

# *Jesus Is the Bible's A.M.E.N.*

Luke 24:27

January 12, 2020

**VIDEO** - *"Jesus Throughout the Bible"* (Evens)

**INTRO:** Welcome to the BRIDGE family & our new series:  
*"Gospel Gardening: Roots, Fruits, & Boots"*

## **CONTEXT:**

- Our Goal: **God's glory & His disciple's growth!**
- Our Text: **Proverbs 29:18**
- Our Start: *Gospel Gardening is **Acts 1:8 in action!***
  - Prophetic **VISION**
  - **VICTORIOUS** Fruit
  - **VALIANT** Faithful-Obedience

**T/S:** Today we're going to **BEGIN to dig-in...**  
to our biblical understanding of Christianity's **ROOTS...**

**BIG IDEA:** Jesus is not **ON** every page of the Bible  
**BUT** make no mistake... Jesus is **IN** every page.  
Jesus the Christ is the Bible's A.M.E.N.

## **PREVIEW:**

1. Jesus is the Bible's **AUTHOR**
2. Jesus is the Bible's **MESSAGE**
3. Jesus is the Bible's **ENGINE**
4. Jesus is the Bible's **NECESSITY**

T/S: Today we're going to focus on 2 biblical giants...  
➤ Cleopas... (Do you know him?) and...  
➤ Christ

TEXT: Luke 24...  
➤ Christ is risen!  
➤ Women witness... Disciples doubt!  
➤ Christ comes & convinces!

### Luke 24:27

*Then beginning with Moses and all the prophets,  
He explained to them the things concerning  
Himself in all the Scriptures.*

T/S: Digging into Christianity's "roots" requires us  
to dig into and understand: "What are 'all the Scriptures'?"

### VIDEO - "What Is The Bible"

T/S: If we understand "what" the WORD of GOD is...  
Next, we need to understand the GOD of this WORD!

### John 1:1-3

*1In the beginning was **the Word**, and the Word was with God,  
and **the Word was God.** 2He was in the beginning with God. 3  
All things were made through him, and without him was not  
any thing made that was made.*

T/S: Hear the Bible's A.M.E.N. here!

## I. Jesus is the Bible's... **AUTHOR**

### 2 Timothy 3:16-17

*All Scripture is God-breathed/inspired and is useful/profitable for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be adequate/complete/thoroughly-equipped for every good work.*

“The Bible is the only religious writing that is divine revelation... ALL other religious books are forgeries by demons & (deceptive) men. Only The Bible is from God.” - MacArthur

## II. Jesus is the Bible's... **MESSAGE**

*The key to the OT is the NT & the door into the NT is the OT.*

- JDP

**There is no finer teacher on whether Jesus is to be found in the pages of the Old Testament than the teaching of our Lord Jesus himself.**

**TEXT:** Luke 24:27

*Then beginning with Moses and all the prophets,  
He explained to them the things concerning  
Himself in all the Scriptures.*

Jesus was not expanding the OT meanings... No.  
Jesus is expounding the OT meaning(s). -JDP

**“The new is in the old contained...  
and the old is in the new explained.”** - Augustine

**VIDEO** – *“Reading The Bible as Story”*

*The OT is an opulently furnished but dimly lit  
room... and the NT turns the lights on.”* - B.B. Warfield

### III. Jesus is the Bible's... **ENGINE**

John 1:1-3

*1In the beginning was **the Word**, and the Word was with God,  
and **the Word was God.** 2He was in the beginning with God. 3  
All things were made through him, and without him was not  
any thing made that was made.*

We need to see typology thru the lens of **inspiration** vs. **interpretation**.... Doing so will help to protect us from slippery slope of over-allegorizing like Origen...

## PATTERNS – PROMISES – PRESENCE

The writing & reading of the Bible typologically is akin to the writing & reading of a good mystery novel/book... There is a story to be told, a meta-narrative that is to be communicated, all thru a systematic series of creative clues... none of which, in their independence, reveal the entirety of the epic, but all of which, without exception, interdependently contribute to the drama's divine & climactic conclusion. - JDP

**Wick Broomall** - *"A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment is found in the New Testament revelation"*

### **CAUTIONS:**

Christians are to **Unpack** vs. **Impact** biblical texts! - JDP

*Christians are to find but not create biblical meaning.*

- JDP

**VIDEO** - *"The Image of God"*

1. **Power-encounters**

Genesis 1:1

2. **Prophetic-particulars**

Isaiah 52 & 53

*“The purpose of prophecy is not to satisfy our curiosity but to purify our lives.” – Max Anders*

3. **Parallel-pointers**

Sacrificial Sys.

4. **Promising-practices**

O.T. Feasts

5. **Punishing-purifiers**

10 Plagues

6. **Praise-worthy-Psalms**

Psalms 22 & 23

7. **Personal-prototypes** (Christophanies):

Daniel’s furnace

*God is providing for our instruction, endurance, encouragement, and, ultimately, our hope. As we see how God unfolds his glorious plan of redemption in Christ and how he keeps all of his promises, we learn to trust, love, and obey him. **The Bible is long and layered for a reason.** It prepares us to see and receive Jesus as the only solution to our problem and the only Savior from our sin. - Wellum*

## IV. Jesus is the Bible’s... **NUCLEUS**

The historical figure of Christ is the secret to understanding the Bible. Everywhere you look in Scripture, you see the writer pointing toward Christ.

John 5:39-40

*You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me, and yet you are unwilling to come to Me so that you may have life.*

**REVIEW:**

1. Jesus is the Bible's AUTHOR
2. Jesus is the Bible's MESSAGE
3. Jesus is the Bible's ENGINE
4. Jesus is the Bible's NECESSITY

**We need to read our Bibles better...**

- *For what?*
- *So what?*
- *Now what?*

Jesus is both the blueprint  
AND the bullseye of the Bible!

- JDP

**NOW... remember Cleopas?**

- He had 7 miles & 2 hours with Jesus' teaching...
  - **Prov 29:18; John 14:6 & 20:21; Titus 2:15**

## CLOSE:

### 1 Thessalonians 2:13

*And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.*

## Jesus Christ is the Bible's A.M.E.N. & A.M.E.N!

- The **AUTHOR**
- The **MESSAGE**
- The **ENGINE**
- The **NUCLEUS**
- He is the Bible's **ALMIGHTY**
- He is the Bible's **MESSIAH**
- He is the Bible's **EVANGELIST**
- He is the Bible's **NECESSITY!**

## Let's Pray!

**VIDEO** – *“Jesus Throughout the Bible”* (Boy scripted)

**VIDEO:** *“O, O God Forgive Us”*

# Is Jesus in the Old Testament? Examples and Their Meaning



There are a few instances of Jesus Christ appearing in the Old Testament. These are called Christophanies. And in a metaphorical sense, Jesus appears in many more stories throughout the Old Testament.

After Jesus's resurrection, he enlightens two disciples about this: "And beginning with Moses and all the Prophets, [Jesus] explained to them what was said in all the Scriptures concerning himself" ([Luke 24:27](#))

Read through God's word, see how it points to Jesus.

## Jesus in the Old Testament

### Jesus Symbolized in the Old Testament Sacrificial System

In the video below, Charles Dyer discusses specific Old Testament prophecies and symbols that point to Jesus. The

system of sacrificing, often a spotless lamb, symbolized the coming Christ.

“Sacrifices took away sins – covered over sins. And the Day of Atonement would come along that would cover their sins for a whole year, but that all pointed toward the ultimate Lamb of God who would take away the sins of the world.”

### **Jesus in the Book of Daniel**

When King Nebuchadnezzar looked into the flames in [Daniel 3:24-27](#), he expected to see the three young men (Shadrach, Meshach, and [Abednego](#)) burning to death. Instead, he saw them walking around, unharmed and unbound, along with a fourth man with them. Who was the fourth man? The Lord Jesus Christ himself. This is a Christophany, an Old Testament appearance of the Son of God coming down from heaven in bodily form.

*Taken from "[Jesus in the Book of Daniel?](#)" by Dr. Ray Pritchard.*

### **Jesus Symbolized in the Tabernacle**

In the video below, Ben Skaug discusses different stations of the tabernacle and how they are a symbol of the coming Christ.

“You can read throughout the gospel of John and see how Jesus is the fulfillment of each station inside the tabernacle. In [John 1:29](#), John the Baptist says, ‘Behold,’ as he point to Jesus Christ, ‘the Lamb of God who takes away the sin of the world.’ And there you have the first station inside the tabernacle – the alter of sacrifice.

## **List of Old Testament Stories Symbolizing Jesus**

- Christ is the Seed of woman and in [Genesis 3:15](#) we are told He will one day crush Satan.
- In Exodus we find the story of the Passover Lamb, and Christ is the sacrificial Lamb given for us.
- In Leviticus we read of the high priests making sacrifices for the people, and Christ has become our High Priest, making the perfect sacrifice to atone for our sins.
- In Deuteronomy Moses prophesied of a prophet who would come that would be greater than Himself. Jesus is that Great Prophet.
- In the book of Joshua, Joshua met the Captain of the Lord's host. That man is Jesus Christ.
- In Judges, the leaders were judges who delivered God's people, each of them typifying the Lord Jesus.
- Boaz, the kinsman who redeemed Ruth's inheritance, is a picture of Christ.
- David, the anointed one, pictures Jesus and Jesus is described as being the Son of David.
- In 2 Samuel when the king is being enthroned, the entire scene is descriptive of the Lord Jesus.
- The books of Kings speak of the glory of God filling the temple and the Chronicles describe the glorious coming king, both referring to Jesus, the King of Kings.
- Ezra depicts Jesus as the Lord of our fathers.
- Esther offers a picture of Christ interceding for His people.
- Job says clearly that the Redeemer is coming!
- Christ appears time after time in the Psalms, including when David describes Him as "the Shepherd."
- Isaiah details His glorious birth.
- Jeremiah reveals that He will be acquainted with sorrows.
- Joel describes Him as the Hope of His people.
- Amos tells us that Jesus is the judge of all nations.

- Obadiah warns of the coming eternal kingdom.
- Jonah offers a picture of Jesus being dead for three days, then coming back to life to preach repentance.
- Zephaniah says that He will be the king over Israel.
- Zachariah is the prophet who speaks of Jesus riding on a colt.
- Malachi is the one who calls Him the Son of Righteousness.

The entire Old Testament points toward Jesus as Savior, and if we miss that, we've missed the entire point of the Scriptures. Jesus is the Messiah and the fulfillment of prophecy.

*Taken from "[A Portrait Of Christ](#)" by Adrian Rogers and Love Worth Finding Ministries (used by permission).*

## A Portrait of Christ

[Adrian Rogers](#)

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

([Matthew 5:17-18](#))

We now have available, instantaneously, the wisdom of the ages. Or do we? We have the ability to read or hear or view the opinion or beliefs of anyone who thinks they are an intellect.

Now intellect is a wonderful thing.

- You can understand biology, but if you don't know the Giver of life, you're still uneducated.

- You can comprehend geology, but if you don't know the Rock of Ages, you don't really know anything of importance.
- You can know all about botany, but if you haven't met the Lily of the Valley, your knowledge is useless.

**You can know all the facts of history, but if you reject the central figure of history, your time has been wasted.**

- **The wise man who doesn't know God is ignorant.**
- **The strong man who doesn't know God is weak.**
- **The rich man who doesn't know God is poor.**

Only the Lord can fulfill all our needs and answer all our questions. Jesus came to fulfill all things.

*The Lord said He had come to fulfill the prophets. The historical figure of Christ is the secret to understanding the Bible. Everywhere you look in Scripture, you see the writer pointing toward Christ.*

**In [Luke 24:27](#), after His resurrection, Jesus appeared to two forlorn followers and began teaching them the secret to Scripture. ***"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning Himself."*****

# The Old Testament points toward Jesus Christ. Every story and every event leads directly to the Savior.

In [John 5:39](#), the Lord Jesus told His followers to  
***"Search the scriptures; for in them ye think  
ye have eternal life: and they are they  
which testify of Me."***

Of course, the New Testament had not yet been written, so Jesus is telling His disciples to explore the Old Testament writings, because they all point toward Him.

As you read through God's Word, see how it points you to Jesus.

- Christ is the Seed of woman and in [Genesis 3:15](#) we are told He will one day crush Satan.
- In Exodus we find the story of the Passover Lamb, and Christ is the sacrificial Lamb given for us.
- In Leviticus we read of the high priests making sacrifices for the people, and Christ has become our High Priest, making the perfect sacrifice to atone for our sins.
- In Deuteronomy Moses prophesied of a prophet who would come that would be greater than Himself. Jesus is that Great Prophet.
- In the book of Joshua, Joshua met the Captain of the Lord's host. That man is Jesus Christ.
- In Judges, the leaders were judges who delivered God's people, each of them typifying the Lord Jesus.
- Boaz, the kinsman who redeemed Ruth's inheritance, is a picture of Christ.
- David, the anointed one, pictures Jesus and Jesus is described as being the Son of David.
- In 2 Samuel when the king is being enthroned, the entire scene is descriptive of the Lord Jesus.
- The books of Kings speak of the glory of God filling the temple and the Chronicles describe the glorious coming king, both referring to Jesus, the King of Kings.
- Ezra depicts Jesus as the Lord of our fathers.
- Job says clearly that the Redeemer is coming!
- Esther offers a picture of Christ interceding for His people.
- Christ appears time after time in the Psalms, including when David describes Him as "the Shepherd."
- Isaiah details His glorious birth.
- Jeremiah reveals that He will be acquainted with sorrows.

