:22	"in Adam all die"	"in Christ shall all be made alive"
15:42	"what is sown is perishable"	"what is raised is imperishable"
15:43	"sown in dishonor," "weakness"	"raised in glory," "power"
15:44	"sown a natural body"	"raised a spiritual body"
15:45	"the first man Adam" "became a living being"	"the last Adam" "became a life-giving spirit"
15:46	"first the natural"	"then the spiritual"
15:47	"the first man was from the earth" "a man of dust"	"the second man is from heaven"
15:48	"the man of dust"	"the man of heaven"
15:49	"we have borne the image of the man of dust"	"we shall also bear the image of the man of heaven"

The significance of Romans 5 lies initially in Paul's explicit use of the word "type" to describe the relationship between Adam and Christ, which gives explicit biblical warrant for the Adam-Christ typological relationship. Obviously, given the limitations of space, I cannot offer a full exegesis of Romans 5:12–21 or 1 Corinthians 15:20–49, but instead, I only note the correspondences between Adam and Christ in these passages.

First Corinthians 15 gives further warrant for Adam as a type of Christ. Like Romans 5, Paul assumes that his Corinthian readers have a working knowledge of Genesis 1–3. In a post-fall context, Adam's existence and createdness dominates the pericope, and establishes a pattern of death in which no man can escape, for "in Adam all die" (15:21). But in Christ there is a message of hope, for "all shall be made alive" (15:22).

In his argument about Christ's resurrection in 1 Corinthians 15:12–58, Paul reveals that Adam is a central figure, which is affirmed in Paul's use of "first man Adam/last man," "living being/life-giving spirit" language. Unlike Romans 5:14, Jesus is actually called "Adam," a strong historical association

that cannot be reduced to literary contrivance. Moreover, as the table above illustrates, there is more complexity to the analogy of Adam-Christ in this section than explicit references to Adam, of which there are only three (15:22, 45[2x]).

It is important to observe that Paul’s typological reasoning of Adam as type of Christ only works if Adam is actually a historical person. Otherwise, Romans 5 and 1 Corinthians 15—a high point of Paul’s soteriology, Christology, anthropology, and hamartiology—is rendered unintelligible. We might ask in following, is the basis of Christ’s advent and obedience to God’s commands an abstraction or symbolic representation? If so, then the typological relationship falls apart, the result of literary contrivance for the sake of an argument. Yet if the need for Christ’s incarnation is to remedy the effects of one man’s sin as both Romans and 1 Corinthians attest, then both the sin and person of Adam must be historical, just as the remedy for sin (Christ’s person and work) is what is needed to remedy the problem.

In taking the verbal and conceptual correspondence together, the following table demonstrates the strength of the Adam-Christ relationship.

Thematic and Conceptual Correspondence			
	First Adam	Last Adam	Texts
1	First man/Adam	Both Second and Last man/Adam	1 Cor 15:45, 47
2	Created in God’s image = image of the earthly	Fully God’s image = image of the heavenly	Gen 1:26–28; Gen 5:1–2; John 1:18; 1 Cor 15:47–49; 2 Cor 4:4; Col 1:15
3	God breathed the breath of life into Adam	Christ breathed the Spirit of Life into disciples	Gen 2:7; John 20:22
4	Came to life on sixth day, rest on seventh	Died on the sixth day, rests on seventh	Gen 1:26–2:3; John 18:39; Matt 28:1
5	Given a bride = physical sons	Given a bride = spiritual sons	Gen 2:22–25; 4:1, 25–26; Matt 28:18–20; Eph 5:23–32
6	Exercises dominion in the natural realm	Exercises dominion in the nature and spiritual realm	Gen 2; Luke 8:24–25; Matt 8:16; 2 Thess 2:8
6	Subdued by the serpent = loss of dominion	Rules over the serpent = exercising dominion over all things	Gen 3; Ps 8:6; 144:3; Dan 7:13–14; Eph 1:22; Col 1:16–20; Rev 12:1–9

7	Original sin	No sin	Gen 3:6, 17; Hos 6:7(?); Rom 5:14; 1 Cor 15:22; Heb 4:15
8	Overcome by temptation	Overcame temptation	Gen 3; Matt 4:1–11; Mark 1:12–13; Luke 4:1–13
9	Garden temptation	Garden temptation	Gen 3; John 18
10	Exiled from the Garden = never to return	Cut off from the land of the living = leads return from exile	Gen 3:22–24; Joel 2 (esp. v. 3); Isa 53:8; 55:12–13; John 5:25–29; Rev 19–20
11	Original death	Firstborn of the dead	Gen 5:5; Rom 5:12–21; 8:29; 1 Cor 15:21–22; Col 1:15, 18; Heb 1:6; Rev 1:5
12	Figural head of the rebellious human race	Head of the new creation, race of the righteous	Gen 5:1–5; Luke 3:38; Rom 2:12; Rom 5:19; 2 Cor 5:17; Gal 6:15

In order for a genuine type to exist, it must be *textual* in its origin, *covenantal* as to its theological import, and *Christotelic* in its teleological fulfillment (this phrase comes from David Schrock). Paul's use of Adam in Romans and 1 Corinthians to show his relationship with Jesus confirms its typological character in all three constraints. What one finds in this relationship is astonishing. The textual warrant for Adam-Christ typology is just as strong as Exodus or Davidic typology. In the case of human types, Adam is unparalleled, and yet to deny the historical nature of human types is to deny (1) the perspective of the biblical authors, (2) the historical veracity of the accounts in which types appear, and (3) the nature of biblical revelation as ultimately leading toward teleological fulfillment in Jesus in the incarnation and resurrection.

Given what Scripture teaches regarding the Adam-Christ relationship, several conclusions follow, especially in regard to the important issue of Adam's historicity: (1) Adam is used typologically throughout the OT, especially in covenantal contexts (Gen 8–9; 12:1–3; Exod 4:22–23; 2 Sam 7:4–17.; Jer 31:31–34). (2) On two occasions in the NT, Adam is described as a type of Christ, the antitype (Rom 5:14; 1 Cor 15:22–49). (3) Given what types are, if Jesus is a historical person in a typological relationship with Adam, then Adam must also be a historical person. (4) There are no human type-antitype relationships in the Bible that are based upon abstractions or non-literal beings; only real human beings in history are types. If Jesus' person (inauguration) or work (death and resurrection) were presented as abstractions or symbols with no basis in history, then Adam could be

presented likewise. But as it stands, Jesus is never presented as an abstraction, nor is Adam. And thus the burden of proof falls on the skeptic and not the typological structure, which confirms the traditional interpretation of Adam and Christ as real human beings, the beginning and telos of all humanity.

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SBJT: What are Strengths and Weaknesses of Current Evangelical Approaches to Typology?

David Schrock: With the rise of canonical studies, biblical theology, and the theological interpretation of Scripture (TIS), interest in typology has risen dramatically. Numerous books, dissertations, chapters, and articles have contributed to this discussion, each further clarifying or clouding the issues.¹ In this discussion, some have sought to bring biblical typology into the larger field of semiotics and literary figuration;² others have retrieved hermeneutic practices from the early church fathers,³ while others have focused on the Bible itself.⁴ Between the former two approaches, stretch a wide-range of doctrinal convictions, thus producing various kinds of “figural readings” and intertextual options.⁵ Among the latter are those who want to restrict

typology to patterns of correspondence explicitly typed out in Scripture (typological minimalists) and others who want to milk typology for every drop of life (typological maximalists).⁶

With all of these different approaches, how can an interpreter of Scripture, let alone a busy pastor, know which hermeneutical habits to cultivate and which to discard? What are the most important features of typology

to learn and apply when reading and preaching the Bible? In short, what are the strengths and weaknesses of these various approaches to typology?

