

THE PERSON AND WORK OF JESUS CHRIST IN EACH BOOK OF THE  
OLD TESTAMENT SEEN IN ITS NEW TESTAMENT FULFILLMENT – AN  
EMMAUS WALK

by  
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Gary Staats

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## **Introduction**

One of the greatest moments of Biblical history occurred on a dusty, ancient road that led to a small village about seven miles outside of Jerusalem called Emmaus. Jesus Christ appeared and walked alongside two of his despondent followers soon after they saw him perish on a cross. As they walked, he began to boldly interpret the Hebrew Scripture, placing himself directly into the Torah, the Prophets and the Writings in the three-fold division of the Hebrew Scriptures. In these chapters I will touch on each of these Old Testament sections and highlight the Christological moments contained therein. It is my hope and prayer that I can help illuminate Jesus Christ as the center of both the Old and the New Testament; the perfect culmination of God's act of creation.

# Genesis

## **Christ the Agent of Creation**

We begin, appropriately enough, at the very first moment, before time as we know it today could even be measured, the moment when God spoke the universe into existence. The opening phrases of the great book of Genesis contain important milestones along the Biblical path that leads to the Messiah. Genesis 1:1 reads, “In the beginning God created the heavens and the earth,” or *Bere’shit bara’ Elohim et hashshamayim ve’et ha’aretz* (transliterated from the Hebrew). I believe John refers to these specific words as he develops his Christology in the first verses of his gospel beginning with the phrase, *en ache en o logos*, “In the beginning was the Word” (John 1:1). John is making the forceful and radical point that Jesus Christ is eternal, existing from the beginning before the material universe came to be. He was face to face with God; he was fully divine and fully equal with God the Father.

We are further told that all things were made by him, *panta di’autou egeneto*, from the Greek meaning, “All things came into being by him,” and John continues, “and without him not one thing came into being that has come into being” (John 1:3). John is clearly referring to Genesis 1 here. The Scriptures tell us that “God said,” *Ve’yomar Elohim* in the Hebrew, and we see the King, *Elohim*, calling creation into being (Gen. 1:3). Jesus Christ, the eternal Word, the second person of the Trinity, is the agent through which God the Father created the world.

In Genesis 1 the Hebrew reads, “*Yehi ’or*,” or “Let there be light” (Gen. 1: 3). John tells us that Jesus Christ is that eternal light and that light shines in the darkness and the darkness *ou*

*katelaben*, could not take it down; could not mug it or snuff it out John 1:5). Jesus Christ, the light referred to in both Genesis and John, continues to shine through his resurrection as the ultimate victory over sin and over darkness. In this sense John sees the light created in Genesis as foreshadowing Christ's direct intervention in history culminating in his own death and resurrection.

John uses the word *logos* for Jesus Christ in the first chapter of his gospel knowing that it would remind his readers of the Aramaic word *memra'*. The word *memra'* means "word" in Aramaic and in the Targum Jerushalmi,<sup>1</sup> an Aramaic translation of the Hebrew Bible, the word *memra'* is used interchangeably with God. In the Aramaic Targum when it says, the "*memra'* said," it means, "God said." So, Jesus Christ is seen by John as the eternal *memra'*, the eternal Word, the second person of the Holy Trinity sharing equality with God, the Father.

## **Christ the Second Adam**

After creating the heavens and earth and all the animals that walk and crawl and fly and slither, God created Adam who, unfortunately for us all, fell into sin and started mankind's sad odyssey away from paradise and away from his maker (Gen. 3). However, the good news stated in Romans chapter 5 is that Jesus Christ is the second Adam. In Adam all die, but in Jesus Christ, the second Adam, all those who put faith in Him find life and salvation. In Romans it is stated, "Therefore then, as through one trespass it came unto all men resulting in condemnation, thus also through one act of righteousness it came unto all men resulting in justification of life" (Rom. 5:18). Paul says as by one transgression sin entered into the world so by one act of righteousness

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<sup>1</sup> Bible: *Old Testament Genesis – Polyglot*, 1702, p. 49.

there came the availability of justification to all men and specifically to those who receive it (Rom 5:17).