- Joel describes Him as the Hope of His people.
- Amos tells us that Jesus is the judge of all nations.
- Obadiah warns of the coming eternal kingdom.
- Jonah offers a picture of Jesus being dead for three days, then coming back to life to preach repentance.
- Zephaniah says that He will be the king over Israel.
- Zachariah is the prophet who speaks of Jesus riding on a colt.
- Malachi is the one who calls Him the Son of Righteousness.

Can you see it?

The entire Old Testament points toward Jesus as Savior, and if you miss that, you've missed the entire point of the Scriptures. Jesus is the Messiah and the fulfillment of prophecy.

***“The new is in the old contained...  
and the old is in the new explained.”***

- Augustine

## What is biblical typology?

---



Question: "What is biblical typology?"

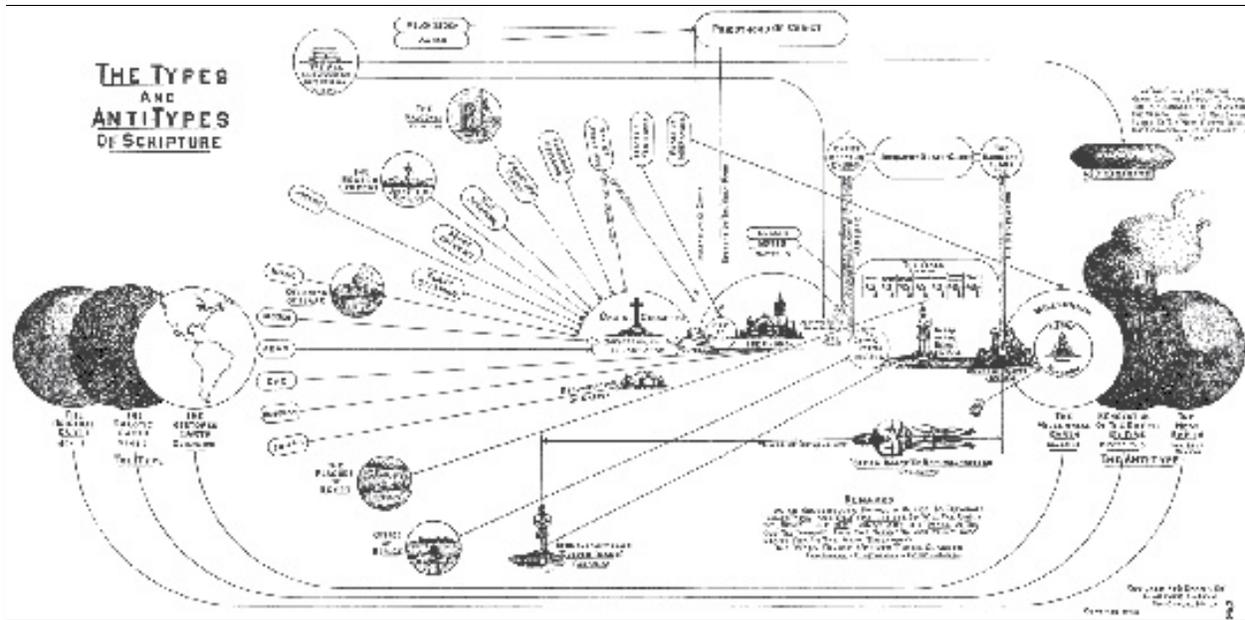
Answer: **Typology is a special kind of symbolism. (A symbol is something which represents something else.) We can define a type as a “prophetic symbol” because all types are representations of something yet future. More specifically, a type in scripture is a person or thing in the Old Testament which foreshadows a person or thing in the New Testament.** For example, the flood of Noah’s day ([Genesis 6-7](#)) is used as a type of baptism in [1 Peter 3:20-21](#). The word for type that Peter uses is figure.

When we say that someone is a type of Christ, we are saying that a person in the Old Testament behaves in a way that corresponds to Jesus’ character or actions in the New Testament. When we say that something is “typical” of Christ, we are saying that an object or event in the Old Testament can be viewed as representative of some quality of Jesus.

Scripture itself identifies several Old Testament events as types of Christ’s redemption, including the tabernacle, the sacrificial system, and the Passover. The Old Testament tabernacle is identified as a type in [Hebrews 9:8-9](#): “the first tabernacle . . . which was a figure for the time then present.” The high priest’s entrance into the holiest place once a year prefigured the mediation of Christ, our High Priest. Later, the veil of the tabernacle is said to be a type of Christ ([Hebrews 10:19-20](#)) in that His flesh was torn, (as the veil was when He was crucified) in order to provide entrance into God’s presence for those who are covered by His sacrifice.

The whole sacrificial system is seen as a type in [Hebrews 9:19-26](#). The articles of the “[first testament](#)” were dedicated with the blood of sacrifice; these articles are called “the patterns of things in the heavens” and “figures of the true” (verses 23-24). This passage teaches that the Old Testament sacrifices typify Christ’s final sacrifice for the sins of the world. The Passover is also a type of Christ, according to [1 Corinthians 5:7](#), “Christ our passover is sacrificed for us.” Discovering exactly what the events of the Passover teach us about Christ is a rich and rewarding study.

We should point out the difference between an illustration and a type. A type is always identified as such in the New Testament. A Bible student finding correlations between an Old Testament story and the life of Christ is simply finding illustrations, not types. In other words, typology is determined by Scripture. The Holy Spirit inspired the use of types; illustrations and analogies are the result of man’s study. For example, many people see parallels between Joseph ([Genesis 37-45](#)) and Jesus. The humiliation and subsequent glorification of Joseph seem to correspond to the death and resurrection of Christ. However, the New Testament never uses Joseph as a model of Christ; therefore, Joseph’s story is properly called an illustration, but not a type, of Christ.



Jesus summed up His Discourse on the "Kingdom of Heaven" Parables of [Matt. 13:1-52](#), with these words.

"**Therefore** (and we must note the "Therefores" of Scripture) every scribe (Bible Teacher) who is instructed unto the 'Kingdom of Heaven' is like unto a Householder, who bringeth forth out of his **Treasure** things **NEW** and **OLD**."

The "**OLD**" things are the "**TYPES**" of the Old Testament, and the **NEW** things what they stand for in the New Testament. The New Testament is "enfolded" in the Old Testament, and the Old Testament is "unfolded" in the New. Or as St. Augustine puts it-

"The New is in the Old **contained**; The Old is by the New **explained**."

You cannot understand Leviticus without Hebrews, or Daniel without Revelation, or the Passover, or [Isaiah 53](#) without the Gospel account of the Crucifixion. The value of the study of the "Types" and "Antitypes" is the proof they furnish of the Inspiration of the Scriptures. Their study proves beyond question that the Scriptures had but one Author-the **HOLY SPIRIT**.

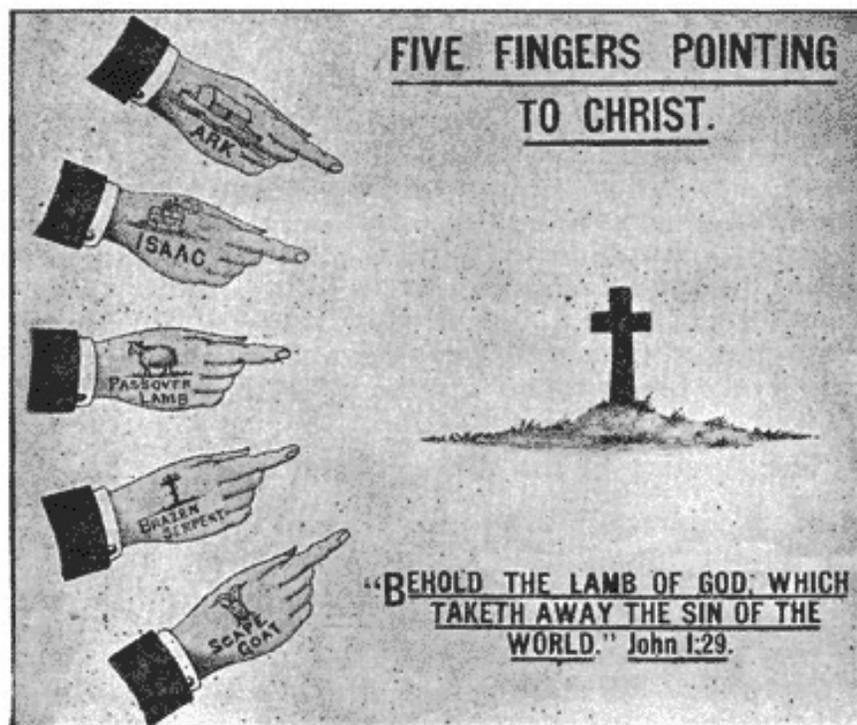
The "Typology" of the Old Testament is the "**PICTURE LANGUAGE**" in which the Doctrines of the New Testament, such as the Atonement, are prefigured. For illustration the "Brazen Serpent" and the "Cross." [John 3:14-15](#). Therefore no preacher or Bible Teacher is competent to preach the doctrines, of the New Testament who is not acquainted with the "Typology" of the Old Testament.

What do we mean by "Types?" The Apostle Paul gives the answer in [1 Cor. 10:1-11](#). In verse 11 he says-

"Now all these things happened unto them for **ENSAMPLES** (examples, see verse 6) and they are written for our **ADMONITION** (instruction), upon whom the ends of the world (Age) are come."

Of "whom" and of what "things" is the Apostle speaking? Of the Children of Israel, and the "things" that happened to them from the time of their "Egyptian Bondage" until they reached the "Land of Promise." So we see that while the Old Testament is a record of the History of the Children of Israel, the events of that "History" are more than mere events; they are **"TYPICAL"** of the "Plan of Salvation" as revealed in the New Testament, and are neither "mythical" nor "allegorical," but really happened to Israel and were recorded for our instruction.

The writer to the Hebrews tells us that the "Types" are but the **"SHADOW OF GOOD THINGS TO COME, AND NOT THE VERY IMAGE OF THE THING."** [Heb. 10:1](#). That is, the Old Testament "Types" are but **"SHADOWS."** But there cannot be a "shadow" without some **"REAL THING"** to make it. And a "shadow" is not the **"very image of the thing,"** for a shadow is out of proportion, and is an imperfect representation of the thing it reveals. So the Old Testament Types are **"shadows"** in the sense that they are not the **"Real Thing,"** and are but imperfect revelations of it.



A "Type" then is some "person," or "event," or "ceremony" that is recorded to "foreshadow" some future "person," or "event," or "ceremony." For illustration-

1. **TYPICAL PERSONS**, like Adam, Cain, Abel, Melchizedek, Abraham, Isaac, Joseph, Moses, Joshua, David, Jonah.

2. **TYPICAL EVENTS**, like the "Flood," the "Plagues of Egypt," the "Passover," the "Brazen Serpent," "Crossing the Jordan," "Cities of Refuge."
3. **TYPICAL CEREMONIES**, like the "Offerings," "Ceremonial Cleansing," "Feasts," "Year of Jubilee," "Day of Atonement."

To which might be added-**"Typical Structures,"** like the "Ark," the "Tabernacle," the "Temple." **"Typical Furniture,"** like the "Brazen Altar," the "Laver," the "Seven Branched Candlestick," the "Table of Shewbread," the "Altar of Incense," and the "Ark of the Covenant" with its "Mercy Seat." **"Typical Colors,"** like "Blue," "Red," "White," "Purple," "Scarlet," "Green." **"Typical Numbers,"** like "one," "three," "four," "seven," "twelve," "forty."

In studying the "Types" the two comparative words **"AS"** and **"SO"** are forcibly called to our attention. The word **"AS"** is used for the "Type," and the word **"SO"** for the Antitype. The first is **historic**; the second is **prophetic**.

**"AS** in Adam all die, even **SO** in Christ shall all be made alive." [1 Cor. 15:22](#).

**"AS** the days of Noah were, **SO** shall also the coming of the Son of Man be." [Matt. 24:37](#).

**"AS** Moses lifted up the serpent in the Wilderness, even **SO** must the Son of Man be lifted up." [John 3:14](#).

**"AS** Jonah was three days and three nights in the Whale's belly; **SO** shall the Son of Man be three days and three nights in the heart of the earth." [Matt. 12:40](#).