To answer these questions, I will introduce and evaluate four aspects of typology currently at work among evangelical interpreters. What follows is not an exhaustive evaluation of typology, nor a comprehensive list of every contributor to this burgeoning discussion. It is certainly not an interdisciplinary discussion related to literary theory; instead, it is a discussion to help pastor-theologians who are teaching the whole counsel of God in local churches.

In this pursuit, I will consider four techniques used for identifying—or in some cases creating—typological structures in the Bible. These approaches include (1) TIS's intertextuality, (2) Richard Davidson's *TYPOS* structures, (3) Graeme Goldsworthy's macro-typology, and (4) Peter Gentry and Stephen Wellum's progressive covenantalism. Because these various approaches are found in various commentaries and biblical theologies, pastors should be aware of them. And thus, like "sighting-in" a rifle, this article will evaluate these approaches in order to help pastors and their congregations (and theologians too) better read Scripture on its own terms.

TIS'S INTERTEXTUALITY

For more than a decade, the TIS movement has made large gains in the academy.⁷ It has bridged the gap between biblical studies and systematic theology with various results.⁸ Following the likes of Karl Barth and Brevard Childs, adherents to TIS have sought to read Scripture as a unified whole. Likewise, many have imitated Patristic-reading practices. These are positive developments, but they also advance some less helpful interpretive habits.

For example, it is not surprising that adopting methods of interpretation from the Patristics, who did not clearly distinguish typology from allegory, has resulted in figural methods of reading which eschew a tightly defined method for discerning biblical types.⁹ Conjoining many ancient principles of interpretation with postmodernism's penchant for intertextuality (variously defined), many in the TIS movement have freed themselves from *solely* seeking the author's intent, preferring instead an approach that looks for "imaginative correlations" in the texts of Scripture.¹⁰ Appealing to the practices of the early church, this figural approach allows for and endorses

a wide-range of meanings that may or may not have been in the mind of the original author. As Brian Daley, a Catholic theologian at Notre Dame, writes,

Within this understanding of what the Biblical text, as a continuous whole, can signify, the traditional Jewish and Christian practice of *figural interpretation* makes, I think, perfect sense: not as a replacement for the careful attempts of ancient or contemporary scholars to establish what a text may have been understood to mean in its original context, or to discover what the author's or redactor's original intent was in building the original elements into the text that we have, but rather as a way of seeing a text, or even a reported event or person, within the larger, specifically *Biblical* (and not simply the empirically verifiable) context of *telling what God does*.¹¹

Much of what is said here is fine, but by leaving authorial intent, it opens the door to create meaning outside the biblical canon. No doubt, full meaning is found only as biblical texts (written by human authors) are read in the full context of Scripture, but methodologically, it is vital to assert that meaning is discovered in the Scripture and not through some collaborative matrix between text(s) and reader(s). This is a fundamental difference between a Protestant typology, which affirms the supreme authority of the biblical text, compared to a figural method of interpretation, which functions with different doctrine of Scripture (at least, a different working relationship between canon and later communities of faith).

Perhaps this difference in approach can be explained by this observation: many leading voices in the TIS movement are Roman Catholic or sympathetic to Catholic methods of interpretation (e.g., Matthew Levering, Brian Daley, Henri de Lubac, Hans Boersma). Roman Catholicism has a fundamentally different understanding of biblical authority, which significantly impacts interpretation.¹² In keeping with their theological presuppositions, it should not be surprising that some Catholic scholars are comfortable with placing interpretive authority in the mind of the reader or the community.¹³ Catholic appeals to Tradition and the *Magisterium* reject *Sola Scriptura* and ground authority in the mind of post-apostolic authors. This does not mean advocates of figural interpretation—Catholic or otherwise—wholly deny the place of authorial intent, but it is clear they do seek to include interpretation that goes beyond the author's intent and that depends upon some

larger “magisterium.” In short, meaning that arises from the confluence of text and community is one way postmodern, reader-centered hermeneutics stand closer to Rome than Geneva.

To be clear, this does not mean Catholics do not engage in rigorous exegesis or should not be read. It means that within the polyvalent society of the TIS movement, Catholic approaches to typology combined with postmodern reading methods result in figural approaches to typology that confessional Protestants should reject.¹⁴ In the “free” and “playful” spaces of (post)modern hermeneutics,¹⁵ this appeal to the Reformation, with its regulative principles for interpretation, may seem overly confined and unfriendly, but as David Wells has argued, we must have the courage to be Protestant.¹⁶ Standing in the tradition of the Protestant Reformation, evangelical interpreters must also have the patience to be precise and the willingness to correct our methods—after all, *Semper Reformanda* is our calling card.

On this point, Russell Meek has made an important contribution in distinguishing intertextuality from intra-canonical interpretation (for him “inner-biblical exegesis” and “inner-biblical allusion”). He explains how a distinction in language has not been adequately appreciated in recent scholarship.¹⁷ While not citing the Reformation, Meek puts the Bible back under the feet of evangelical typology by stressing the need to recover an “inner-biblical” approach to Scripture that seeks to find authorial intent. Most significantly, he shows how in the history of interpretation “intertextuality as a methodological label is problematic for scholars whose hermeneutical presuppositions include authorial intent.”¹⁸ Citing Julia Kristeva, who coined the term in 1966, Meek explains that “intertextuality” has been understood to be a “network of traces” in which texts “were constructed like mosaics of other texts.”¹⁹ While intertextuality creates a matrix of meaning from reading two or more texts together; it loses the author’s original meaning, as the latter matrix overshadows the original intention(s).

Meek evaluates this approach, and makes three observations. First, “the ‘text’ in intertextuality is broken free from the constraints of the written word.” Second, “intertextuality is unconcerned with issues of determinancy or diachronic trajectory. What matters for intertextuality theorists is the ‘network of traces,’ not their origin or direction or influence.” Third, “the intertextual method is unconcerned with developing criterion for determining intertextual relationships between texts.”²⁰ Wisely, he cautions evangelicals

about the language we use and calls for more “methodological clarity.”²¹ But more important than mere labels are the actual methods employed in biblical hermeneutics.