### **Christ the Fulfillment of the Abrahamic Covenant**

We are also told that in the great covenant God made with Abraham there was a promise. In Genesis 3:12 it says, “In you all the families of the earth will be blessed,” (wenibrekhū bekha kol mishpahot ha’adamah). These great and inclusive words find their fulfillment in Galatians 3:7-9. Jesus Christ is seen by Paul as the seed of Abraham in whom Jew and Gentile receive the blessings of eternal salvation and become part of the spiritual seed of Abraham.

### **Christ the Obedient Eternal Substitute**

As we delve further into Genesis, in chapter 22 Abraham offers up his son Isaac as a sacrifice to God. However, God is only testing Abraham and He sends a ram as a substitute. The ram is symbolic of God the Father offering God the Son. Abraham’s willingness to sacrifice his only son foreshadows God the Father offering up His only son as related in John 3:16, “For God so loved the world that he gave His only begotten Son . . . .” It is significant that Isaac carried the wood that was to be used to burn his own body just as Christ carried His own cross. The substitute for Isaac was a ram sent by God. In the New Testament, Jesus Christ becomes the final ram, the final Lamb of God who becomes the eternal substitute for us. In this sense, we are like Isaac because we are rescued from spiritual death through Jesus Christ.

### **Christ the Fulfillment of Joseph as a Type of Christ**

We can continue to examine Christology in the book of Genesis through the history of Joseph, who becomes a type of Christ even though he is not directly referred to in the New

Testament. I think there is a clear allusion to Joseph through the use of type when the New Testament writers refer to Jesus Christ. Joseph is sold by his brethren; Jesus is sold by His brethren. Joseph marries a Gentile bride; Jesus marries a Gentile bride made up of a church of Jews and Gentiles in which Gentiles are the majority. Joseph was reunited with his brethren, just as some day, as recorded in Romans 11:26 in fulfillment of Isaiah 59:20, Israel will be saved and reunited with Jesus the eternal Messiah.

### **Christ the Bearer of the Final Scepter**

It is also significant that in Genesis 49:10 the text states, “The scepter will not depart from Judah until Shiloh comes.” Many scholars, both modern and ancient, see this as a reference to Jesus Christ. The word Shiloh means “to whom it belongs.” The text then is speaking of the scepter not departing from Judah until Messiah comes to whom the scepter belongs. It is to Him that there will be a gathering of peoples (Gen. 49:10). Many of the church fathers believed that this text was a Messianic reference to Christ.

### **Christ the Lion of the Tribe of Judah**

A final interesting theme found in Genesis 49:9 is the reference to “Judah as a lion’s whelp,” crouching like a lion. In Revelation 5:5 Jesus is referred to as the lion that comes out of the tribe of Judah who conquers the enemy and opens the seven sealed book. Through His death He is able to redeem all nations and tribes of those who put their faith in Him and they become priests of the Lord and will reign with Christ eternally (Rev 5:10). So, Jesus Christ is the seed of Abraham and He is also the lion of the tribe of Judah who is worthy to open the sealed book of Revelation because He died and conquered death and has redeemed all who put faith in Him.

# Exodus

## **Christ the Great “I Am”**

As we come to the great book of Exodus looking at God’s deliverance of people out of Egypt, we see many highlights that point to Jesus Christ as our final deliverer into salvation through him. First of all, Moses is called out of Egypt and Jesus in Matthew chapter 2, as the final Moses, is called out of Egypt. As Moses would later go up to the mountain and give the law, so Jesus Christ gave the Sermon on the Mount as the final Moses. It is significant that when Moses asked “whom do I tell them has sent me?” the Lord said, “Tell them I am that which I am has sent me” from the verb “hayah” to be. We have the eternality of Yahweh set forth in the phrase “I am.” It is significant that in John chapter 8 Jesus Christ makes an astounding statement calling Himself “The great I Am.” Jesus Christ takes the very same title that Yahweh uses and applies it directly to himself when he says, “Before Abraham came to be, I am” (John 8:58). Jesus Christ is claiming eternal reality with the father as the great “I am.” All of the “I am” passages in John teach the reality of this title as applied to Christ.