The above "Types" with their "Antitype" stand out so prominently in Scripture that their meaning is clear to the most superficial reader. But there are "Types" in the Old Testament whose "Dispensational Teaching" does not lie on the surface, and is never seen by the superficial reader. For illustration take the story of-

## ISAAC AND REBEKAH

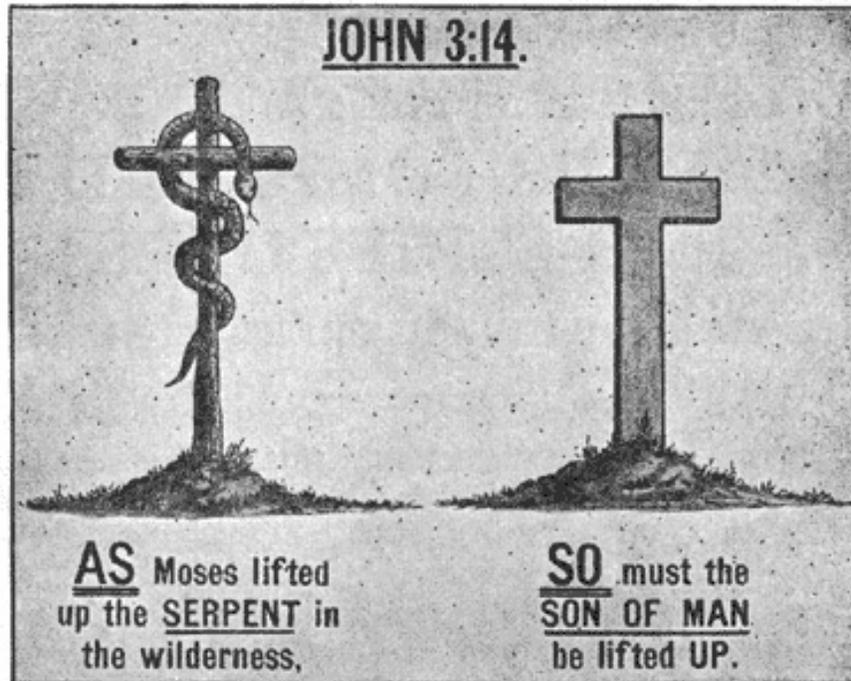
[Gen. 24:1-67](#).

In this story-

**I. ABRAHAM IS A TYPE OF "GOD."**

**II. ISAAC A TYPE OF "CHRIST."**

1. Both Isaac and Christ were **CHILDREN OF PROMISE**. [Gen. 15:4](#). [Isa. 7:14](#).
2. The birth of both was **PRE-ANNOUNCED**. [Gen. 18:10](#). [Luke 1:30-31](#).
3. Both were **NAMED BEFORE THEIR BIRTH**. Isaac-[Gen. 17:19](#). Jesus-[Luke 1:31](#).
4. The birth of both was



### CONTRARY TO NATURE

Sarah was **barren**. [Gen. 11:30](#).

Mary was a **virgin**. [Matt. 1:18-20](#).

1. Both are called an **ONLY SON**. [Gen. 22:2](#) ([Heb. 11:17](#)). [John 3:16](#).
2. Both **mocked** and **persecuted** by their **OWN KINDRED**. [Gen. 21:9-10](#). [Gal. 4:28-29](#). [Matt. 27:29](#).
3. Neither Isaac nor Christ had **BROKEN THE LAW** that they should be offered up. [Gen. 22:2](#). [Matt. 27:24](#).
4. As Isaac **carried the wood** on which he was to die, so Christ carried His **OWN CROSS**. [Gen. 22:6](#). [John 19:17](#).
5. As Isaac went **willingly to the "altar,"** so Christ went **willingly to the "CROSS."** [Gen. 22:9](#). [John 10:17](#).
6. Both apparently given up or **FORSAKEN BY HIS FATHER**. [Gen. 22:12](#). [Matt. 27:46](#).
7. Both rose from the place of death in **RESURRECTION**. [Heb. 11:17-19](#). [Matt. 28:6](#).

In both cases **GOD** interposed.

### III. ELIEZER A TYPE OF THE "HOLY SPIRIT."

1. As Eliezer was a servant of Abraham, so the Holy Spirit is a **"Servant of God."**
2. As Eliezer's mission was to go to Haran and get a **bride for Isaac**, so the Holy Spirit has been sent from Heaven to get a **BRIDE FOR CHRIST**.

3. As Eliezer was not sent to get a bride for Isaac until **after he was typically offered up**, so the Holy Spirit was not sent to get a Bride for Christ until **AFTER HIS DEATH AND RESURRECTION**.
4. As Eliezer did not talk **about himself, but about his Master's son**, so the Holy Spirit does not talk about **HIMSELF, BUT ABOUT CHRIST**.
5. As Eliezer was **urgent**, so the Holy Spirit is **URGENT**. [Gen. 24:53-56](#). [2 Cor. 6:2](#).
6. As Eliezer by the precious gifts he gave Rebekah revealed the wealth of his Master Isaac, so the Holy Spirit by His Gifts gives us a foretaste of what is in store for the Bride of Christ, the Church.
7. When Eliezer got Rebekah's consent to be the bride of Isaac **he himself took her back**; he did not send her back while he remained with her kinsfolk. So when the Bride, the Church, is ready the **HOLY SPIRIT WILL GO BACK TO HEAVEN WITH HER**.

#### **IV. REBEKAH A TYPE OF THE "BRIDE OF CHRIST."**

1. As Rebekah believed and yielded to the pleadings of **Eliezer**, so the Church believes and yields to the pleadings of the **HOLY SPIRIT**.
2. As Rebekah was willing to separate herself from her kinsfolk for **Isaac's sake, so** the Believer is willing to separate himself from his kinsfolk for **JESUS' SAKE**.
3. As Eliezer on the way to Isaac told Rebekah all about his Master Isaac, and what was in store for her, so the Holy Spirit as we journey on our earthly pilgrimage tells us what is in store for us when we shall meet our Isaac-**JESUS**.
4. As Rebekah was a **Gentile** bride, so the Church of Christ is a **GENTILE** Bride.

While Rebekah was a kinswoman of Isaac, she was a Gentile, for while Abraham was the first Hebrew, his kinspeople were Gentiles, for the Jews are the descendants of Judah, the fourth son of Abraham's grandson Jacob.

5. As Rebekah did not have to pass through any **tribulation** before she left her home to go to Isaac, so the Church will not have to pass through **THE TRIBULATION** before meeting Jesus.
6. As Isaac left his home and went **out into the field** to meet Rebekah, so Jesus will **DESCEND FROM HEAVEN TO MEET HIS BRIDE, THE CHURCH, IN THE AIR**.
7. As it was **"eventide"** when Isaac met Rebekah, so it will be the **EVENTIDE OF THIS DISPENSATION WHEN JESUS MEETS HIS CHURCH**.

Some "Types" have a double application. Take the Prophet Jonah. Jesus uses the swallowing of Jonah by a "great fish," and after 3 days being vomited up alive, as a "Type" of His own Resurrection from the Tomb of Joseph of Arimathea. [Matt. 12:40](#). But Jonah is also a "Type of the Jewish Nation."

1. Jonah was called and sent to preach to a heathen city Nineveh, so the Jews were called and sent to preach to the heathen nations.

2. Jonah disobeys and flees to Tarshish, so the Jews fail in their mission to the heathen.
3. Jonah for his disobedience was cast overboard, so the Jews have been scattered among the nations.
4. Jonah was miraculously preserved in the stomach of the fish, so the Jews have remained undigested by the nations.
5. Jonah repented in his "grave" in the stomach of the fish, so the Jews will mourn their lost condition in the "graveyard of the nations."
6. Jonah was restored to the land, so the Jews will be restored to their own land.
7. Jonah received a "Second Call" and obeyed, so the Jews will have a second opportunity to witness to the nations and will obey.

Take one more "Typical Person."

#### **V. JOSEPH A TYPE OF CHRIST**

1. Joseph was "beloved" of his father, so was Jesus.
2. Joseph was sent unto his brethren, so was Jesus.
3. Joseph's brethren refused to receive him, so did the brethren of Jesus.
4. Joseph was sold by his brethren, so was Jesus.
5. Joseph was unjustly accused and condemned, so was Jesus.
6. Joseph was buried in prison, so was Jesus in the Tomb of Joseph.
7. Joseph was resurrected from prison and exalted to sit with Pharaoh on his throne, so Jesus was resurrected and exalted to sit on His Father's Throne.
8. Joseph on the throne became the dispenser of bread to starving Egypt, so Jesus on His Father's Throne is the "Bread of Life" for a perishing world.
9. After Joseph was exalted he got a Gentile bride, so Jesus will get a Gentile Bride-**THE CHURCH**.
10. After Joseph got his bride his brethren suffered famine and came to him for corn, so after Jesus gets His Bride, His brethren, the Jews, will turn to Him, during the time of "Jacob's Trouble," the "Great Tribulation," for relief.
11. Joseph knew his brethren the first time, but they did not know him, so Jesus knew His brethren when He came the first time but they knew him not.
12. Joseph made himself known to his brethren when they came the "Second time," so Jesus will be recognized by the Jews when He comes the **SECOND TIME**.
13. After Joseph's revelation of himself to his brethren, they go forth to proclaim that he is alive and the "saviour of the world," so when Jesus reveals Himself to His brethren the Jews they will proclaim Him alive and the **SAVIOUR OF MANKIND**.
14. Joseph then establishes his brethren and their families in the **"land of Goshen,"** so Jesus will re-establish the Jews in the **LAND OF PALESTINE**.

If the "Type" and the "Antitype" have both appeared, as the "Brazen Serpent" and the "Uplifted Christ," then the Type has been fulfilled. If the Antitype has not yet appeared then

the fulfillment is future. For instance Noah's Ark is not a type of Christ, but is a type of the provision God is going to make to transport the saved of the nations of the "Millennial Earth," over on to the "New Earth." The "Plagues of Egypt" are a type of the Plagues of the Great Tribulation. The "Cities of Refuge" are a type of the "Refuge" God will provide for the "Jewish Remnant" during the time of "Jacob's Trouble." The "Golden Image" that Nebuchadnezzar erected on the Plain of Dura is a type of the "Image of the Antichrist" that the False Prophet shall command to be made. [Rev. 13:14-15](#). For the Typical teaching of the "Feasts" and the "Offerings," see the chapters and charts on those subjects. From what has been said we can see that no Bible Teacher can be fully instructed in the "Things of God," unless he is a student of Typology.

## HOW TO FIND HIM ON EVERY LAST PAGE (DESIRING GOD .ORG)

December 20, 2018

Article by **Glen Scrivener**

Guest Contributor

Ten years ago, I was leading a feedback group for young preachers. A youth pastor gave an exposition of Judges 14 for us to critique. At the very end, he spoke of "another Savior who came to deliver his people eternally." He didn't make anything of the point, and he didn't mention the name "Jesus," but he included the sentence.

During the feedback session, I asked him, "Why did you include that line at the end?" In a flash, another student answered with a line I've never forgotten: "Because we're supposed to."

The whole room groaned its approval. Everyone felt the same obligation. None of these preachers in training was sure *why* they ought to “shift gears to Jesus,” but apparently there was a rule. I see this everywhere among Christians. We feel we *ought* to view the Old Testament as Christian Scripture, but we’re not quite sure *why or how*. It seems like such a crunch of gears. But is it?

**Perhaps we’d be helped by a simple framework for how Christ is at the heart of the Scriptures: he is patterned, promised, and present from Genesis onward.**

## Christ Patterned

*The flood and the ark, the Passover and the Red Sea, the wilderness and the Promised Land, exile and return, war and peace, kingdom and kings, prophets and priests, the temple, its sacrifices, and its rituals, wisdom in death and in life, songs of lament and rejoicing, the lives of faithful sufferers and the blood of righteous martyrs — the Old Testament is extraordinarily Jesus-shaped.*

The story as a whole and each of its parts are like a fractal.

*To step back from the details is to view portraits, at ever-increasing scale, of the same pattern — the suffering and rising Christ (as in [1 Corinthians 10:1-11](#)). But even as Paul teaches us the gospel patterns of the Old Testament, he is at pains (in verses 4 and 9) to point out that Christ*

*was not merely patterned — he also was promised and present to the Old Testament believers.*

## Christ Promised

Old Testament saints were not simply tiles in a mosaic, witnessing, unwittingly, to a gospel pattern of which they were ignorant. They too looked forward to the fulfillment of these patterns. How? Through the promises. This is how Jesus, Paul, and Peter saw it (Luke 24:25–27; Acts 26:22–23; 1 Peter 1:10–12). Each of them characterizes the Old Testament shape as proclaiming “Christ’s sufferings and glory,” yet, at the same time, each of them maintains that this message is what Moses and the prophets themselves “wrote,” “said,” “prophesied,” and “predicted.” All along, true faith was *messianic faith*, centered on Christ himself. He was the one held out and the one trusted by the faithful.

## Christ Present

But more than just patterned and promised, perhaps the most underappreciated facet is that Christ also is present. It’s surprising how explicit the New Testament authors are about *Jesus’s presence* in the Old Testament:

- The “I Am” in whom Abraham rejoiced was Jesus (John 8:56–58).
- The Lord who motivated Moses was Christ (Hebrews 11:26).
- The Redeemer who brought them out of Egypt was Jesus (Jude 5).
- The Rock in the wilderness was Christ (1 Corinthians 10:4).
- The King of Isaiah’s temple vision was the Son (John 12:40–41).

Jesus is not merely patterned and promised in the Old Testament; he is present. This is vital since the essential character of neither God nor faith has changed

from the first covenant to the new. God has always worked in the Trinitarian pattern: from the Father, through the Son, by the Spirit. He did not *begin* to be triune — the Father did not begin to need a mediator — at Christmas (John 1:1–14). And faith has not changed fundamentally either. True faith does not merely resign itself to a divine plan, nor trust detached promises; faith embraces a promising *Person*.