Certainly, one can see how “intertextuality” relates to reading Scripture, as biblical authors regularly cite, allude, or echo other biblical authors. Hays has been explicit in his employment of intertextuality, and with great profit. His recent volume on the Gospels is a sublime study of the four Evangelists and their use of the OT.²² Still, Hays’ stated methodology finds its footing in literary techniques located outside the Bible. As Meek rightly discerns, his sort of intertextuality is at odds with an explicit “inner-biblical exegesis.” The problem is that without such criterion, the Bible becomes a clay tablet in the hands of interpretive potters. This may appeal to a certain kind of reader, but those committed to the primacy of Scripture and the exposition thereof should be looking for the way Scripture presents itself and not how we might re-present it in novel ways.²³

RICHARD DAVIDSON’S ‘TYPOLOGICAL STRUCTURES’

Richard Davidson’s Andrews University Seminary dissertation, *Typology in Scripture: A Study of Hermeneutical TYPOS Structures* continues to provide fodder for Protestant interpreters. The primary strength of his work is the rigorous exegetical definition he gives to typology. Rather than tailoring literary practices from contemporary hermeneutics, Davidson confines himself to an inductive study of the Scriptures to see how *typos* is used by biblical authors.²⁴ Attending to all three interpretive horizons (textual, epochal, and canonical), he supplies a lengthy exegesis of 1 Corinthians 10:1–13, Romans 5:12–21, 1 Peter 3:18–22, Hebrews 8:5 and 9:24, the five places where *typos* is used “in a hermeneutical context.”²⁵ From these careful studies, he concludes,

Five *typos* structures consistently emerged. The first is the historical structure. The remaining four structures are theological: (1) the eschatological structure; (2) the Christological-soteriological structure; (3) the ecclesiological structure; and (4) the prophetic structure.²⁶

Davidson then explains what each of these structures mean. Here is a

summary.

- The *historical structure* relates to historicity of persons, events, or institution that are “salvifically significant already in the OT.” (417)
- The *eschatological structure* goes beyond “similar realities.” OT types “find their fulfillment ... in the eschatological realities of the NT,” either in “the past inauguration of the eschatological kingdom at Christ’s first advent,” or “the present spiritual appropriation of the kingdom by the Church, or “the future consummation at the Parousia.” (417)
- The *Christological-soteriological structure* directs everything towards the “Christ-event.” “Christ is presented as the ultimate orientation point of the *tupoi* (cultic *antitypos*) and their NT fulfillments,” and hence all types find their *raison d’être* in him. (417–18)
- The *ecclesiological structure* extends the Christological-soteriological structure into the new covenant people, delineated in three parts: “the worshiper, the corporate Christian community, and/or the sacraments of the church.” (418)
- The *prophetic structure* also has three parts: “First, the OT *tupoi* ... are an advance-presentation of prefiguration of the corresponding NT reality. Second, there is revealed a design in which the OT realities were superintended by God to be prefigurative even in specific soteriologically related details. Finally, the divinely designed prefigurations involve a *devoir-être* (“must-needs-be”) quality that gives them the force of ineluctable, prospective/predictive foreshadowings of their intended NT fulfillments.” In sum, because God sovereignly ordained redemptive history, he created “types” in history to prefigure the Son. Thus, even when these typological structures are seen in retrospect, the nature of the relationship is forward-looking, to borrow a term from Greg Beale.²⁷

The importance of spelling out these structures is to remember types are set within biblical “structures.” In other words, types are not mere superficial similarities between one type and another. Much less are they impressions created in the reader’s mind when he reads overlapping texts, as in methods of figural reading. Rather, biblical types are part of (covenantal) structures found in Scripture itself; they are crystallized along the paths of biblical revelation as all Scripture makes its way from creation to Jesus and from Jesus to the new creation.

Accordingly, Davidson’s near-exhaustive exegesis and biblically grounded

definition of typological structures stands alone in a field of literature on typology. Although his somewhat-dated research is not the final word on typology, or the categorical denial of general hermeneutics, his exegetical method is superior to others that rely on the ever-changing dictates of literary studies—ancient or modern. For evangelical interpreters his method better attends to the way Scripture itself speaks of typology, as he grounds his understanding of typology in the text itself.

Moreover, in defining biblical typology as a series of “molds” that develop over the course of the Bible, Davidson observes how Scripture itself establishes a matrix or framework for typology. This formational dynamic explains the way in which typological structures begin, develop, and culminate in the biblical text. To clarify his point, Davidson employs language from Johannes E. Heyde, who speaks of types as *Vorbild* (“what leaves the impress”) and *Nachbild* (“the result of the impress”).²⁸ He explains, “We employ these German terms (*Vorbild* and *Nachbild*) ... since they indicate the direction of linear connectedness in a way that the ambiguous “pattern,” “model,” etc. are not able to do.”²⁹ Once again, German engineering is more precise than English. In this case, Davidson uses the dynamics of this *Vorbild-Nachbild* system to show how typology possesses more than two coordinates on the map to establish a relationship. Therefore, in recognizing typology in Scripture we need to attend to the typological structures and their “linear connectedness.”³⁰

Such a vision of typology requires the interpreter to place the type in the context of the whole Bible, a practice faithful interpreters do instinctively. One example of this approach to typology is seen *Progressive Covenantalism*, where the authors trace typological structures across the canon, showing how they progress, and ultimately escalate by finding their fulfillment in Christ.³¹ This approach to typology is much more faithful to the Scripture than approaches that simply aim to find superficial similarities. Thus, when the Bible is expounded and types identified, we should aim to show how these longitudinal structures develop through the canon.

GRAEME GOLDSWORTHY’S MACRO-TYPOLOGY

Graeme Goldsworthy proffers a third modern approach to typology. In his most extensive treatment on hermeneutics, he makes a case for

“macro-typology.” Macro-typology, Goldsworthy explains, does not depend upon “some literalistic presupposition,” but upon the unity and diversity of the whole Bible and God’s progressive revelation therein. After surveying how various scholars have approached the unity and diversity of Scripture, Goldsworthy makes a case for typology that follows the structural elements of biblical history and revelation. Following H. G. Reventlow, Goldsworthy divides typology into two categories—the first “focuses on the correspondence of facts, persons and events as they occur in both Testaments,” and the second understands “typology as a method of salvation history hermeneutics.”³² In the former category, “discussions often tend to highlight the explicit examples” and thus pertain to material arguments about various texts; in the latter category, attention is devoted to formal arguments and “the principles at work which enable the biblical authors to make the identifications we refer to as typological.”³³ He advocates the ability to learn from Scripture itself what these typological principles are, and thus he turns to Gabriel Hebert and Donald Robinson’s threefold division of redemptive history.³⁴

Goldsworthy argues for a “structure of revelation” that “involves three major stages.”³⁵ These stages are found in Israel’s (1) history, (2) prophetic eschatology, and (3) fulfillment in Christ.³⁶ More specifically, in *Christ-Centered Biblical Theology*, he outlines these three stages as (1) Genesis 1–1 Kings 10, (2) 1 Kings 11–Malachi, and (3) the New Testament.³⁷ Derived from Matthew’s genealogy (1:1–17), Goldsworthy makes the case that biblical types are introduced in Israel’s history, repeated in the prophets, and fulfilled in Christ in the New Testament. Only, he is quick to add, “Each successive level, however, is more than a *mere* recapitulation in that it moves the revelation to a higher level of reality.”³⁸ Leaving aside the metaphysical question of levels of *reality*,³⁹ he is right to observe the way biblical revelation escalates from creation to new creation, from Adam to Christ, from the old covenant to the new.

His macro-typology makes concrete the typological structures identified by Davidson. In one place he lists nearly twenty different “macro-types” that run through the Bible.⁴⁰ Still, I wonder if his approach to redemptive history is sufficiently precise? In other words, do the three-stages of history, prophesy, and fulfillment give us what we need to trace the formation and development of biblical types?