## **Christ the Passover Lamb**

In the Passover narration of Exodus 12, we see the lamb being offered. The Lamb is innocent and perfect. Its blood is sprinkled over the door posts between the evenings and not a bone is broken. In 1 Corinthians 5:7, Paul could say that Christ is our Passover who has been

sacrificed for us. In John 1 the writer asserts that Jesus Christ is the innocent Lamb of God. He states, “Behold the lamb of God that takes away the sins of the world” (John 1:29). We see in the Gospels that Jesus Christ died between the evenings on the cross for the sins of the world and those who put faith in him experience the reality of being saved from spiritual death through His blood. It is through the blood of Christ that we are delivered from eternal death.

It is also significant that not a bone of the Passover lamb was broken. In John chapter 19, those on the crosses beside Jesus Christ had their bones broken. This was a common Roman practice used to speed up the death process. The fact that it did not happen to Jesus fulfills the Passover type. Further, the feast of the unleavened bread was to be celebrated for a 7 day period of time. Jesus Christ beautifully fulfills it as explained in 1 Corinthians chapter 5. Paul says Christ is our Passover sacrifice and we are to keep the feast of the unleavened bread by living a holy life without malice and sin (I Cor. 5:7-8). Through the empowerment of the Holy Spirit we are to lead a life of holiness because we experience Christ our Passover.

### **Christ the Rock that Followed Israel in the Desert**

When the Israelites were going up to Mount Sinai, Moses struck a rock and water came out (Exod. 17:5-6). Paul says in 1 Corinthians 10:4 that Jesus Christ was the rock following them in the desert. He was the one providing water because he is the water of life. Jesus makes this great claim in John chapter 4 to the women at the well. He is the one who provides that eternal well of water springing up unto eternal life.

## **Christ the Fulfillment of the Tabernacle**

Exodus further speaks of the great institution of the tabernacle in chapters 25-40. If we could enter into the great tabernacle, we would witness a beautiful type of Jesus Christ symbolized in the furniture. We might first notice a brazen altar outside the holy place upon which sacrifices were made to invite God's presence. Jesus Christ becomes that final sacrifice that takes us into God's presence. Within the Holy Place we would then see the bread of the presence, representing God's presence with his people and his ability to sustain them. Jesus Christ provides that eternal food for us in eternal salvation by his advent, death, and resurrection. He said, "I am the bread of life" in John 6:35. We might then notice the candelabra symbolizing God's light. Jesus became the light of the world. In John 8 on the last day of the feast of tabernacles when the high priest was lighting the candelabra, Jesus Christ cried out and said "I am the light of the world" (John 8:12).

The altar of incense stood before the veil, a central focal point from which a sweet odor would rise up into God's presence. Jesus Christ becomes our intercessory Savior, bringing up to the Father prayers on our behalf. We are told in Romans chapter 8 that He ever lives and He is making intercession for us at the right hand of the Father (Rom 8:34). After the altar of incense was a veil separating the Most Holy Place from the rest of the tabernacle. Jesus Christ, through His flesh, becomes the veil that opens the way into the Father's presence in the Holy of Holies in heaven itself (Heb. 10:20).

If we were to enter into the Most Holy Room, a place where the high priest would go only once a year, we would see the Ark of the Covenant. The Ark of the Covenant contained the two tablets of the law which Moses brought down from Mt. Sinai. These can also be seen as symbols representing Jesus Christ in that he came to fulfill the law. We would also see some of



the manna provided to the Israelites. The rabbis said that the manna had gone to heaven and would come back when the Messiah came. It is significant that Jesus Christ in John 6 claimed to be the manna come from heaven and said if you eat of me and receive me as Lord and Savior then I will give you the nourishment whereby you will never die (John 6:51). In the book of Revelation the overcomer is promised that he may eat of the hidden manna, which is Jesus Christ, revealed to those who believe, issuing in eternal life (Rev. 2:17). We would also see Aaron's rod that budded. This is a depiction of the resurrected life in Jesus Christ and is the anti-typical fulfillment of one who conquers death as the reigning, resurrected, type of high priest seen in Hebrews chapter 7.

Then we see the lid of the Ark of the Covenant. The lid represents the place where atonement was made by the blood of Christ. It is significant that the Hebrew word for lid is *kapharet* and the Septuagint translates it as *hilasterion*. Paul, in Romans 3:25, says God placed Christ as the *hilasterion* so that through faith in his blood we might have salvation. He represents the lid by becoming God's propitiation or satisfaction for our sins, as well as the expiation that removes our sins. So what happened on the Day of Atonement is now permanent, fulfilled in the atonement of Christ.