Christ comes “clothed in the gospel,” as Calvin frequently wrote. We must remember the promises in which Christ is clothed, but let us never preach a set of clothes. It’s the *person* of the Son that stands at the center of saving faith.

## As It Was in the Beginning?

The passages quoted thus far have been from the New Testament. Armed only with these, you can mount a strong case that the Hebrew Bible proclaims Christ. But perhaps, it might be argued, this Christian interpretation is found only by looking backward from the New. Is it possible to also read the Bible *forward*, from Genesis onward, and see the same Christ-centeredness? I believe so.

It’s my contention that Christ is *either* patterned, promised, or present on every page of the Hebrew Bible. More than this, in certain key passages, he is portrayed in all three ways at once. Below I select just three of these occasions and hope that it inspires you to see the whole Bible through these lenses.

## Jesus Walks in Eden (Genesis 3)

### CHRIST PATTERNED

Adam and Eve, ashamed at their sin, cower among the trees. Soon they are cloaking themselves in fig leaves. They attempt to manage their sin by hiding

their badness and projecting a false goodness. Their Lord, though, has a different solution. He covers them, not with vegetation but with skins. We're not told what innocent creature died to clothe the guilty, but Isaiah and Paul pick up the substitutionary pattern: we, the guilty, are robed by an alien righteousness — *clothed in Christ*, you could say (Isaiah 61:10; Galatians 3:27).

## CHRIST PROMISED

When the judgments come crashing down in the garden, it's astonishing how *everything but the couple* is cursed. Instead, God promises "the seed of the woman." This implies a miraculous birth — women don't have *seed* (Genesis 3:15, my translation). This offspring of the woman would crush the head of the house of the wicked, though at great cost to himself — his heel would be struck. Here we have a promise of the miraculous birth and victorious suffering of "the seed." Martin Luther comments,

All the promises of God lead back to the first promise concerning Christ of Genesis 3:15. The faith of the fathers in the Old Testament era, and our faith in the New Testament are one and the same faith in Christ Jesus. . . . Time does not change the object of true faith, or the Holy Spirit. There has always been and always will be one mind, one impression, one faith concerning Christ among true believers whether they live in times past, now, or in times to come. (*Commentary on Galatians*)

## CHRIST PRESENT

Now we come to the often-overlooked facet of Christ's presence. Who is this Lord who walks with his most favored creatures in the cool of the day (Genesis 3:8)?

Jonathan Edwards puts words to the most common opinion of the church fathers, Reformers, and Puritans:

When we read in sacred history what God did, from time to time, towards his Church and people, and how he revealed himself to them, we are to understand it especially of the second person of the Trinity. When we read of God appearing after the fall, in some visible form, we are ordinarily, if not universally, to understand it of the second person of the Trinity. (*History of the Work of Redemption*, 20)

This does not answer all the questions we might have about Old Testament appearances. But what is clear is that the Son of God had not taken flesh before his incarnation in Mary's womb, and so we must not think of an *incarnate* Jesus here or elsewhere in the Old Testament. But with [Colossians 1:15](#) and [John 1:18](#) in mind, Edwards insists that the Father is *always* mediated by the Son. Christ is not merely patterned and promised in the Old Testament; he is also present.

## Jesus Speaks on Moriah (Genesis 22)

### CHRIST PATTERNED

Here is the ultimate test of faith, but it has tested more than Abraham's faith. This chapter has proved a stumbling block to many as they read God's words to Abraham: "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you" ([Genesis 22:2](#)). It's an utter scandal until you consider the pattern. Who is this son? He is the seed of Abraham, the hope of the world. All God's promises are focused on this beloved son. If he is sacrificed, God would

have to — somehow! — bring him back to life in order to save and bless the world.

Notice that he is to be sacrificed on a mountain in the region of what would become Jerusalem (Genesis 22:1-14; see 2 Chronicles 3:1). He carries the wood on his back as he trudges up the hill toward the atoning sacrifice (Genesis 22:6). All the while, Abraham believes that he will receive the son back from death (Genesis 22:5; see Hebrews 11:17-20). When you understand the pattern — the death and resurrection of the son — Genesis 22 becomes not a barrier but an almighty boost to faith.

## **CHRIST PROMISED**

Watch how the author of Genesis 22 (traditionally considered to be Moses) speaks of the mountain: “Abraham called the name of that place, ‘The Lord will provide’; as it is said to this day, ‘On the mount of the Lord it shall be provided’” (Genesis 22:14). For hundreds of years, Israelites were pointing to that hill and believing in a future provision — a future atonement. They even knew where it would happen. For centuries, the Old Testament saints saw Christ promised in this event, and they set their hopes accordingly.

## **CHRIST PRESENT**

In Genesis 22:11, it’s the angel of the Lord who intercepts the judgment. In verse 15, he speaks again, and does so with a remarkable self-understanding. Who does this angel think he is? Though he is sent *by* the Lord, he speaks *as* the Lord: “By myself I have sworn, declares the Lord . . . I will surely bless . . . I will surely multiply . . .” (Genesis 22:16-17). When we encounter everyday angels in the Scriptures, they insist on their utter difference from God (as in Revelation 22:9).

But here is a unique messenger — literally, his name could be translated “the Sent One” — who insists that he is *from* the Lord *and* that he *is* the Lord. To use the language of the creeds, he is “God from God.”

On the subject of the angel’s identity, Calvin summarizes the history of Christian interpretation that went before him:

The orthodox doctors of the Church have correctly and wisely expounded, that the Word of God was the supreme angel, who then began, as it were by anticipation, to perform the office of Mediator. (*Institutes*, I.xiii.10)

In Genesis 22, this “God from God” stopped the sword of judgment from falling on Isaac. Two millennia later, the very same Mediator would climb the very same hill to intercept God’s judgment for his people.

## Jesus Burns at the Bush (Exodus 3)

### CHRIST PATTERNED

The burning bush has so many biblical resonances. Plants are often likened to God’s people (or to the king who represents them; Judges 9; Isaiah 5; John 15).

The people’s sufferings in Egypt are commonly described as a furnace (Deuteronomy 4:20; 1 Kings 8:51; Jeremiah 11:4). Here at the burning bush, we see God’s people on fire in a furnace of affliction, and yet — here is the Christlike pattern — their King, the great “I Am,” descends into the burnings to be with his people and to lead them out. The pattern of the exodus is the pattern of the gospel.

### CHRIST PROMISED

The exodus itself is the fulfillment of promises. In Genesis 12, we learn that the “seed of Abraham” will bless and rule the nations. The promise includes an ambiguity — is the “seed” plural (Israel) or singular (Christ)? In essence, the answer is yes. The “seed” is first the nation of Israel and, in the fullness of time, it is Christ — the Messiah who singularly represents the nation (Galatians 3:16). So as the promise develops, we read Genesis 15, where the Lord prophesies a suffering-and-rising pattern for the “seed of Abraham”: the seed will be enslaved and afflicted, yet through judgment the seed would come out to a greater glory (Genesis 15:13–15). This death and resurrection would first be endured by Israel, but as we watch the exodus, we are seeing a preview of the coming gospel drama. In other words, the whole of the exodus *is* a promise of Christ.

## **CHRIST PRESENT**

The divine name “I Am” is foundational to our understanding of God. “I Am” is preserved in the name “Yahweh,” which is used 6,800 times in the Hebrew Bible. The God of Israel is, most fundamentally, “him who dwells in the bush” (Deuteronomy 33:16). And who is he? He is the angel of the Lord who is himself the Lord (Exodus 3:2, 6, 14). John Owen explains that he is “the Angel of the covenant, the great Angel of the presence of God, in whom was the name and nature of God . . . this was no other but the Son of God.” No wonder Jude can look back on the exodus and say “Jesus . . . saved a people out of the land of Egypt” (Jude 5). Jesus Christ really is the God of Israel and the Hero of the whole Bible.

## **Jesus Is Lord of All**

When the novice preachers groaned that “we’re supposed to” bridge to Christ, what was the issue? I believe it was this: They failed to see the magnitude of

Christ, and they failed to see that the Old Testament is already, in its own context and on its own terms, *Christian* Scripture. It is already a proclamation of the Lord Messiah.

It's certainly true that there are *patterns* to spot in the Old Testament. Gospel imagery was built up over centuries, layer upon layer. Jesus really is the true temple, lamb, priest, king, and prophet. He is a true and better Joseph, David, Jonah, and so on. This is all true. But it is not all of the truth.

There are vital *promises* to trace throughout the Scriptures — from [Genesis 3:15](#) onward. Jesus is the seed — the seed of the woman, the seed of Abraham, the seed of David. He fulfills each promise of land, peace, blessing, and so on. This is all true. But it is not all of the truth.

In addition to these perspectives, we also should see the Son of God as *present* in the Hebrew Bible. This is a vital component lest we imagine a “crunch of gears” between the covenants. What straddles the Old and the New is not simply a plan or a promise; it's a Person.

Jesus unites the Bible. He is not absent from the Old Testament, sitting on the bench, awaiting his fourth quarter winning play. He is the player-coach-manager directing all things. Throughout the Old Testament, he is the one and only Mediator of God Most High, marching purposefully toward his own incarnation. Jesus is Lord. He always has been.

Glen Scrivener (@glenscrivener) is an evangelist and author of several books, including *3 2 1: The Story of God, the World and You*. Check out his resources at [Three-Two-One.org](#). Glen also directs the charity [Speak Life](#).

# 7 Places We Find Jesus in the Old Testament

- Jeremy Bouma. May 2, 2018

From beginning to end, the Bible reveals the glory of Jesus. But for many Bible readers, it isn't that simple.

While we know Jesus is the fulfillment of the Jewish story and we want to better understand how the two Testaments relate, we're often unsure how the Bible's many stories, characters, and events relate to each other—especially to Jesus. Some are tempted to force the Bible's many pieces together, making superficial jumps from the Hebrew Scriptures to Jesus' story. But most are left wondering:

**Does Jesus and his story connect to the Old Testament? If so, where is Jesus in the Old Testament? How does the Old Testament inform our understanding of Jesus—his life and teachings, death and resurrection?**

*Christ from Beginning to End* answers these questions, helping Christians better understand how to read the Bible as a story, seeing how every part of Scripture fits together to reveal the glory of Christ Jesus—from Genesis to Malachi, Matthew to Revelation.

“Like a puzzle,” authors Trent Hunter and Stephen Wellum write, “the pieces of the Bible...do fit together.” And they hope “you will get a clear understanding of the Bible’s unity and central message” (28, 29)—which includes the ways Jesus is found in the Old Testament. Here are seven ways.

## 1) Jesus is the Last Adam

From the beginning, the full story of Scripture reveals the full glory of Christ—even with Adam. Hunter and Wellum remind us that Adam was “not just the first man in God’s story. He is the representative of humanity and the head of creation itself” (80). And God gave him responsibilities and roles later expressed in Israel:

- “God spoke directly to Adam, and Adam (in a *prophetic* role) was responsible to mediate God’s word by trusting, keeping, and preaching it to his wife and children” (80-81)
- “Adam (in a *priestly* role) was responsible to mediate God’s presence to the world by universally expanding Eden’s borders, filling it with image-bearers, and ruling over creation” (81)
- “Adam (in a *kingly* role) was given dominion over the world as a servant king, who was to act as God’s image, his representative and son” (81)

While he did not possess any explicit title or office, Adam functioned as a *prophet, priest, and king*. As the Bible's story progresses, **these titles identify other people who carry on these original tasks—which all anticipated a greater office holder: Jesus Christ**. Hunter and Wellum explain:

[T]hese roles express the deeper role God originally intended for humans. That role was first established in Adam, but then only Jesus as the last Adam and God the Son perfectly fulfills it. Then he restores it in us (Heb. 2:5–18). (81)

## 2) Jesus is testified to by ‘the Law and the Prophets’

Paul is clear about Christ's whereabouts in the Old Testament: “But now apart from the law the righteousness of God has been made known, **to which the Law and the Prophets testify**” (Romans 3:21).

“The Law and the Prophets’ is shorthand for the Old Testament,” Hunter and Wellum explain, “which Paul says prophesy or testify of the salvation that later comes in Christ” (100). In other words, **Jesus is present throughout the Torah and the Major and Minor prophet books in the Old Testament. In these pages we find both hope and help:**

God is providing for our instruction, endurance, encouragement, and, ultimately, our hope. As we see how God unfolds his glorious plan of redemption in Christ and how he keeps all of his promises, we learn to trust, love, and obey him. The Bible is long and layered for a reason. It prepares us to see and receive Jesus as the only solution to our problem and the only Savior from our sin. (100)

“The Law and the prophets” are written in such a way as “to perfectly portray the greatness of our

## *problem and the greatness of God's grace in Christ"* *(100).*

Throughout their book, Hunter and Wellum carefully explain how God's promises in Genesis 3:15 find their fulfillment in Messiah Jesus and how the Old Testament's characters, events, and story all point to Jesus.

### **3) Noah: a Foretaste of judgment and salvation through Christ**

If Jesus is the *last* Adam, Noah was meant as a *new* Adam. In his story, two themes emerge, judgment and salvation—which offer a foretaste of Jesus in the Old Testament.

**“As we ponder Noah's flood, we are confronted with the harsh reality of what humanity deserves for its sin and rejection of God. More accurately, the flood is a foretaste of coming judgment, of what humanity will receive”** (108–109).