For Goldsworthy, macro-typology is “the underlying principle of

theological structure and biblical unity that makes possible all the various perspectives on the relationship of the Testaments.”⁴¹ As he explains, this macro-typology “goes beyond the usually identified elements of typology explicit in the New Testament application of the Old,” what corresponds to the first approach to typology categorized by Reventlow above. The strength of his macro-typology is the way it affirms the unity of Scripture, demonstrated most clearly in the way “the whole of the Old Testament” is a “testimony to the Christ.”⁴² Likewise, macro-typology demonstrates strength in the way it relates symbol-rich “epochs or stages within salvation history.”

The strength of macro-typology is the way Goldsworthy makes it something more than accidental similarities between two people or common details between two events. Typology, then, is not the comparison of two individual trees, but rather the denser (and more thorny) comparison of two thickets.⁴³ Such attention to textual context (i.e., the type in its historical context) makes any intra-canonical comparison more plausible, because there must be multiple points of contact between one type and another. This approach to typology is not fundamentally different from others who seek to place types in the context of redemptive history, but still it lacks all the precision that Scripture affords.

The weakness, therefore, of Goldsworthy’s macro-typology is its unavoidable ambiguity. While rightly observing Matthew’s threefold division of redemptive history (1:1–17), the Robinson-Hebert-Goldsworthy schema fails because Matthew’s genealogy is not intended to be the final word on the shape of OT history. More explicitly, by shaping redemptive history into three periods (Law, Prophets, Christ), he does not give due attention to the OT itself and the covenants therein. Thus, in Goldsworthy’s macro-typology, all the covenants (with Abraham, Israel, and David) are subsumed under the first period (Genesis 1–1 Kings 10). Problematically, there are clear distinction between those administrations in the OT, a fact Paul observes in Romans 5:12–14 and Galatians 3:15–18. But Goldsworthy’s schema does not consider such changes. Moreover, the threefold schema of Matthew’s genealogy does not account for other schemas in the NT (e.g., Adam–Christ in Rom 5 and 1 Cor 15; old covenant–new covenant in 2 Cor 3 and Heb 8).

This weakness being observed, macro-typology, as a concept, should not be discarded. It just needs refinement. As a concept, macro-typology is a helpful tool to describe the relationship between various typological

structures (e.g., type–ectype–antitype), but what is lacking is an exegetical basis for this macro-typology. As Goldsworthy himself acknowledges, “This correspondence is *not necessarily explicitly stated in the text*, but it can nevertheless be determined on the basis of theological equivalence.”⁴⁴ Rightly, as his next paragraph indicates, Goldsworthy is responding to Christians who are “nervous about the idea of typology, because it is often confused with allegory and other kinds of fanciful spiritualizing interpretation.”⁴⁵ Unfortunately his appeal to “theological equivalence” does not resolve the problem for typological minimalists wary of “spiritualizing” the text, nor does it employ all that Scripture gives us to create a whole-Bible macro-typology. By way of comparison, we might borrow Kevin Vanhoozer’s idea of theological cartography. In making a defense of the biblical canon, Vanhoozer appeals to the concept of making theological maps that correspond to the biblical canon.⁴⁶ Overall, in identifying biblical types, we need the best tools to recreate what Scripture says; macro-types play a part in this process, but Scripture invites us to say more.

PETER GENTRY AND STEPHEN WELLUM’S COVENANTAL ECTYPES

Fourth and finally, Peter Gentry and Stephen Wellum have provided an approach to the Bible that defines itself by the progressive revelation of the biblical covenants (e.g., Adam, Noah, Abraham, Israel, David, and New). In what they call *progressive covenantalism*, they suggest each type is organically related to one another, and stipulated by the biblical text. Accordingly, types develop progressively *through* each covenant with the covenants providing the framework for biblical types. Likewise, because all covenants find their *telos* in Christ, types reach their fulfillment and escalation in Christ and to Christ’s people. On this point they state,

As one moves from Adam or David, to the prophets, priests, and kings, across redemptive-history, to the last Adam, the true Davidic King, the great High Priest, and so on, the antitype is *always* greater than the previous types/patterns ... escalation across time does *not* occur incrementally from the original type to each ‘little’ installment and then to Christ, as if there were a straight line of increase. Rather escalation occurs fully only with the coming of Christ.⁴⁷

Typological escalation, then, does not move with an ever-upward progression. Rather, they follow the topography of Israel's covenant history. Moreover, true types always have "ectypes," what Wellum and Gentry call "little installments." In other words, standing between the historical type and the eschatological antitype is a series of "ectypes" that repeat an earlier type and further adumbrate a later type. For instance, standing between Melchizedek and Jesus is king David who acts often like a priest. These ectypes, therefore, submit to, mediate, and extend promises and stipulations from their respective covenants. Biblical types, then, are best seen in their covenantal context and are unpacked by the Bible's ongoing covenantal development.⁴⁸

Therefore, as Gentry and Wellum have argued, the covenants form the backbone of redemptive history.⁴⁹ And like the spine, with its accompanying skeletal system, so too the covenants form, to mix metaphors, a topographical landscape that progresses with each epoch in redemptive history as demarcated by the covenants. To say it differently, the covenants form the various epochs, with their own gracious promises and legal stipulations. Hence, the kind of macro-typology that is needed should stand not upon the outline of one passage of Scripture, as in Goldsworthy's use of Matthew 1:1–17, but on the more precise (and particular) terrain of the Bible's covenant history. This takes more work, but also pays closer attention to the intra-canonical structures of the Bible itself.

A FINAL WORD OF PROTEST(ANTISM)

In evaluating the strengths and weaknesses of these current approaches to typology, we arrive at a more precise way of reading Scripture. Following the habits of the Protestant Reformers, we happily bind ourselves to the Bible and consider any form of intertextuality that invites the reader to make connections outside the text a form of allegory that distorts meaning. Therefore, pastors (and theologians) should be cautious of any interpretive methods that conceive of typology as an indistinct method of intertextuality. In the halls of academia, such approaches may seem erudite and attractive, but in the church God's people need to know plainly what Scripture means.

Typology, therefore, must not be a code word for some fanciful method of interpretation; rather, it must be something we can show our people from the text itself.

For the church, the efforts of Davidson, Goldsworthy, and Gentry and Wellum are far more serviceable. First, biblical typology is more than just discovering similarities in the text. As Davidson describes it, types are found in various structures that develop throughout the canon. Likewise, Graeme Goldsworthy has identified numerous macro-types in the Bible. These canonical pathways help Christians read the Bible with eyes illumined to the way persons, events, and institutions develop in redemptive history. Still, such awareness needs further precision based upon the unfolding plotline of Scripture, what Gentry and Wellum have identified as progressive covenantalism. For them, typology mirrors the covenants in Scripture such that a series of ectypes stands between the first and final types. Accordingly, their observations improve Davidson's typological structures and Goldsworthy's macro-types. Altogether, these three approaches enhance our understanding of Scripture, the nature of typology, and the way in which types develop across the canon.

In the end, by guarding against approaches that locate meaning in the mind of the interpreter and by committing ourselves to a grammatical-historical-canonical method of interpretation that considers authorial intent across the covenants and the canon, we can see how typology arises in Scripture itself. Types are not something creative readers introduce to the text; they are instead something God himself has woven into redemptive history. Careful Bible readers must identify what God has said in order to understand the Bible and God's saving purposes in Christ.