### **Christ the Shekinah Glory of God**

Finally, as we look in Exodus chapter 40, God's presence appears among his people in the tabernacle as an overshadowing cloud. This cloud was called "the glory of God." The Hebrew word *shakan* meaning to dwell is used in Exodus 40 when God dwelt in the tent of meeting. In the gospel of John the Word becomes flesh and He pitches his tent among us. John says, "He dwelt with us and we gazed upon his glory as the only begotten Son by the Father, full

of grace and truth” (John 1:14). John uses the Greek word *eskenosen* emphasizing the final dwelling, using the same consonants s-k-n in the Greek form of the Hebrew word, to dwell. Thus, the book of Exodus concludes with the *shekinah* (dwelling) of God typifying and having its ultimate fulfillment in John 1:14 in the incarnation of our Lord and Savior Jesus Christ.

# Leviticus

## **Christ the Fulfillment of the Sacrificial System**

The great book of Leviticus contains many allusions that can be applied to Jesus Christ. First is the sacrificial system described in the first 7 chapters of Leviticus. In the first three chapters we have the sweet smelling offerings presented to the Lord. The first offering is the ascent offering. This represents Jesus Christ because when he died, all that he did was brought up to the Father as an offering of ascent. There is the meal offering, picturing the perfect humanity of Jesus Christ being offered as a gift to the Father seen in the fine meal. Next is the peace offering that represents the worshiper and God in that the worshiper was able to participate in that offering, signifying peace between the offerer and God. In Ephesians Chapter 2, Paul sees Christ as our peace. Paul says that Christ came and preached peace to the Jew and peace to the Gentile and made the two one. In Romans 5:1, Paul goes on to say that we are now justified and have peace with God through our Lord Jesus Christ. He also refers to these first three offerings in Ephesians 5:2 when he says we are to walk in love just as Christ loved us and delivered Himself over on behalf of us as a sweet savory sacrifice to God. When we act in love, we fulfill what Christ accomplished for us in his sacrifice and become sweet savory offerings to the Lord.

The fourth and fifth offerings were the sin offering and the trespass offering. Jesus Christ fulfills both of those typically. Paul writes in 2 Corinthians 5:17 that Christ, who knew no sin, became a sin offering for us that we might be made righteousness in the eyes of God. Jesus Christ is also seen as a trespass offering. We are told in Ephesians 2:1-3 that we are dead in

trespasses and sins, but now because of Jesus Christ those trespasses have been removed. By his sacrifice and through his grace, we have been acquitted, raised and seated with Christ who fulfilled all the offerings of Leviticus 1-5.

## **Christ the Fulfillment of the Great Day of Atonement**

As we continue thinking of the book of Leviticus our minds go to the great Day of Atonement in Leviticus 16. On that day the high priest, after offering a bull for himself, took two goats and cast lots for them. One goat would be killed and its blood would be taken and sprinkled in the Holy of Holies. The high priest would then come back out and lay his hands on the second goat, the live goat, and it would be led alive into a cut off place, bearing the sins of people away (Lev. 16:22). Jesus Christ became the great and final high priest. As the final high priest he entered the Holy of Holies through his flesh. Further, he became like that first goat taking away our sins permanently. Hebrews 10:4 states that the blood of bulls and goats would never take away our sins, but Jesus took away our sins permanently.

The second goat also becomes a type or depiction of Christ. In Isaiah chapter 53, the great picture of the atonement of Christ, we are told, “Who of his generation became concerned that he was cut off from the land of the living for the transgressions of my people?” (Isaiah 53:8). It was the second goat that went to the cut off land. Jesus was cut off by his sacrifice and went to a *gezarah* land (a cut off land like the second goat) and he was *nigzar* (cut off) on our behalf (Lev. 16:22). Like the first goat, he suffered death on the cross in our place. Like the second goat, he bore our sins away by His death. Propitiation and expiation are both accomplished in Christ.

## **Christ the Fulfillment of the Festivals of Israel**

As we think further through the great book of Leviticus, the Moadim, the festivals of chapter 23, beautifully have their typical fulfillment in Jesus Christ. There is the first feast of the Passover of which we have spoken in the book of Exodus. Jesus Christ is our Passover as Paul writes in 1 Corinthians 5:7. He is the Lamb of God that takes away our sins. There is the feast of the unleavened bread in which Jesus Christ leads us to a holy life, rooting out the leaven of sin from our lives as we seek to follow Him (1 Cor. 5:8).

