

AN OBJECT LESSON

/tīp/ noun In theology, the foreshadowings of the Christian dispensation in the events and persons of the Old Testament.

Jonah went out of the city and sat down east of it, and made a booth for himself there. He sat under it in the shade, waiting to see what would become of the city.

The LORD God appointed a gourd, and made it come up over Jonah, to give shade over his head, to save him from his discomfort. Jonah rejoiced over the gourd with great rejoicing. But when dawn came the next day, God appointed a worm that attacked the plant, so that it withered. When the sun rose, God prepared a sultry east wind, and the sun beat down on the head of Jonah so that he was faint and asked that he might die. He said, “It is better for me to die than to live.”

But God said to Jonah, “Is it right for you to be angry about the plant?”

“Yes! Angry enough to die!”

“You’re concerned about the plant, for which you didn’t labor and which you didn’t grow. It came into being in a night and perished in a night. And shouldn’t I be concerned about Ninevah, that great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also many animals?”

TYPES AND SHADOWS

Jonah → Israel

Ninevah → Gentiles

Plant → Law

Animals → Creation

SCRIPTURE REFERENCES:

GEN. 12:1; 17:4; ROM 9:4; HEB 10:5; MK 15:25; 13:2;
GAL 3:19, 24; EPH 2:15; ROM 10:4; HEB 8:13; 10:9; ROM 9:8;
GAL 3:28; ROM 8:21

The LORD said to Abram, “Go from your country.”

As for me, This is my covenant with you: You shall be the father of many nations. No longer shall your name be Abram, but Abraham, because I have made you the father of many nations.

They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and from them comes the Messiah.

Sacrifices and offerings you have not desired.

It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.”

I tell you not one stone [of the Temple] will be left here upon another. All will be thrown down.

Why then the law? It was added because of transgressions, until the seed would come to whom the promise had been made. . . . The law was our schoolmaster until Christ came, so that we might be justified by faith. But now that the Faith has come, we are no longer under a schoolmaster.

He abolished the law with its commandments and ordinances, that the two he might create in himself one new man, making peace.

For Christ is the aim of the law so that there may be righteousness for everyone who believes.

In speaking of a new covenant, he has made the first one obsolete. And what is obsolete and growing old will soon disappear. . . . He abolishes the first in order to establish the second.

It is not the children of the flesh who are the children of God, but the children of the promise are counted as seed.

There is no longer Jew or Greek, slave or free, male or female, for all of you are one man in Christ.

The creation itself will be set free from its slavery to corruption into the freedom of the glory of the children of God.