Ultimately, the pastor's goal is not to impress his congregation with never-before-seen types. Rather, we must faithfully expound the word of God and where necessary show how any person, event, or institution anticipates and adumbrates the coming Messiah. In this way, we do not add meaning to the text. Instead, we see all that is there in the text by help from the Holy Spirit and through wise practices of biblical exegesis. Indeed, this is the way of the Protestant Reformers and the way in which the church of Christ is built, as we help our people see Christ in all the Scriptures (John 5:39), according to the Scriptures (1 Cor 15:3–4).

- 1 For a full bibliography on typology, see Aubrey Sequeira and Sam Emadi, "Biblical-Theological Exegesis and the Nature of Typology," *SBJT* 21.1 (2017): 29n2. For a taxonomy of approaches to typology, Benjamin Ribbens, "A Typology of Types: Typology in Dialogue," *JTI* 5 (2011): 81–95.
- 2 A good example of this is Richard Hays, who explicitly mentions the influence of Erich Auerbach in the introductory prolegomena to his most recent book, *The Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 1–14. Auerbach, a Jewish scholar who escaped Nazi Germany, is an important figure in literary theory, whose definition of "figural interpretation" continues to influence literary and biblical scholars. Erich Auerbach, *Mimesis: The Representation of Reality in Western Literature* (Princeton, NJ: Princeton University Press, 1968), 73. For a brief critique of Auerbach's method as being too ambiguous, see Kenneth L. Schenck, "Shadows and Realities," in *Exploring Intertextuality: Diverse Strategies for New Testament Interpretation of Texts* (ed. B. J. Oropeza and Steve Moyise; Eugene, OR: Cascade, 2016), 83–84.
- 3 Jean Daniélou, *From Shadows to Reality: Studies in the Biblical Typology of the Fathers* (trans. Dom Wulstan Hibberd; Westminster, MD: Newman, 1960) is a pioneer in this field. His work has been followed more recently by scholars like Hans Boersma, Matthew Levering, Matthew Bates, etc.
- 4 Richard Davidson, *Typology in Scripture: A Study of Hermeneutical TYPOS Structures* (Andrews University Seminary Doctoral Dissertation Series; Berrien Springs, MI: Andrews University Press, 1981); cf. Russell Meek, "Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion": The Ethics of Methodology," *Biblica* 95.1 (2014): 280–91.
- 5 See Oropeza and Moyise, *Exploring Intertextuality*.
- 6 For a survey of maximalists and minimalists, see David Schrock, "A Biblical-Theological Investigation of Christ's Priesthood and Covenant Mediation with Respect to the Extent of the Atonement" (Ph.D. diss., The Southern Baptist Theological Seminary, 2013), 30–34.
- 7 Daniel J. Treier, *Introducing Theological Interpretation of Scripture: Recovering a Christian Practice* (Grand Rapids: Baker Academic, 2008).
- 8 For an appreciative critique, see D. A. Carson, "Theological Interpretation of Scripture: Yes, But ...," in *Theological Commentary: Evangelical Perspectives* (ed. R. Michael Allen; London: T & T Clark, 2011), 187–207.
- 9 Kevin Vanhoozer, "Ascending the Mountain, Singing the Rock: Biblical Interpretation Earthed, Typed, and Transfigured," in *Heaven on Earth: Theological Interpretation in Ecumenical Dialogue* (eds., Hans Boersma and Matthew Levering; Malden, MA: Wiley-Blackwell, 2013), 215; Daniélou shows the way in which various Patristics engaged in typology and allegory, but importantly he concludes that allegory and typology "are in reality two distinct approaches, artificially put side by side" (*From Shadows to Reality*, 64).
- 10 This language is that of Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989), 161. He argues that "for Paul, original intention is not a primary hermeneutical concern" (156). Instead, because, as Hays puts it, "Scripture is construed metaphorically ... it [Scripture] signifies far more than it says" (154). This, in turn, permits him to say of Paul "he creates novel interpretations" (155). Understandably, Hays puts brakes on this liberated way to read Scripture, but the fact remains, meaning is no longer constrained by the author—divine or human—but by the matrix of text(s) and reader(s).
- 11 "In Many and Various Ways": Towards a Theology of Theological Exegesis," in *Heaven on Earth: Theological Interpretation in Ecumenical Dialogue* (ed. Hans Boersma and Matthew Levering; Malden, MA: Wiley-Blackwell, 2013), 27.
- 12 E.g., Gregg Allison, *Roman Catholic Theology and Practice: An Evangelical Assessment* (Wheaton: Crossway, 2014) makes an explicit distinction between Protestant and Catholic methods of interpretation when he classifies Protestant interpretation as a "grammatical-(redemptive)-historical-typological" approach and Roman Catholic methodology as "literal, allegorical, tropological, and anagogical" (i.e., the fourfold sense of Scripture) (31–32). Later, he goes further, saying evangelical theology "distrust[s] ... the fourfold meaning of Scripture." He writes, "This Catholic approach is grounded on the nature-grace interdependence: the words of Scripture ... contain hidden meanings that are capable of communicating grace. Historically, Martin Luther ... rejected it because the method, as practiced in the Catholic Church, so emphasized the spiritual sense—the allegorical, moral (tropological), and anagogical meanings—that the literal sense was overlooked or dismissed" (106). Surely, this black-and-white distinction misses the nuances of current discussions, but it must be remembered that if theological presuppositions mean anything, Protestant methods of interpretation are fundamentally different than those employed by Catholic scholars.
- 13 Matthew Levering's *Participatory Biblical Exegesis: A Theology of Biblical Interpretation* (South Bend: Notre Dame University Press, 2008) goes so far as to redefine history in order to bring Christians into "an ongoing participation in God's active providence, both metaphysically and Christologically-pneumatologically" (1). The impact of exegesis is to conjoin the horizon of the ancient text with the modern reader and his or