Hunter and Wellum explain in their book how **Jesus compares his return and the future judgment to Noah's flood in the Old Testament.** Jesus said, *“As it was in the days of Noah, so it will be at the coming of the Son of Man”* (Matthew 24:37). Yet the final judgment will be far worse: *“In the final judgment there is no relief, and in this way Noah's flood becomes a reminder to us of a greater judgment to come, which we ought to take seriously”* (109).

But positively, **Noah's salvation is a foretaste of coming salvation in Christ.** Isaiah 54:9–10 speaks to

this. As does [1 Peter 3:20–22](#), which explains how our baptism corresponds to Noah passing through the waters to find salvation. Hunter and Wellum explain:

As Noah passed through the waters of God’s judgment, now men and women will pass safely through the greater downpouring of God’s wrath. How? ... Jesus will save us from God’s judgment by taking that judgment on himself. (110)

#### 4) Isaac: Jesus is the “seed” of Abraham and true substitute

Remember, God promised Abraham that *“all peoples on earth will be blessed through you”* (Genesis 12:3), and then repeated it: *“Through your offspring all nations on earth will be blessed”* (Genesis 22:18).

Hunter and Wellum make an important point about the fulfillment of this promise through the story of Abraham’s son, Isaac:

Yes, it is through Isaac, the promised seed, that God’s salvation will come to the world. But God is also revealing that Isaac *is not enough*. Isaac, too, is a sinner in need of a savior. **God’s promise will come *through* Isaac, but ultimately Isaac cannot save. The Savior must come *outside* of Isaac, by God’s own provision.** This is the meaning of the ram that God provides. In sparing Isaac, a substitute must still take his place. (117–118)

Of course, that substitute ultimately comes through Christ. Hunter and Wellum explain:

**God did provide a substitute for Isaac, hinting that God himself must ultimately provide the proper substitute to pardon human sin...** Isaac needed a substitute to die in his place, and God provided. Abraham hears the voice from heaven say, “Stop! There is another to take his place.” Yet when the Father and Son walk to Calvary, there is no voice saying, “Stop. Here is another.” (123–124)

They go on: **“As the Bible’s story unfolds, we learn that it is only through the true ‘seed’ of Abraham, Christ Jesus, that believers from all nations become children of Abraham (Galatians 3:9)”** (125).

#### 5) Jesus is greater than the Law-covenant

“Christ and his covenant are so much better!” Hunter and Wellum declare. “This is exactly what the Law-covenant was given to help us see.” What’s more: **baked into the Law-covenant were “carefully designed limitations” that pointed toward something greater.** As Hebrews 9:8 explains, “The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning.”

Christ from Beginning to End outlines several divine patterns that reveal past limitations and beautifully point us to Christ in God’s dealings with Israel through Moses and the Law-covenant. Here are a few of them:

- **A Greater Exodus.** “Israel’s exodus from Egypt was more than a one-time event. It became the paradigm for all of God’s redeeming acts to follow” (143), culminating in ultimate liberation and redemption from sins. “In Christ, an even greater exodus from slavery has occurred” (144).
- **A Greater Rest.** “Come to me,” Jesus said, “all you who are weary and burdened, and I will give you rest” (Matt. 11:28). Through the Law-covenant “God structured foretastes of ultimate rest into the life of the nation” (144). But since it couldn’t deal with sin, the people couldn’t experience true rest; Jesus offers this rest which the Law-Covenant anticipated.
- **A Greater Prophet.** “Moses was a great prophet, but Jesus is far greater” (146). Moses himself pointed toward him in Deuteronomy 18:15: “The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.” The people were still waiting for this prophet when Jesus came
- **A Greater Tabernacle.** Post-Exodus, the Lord instructed Israel to erect a tabernacle for him to dwell with his people, which was “a copy and shadow of what is in heaven” (Heb. 8:5). “And just as the tabernacle symbolized God’s greater presence in heaven, so its priesthood and sacrifices symbolized the greater salvation to come” (149). Jesus was this greater salvation and tabernacle when he “tabernacled among us in his life” and when he “tabernacled among us as he hung on the cross” (149)

## 6) Jesus is a greater future King David

In King David, all of God’s promises from Noah to Abraham to Moses converge. And yet, as with all parts of the Old Testament, the Davidic narratives look ahead to a greater future king. Psalm 72 explains how Jesus is found in this part of the Old Testament, which “helps us look ahead to a **‘greater’ David, a future king**” (163–164).

Hunter and Wellum identify four dimensions to this **future king**, Jesus Christ, unveiled in Psalm 72:

1. **Royalty with Righteousness, Psalm 72:1–4.** “This is the king our world needs. Our world cries out for justice, but because of sin, even our best leaders are

dangerous if we give them too much power. A truly righteous kingdom awaits God's righteous king" (164).

2. **As Long as the Sun Rises, Psalm 72:5–7.** "Despite the faithlessness of David's sons, God's promise of an eternal king through David is going to happen. The Lord will see to it" (166).
3. **A King for Everyone Everywhere, Psalm 72:8–11.** "This is a picture of total dominion over the world... This king's rule will achieve the universal rule that God first intended for humanity" (167). And in light of these Davidic promises, "Scripture tells us to look ahead to the coming of the Davidic son/king who will fully bring God's rule to the entire world" (167).
4. **A Heart of Compassion, Psalm 72:12–19.** "The rule of David's future son would not conform to the patterns of this world's rulers. He would not take from his people. He would only give!" (167) But at a cost: "As David did, he will suffer on his way to exaltation. He will bring about great reversals for others by means of a great reversal of his own" (168).

## 7) A vivid portrait of our suffering servant

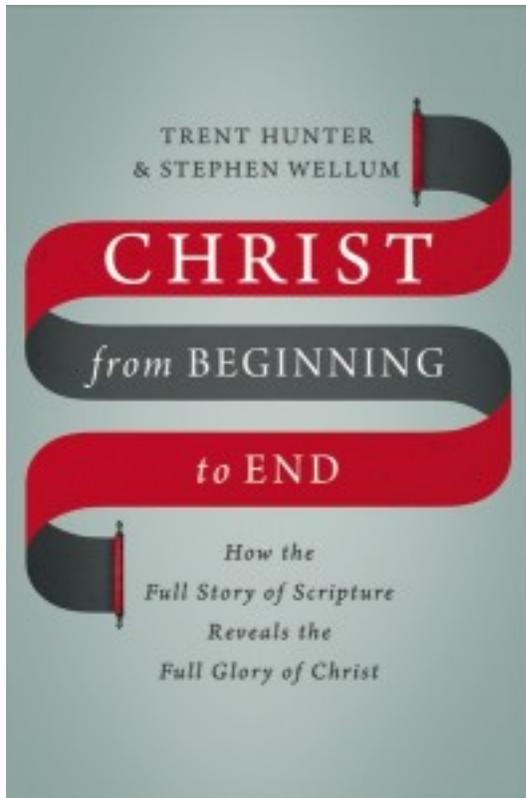
The prophet Jonah reminds us, "Salvation is of the Lord" (Jonah 2:9). And all along the way in God's story, **"the story of salvation advances a step further as the Lord takes the initiative to save. The prophets continue this message, carrying it forward"** (180).

How do they reveal this salvation will be accomplished? "The Lord's salvation is made possible through a sinless sufferer" (183), a concept Hunter and Wellum explain is tied to the traditional concept of *substitute*—"one cast in terms of the previous patterns, but who now, in himself, solves the problem of sin fully and forever" (183). **The prophet Isaiah particularly speaks of this coming servant, "one who is from Israel but who is also distinct from Israel. A servant who represents Israel because he is Israel's king and a truly obedient son"** (185).

We have a problem: sinful humans need to be reconciled to a holy God. Isaiah reveals how this will be made possible: **"the Lord will accomplish a substitutionary sacrifice for sin. He will do it through the suffering of his obedient servant...** The servant who is our Savior is God's answer to the tension we have highlighted time and again" (184, 186).

**Hunter and Wellum explain that the Messiah-Servant, Jesus Christ will do two things in his substitutionary death:** "First, he will take what is ours—our iniquities. And second, he will give us what is his—his righteousness. He will provide an obedient covenant partner" (186).

In the prophet Isaiah, we find a vivid portrait of the future death of Messiah Jesus, our Suffering Servant.



*Christ from Beginning to End* explains how the full story of Scripture reveals the full glory of Christ. This post barely scratches the surface of the book, which in 270 pages examines where Jesus is found in the Old and New Testaments. **This book will help you detect the grand story within the entire Bible.**

Graeme Goldsworthy says, “This book is a gem for its treatment of the way the Old Testament contributes to our grasp of what it means for Jesus to be the Christ.” “This is the best class you never got to take,” adds Justin Taylor. Read it yourself and better understand how full story of Scripture reveals the full glory of Christ.

## A Simple Guide for Seeing How the Old Testament Points to Jesus Christ

KEVIN HALLORAN | 5:52 am

*This article begins a new blog series on Jesus Christ in the Old Testament. Subscribe to our blog to receive each new article in your inbox. (Lee este artículo [en español en The Gospel Coalition](#).)*

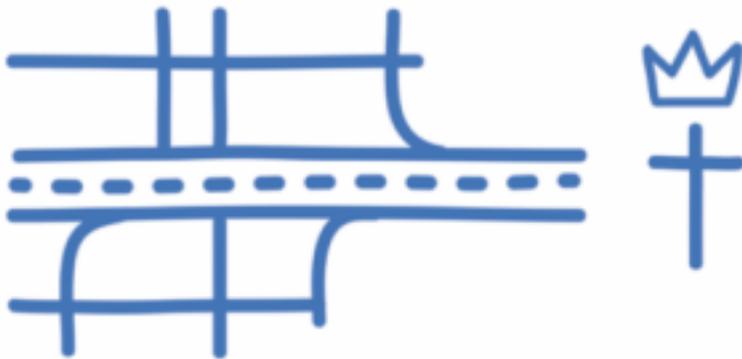
Have you ever been lost in the middle of a city with no clue where you were or which way to go?

That is the experience of many Christians when they read the Old Testament. They open the Bible, begin reading, and soon find themselves in a place that seems totally different from the New Testament world. The seemingly random stories, genealogies, strange laws, and occasional talking donkey make for a sometimes confusing read.

If that's you—don't panic! This is a simple guide that will help you understand how Jesus relates to the Old Testament and will act as a road map to steer you in the right direction as you study God's Word.

## One Book with One Story about One Person

The Bible is one book telling one story that culminates in One Person: Jesus Christ. The discipline of Biblical Theology helps us see the overarching story of the Bible along with how each piece fits into the whole and testifies of Jesus Christ. The Old Testament prepares the way for and points to Christ, while the New Testament reveals and explains who He is. The Old Testament displays a “shadow” of Christ whom we experience in the New Testament (see [Colossians 2:16-17](#)).



For those who sometimes find themselves “lost” in the Old Testament, it is helpful to think of a system of streets, roads, avenues, and boulevards that all connect to one main highway. The main highway represents a major passage or a major theme in the Old Testament that connects us directly to Christ and ultimately to the gospel. In a system of roads there are many boulevards, avenues, side streets and alleys that are not on the main highway, though they eventually connect to it. We may be studying a passage that is on a side road off of the main highway. The important question to ask is: How does this passage get me to the main highway? Or, how does this passage connect with a main theme that points me towards Christ?

The goal for seeing how the Old Testament points to Jesus is not merely intellectual—it is to encounter the Lord of Creation and Savior of the world so we may believe in Him and find life in His Name ([John 5:39-40](#); [20:30-31](#)). What follows are two steps and three questions to help you find Jesus in an Old Testament passage.

1. **Study the passage in its original context.**

Looking for Jesus is not like playing “Where’s Waldo” in the Old Testament. We should avoid forcing a passage to speak about Christ in a way that it wasn’t intended to. Doing so will distract from the passage’s original message and potentially diminish the true work of Christ. This is why we first understand a passage on its own terms before looking for Christ.

## 2. **Look for connections and work to understand it in its broader context.**

Other passages in the Bible can provide clues such as words, phrases, quotations, or ideas that can lead you to Christ. Again, we don’t want to force anything. Just because the same word or thought appears in two different passages does not mean that the two passages are talking about the same thing. We should consider many things like the context and the use of particular words in order to make a wise decision about whether there is a true connection.

A good connection could come from one of the following:

- **A promise** (like in [Genesis 3:15](#) or [Deuteronomy 18:15-18](#))
- **Symbols or typology** (like the bronze snake in Numbers 23 or Jesus being the “Second Adam”)
- **Prophecies** (Messianic or of the age to come)
- **Titles** (like priest or prophet).
- **Themes** (like God’s judgment or covenant. More on this below.)
- **Ideas related to redemption and salvation** (act as an easy onramp to the main highway leading to Christ)

## **Three Helpful Questions to Consider as You Look for Connections**

### 1. **Does the New Testament say anything about this topic or passage?**

Sometimes the New Testament will quote a verse and provide direct clues to an Old Testament topic or passage. A wise student of Scripture continually seeks to develop his or her eye for connections between the Old and New Testaments as they read the Bible each day.