In the feast of first fruits, it is significant that one day after the Sabbath, the priests would wave an offering of first fruits. This feast is fulfilled in the resurrection of Jesus Christ on the day after Sabbath. In 1 Corinthians 15:23, Paul writes that Christ is the first fruit of those who are his at his coming. It is significant that on the day after the Sabbath Jesus Christ rose again as the first fruits of all the believers that sleep, who will be raised some day.

The next great feast was the feast of Pentecost. Pentecost looked forward to the giving of the law in Jewish history as well as the harvest of spring time. Two loaves of bread were baked together into one. In Acts chapter 2, at Pentecost, we see its fulfillment fifty days after the resurrection in which Jew and Gentile are brought together as one final loaf (Acts 2:10). This depicts a beautiful spiritual harvest as a result of the pouring out of the Holy Spirit. Then there was a long wait until we come to the blowing of trumpets sounding the second coming of Jesus Christ.

This is followed then by the next great event, the Day of Atonement. Taking us back to Leviticus 16, Jesus Christ provided a great day of atonement in which God's people, Israel, will enter into it according to Romans 11. Paul writes that someday all Israel will be saved, picturing a great revival in Israel (Rom. 11:26-27).

Finally, there is the feast of tabernacles. Those who celebrated this feast lived in temporary dwellings that looked forward to a permanent dwelling in the land of Canaan. Today we look forward to that permanent dwelling in the “eternal Canaan” with Jesus Christ where we will live with him through the ceaseless ages of eternity. On the mount of transfiguration, recorded in Matthew chapter 17, there is an allusion to this when Peter says, “let us make three tabernacles, one for you Lord, one for Moses and one for Elijah” (Matt. 17:4). At that point a voice from heaven said, “This is my beloved son, hear him” (Matt. 17:5). Jesus is the means that allows us to celebrate the final feast of Tabernacles in that he has come to provide it for us by fulfilling the law and the prophets, leading us to enter that eternal Canaan by his death, resurrection and glorification.

### **Christ Fulfills the Year of Jubilee**

The final reference to Christ in Leviticus is in chapter 25, the year of jubilee. This was a time of freedom when slaves were set free and debts were paid. In Luke 4:16 Jesus, reading the Isaiah scroll, says He has come to liberate all from captivity and to set free those who are in the bondage of sin. We live now in this freedom; an eternal freedom only he can give through his final and divine sacrifice.

# Numbers

## **Christ the Believer's Rest**

In the book of Numbers, which is Bamidbar or “in the desert” in Hebrew, we see the failure of the children of Israel to enter into the land of promise because of their disobedience to Yahweh. That event becomes a picture in Hebrews chapter 4 of a warning that believers are to press on to enter into the rest of the Lord. It is a warning against the apostasy of non believers who would fail to press on in Christ. The writer encourages us to “keep on keeping on” in Jesus Christ.

## **Christ Lifted Up on the Cross**

The book of Numbers also contains a great Christological moment in chapter 21. Serpents torment the children of Israel who decide to erect a bronze or brass serpent visible throughout the camp. Those that look upon that serpent are healed. It is significant that in John 3:14, Jesus alludes to this very text when he says, “and as Moses lifted up the serpent in the wilderness, even so the son of man be lifted up.” Those who look to Christ, lifted up on the cross and in His ascension, are rescued from the venomous poison of sin and are brought into eternal life through faith in him. In his gospel, John quotes Jesus as going on to say, “For God so loved the world that He gave His only begotten Son that whosoever believes in Him will not perish but have everlasting life” (John 3:16).

## **Christ is the Son of David**

There is another allusion to our Lord Jesus Christ in Numbers 24. We see this in that great prophesy of Balaam who sees a star rising. The star has its fulfillment in David, but it is ultimately fulfilled in Jesus Christ. Jesus Christ is the final star, that final light of God, the final Messiah. It is significant that in the book Matthew, wise men followed the star which probably represented the glory of God that came and dwelt over the place where Jesus was born. Therefore Jesus Christ is the ultimate fulfillment of that great star as he comes through the Davidic line and becomes the final David, the final Messiah, who is to be worshiped as the final sovereign and final king.