- her “participatory tools—doctrines and practices” (2). This is fundamentally different than a Protestant approach to Scripture, which locates authority and meaning in the final revelation of God’s inspired Word, not in any fusion of Scripture and (modern) tradition.
- ¹⁴ While recent trends have sought to conflate Evangelicals and Catholics together, on the 500th Anniversary of the Reformation, we should reaffirm our distinctively Protestant and Reformed reading of Scripture. As Vanhoozer states, “I submit that that the Reformers put this Pauline and patristic practice of finding Christ in the Old Testament on surer ground by providing a better theological warrant” (“Ascending the Mountain, Singing the Rock,” 217).
 - ¹⁵ Freedom is a key concept governing Richard Hays approach to typology (*Echoes of Scripture in the Letters of Paul*, 154–56). While he takes his freedom to expound Scripture, this same principle has led many other modern interpreters away from Scripture.
 - ¹⁶ David F. Wells, *The Courage to Be Protestant* (Grand Rapids: Eerdmans, 2008).
 - ¹⁷ Russell Meek, “Intertextuality, Inner-Biblical Exegesis, and Inner-Biblical Allusion”: The Ethics of Methodology,” *Biblica* 95.1 (2014): 280–91.
 - ¹⁸ *Ibid.*, 281.
 - ¹⁹ *Ibid.*
 - ²⁰ *Ibid.*, 283–84.
 - ²¹ *Ibid.*, esp. 290–91.
 - ²² Richard B. Hays, *Echoes of Scripture in the Four Gospels* (Waco, TX: Baylor University Press, 2016).
 - ²³ For a defense of authorial intent, see Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998), 74–82, 201–80. The intention of this article is not to prove authorial intent, but to elucidate a way of reading Scripture that affirms the rich, thickness of its typological structures, without the need for incorporating extra-biblical meaning into the text.
 - ²⁴ Citing the need for an exegetical approach to typology, Davidson writes, “Even the more complete studies of Goppelt and Müller ... make only passing reference to many NT occurrences or *typos* and cognates” (*Typology in Scripture* 115).
 - ²⁵ *Ibid.*, 415.
 - ²⁶ *Ibid.*, 416.
 - ²⁷ G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012) 14–15.
 - ²⁸ Davidson, *Typology in Scripture*, 115–28.
 - ²⁹ *Ibid.*, 129.
 - ³⁰ This “linear connectedness” is developed further in my article, “From Beelines to Plotlines: Typology That Follows the Covenantal Topography of Scripture,” *SBJT* 21.1 (2017):35–36
 - ³¹ Stephen Wellum and Brent Parker, eds., *Progressive Covenantalism: Charting a Course between Dispensational and Covenantal Theologies* (Nashville: B&H Academic, 2016).
 - ³² Graeme Goldsworthy, *Gospel-Centered Hermeneutics: Foundations and Principles of Evangelical Biblical Interpretation* (Downers Grove: InterVarsity Press, 2006), 246–47. Cf. Harold G. Reventlow, *Problems of Biblical Theology in the Twentieth Century* (Philadelphia: Fortress, 1986), 18–31.
 - ³³ Goldsworthy, *Gospel-Centered Hermeneutics*, 246–47.
 - ³⁴ Coming later in his corpus of writing, Goldsworthy unpacks the Hebert-Robinson schema in his *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove: IVP Academic, 2012), 24–27.
 - ³⁵ Goldsworthy, *Gospel-Centered Hermeneutics*, 247.
 - ³⁶ While introduced in his discussion about typology in *Gospel-Centered Hermeneutics*, Goldsworthy’s most extensive exploration of this approach is in *Christ-Centered Biblical Theology*. Hence, I will spend the rest of my time engaging that book.
 - ³⁷ Goldsworthy, *Christ-Centered Biblical Theology*, 26.
 - ³⁸ *Ibid.*, 26.
 - ³⁹ Thankfully he defines his terms; the next sentence defines what he means by reality: “Thus the structures within the history of Israel give way to the prophetic eschatological perspective of the Day of the Lord, and this, in turn, gives way to the ultimate reality as fulfilled in Christ” (*ibid.*). I can appreciate Goldsworthy’s Christocentric view of reality (cf. Goldsworthy, *Gospel-Centered Hermeneutics*, 248–57); Jesus is the substance, all other types are shadows. Still, I question if “reality” is the best word. Were the prophets lacking some metaphysical real-ness? Better, in my estimation, to speak like Paul who saw reality in a mirror dimly (1 Cor 13:12). The problem is not metaphysical, but epistemological. The language of “ultimate reality” veers

towards a metaphysical statement. Hence, we should look for other ways of expressing typology.

⁴⁰ Goldsworthy, *Gospel-Centered Hermeneutics*, 253–56.

⁴¹ *Ibid.*, 251.

⁴² *Ibid.*, 248.

⁴³ This is similar to the idea advanced by Geerhardus Vos, who described the necessity of discerning the historical types symbolism before proceeding to identify type and antitype. Geerhardus Vos, *Biblical Theology: Old and New Testaments* (Grand Rapids: Eerdmans, 1948; reprint Edinburgh: Banner of Truth, 2000), 144–46.

⁴⁴ *Ibid.*

⁴⁵ *Ibid.*

⁴⁶ Kevin Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville, KY: Westminster John Knox, 2005), 295–305.

⁴⁷ Peter Gentry and Stephen Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton: Crossway, 2012), 106.

⁴⁸ Cf. David Schrock, “What Designates a Valid Type? A Christotelic, Covenantal Proposal,” *STR* 5, no. 1 (2014): 12–18.

⁴⁹ “The biblical covenants form the backbone of the metanarrative of Scripture, and apart from understanding each biblical covenant in its historical context and then in its relation to the fulfillment of all of the covenants in Christ, we will ultimately misunderstand the overall message of the Bible” (Gentry and Wellum, *Kingdom through Covenant*, 21n2, 138, 295).

Book Reviews

Spirit Hermeneutics: Reading Scripture in Light of Pentecost. By Craig S. Keener.
Grand Rapids, MI: Eerdmans, 2016. xxviii + 522pp., \$48.00 Hardback.

Craig S. Keener, known best for his New Testament (NT) exegetical commentaries, turns his attention in *Spirit Hermeneutics* to how Spirit-filled Christians should interpret the Bible today. Keener earned his Ph.D. from Duke University (1991) and is the F. M. and Ada Thompson Professor of Biblical Studies at Asbury Theological Seminary, Wilmore, Kentucky. Originally intended to be part of the Pentecostal Manifestos series, *Spirit Hermeneutics* outgrew its original length-limit and thus has been published as a stand-alone work. In this book Keener argues that a Christian reading ought to be experiential, eschatological, and missional, operating with a Spirit-directed epistemology, modelled after the Spirit-led readings exemplified by the NT authors.

The first part of the book advocates a reading strategy that is experiential and missional. The authors of Scripture intended their readers to apply their message to their own setting/experience (14). This reality is not limited merely to didactic literature, but narrative is also meant to teach its readers—we cannot arbitrarily deem something “descriptive” to render it non-applicatory. For example, Keener notes that Paul drew upon narratives for his doctrine of faith, and James used Job as an example for suffering and Elijah as an example for prayer (23). Experience, though, does not have priority over Scripture, but rather Christian experiences should be understood in light of analogies within Scripture (26–27).

As Christian readers of Scripture, we read as those “in the last days” and so in salvation-historical continuity with the NT Christians (51). The Spirit was specifically given in those days for mission, and so, for this same reason, the Spirit is still given today, for “Scripture does not prescribe a period of spiritual inactivity” (51).

Part two argues for the need to listen to global readings. Interestingly, Pentecost—the reversal of Babel—did not reverse the multiplicity of languages, it merely aided in understanding the diversity (60). In seeking to

understand this diversity, however, Keener argues that priority must be given to listening to the text of Scripture (69). In other words, greater effort should be given to understanding the “context” of Scripture than has been given to understanding contextual readings of the global church. What Scripture shows us, however, is that it re-contextualized the message of earlier Scripture for its readers (e.g., Revelation “updates” the OT; 75). Thus, biblical interpretation should do the same. Therefore, listening to other cultures will expose our biases and so assist in the interpretation and re-contextualization of Scripture, specifically in determining what was cultural or transcultural, for example, the role of women and the holy kiss (79).

Keener illustrates this point in chapter six which looks at how one’s cultural experience informs one’s reading and understanding of spirits and miracles. He concludes by critiquing the “honor and shame” culture of the academy that critiques everything but its own assumptions leading it to deny what Scripture plainly teaches (96).