### 2. **How does this passage connect with a main theme that points me towards Christ?**

Since the Bible is one story, we see various themes woven together that develop from the Old Testament to the New. We describe the Bible being like a rope that has many strands. The Bible has many events and themes, but they are all woven together into one story like strands of a rope. When you read an Old Testament passage and a biblical theme pops up, think ahead to how Christ fulfills and develops that theme.

Example: The presence of God. While Israel wandered the desert, God led Israel by a pillar of cloud by day and fire by night before instructing Moses to build the tabernacle, where God dwelt until the building of the temple in Jerusalem. Then God put on human flesh in the incarnation of Jesus Christ, and dwelt among us. The Spirit’s coming gave believers God’s Spirit to dwell in us, making us living stones to be built into a spiritual house ([1 Peter 2:4-5](#)). This theme finds its ultimate fulfillment in the New Heavens and New Earth where we know, “...the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God” ([Revelation 21:3](#)).

### 3. How does this passage aid my understanding of Christ and what he has done?

Your passage may not explicitly speak of Jesus, but it may speak of the Messiah or describe a person or thing that symbolizes Christ or points to who He will be and what He will do (examples include the Suffering Servant in [Isaiah 52:13–53:12](#) or the Son of Man with all dominion in [Daniel 7:13-14](#)). Sometimes, though, a passage may only prepare the way for Christ. For instance, a passage may describe a desperate shortcoming in Israel's leaders or a tragic situation among God's people that points to Christ as the only one who can come and meet that need or make right the situation. (For example, the failures of Israel's kings leave us with the realization of the need for a Messiah who will rule over God's people in perfect righteousness.)

Over time, these steps and questions will help you navigate the sometimes confusing streets of the Old Testament and understand better God's redemptive plan to send His Son into the world to save us from our sins. Our hope is that as you study, the Holy Spirit will reveal to you God's riches in the Old Testament by shining the spotlight on Jesus Christ and filling you with joy in Him to the praise of His glorious grace.

*This article introduces concepts and illustrations about Biblical Theology as taught by Leadership Resources. Learn more about our pastoral training programs [Fellowship of the Word](#) and [Training National Trainers](#).*

Authors: Paul Adams and Kevin Halloran.

**Sign up for the [Fuse Line eNewsletter](#) for monthly preaching resources, Bible-saturated articles, and stories of God's work around the world.**

#### Kevin Halloran



Servant of the Word. Husband. Blogs weekly at [Anchored in Christ](#). Content Strategist/Trainer in Latin America with Leadership Resources International.

# Jesus in the Old Testament

BY WALTER C. KAISER, JR., PH.D.,

President Emeritus

*There is no finer teacher on whether Jesus is to be found in the pages of the Old Testament than the teaching of our Lord Jesus himself.*

He it was who said in [John 5:39](#), *“You [Jewish people] diligently study the Scriptures [which at that time were the 39 books of the Tanak/Old Testament] .... These are the Scriptures that testify about me.”*

*That should settle the question.*

But even more famously, Jesus rebuked Cleopas, and that other unnamed disciple, as they walked along the road to Emmaus on that first Easter Sunday, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not Christ have to suffer these things and then enter his glory? And beginning with Moses and all the prophets, [Jesus] explained to them what was said in all the [Old Testament] Scriptures concerning himself” (Luke 24:25-27).

Even King David predicted the resurrection of Jesus back in 1000 B.C. as he, too, saw what was ahead, namely, that Jesus would not be “abandon[ed] ... to the grave, nor [would he] let his Holy One see decay” (Ps 16:8-11; Acts 2:30-31). Therefore, it is not unexpected that we, too, should find Jesus present in the events and the predictions found in the Old Testament.

It is only right that we should find that Jesus was both actually present in the Old Testament and accurately predicted, and that he would come first as our Savior, and then in a later second coming, would appear as the King supreme over all the earth. Such an unusual state of affairs is possible because he was, he is and he is the One to come. But **sad to say, all too many miss both his real presence in the Old Testament narrative and the numerous predictions of both his first and second advents/comings.**

To remedy this, **let us turn first to those places where he appeared in a Christophany in the Old Testament** times. Then we will sample some of the numerous predictions of his comings.

## OLD TESTAMENT APPEARANCES OF CHRIST

**A. Jesus is first seen in the Old Testament as the person who appeared as “the Angel of the Lord” in**

**his sudden confrontation with Sarah's maidservant, Hagar (Gen 16:7).**

B. Thereafter, he continued to appear intermittently throughout the earlier books of the Old Testament. These real occurrences, initiated by God, were characterized by the fact that they were convincing revelations of his person and work, as much as they were also transitory, fleeting, but audible and clearly visible appearances. He came temporally in the form of a human, much before his final incarnation as a babe in Bethlehem, yet this same "Angel of the LORD" is called and is addressed often as "the LORD/*Yahweh*" himself (Gen 12:7; 17:1; 19:1; etc.).

This "Angel of the LORD" was a title that stood for his office, but it did not describe his nature. The Hebrew word for "angel" (*mal'ak*) had the basic idea of one who was "sent," a "messenger." Of the 214 usages of the Hebrew term used for "angel," about one-third of them refer to what is labeled by theologians as a "Christophany," a temporary appearance of Christ in the Old Testament. It is certain, however, that this special angel of the Lord is divine, for Hagar "...gave this name to the LORD, who spoke with her [as the Angel of the LORD]: 'You are the God who sees me,' as she observed, 'I have now seen the One who sees me'" (Gen 16:13).

C. **Other instances** of Jesus' appearances in the Old Testament can be seen representatively in **Genesis 22:11, 15**, where **it was the Angel of *Yahweh* who spoke from heaven to Abraham when Abraham was about to sacrifice Isaac, and stopped him from proceeding.**

D. Again, **it was the Angel of *Yahweh* who appeared to Moses in the flame of fire in Exodus 3:2.** Throughout the dialogue at that burning bush, it was also declared that he was no one less than "*Yahweh*," who spoke at that time, causing Moses to hide his face from him (**Ex 3:6**).

E. Later, **it was the same Angel of the Lord who appeared to the wife of Manoah (Judges 13:2-25), mother of Samson, whom she reported to her husband was indeed a "man of God" that had appeared to her.** When Manoah asked for the "Angel of the LORD" to also appear to him as he had appeared to his wife, the Angel repeated the appearances and his conversations to him, after which he ascended in the flame of the altar (Judg 13:20), implying the sacrifice was in worship of the Lord himself! Moreover, **this "*Angel*" is regarded as "*Redeemer*, who saves Israel from evil (Isa 63:9).**

How can readers of the Old Testament doubt that these sample instances, along with a host of other such descriptions in the earlier Scriptures, were anything less than preincarnate appearances of our Lord Jesus in real flesh, even if it was in those days only a temporary infleshment/incarnation for the immediate needs of the people until he would come and take on flesh permanently? Oftentimes Jesus came to earth to help his people in their distress and their need for direction.

*The only examples of the Angel of Yahweh turning against Israel occur in **2 Samuel 24** and **1 Chronicles 21**, where the Angel is the agent of God's punishment of David, because he disobeyed God and conducted a national census.*

## OLD TESTAMENT PREDICTIONS OF THE COMING MESSIAH

In addition to the real presence of Jesus as the Angel of the Lord/God,

***J. Barton Payne listed some 574 verses in the Old Testament that had direct personal messianic foretellings.***

*Payne found 127 personal messianic predictions involving some, 348 verses that had any or all types of real and typological prophecies of Jesus' first or second coming.*

This number was exceeded only by Alfred Edersheim, who noted that in some 558 rabbinic writings in pre-Christian times, there were some 456 separate Old Testament/Tanak passages used to refer to the Messiah or to messianic times!

In my own book, *The Messiah in the Old Testament*, I was able to identify 65 direct predictions of Jesus' comings in the Old Testament.

*Few will dispute that there are at least six direct Messianic predictions in the Pentateuch: Genesis 3:15; 9:27; 12:2-3; 49:8-12; Numbers 24:15-19; and Deuteronomy 18:15-18.*

Eve was promised in Genesis 3:15 that a male descendant from her line would crush the head of the serpent, i.e., the Devil himself, and win completely over evil, as the prince of evil, Satan, would be finally vanquished. Then in Genesis 9:27, God would come and live/dwell in

the tents of Shem, the Semitic peoples. But which one of the Semites did God intend: the Arabs or the Jewish people? Abraham settled that question, for God called him to go from Ur of Mesopotamia to Israel, and he was to be a blessing for all the nations on earth in Genesis 12:3.

This promise could be narrowed down even further for the tribe of Judah. Son number four of Jacob would be the one God would invest with the scepter of ruling and the one from whom the line of Messiah would descend (Gen 49:8-12). In fact, this coming one from Judah would be “A star [that would] come out of Jacob, a scepter [that would] rise out of Israel” (Num 24:17). Moreover, the Messiah who would come would also be a “prophet” (Deut 18:15) as well as a “king” (Ps 72).

If the book of Job is to be placed in the period of the patriarchs (c. 2100 – 1800), as we believe he is to be placed, then there are four texts in Job that should be added to the six in the Pentateuch. There Messiah is called an “angel” and a “Mediator” (Job 33:23-28).

**Add to these 10 direct Messianic prophecies another five from the times both prior to and during the Davidic period. He is seen as the “Anointed” one in 1 Samuel 2:1-10 and the “faithful Priest” in 1 Samuel 2:35-36. But the most outstanding text by far is the Davidic Covenant text found in 2 Samuel 7 (repeated in 1 Chron 17) and elaborated on in Psalm 132, which pointed to the dynasty/house of**

## **David as the place where God would originate his throne, dynasty and kingdom forever.**

The promise given to King David was so astounding that David cried out in 2 Samuel 7:19c that “This is the law/charter for [all] humanity.” In other words, God had just now conferred on David an enlargement of the promise he had originally made with the patriarchs.<sup>5</sup>

There is not enough space to relate how **11 Psalms celebrate the person and work of the coming Messiah,** but even though **he would be rejected (Ps 118), and betrayed (Pss 69, 109), die and be resurrected (Pss 22, 16), he would come as Conqueror and Enthroned Ruler (Pss 2, 110), as Planner and Groom (Pss 40, 45), and as Triumphant King (Pss 68, 72).**

**In addition** to the previous 15 direct references to the coming Messiah, **there are some 39 predictions of the Messiah in the Old Testament prophets.** A sample of these announcements before they happened would include these facts. First, it was predicted that Messiah would be born of a virgin (Isa 7:14; cf. Mt 1:33). His birthplace would be Bethlehem (Mic 5:2; cf. Mt 2:1, 6), and John the Baptist would be his forerunner (Isa 40:3-5; Mal 3:1; cf. Mt 3:3, Mk 1:3; Lk 3:4-6).

It was further announced ahead of time that Messiah would enter Jerusalem [what turned out to be Palm Sunday] in Triumph as the crowd shouted “Hosanna” (Zech 9:9-10; Ps 118:25-26; cf. Mt 21:9; Mk 11:9; Lk 19:38; Jh 12:13). But in less than a week, he would be betrayed [by one of his own disciples, Judas, as it turned out] (Ps 69:25; cf. Acts 1:20).

Messiah’s side would be pierced (Zech 12:10; cf. Jh 19:37), and he would suffer vicariously for the sins of the world (Isa 53:6, 9, 12; cf. I Pt 2:21-25; Rom 4:25). Even more dramatically accurate was the fact that Jesus would be killed with the “wicked” ones (Isa 53:9a, note the plural noun in Hebrew) [as he hung between two thieves], yet he would be buried with the rich one (Isa 53:9b, note its singular form in the Hebrew).

But **that was not the end of the matter for the predictions about Jesus in the Old Testament,** for Messiah would return to earth a second time (Daniel 7:13; cf Mk 13:26; Lk 21:27), and he would one day rule in the city of Jerusalem as King of kings, as the nations would go up to that city to be taught in his ways, never more to “train for war anymore” (Isa 2:3-4).