# Deuteronomy

The book of Deuteronomy, the final book of the Torah, is a beautiful book that can be summarized as a treaty that Yahweh makes with the people of Israel. In the first four chapters it is as though the suzerain, the king, is saying, “This is what I have done for you and here is where I have brought you.” Chapters 5 and 26 are what might be called the body of the treaty. Yahweh says, “Here is what I want you to do in relationship to me.” It is the vertical calling, “You will have no other gods before me. You must set me aside and give all your allegiance to me.” Chapters 12 through 26 show how people should relate to each other. This is the outworking of the law in relationship to the land and the way they are to live in the land with cursings and blessings announced (chapters 27-30). “If you do what I say you will receive these blessings, and if you don’t do what I say you will be cursed” (Deut. 30:19-20). Finally, in chapters 31 through 34 God calls heaven and earth to bear witness that a treaty is being made. This very closely parallels Hittite treaties of that time when a Suzerain would make a treaty with a vassal people.

## **Christ and the Great Commandment**

This great book has several Christological allusions. The great Shema reads, “Hear O Israel, the Lord your God, the Lord is One Lord” (Deut 6:4). It is significant that the word *achad* is the same adjective used in Genesis 2:24 speaking of man and woman becoming one flesh. In this prayer the great truth of the Trinity is seen, I believe, in one God as Father, Son and Holy

Spirit. There is one God in three persons: a triune God we worship, to whom we respond and listen. Since Genesis 2:24 allows for two, a male and a female, yet one flesh, so, I believe, Deuteronomy 6:4 allows for three in one seen through the progressive revelation of Scripture. The text further says, “You shall love your God with all your heart, soul, and with all your might” (Deut 6:5). This text is repeated in Matthew 22 when Christ was asked which is the greatest of the 613 commandments. Jesus replied that the first and the greatest commandment is “You shall love the Lord your God with all your heart, soul and mind” (Matt 22:37). Jesus Christ wants us to love the Father, the Son and the Holy Spirit with everything we have: with all of our mind, with all of our being, and with all of our strength.

It is significant the Jesus says the second commandment is like the first, “and you shall love your neighbor as yourself” (Matt 22:39), quoting the book of Leviticus (Lev 19:18). We should relate to God in absolute love, to the best of our ability and through the empowerment of the Holy Spirit, and love our neighbor as ourselves. Jesus brought these two texts together and said that they fulfill the whole law.

### **Christ the Final Prophet**

Further, in Deuteronomy 18:18 it states that a great prophet would come; a man like Moses. Some apply this text to Joshua, but I believe it ultimately refers to Jesus Christ. In John chapter 1, John the Baptist was asked, “Are you the prophet?” John replies, “No, I am just the voice of one crying in wilderness” (John 1:21-22). John came to prepare the way of the Lord. John then points to the One he is announcing, that is Jesus the Christ. I believe here we see that Jesus is the final prophet of Deuteronomy 18, predicted by Moses.

## Christ the Final Fulfillment of the Law

There is another significant passage in Deuteronomy 30 that Paul quotes in Romans chapter 10. Moses is giving the Torah to the children of Israel to those that were ready to go into the land in the second generation. He said, “You don’t have to go heaven to bring the Torah to you, I have just given it to you. You don’t have to cross the sea to get it, it is near you. It is in your hearts and in your mouth” (Deut 30:12-14), meaning it is close at hand in your very mind. I have just given it to you and it is in your mouth. You can utter it; it is on the tip of your tongue. It is right here, you don’t have to go to find it. I have just preached the sermon about it to you, says Moses.

Paul then takes that great text and applies it by way of what we call Midrash, led by the divine inspiration of the Holy Spirit, to the final fulfillment of the law which is Jesus Christ. In Jewish exegesis there were four basic principles that were applied in the exegesis or understanding of a text. First, there was *Peshat*, which meant “a blow.” This would be the literal interpretation of a text. Next there was *Remes*, which meant “a hint” as a passage has a deeper level. Third was *Darash*, which meant “commentary” on the text. Finally, there was *Sod*, which meant “mystery” or seeing a deeper meaning in a text. When you put those words together with two “a” vowels and end in an “e” vowel one has the word *Paradise*, an acronym that in Persian means garden. If you put these four together you end up with a paradise as you read the biblical text; it becomes a blossoming fragrant garden.