The third section of the book addresses the issue of authorial intent. Keener notes that the Pentecostal tradition has often downplayed the original sense of the text (102). Often the Spirit gets blamed for a lack of study (109), but the Spirit is not a shortcut (117) for the Proverbs tell us to labor for wisdom (113). Scripture itself witnesses a concern for authorial intent when Paul accuses the Corinthians for misunderstanding him (138). He concludes that historical study and theological interests are not incompatible (146), but the original meaning should be foundational for all application (127). Keener then shows that it is faulty to think that a concern for authorial intent is a modern/rationalistic concern (129).

Keener argues, in Part four, for an epistemology that unites Word and Spirit, that is, Scripture and experience (155). He notes that our Western heritage causes us to neglect subjective experience as a source of knowledge. Yet, Scripture affirms doing just that (e.g. Rom. 8:16; 161–162), and while some can be too naïve with the veracity of experiences, many of us are unbiblically skeptical (170). Keener then shows from Scripture that “biblical faith is not a Kierkegaardian leap in the dark, but a deliberate step into the light of the truth” (175), before giving biblical examples of how experiences informed belief (e.g. the blind man in John 9; 184). The confession that Jesus is Lord should thus affect our minds (163), and so “following... popular scholarly opinion to remain acceptable in the academy... is not loyalty to

God's word" (189).

Authoritatively, given Keener's scholarly focus, he claims that one does not need to solve every historical issue before we can trust the text (191). Trusting the text calls for embracing its worldview and interpreting the world (and thus our experiences) in light of the text (204).

Section five of the book surveys some biblical examples for reading Scripture. Keener shows how Jesus critiqued the Pharisees for neglecting the "weightier matters of the law," indicating that not all the law was equal (209). Jesus also taught that Moses's teaching on divorce was not God's ideal (Mark 10:3–4) and so, the law was a "limited word" (215). Paul taught that the law ought to have been pursued by faith not works, just as for Jesus it was more important to feed the hungry than keep the Sabbath (222). In sum, the heart of the law is more important than the letter. Keener then applies this interpretive method to a modern-day appropriation of the OT Sabbath and tithing laws. In chapter 16, Keener shows that Christological interpretation and personal application are not mutually exclusive but mutually informing (246). Application is made "because of their experience of Christ" (260).

Though Keener is essentially arguing for a *Christian* reading of Scripture, the final section of the book evaluates distinctively Pentecostal issues such as charismatic television preaching and word of faith movements as the wrong kind of experiences (269–273). He then critiques appealing to the interpretive community as the safety net against false experiences; rather, Scripture alone fulfills this role (281). Scripture should not rule out experiences, but Christians should desire more experiences of the reality to which Scripture testifies (285).

It is hard to think of someone better equipped to write such a unique book as this. Keener—by trade an exegete of Scripture who focuses on historical backgrounds, yet an evangelical Christian who is open about his gift of tongues, prophecy and experiences of miracles—is distinctively able to write about a hermeneutic that does not run roughshod over the original meaning. His work also seeks to appropriate the meaning of the text, while also noting how our experiences take part in the hermeneutical spiral.

As a work on hermeneutics, Keener engages the authorial-intent/Hirschian debate and addresses postmodern reader-response methods. However, as an evangelical work, he presents an alternative, or at least a tweak, to typical theological interpretations of Scripture. Keener certainly wants to apply the

Scripture, but he maintains the foundational priority of the original meaning for application, the distinction between meaning and application, and the Spirit-revealed reality of the object of faith contra a Kierkegaardian leap of faith. Moreover, he argues that an “authoritative” interpretive community is circular, historical concerns are not modern, and it is not a virtue to apply the text contrary to the author’s intended meaning.

Not every Christian will agree with certain conclusions in the book, but most will be challenged. For example, Keener challenges a traditional reading of Genesis 1–3 wondering whether an interpretive method rather than the meaning of the text is being defended (192–194). Yet most sympathetic readers could at least agree with his conclusion on priority:

If we argue vociferously for a particular interpretive approach to the creation narratives, yet fail to respond with awe toward the genuine creator of heaven and earth, we *are not embracing the message with genuine personal faith* (199, italics original).

He also argues strongly against cessationism claiming that ironically it is “a postbiblical doctrine—the very thing that hard cessationists claim most to fear from allowing postbiblical prophecies!” (55). Yet, again, a sympathetic reader should be challenged by his call for Christians to experience more of the Spirit. For all these and more challenges throughout the book, Keener claims that Protestants of all people should be open to having their beliefs challenged afresh by Scripture (105).

Spirit Hermeneutics is a little technical at times. This will make it difficult for non-specialists to read. However, it should certainly be read by church leaders and included as reading for hermeneutic classes at evangelical seminaries. Through a robust methodology learned from the authors of Scripture themselves, Keener puts the role of the Spirit back into the discipline of hermeneutics, while avoiding some of the pitfalls and philosophical assumptions of other theological readings. The Spirit has been given to equip the body of Jesus for ministry, yet, in response to unrestrained, excessive and unbiblical manifestations of the Spirit, many operate functionally as though the Spirit were not given. As Keener asks: “if ... God’s Spirit were withdrawn from our churches, would (we) do anything differently than the way we do it now” (172). Hopefully *Spirit Hermeneutics* can serve as a needed corrective.

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Christian Dogmatics: Reformed Theology for the Church Catholic. Edited by Michael Allen and Scott R. Swain. Grand Rapids: Baker Academic, 2016. \$36.99 Paper.

Michael Allen and Scott Swain continue their Reformed retrieval project with *Christian Dogmatics*, an “attempt to draw on the fecund resources of Holy Scripture within the context of the catholic church of the Reformed confessions” (2). This work, while operating from a distinctly Reformed perspective, is intended to benefit Christians from all traditions both in its reference to our common theological heritage and in its unapologetic commitment to Reformed thought. The former emphasizes unity from the perspective of the authors’ catholicity with other Christians, while the latter emphasizes unity by being honest about our differences –enough to attempt to persuade those who disagree. (This is catholicity at its most robust; not a tepid, lowest common denominator “unity,” but a catholic unity that acknowledges our doctrinal bonds alongside our dogmatic differences.)

The collection is straightforward in its organization, following the typical dogmatic outline: essays related to prolegomena (“Knowledge of God,” by Allen; “Holy Scripture,” by Kevin Vanhoozer) are followed by those related to theology proper (“Divine Attributes” by Allen; “Divine Trinity,” by Swain). Then come a group of essays related to God’s external works, creation and redemption. Here, the editors include a transitional essay, “Covenant of Redemption” by Swain, in order to bridge theology proper and the divine activity. Essays on creation include “Creation out of Nothing” and “Providence” by John Webster and “Anthropology” by Kelly Kapic. The other half of the essays in the volume are related to redemption: “Sin” by Oliver Crisp, “Incarnation” by Daniel Treier, “The Work of Christ Accomplished” by Donald Macleod, “The Work of Christ Applied” by Richard Gaffin, “The Law of God and Christian Ethics” by Paul Nimmo, “The Church” and “Kingdom of God” by Michael Horton, and “Sacraments” by Todd Billings (which comes between the Horton essays).

For the most part, the editors' description of the project – dogmatic renewal through historic retrieval from a Reformed perspective—accurately portrays the vast majority of the essays. Particularly helpful in this regard are the initial essays on prolegomena and theology proper. Each of these is shot through with a clear sense of rootedness in both Scripture and the Christian tradition. For my part, the explicit Trinitarian context given in each of these initial essays was especially fruitful. Many of the other essays also demonstrate a commitment to the Christian tradition, although those initial four stand out as catholic in that commitment, as opposed to simply restating Reformed conclusions in the name of catholicity.