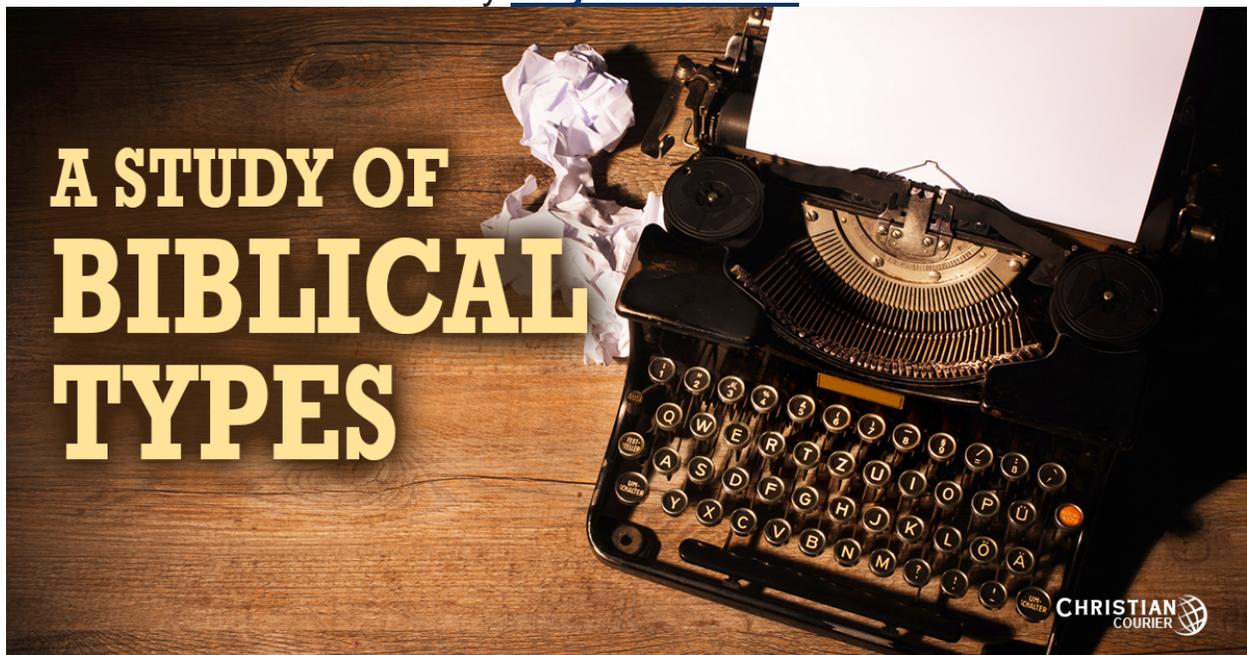
*As far as the case for the Messiah in the Old Testament is concerned, the relationship between the Old and New Testaments is one of strong continuity and a progressive revelation.*

The seminal seeds of the doctrine of the person and work of Jesus bloom and blossom in the New Testament even though the Old Testament often carried in seminal seed form much that eventually developed out of the Old. What a gracious, revealing God, and what a wonderful gift of a Savior who has come to earth once, but who is due to return once more in all his fullness and glory!

© Copyright 2009 Gordon-Conwell Theological Seminary. All rights reserved.

## A Study of Biblical Types

By [Wayne Jackson](#)



One of the most fascinating areas of Bible study is that of typology—the study of Scripture “types.” Few Christians have made any sort of in-depth investigation of biblical types. As a matter of fact, this field of study has

fallen into disrepute in recent years and this can probably be accounted for on two bases:

First, **the extravagant speculations of earlier typologists have left a bad taste for the study in the minds of many; they feel it has been discredited.**

Second, **the spirit of religious liberalism has silently assaulted the thinking of some. They thus tend to dismiss the supernatural elements of the Scriptures, and since typology relates to prophecy, it has been similarly discarded.**

*The Bible itself, however, makes it quite clear that types are a vital component of Jehovah's redemptive plan.*

## **The Term Defined**

Exactly what is a type? Theologically speaking, a type may be defined as “a figure or ensample of something future and more or less prophetic, called the ‘Antitype’” (1968, 768).

Muenschler says a type is “the preordained representative relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions in the New” (Terry 1890, 246).

**Wick Broomall** has a concise statement that is helpful: **“A type is a shadow cast on the pages of Old Testament history by a truth whose full embodiment or antitype is found in the New Testament revelation”** (1960, 533).

We would, in summary, suggest the following definition, which we paraphrase from Terry: A type is a real, exalted happening in history which was divinely ordained by the omniscient God to be a prophetic picture of the good things which he purposed to bring to fruition in Christ Jesus.

## New Testament Terms

There are several words used in the Greek New Testament to denote what we have just defined as a type.

First, there is **the term *tupos* (the basis of our English word “type”)**. Though this word is variously employed in the New Testament, it is certainly used in our present sense in [Romans 5:14](#) where Paul declares that Adam “is a figure (*tupos*) of him that was to come”, i.e., Christ.

Second, there is **the word *skia*, rendered “shadow.”** In [Colossians 2:17](#), certain elements of the Mosaic system are said to be “a shadow of the things to come” (cf. Hebrews 8:5; 10:1).

Third, there is **the term *hupodeigma*, translated “copy,”** and used in conjunction with “shadow” in Hebrews 8:5 & 9:23

Fourth, the **Greek word *parabole* (compare our English, “parable”)** is found in [Hebrews 9:9](#), where certain elements of the tabernacle are “a figure for the present time” (cf. [11:19](#)).

Finally, one should **note the use of *antitupon*, rendered “figures” (KJV) or “pattern” (ASV) in Hebrews 9:24, and “like figure” (KJV) or “true likeness” (ASV) in 1 Peter 3:21.** This word, as used in the New Testament, denotes **“that which corresponds to” the type. It is the reality which fulfills the prophetic picture.**

## Avoiding Extremism

One must **be very cautious in his study of Bible types. There are some dangerous extremes to be avoided.**

On the one hand, as indicated earlier, some deny the use of biblical types altogether. Obviously, this is a radical view contrary to the teaching of the Bible itself.

Others, though, feel that the use of types in the Scriptures is quite limited. Accordingly, one can only identify a type when the New Testament specifically does so. This is an extreme position. If one followed a similar line of reasoning, he might assert that there are no prophecies in the Old Testament save those which are specifically quoted in the New Testament.

Still another extreme is the notion that virtually every little detail of the Old Testament system was typical of some New Testament circumstance. Thus, even the cords and pegs of the tabernacle were seen by some commentators as representing significant antitype New Testament truths. The truth is to be found between these extremes.

**There are several interpretative principles that one should keep in mind as he begins a study of this subject.**

## Historical Nature of Types

It must be recognized that types are grounded in real history; the people, places, events, etc. were deliberately chosen by God to prepare for the coming of the Christian system. An old writer has wonderfully described it:

“God in the types of the last dispensation was teaching His children their letters. In this dispensation He is teaching them to put the letters together, and they find that the letters, arrange them as they will, spell Christ, and nothing but Christ.”

Types: Designed by God

It must be clear (on the basis of reasonable evidence) that the type was **designed** by God to preview its fulfillment in the New Testament.

Types Point to a Greater Truth

There is a graduation from type to antitype; of the lesser to the greater; from the material to the spiritual; the earthly to the heavenly.

Elements of Types Convey Essential Truths, Not Incidental

One must distinguish what is **essential** in the type and what is merely **incidental**. A failure to do this can lead to some serious errors. Broomall notes, for example, that:

“Jonah’s expulsion from the great fish typifies Christ’s resurrection (Matt. 12:40); but Jonah’s restoration to the land does not necessarily typify Israel’s restoration to Palestine” (534).

We are now ready to consider several different categories of Old Testament types.

# 1. Typical Persons

A number of Old Testament people, due to some character or relation which they sustain in redemptive history, serve as types.

1. **Adam** is a type of Christ in that as the former introduced sin into the world, even so, through the latter a system of righteousness was made available for mankind (**Romans 5:19**).
2. **Melchizedek**, who was both king of Salem and a priest of God—at the same time (**Genesis 14:18-20**)—was a type of Christ. Jesus, at his ascension, began to reign on David's throne and to simultaneously function as our high priest (cf. Psalm 110:4; Zechariah 6:12, 13; **Hebrews 5:5-10; 6:20; 7:1-17**). This point, incidentally, is disastrous for millennialism. If Christ is not yet king (as premillennialism asserts), then he is not yet a priest and we are **yet in our sins!**
3. **Moses**, in his noble role of prophet, leader, and mediator for Jehovah's people, was typical of the Lord Jesus who functions in a similar, though more exalted, capacity (cf. Deuteronomy 18:15; **Acts 3:22; 1 Corinthians 10:2; Galatians 3:27; 3:19; 1 Timothy 2:5**).

# 2. Typical Places

Several prominent places emphasized in the Old Testament appear to have a typical significance.

**Egypt** represents a state of bondage such as holds the sinner prior to his conversion (**Galatians 4:2; Romans 6:17; 1 Corinthians 10:1ff**).

**Jerusalem or Zion** typifies the church and finally heaven (cf. **Galatians 4:25, 26; Hebrews 12:22; Revelation 21:2**).

**Babylon**, which held God's people captive in the Old Testament, pictures **the condition of an apostate church** that has departed from the simplicity of the New Testament pattern (**Revelation 11:8; 14:8; 16:19; 17:5; 18:2ff**).

### 3. Typical Things

Certain Old Testament objects preview New Testament truths. For example, **Jacob's ladder**, with the angels ascending and descending upon it (Genesis 28:12), apparently **pictured Christ** (cf. **John 1:51**), who **provides both communication from the Father (John 1:18; Hebrews 1:1-2) and access to heaven (John 14:6)**.

**The brazen serpent**, lifted up in the wilderness, through which the people found physical healing (**Numbers 21:8**) was **a type of the lifted-up Christ** (**John 3:14; 12:32**), through whom spiritual healing comes (Isaiah 53:5).

As indicated earlier, **the tabernacle and many of its features** were typical of the present time (cf. **Hebrews 9:8-9**). As the tabernacle was designed to be a "house of God," and since he is "Lord of heaven and earth" (**Acts 17:24**), it was proper that the tabernacle be composed of two compartments—one representing God's heavenly dwelling place and the other his earthly dwelling place.

Accordingly, **the most holy place of the tabernacle represented heaven (Hebrews 6:19, 20; 9:8, 24), while the holy place was a type of the church (Acts 15:16, 17; 1 Corinthians 3:16; 1 Timothy 3:15)**.

## 4. Typical Events

Several Old Testament events seem to represent things to come.

The **creation of light** on the first day of Earth's history (Genesis 1:3) suggests the coming brilliant illumination of the gospel of Christ (cf. 2 Corinthians 4:6).

**The flood** of Noah's day (Genesis 6-8) typified the sudden destruction of the world yet to come at the end (Matthew 24:37-39).

**The miraculous water from the rock in the wilderness** (Exodus 17:6) was a preview of the life-sustaining water provided by our Lord (John 4:14; 1 Corinthians 10:4).

**The manna from heaven in the wilderness** (Exodus 16:14-16) was a type of that spiritual bread who came down from heaven to nourish humanity (John 6:32).

**The deliverance of Noah's family from a corrupted world, by means of "water," prefigured our salvation, through baptism**, from the power of darkness into the kingdom of Christ (cf. 1 Peter 3:20-21; Colossians 1:13).

## 5. Typical Offices

There were three offices in the Old Testament characterized by an anointing. Prophets (1 Kings 19:16), priests (Exodus

28:41), and kings (1 Samuel 10:1) were anointed in anticipation of the coming of the anointed one (cf. Daniel 9:25, 26) who is prophet (Acts 3:22), priest (Hebrews 3:1), and king (Revelation 17:14).

We too, as Christians, have an anointing from God (2 Corinthians 1:21) and we function as prophets (not miraculously, but simply as “forth speakers” of the word of God—cf. 1 Corinthians 11:4, 5), priests, and kings (cf. 1 Peter 2:9; Revelation 1:6).

The anointings of the Old Testament thus prefigured both the work of Christ and our service to him.

## **6. Typical Actions**

Certain ceremonial actions of the Old Testament system typified the atoning work of the Messiah.

For instance, on the annual Jewish day of atonement, amidst numerous other rituals, the high priest presented two goats before the door of the tabernacle. After the casting of lots upon these animals, one was sacrificed as a “sin-offering” and the other was “set alive before Jehovah” (Leviticus 16:9, 10).

The blood of the slain goat was taken into the most holy place where it was sprinkled upon the mercy seat. This, of course, was typical of the sacrificial death of Christ (Hebrews 9:11, 12).

The high priest then took the living goat, laid hands upon him and confessed over him all the iniquities of the people. Subsequently, by an appointed servant, the animal was led away into the wilderness (Leviticus 16:21, 22).

The two goats were, so to speak, two sides of the same coin. Both constituted the solitary offering of Christ. The one signified his death and the atoning effect of his blood, the other his resurrection (cf. Romans 4:25) and the complete removal of our sins (cf. Isaiah 53:4, 6; John 1:29).

Note also the similar ceremony in connection with the cleansing of the leper (Leviticus 14:4-7). Two birds were selected; one was killed, and the other was dipped in its blood and let loose alive.

## 7. Typical Institutions

Many institutions of the Old Testament era were prophetic shadows of good things to come. **The Passover**, for instance, with **its spotless lamb** (Exodus 12:5) which was slain “between the two evenings” (12:6 ASVfn), i.e., between three and five P.M., without any bones being broken (12:46). It was a type of the death of Jesus (cf. 1 Corinthians 5:7), who was without spot or blemish (1 Peter 1:19), who died at about three P.M. (Matthew 27:46), and who had none of his bones broken (John 19:33ff).

**The feast of the first-fruits** (Leviticus 23:10), i.e., Pentecost, was a celebration in which the initial produce of the harvest was offered to God as a token of the full crop to follow. This ritual typified: (1) the early influx of the Jews into the church of Christ (Romans 11:16); and, (2) the resurrection of the Lord Jesus as God’s pledge of the general resurrection to ultimately come (1 Corinthians 15:20, 23).

**The feast of the tabernacles** was instituted to commemorate Israel’s sojourn in the wilderness (Leviticus 23:43). But it was also designed to remind us that we are but sojourners on this earth (1 Peter 2:11), and that someday we will lay aside this earthly tabernacle (2 Corinthians 5:1; 2 Peter 1:13, 14) for a more permanent abiding place (cf. Hebrews 11:9-13).

There are numerous other Old Testament types which cannot be discussed in the scope of this brief study. Surely, though, the reader can see from this limited survey what a thrilling area of biblical investigation this can be.

