

Types in the Bible

“Shadows of the True”



By Ric Keaster

Types in the Bible

- “The English word *type* comes from the Greek word *tupos*, which generally means ‘to strike or make an impression’ (verb form), or it can be ‘the impression itself’ (noun). The most common reference or example is in minting a coin with an image on it.” **(Ric Keaster, *Types in the Bible*, p. 30)**
- “A person or thing (as in the O.T.) believed to foreshadow another (as in the N.T.)”. **(Merriam-Webster Dictionary)**
- The word appears 2 times in the Greek O.T., and 16 times in various forms in the Greek N.T.



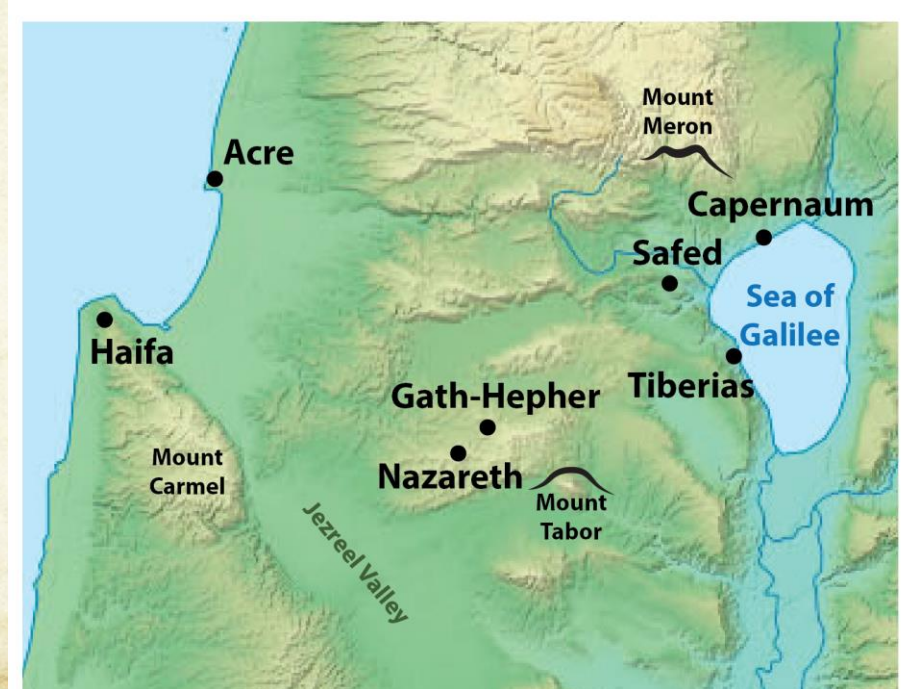
Type & Antitype

- The print of the palm is the **TYPE**
- The hand that produced the print is the **ANTITYPE**
 - *“There is also an **antitype** which now saves us – baptism ...”*
(1 Peter 3:21, NKJV)
 - *“And baptism, which this **prefigured ...”** (NRSV)*

Jonah (Type) / Jesus (Antitype)

1. Each prophet heralded from and began his ministry in Lower Galilee!

- Jonah in “*Gath-hepher.*”
(2 Kings 14:25)
- Jesus in “*Nazareth.*”
(Matthew 2:23)



Jonah (Type) / Jesus (Antitype)

2. Each prophet's ministry occurred during a time in which Israel's upper-class, wealthy members mistreated and abused the poor.
 - **Jonah** – Amos rebukes the “*cows of Bashan*” during the time of Jeroboam II. (8th century BC).
(Amos 4:1-3; 5:11-12; 8:3-7)
 - **Jesus** – Rebuked the scribes “*who devour widows' houses.*” **(Luke 20:46)**

Jonah (Type) / Jesus (Antitype)

3. Both Jonah and Jesus preached to Gentiles despite a desire to primarily minister to their own Israelite/Jewish population.

- **Jonah** joined Phoenicians on their way to North Africa (i.e. Tarshish) to avoid Nineveh. (**Jonah 1:1-3**)
- **Jesus** stated that he was sent “*only to the lost sheep of the house of Israel.*” (**Matthew 15:24**)
- **Jonah** with Nineveh.
- **Jesus**, for example, with the Syro-Phoenician woman (**Mark 7:25-28**), Legion at the tombs of Gadera (**Luke 8:26-34**), and the centurion’s servant at Capernaum (**Matthew 8:5-13**).

Jonah (Type) / Jesus (Antitype)

4. Each prophet slept in the bottom of a ship in the midst of a raging storm while the ship's sailors were wracked with fear due to the prophet's slumber.
 - Jonah. (Jonah 1:4-6)
 - Jesus. (Mark 4:35-38)
 - Additionally, each prophet was the reason for the ceasing of the storm. (Jonah 1:7-16; Mark 4:39-41)

Jonah (Type) / Jesus (Antitype)

5. Each prophet spent *“three days and three nights”* in the *“heart of the earth.”*
- Jonah’s prayer (**Jonah 2**) and Jesus’ *“sign of Jonah.”* (**Matthew 12:38-41; 16:4; Luke 11:29-32**)
 - Jonah’s expulsion (**Jonah 3:1**) and Jesus’ resurrection (**Matthew 28:1-6**).

Jonah (Type) / Jesus (Antitype)

6. Each prophet, despite being from northern Israel, was obedient to the Law of Moses in worshiping God at His chosen location of Jerusalem.

(Deut. 12:5-7; 2 Sam. 7:13; 1 Kings 5:5)

- **Jonah's** worship in the "temple" (**Jonah 2:4,7**), despite the enduring presence of the idols at Dan and Bethel.
- **Jesus** going up to Jerusalem for various feasts.
(Luke 2:41; 22:1)

Jonah (Type) / Jesus (Antitype)

7. Each prophet proclaimed coming destruction upon his audience's capital city.
 - Jonah's proclamation to Nineveh (**Jonah 3**) and subsequent, vengeful grief over their repentance. (**Jonah 4:1-4**)
 - Jesus' prophecy of doom to Jerusalem (**Matthew 24**) and subsequent, grief over their rejection. (**Matthew 23:37; Luke 19:41-44**)

Jonah (Type) / Jesus (Antitype)

8. Each prophet left the city they had just preached in and went to the east of the city and prayed.

- **Jonah's** selfish prayer concerning the loss of his shade east of Nineveh and God's response. **(Jonah 4:5-11)**
- **Jesus'** selfless, anguish-filled plea to "*remove this cup*" in Gethsemane and God's silence. **(Luke 22:39-44)**

Jonah (Type) / Jesus (Antitype)

- “After completing what you have just read, how could you or anyone seriously claim that this work – the Bible, that is – could have come merely from the mind of man? There is so much included here and in other parts of God’s word that would simply have been impossible for man to devise – let alone carry out. Only a God of creation, a God as depicted in that word, could conceive of such a plan and have the power indeed to make it happen. As such, this study of types ends up as an extremely strong example of *internal evidence* testifying of itself in a way that no other item or argument could make on behalf of the truth of the scriptures.”
(Keaster, p. 201)