As with any edited collection, *Christian Dogmatics* should not be judged on one essay alone. This volume contains, on the one hand, some truly outstanding pieces of Christian scholarship: for instance, Dan Treier's essay on the incarnation is a masterful tapestry of sound exegesis, biblical theology, and dogmatics. While I disagree with some of his conclusions (e.g., his explication of Christ's descent), I could imagine using this essay in a hermeneutics or theological method course as an exemplar of dogmatic biblical interpretation. Todd Billings' essay also stood out to me (again, barring particular caveats, this time related to credobaptism), not only for its dogmatic rigor but also for its devotional elicitation. Much more positive assessments could be made about these and other essays, but suffice it to say that most of the essays succeed in promoting a truly catholic Reformed dogmatics.

This is not to say, though, that every essay does so. One curious inclusion in this volume is Oliver Crisp's essay on the doctrine of sin. In it, Crisp, as in many of his other essays, attempts to provide a "minority report" on a particular doctrine and assess its coherence via the tools of analytic theology. This time, he appropriates Huldrych Zwingli's approach to original sin – one in which Zwingli rejects federal imputation in favor of a modified Augustinian realism – and finds it more satisfactory than traditional Reformed affirmations of the imputation of Adam's guilt. I found this essay curious both in its inclusion and execution.

With respect to its inclusion, one wonders why an essay that explicitly moves away from the majority report of the church catholic on the question, not to mention the clearly dominant position within the Reformed view, is included in a volume attempting to promote catholicity from within said Reformed tradition. While Zwingli is of course in the broad sense Reformed,

going along with him at this point in a volume on Reformed catholicity seems a bit like going along with Barth in his rejection of paedobaptism (among other things). Zwingli may be considered in a technical sense “Reformed,” but here the Reformed tradition has not followed him. I also found the execution of this chapter curious. I am not opposed to analytic projects *per se*, and I often find Crisp’s analytic queries valuable even when I don’t agree with his conclusions. Here, though, the downside to an analytic approach was apparent, namely, whether or not analytic theology can refrain from allowing creaturely logic to supersede the logic of Scripture. Crisp only cursorily interacts with biblical texts in his essay, even though the question of Adam’s federal headship or lack thereof hinges on a number of key passages.

At this point it is important to note that non-Reformed readers may disagree with any number of positions taken in *Christian Dogmatics* (and perhaps they may agree with Crisp’s rejection of the imputation of Adam’s guilt even while quibbling with his method). But this volume is not pertinent only to those within the Reformed tradition, however narrowly or broadly defined. It is, rather, an attempt to see one’s own tradition in light of the Christian tradition, and for this reason I believe it is beneficial for the church catholic, no matter the strand. That is a worthy project, for the sake of our own edification and the unity of Christ’s church. For that reason, I recommend *Christian Dogmatics* for Christians from all theological persuasions.

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The Blessing and the Curse: Trajectories in the Theology of the Old Testament. By Jeff S. Anderson. Eugene, OR: Cascade Books, 2014, 416 pp., \$48.00 Paper

The field of OT theology has been in a state of transition ever since the “collapse” of the biblical theology movement some forty years ago. This transition has opened the door for many fresh treatments on the theological movements of Scripture. Jeff S. Anderson’s *The Blessing and the Curse* is a welcome contribution to the discussion. Offering an interdisciplinary, thematic study of blessing and curse in the OT. Anderson shows that historical

and canonical approaches need not be mutually exclusive. Anderson's goal "is to trace trajectories of this [blessing/curse] theme through the disparate genres and collections of the literature of the OT canon, to explore the social function of these speech acts, and to apprehend the theological implications of those themes for the Christian church" (20). The blessing/curse theme, while conspicuously absent in some places, is nevertheless pervasive across a swath of biblical genres. Most notable is the role blessing and curse plays in prominent literary seams throughout the OT. Blessing/curse is a theologically potent lens for OT theology that takes seriously both divine providence and human responsibility.

After laying introductory groundwork, Anderson proceeds more-or-less canonically, unpacking the nuances of the blessing/curse theme in the OT. Anderson argues against a "magical" understanding of blessing and curse, instead utilizing the linguistic tools of speech-act theory. As "performatives," such utterances have powerful potency, but only when uttered in appropriate contexts by appropriate individuals. Anderson argues that both blessings and curses grow out of the doctrines of divine providence and election. The rich blessing theology that began with Abraham has a glorious destination, albeit after a long and winding road. Whether through Deuteronomy, Job, or Daniel, blessing/curse theology "supports the contention that God stands to enhance *or* oppose a life of fullness, depending on decisions made by humans" (348). Both blessing and curse play a significant role in the salvation history. Indeed, the message of the gospel is that Christ became a curse for us (Gal. 3:13), that we might be blessed "with every spiritual blessing in the heavenly places" (Eph. 1:4).

One of Anderson's most original contributions is an eclectic methodology that weds critical concerns with theological sensitivity. A few examples will illustrate this. Although recognizing the innumerable problems with Wellhausenian source criticism, Anderson explores how the blessing/curse theme might appear through the lenses of the hypothetical Yahwistic (J or JE), Deuteronomistic, and Priestly sources. This exercise only brings the theological themes of the canonical text into sharper view. The Psalms and Wisdom literature are the most difficult to synthesize when conducting such a large-scale theological study, but Anderson shows that his theme is prominent here as well. He argues that, in the case of the Psalter, each of the five books end with a specific blessing. (On the other hand, the handful of

cursing psalms are scattered throughout, appearing to have no relationship to the overall structure.) Blessing thus provides a loose structure to the book (if one takes Pss 146-150 as a concluding musical movement, leaving Ps 145 as the psalm with the final blessing). Likewise, Anderson's treatment on Job is masterful. He asserts that the major question of Job is, "Will Job really curse God?" The blessing/cursing motif binds together the prose and poetic sections, serving as pivotal elements in the plot and theology of the book.

Though Anderson excels in critical engagement and theological reflection, he falls short in his use of modern linguistic theory. Although claiming "speech act theory" as a key interpretive model, the tool is used only sporadically. Despite the theory's enormous potential, Anderson fails to properly unpack the nuances of performative speech as it relates to blessing and cursing. This is, unfortunately, a common trend in biblical studies, where simply labeling an utterance "performative" is counted as utilizing speech act theory. This disregards the complex linguistic activity which the theory attempts to describe. A glimmer of hope is found in the chapter on Job, where Anderson mentions three categories of fallacies that render speech acts impotent: misinvocations, misapplications, and misexecutions. But much more must be said than this if we are to properly employ this linguistic tool and take account of how speaking performs actions.

Despite this shortcoming, *The Blessing and the Curse* is an engaging, well-researched, and a fruitful contribution to the field of OT theology. Anderson convincingly argues that the blessing/curse theme is a much better alternative to traditional theological dichotomies of promise/fulfillment, law/grace, or old/new. Both blessing and curse have a significant role to play in God's redemptive purposes. This book is a valuable resource for those interested in OT theology, the role of speech in God's world, and the dynamic relationship between divine providence and human responsibility.

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