*Yes, it must be approached with judicious caution, but abuses should not deter the careful student from exploring such rich material. God intended for us to learn valuable lessons from Bible typology.*

Note Paul's statement after discussing the experiences of Israel in the wilderness of Sinai: "Now these things were our examples **tupoi**, to the intent we should not lust after evil things, as they also lusted" (1 Corinthians 10:6; cf. 10:11).

May we truly attempt to learn the lessons of those pictures—those "visual aids"—which Jehovah incorporated into the text of his divine volume.

## [GotQuestions.org](http://GotQuestions.org)

Question: "Which psalms predict the coming of Jesus Christ?"

Answer: The [book of Psalms](#) is a collection of inspired songs used in worship of God, and many of them foretell the coming of the Messiah and predict events that were fulfilled in the life of Jesus Christ. In total, twenty-five different psalms (one out of every six psalms) include at least one [messianic prophecy](#). Messianic psalms are quoted in eleven New Testament books, especially the gospels and the book of Acts. Below are nearly seventy specific references to Christ in the Psalms fulfilled in the New Testament. Some scholars see additional allusions, but we've only included those with the clearest connections to Jesus. The following list provides the reference(s) in Psalms where each prophecy is found and the New Testament fulfillment:

*Concerning the Messiah's birth:*

1. The Messiah will come from the lineage of David ([Psalm 89:3-4](#), [29-36](#); [132:11-17](#); [Matthew 1:1](#)).
2. The Messiah will come for all people ([Psalm 18:49](#); [Ephesians 3:4-6](#)).
3. The Messiah will know His Father from childhood ([Psalm 22:9](#); [Luke 2:40](#)).
4. The Messiah will be called by God while still in the womb ([Psalm 22:10](#); [Luke 1:30-33](#)).

*Concerning the Messiah's nature and name:*

5. The Messiah will be called King of the Jews ([Psalm 2:6](#); [John 12:12-13](#); [18:32](#)).
6. The Messiah will be the Son of God ([Psalm 2:7](#); [Luke 1:31-35](#); [Matthew 3:16-17](#); [Hebrews 1:5-6](#)).
7. The Messiah is God ([Psalm 45:6-7b](#); [Hebrews 1:8-9](#)).
8. The Messiah will call God His Father ([Psalm 89:26](#); [Matthew 11:27](#)).
9. The Messiah will be God's only "begotten" Son ([Psalm 89:27](#); [Mark 16:6](#); [Colossians 1:18](#); [Revelation 1:5](#)).
10. The Messiah will be eternal ([Psalm 102:25-27a](#); [Revelation 1:8](#); [Hebrews 1:10-12](#)).
11. The Messiah is the creator of all things ([Psalm 102:25-27b](#); [John 1:3](#); [Ephesians 3:9](#); [Hebrews 1:10-12](#)).
12. The Messiah will be Lord and King ([Psalm 110:1a](#); [Matthew 22:41-45](#)).
13. The Messiah will be a Priest after the order of Melchizedek ([Psalm 110:4](#); [Hebrews 6:17-20](#)).
14. The Messiah will be the "Stone" rejected by the builders ([Psalm 118:22](#); [Matthew 21:42-43](#)).

*Concerning the Messiah's ministry:*

15. Infants will give praise to the Messiah ([Psalm 8:2](#); [Matthew 21:15-16](#)).
16. The Messiah will reveal that the Hebrew Scriptures were written of Him ([Psalm 40:6-8b](#); [Luke 24:44](#); [John 5:39-40](#)).
17. The Messiah will do God's (His Father's) will ([Psalm 40:7-8](#); [John 5:30](#)).
18. The Messiah will not conceal His mission from believing people ([Psalm 40:9-10](#); [Luke 4:16-21](#)).
19. The Messiah will communicate a message of mercy ([Psalm 45:2](#); [55:12-14](#); [Luke 4:22](#)).
20. The Messiah will be angered by unethical practices by the Jews in the temple ([Psalm 69:9a](#); [John 2:13-17](#)).
21. The Messiah will teach in parables ([Psalm 78:2](#); [Matthew 13:34-35](#)).
22. The Messiah will calm the stormy sea ([Psalm 107:28-29](#); [Matthew 8:24-26](#)).
23. The Messiah will act with righteousness ([Psalm 45:6-7c](#); [John 5:30](#)).
24. The Messiah will come in the name of the Lord ([Psalm 118:26](#); [Matthew 21:9](#)).

*Concerning the Messiah's betrayal and death:*

25. Political/religious leaders will conspire against the Messiah ([Psalm 2:1-3](#); [Matthew 26:3-4](#); [Mark 3:6](#)).
26. The Messiah will feel forsaken by God at His crucifixion ([Psalm 22:1b](#); [Mark 15:34](#)).

27. The Messiah will pray without ceasing before His death ([Psalm 22:2](#); [Matthew 26:38-39](#)).
28. The Messiah will be despised and rejected by His own ([Psalm 22:6](#); [Luke 23:21-23](#)).
29. The Messiah will be mocked ([Psalm 22:7](#); [109:25](#); [Matthew 27:39](#)).
30. Unbelievers will say to the Messiah, “He trusted in God, let Him now deliver Him” ([Psalm 22:8](#); [Matthew 27:41-43](#)).
31. The Messiah will be abandoned by His disciples ([Psalm 22:11](#); [69:20](#); [Mark 14:50](#)).
32. The Messiah will be encompassed by wicked beings ([Psalm 22:12-13](#); [Colossians 2:15](#)).
33. From the Messiah’s body will flow blood and water ([Psalm 22:14a](#); [John 19:34](#)).
34. The Messiah will be crucified ([Psalm 22:14b](#); [Matthew 27:35](#)).
35. The Messiah will thirst while dying ([Psalm 22:15](#); [69:21](#); [John 19:28](#)).
36. The Messiah will be observed by Gentiles at His crucifixion ([Psalm 22:16a](#); [Luke 23:36](#)).
37. The Messiah will be observed by Jews at His crucifixion ([Psalm 22:16b](#); [Matthew 27:41-43](#)).
38. The Messiah’s hands and feet will be pierced ([Psalm 22:16c](#); [Matthew 27:38](#)).
39. The Messiah’s garments will be parted among the soldiers through the casting of lots ([Psalm 22:18](#); [John 19:23-24](#)).
40. The Messiah will be accused by false witnesses ([Psalm 27:12](#); [35:11](#); [109:2](#); [Matthew 26:59-61](#)).
41. The Messiah will cry out to God, “Into thy hands I commend my spirit” ([Psalm 31:5](#); [Luke 23:46](#)).
42. There will be many attempts to kill the Messiah ([Psalm 31:13](#); [Matthew 27:1](#)).
43. The Messiah will have no bones broken ([Psalm 34:20](#); [John 19:32-33](#)).
44. The Messiah will be hated without cause ([Psalm 35:19](#); [John 18:19-23](#); [15:24-25](#)).
45. The Messiah will be silent as a lamb before His accusers ([Psalm 38:13-14](#); [Matthew 26:62-63](#)).
46. The Messiah will be God’s sacrificial lamb for redemption of all mankind ([Psalm 40:6-8a](#); [Hebrews 10:10-13](#)).
47. The Messiah will be betrayed by one of His own disciples ([Psalm 41:9](#); [Mark 14:17-18](#)).
48. The Messiah will be hated and rejected without cause ([Psalm 69:4](#); [Luke 23:13-22](#); [John 15:24-25](#)).
49. The Messiah will be condemned for God’s sake ([Psalm 69:7, 9](#); [Matthew 26:65-67](#); [Romans 15:3](#)).
50. The Messiah will be rejected by the Jews ([Psalm 69:8a](#); [John 1:11](#)).
51. The Messiah’s very own brothers will reject Him ([Psalm 69:8b](#); [John 7:3-5](#)).
52. The Messiah’s heart will be broken ([Psalm 69:20a](#); [John 19:34](#)).
53. The Messiah will be offered gall mingled with vinegar while dying ([Psalm 69:21a](#); [Matthew 27:34](#)).
54. The Messiah will offer up prayer for His enemies ([Psalm 109:4](#); [Luke 23:34](#)).
55. The Messiah’s betrayer will have a short life ([Psalm 109:8a](#); [Acts 1:16-18](#); [John 17:12](#)).
56. The Messiah’s betrayer will be replaced by a more faithful man ([Psalm](#)

[109:8b](#); [Acts 1:20-26](#)).

*Concerning the Messiah's resurrection and exaltation:*

57. The Messiah will be resurrected ([Psalm 16:8-10a](#); [Matthew 28:6](#); [Acts 2:25-32](#)).
58. The Messiah's body will not see corruption (natural decay) ([Psalm 16:8-10b](#); [Acts 13:35-37](#)).
59. The Messiah will be glorified into the presence of God ([Psalm 16:11](#); [Acts 2:25-33](#)).
60. The Messiah will ask God for His inheritance ([Psalm 2:8a](#); [John 17:4-24](#)).
61. The Messiah will have complete authority over all things ([Psalm 2:8b-9](#); [8:6](#); [Matthew 28:18](#); [Hebrews 1:1-2](#)).
62. The Messiah will destroy those who do not honor Him ([Psalm 2:12](#); [John 3:36](#)).
63. The Messiah will bring many people into the family of God ([Psalm 22:22](#); [Hebrews 2:10-12](#); [Matthew 12:50](#); [John 20:14](#)).
64. The Messiah's enemies will stumble and fall ([Psalm 27:2](#); [John 18:3-6](#)).
65. The Messiah's throne will be eternal ([Psalm 45:6-7a](#); [Luke 1:31-33](#); [Hebrews 1:8-9](#)).
66. The Messiah will ascend back into heaven ([Psalm 68:18a](#); [Luke 24:51](#); [Ephesians 4:8](#)).
67. The Messiah will give good gifts unto believing men ([Psalm 68:18b](#); [Matthew 10:1](#); [Ephesians 4:7-11](#)).
68. The Messiah will be exalted to the right hand of God ([Psalm 80:17](#); [110:1](#), [5](#); [Acts 5:31](#)).

(Adapted with permission from [Shalach.org](#)) Recommended Resource: [Psalms, Volume 1 - NIV Application Commentary by Gerald Wilson](#)

<b>Messianic Psalms of Jesus Christ</b>		
<a href="#">Psalm 2</a>	The Son of God	<a href="#">Matthew 3:17</a>
<a href="#">Psalm 8:2</a>	Praised by children	<a href="#">Matthew 21:15-16</a>
<a href="#">Psalm 8:6</a>	Ruler of all	<a href="#">Hebrews 2:8</a>
<a href="#">Psalm 16:10</a>	Rises from death	<a href="#">Matthew 28:7</a>
<a href="#">Psalm 22:1</a>	Forsaken by God	<a href="#">Matthew 27:46</a>
<a href="#">Psalm 22:7-8</a>	Derided by enemies	<a href="#">Luke 23:35</a>

<a href="#">Psalm 22:16</a>	Hands & feet pierced	<a href="#">John 20:27</a>
<a href="#">Psalm 22:18</a>	Lots cast for clothes	<a href="#">Matthew 27:35-36</a>
<a href="#">Psalm 34:20</a>	Bones unbroken	<a href="#">John 19:32-33</a> , <a href="#">36</a>
<a href="#">Psalm 35:11</a>	Accused by false witnesses	<a href="#">Mark 14:57</a>
<a href="#">Psalm 35:19</a>	Hated without cause	<a href="#">John 15:25</a>
<a href="#">Psalm 40:7-8</a>	Delights in God's Word	<a href="#">Hebrews 10:7</a>
<a href="#">Psalm 41:9</a>	Betrayed by friend	<a href="#">Luke 22:47</a>
<a href="#">Psalm 45:6</a>	The Eternal King	<a href="#">Hebrews 1:8</a>
<a href="#">Psalm 68:18</a>	Ascends to heaven	<a href="#">Acts 1:9-11</a>
<a href="#">Psalm 69:21</a>	Given vinegar & gall	<a href="#">Matthew 27:34</a>
<a href="#">Psalm 109:4</a>	Prays for enemies	<a href="#">Luke 23:34</a>
<a href="#">Psalm 109:8</a>	His betrayer replaced	<a href="#">Acts 1:20</a>
<a href="#">Psalm 110:1</a>	Rules over His enemies	<a href="#">Matthew 22:44</a>
<a href="#">Psalm 110:4</a>	A priest forever	<a href="#">Hebrews 5:6</a>
<a href="#">Psalm 118:22</a>	The Chief Cornerstone	<a href="#">Matthew 21:42</a>
<a href="#">Psalm 118:26</a>	Comes in name of the Lord	<a href="#">Matthew 21:9</a>

**He appeared to Abraham in the shape of a man (Gen. 18:1, 2), because He came to give promise of the Seed of blessing and to vouchsafe a representation of the future incarnation. To Moses He appeared as a flame in a bush which was not consumed (Ex. 3), because He would intimate that all the fiery trials through which the Church**

should pass would not consume it, and that because He was in it. To Joshua He appeared as a man of war, with drawn sword in His hand (Josh. 5:13), because He would assure him of victory over all his enemies. But at Sinai His appearing was surrounded by terrors, because He would represent the severity of His law, with the inevitable and awful destruction of all those who lay not hold of the promise for deliverance.