Paul employs this methodology, especially *Darash*, in Romans chapter 10:5-10 as the Holy Spirit inspires Paul through this method. He sees this text as a *Darash*, or commentary applied to Jesus, since Jesus is the fulfillment of the law. Paul says, “We don’t have to go to heaven now to bring Christ down,” that is to bring the Messiah down from heaven since He has

already come. “We don’t have to go to the underworld to bring Christ up from the grave” as he has already risen. Here Paul is possibly alluding to an Aramaic rendition of Deuteronomy called the *Targum Neofeti* where it is referenced in this text that you don’t have to go to the underworld to bring the Torah up. Paul’s readers, especially Jewish readers, would understand that the final Torah has come back from the grave. In other words, we don’t have to bring Christ from the grave as he has already risen. Notice the commentary, or *Darash*, in which you take phrases and nail down a point. In the next phrase mouth and heart are used. Paul’s commentary is, you don’t have to bring Christ down from heaven or bring Christ up from the grave, but if you believe in your hearts that God has raised him from the dead and if you confess from your mouth that Jesus is Lord, Paul says, you will be saved. “Confession is made to salvation, and with the heart one believes, resulting in righteousness” (Rom. 10: 9-10). Here we see the Apostle Paul taking *Darash* and applying it to Jesus as the ultimate fulfillment of Deuteronomy 30. Paul writes that Jesus is the final Torah come down from heaven who has conquered death and if one believes that God has raised him from the dead and confesses him as Lord then one can be saved and have eternal life.

# Joshua

## **Christ Our Final Joshua**

As we begin the historical book of Joshua, the main figure is Joshua. In Hebrew, Joshua means “Yahweh will save,” and it is significant that Joshua becomes a type of Christ who brings salvation. Yeshua is the name of Jesus who brings ultimate salvation. Yeshua is the name of Joshua in Hebrews and it is to be remembered as we look in the New Testament that it is through Jesus Christ, our Yeshua, that we receive eternal salvation.

## **Christ our Final Rest**

In the book of Hebrews, beginning in the second warning section in chapter 3 and going to chapter 4, we see our final Yeshua. In chapter 4 the writer refers to a rest for the people of God and this rest is a permanent rest. It is permanent Sabbath, and he goes on to say in verse 8 that if Joshua had given final rest there would not have been another day after those days that the writer would be speaking of in Psalm 95 where he says, “there is yet a rest for the people of God.” If Joshua had given the final rest then why speak about another rest? The writer of Hebrews concludes that there is a remaining Sabbath for the people of God. The one who enters into His rest, that is the rest that Christ has accomplished, will cease from his own works of working his own way into salvation, and rest in God’s finished work in Jesus Christ. The author then concludes in a second warning section, “Let us be diligent then to enter into that rest” (Heb 4:11) and so as believers in Jesus we rest in Christ’s finished work. This is the work that he has

fulfilled and that Joshua typified. In this permanent rest we do not work to gain our salvation. Our works must follow our salvation as a result of having been saved. The smoke in the chimney is the result of fire in the fireplace. The result of faith in Jesus leads to works that God created, that we should walk in as Paul says in Ephesians 2:10. We are saved, totally apart from human effort or human works. Our works only follow as a result of having entered into the finished work of Christ through faith in Him.

Romans and James beautifully fit together as Romans describes how there would be fire in the fireplace if there is faith in Christ. It is through faith alone in Jesus Christ, not works, that we are justified. But in the book of James it says, once having been justified that justification is to manifest itself in that it shows the fruit of faith and so we can say, "If there is fire in the fireplace" (if we truly have justification and saving faith through Jesus Christ) then works should follow as a response of that saving faith that we have through Jesus Christ as seen in the Book of James. The Book of James speaks of the smoke from the chimney and in Romans we see how the fire gets into the fireplace. And so, Joshua and the leading of Israel into the land of promise becomes a type of Christ, that final Joshua who has led us into that rest of eternal salvation. This is sealed through faith alone in this finished work with our works only indicating that our faith is genuine. Let us enter into Christ's finished work and rest.

# Judges

## **Christ the Perfect Judge and Deliverer**

In the book of judges, we find charismatic leaders that were raised up to give deliverance to the Israelites dwelling in the land of Caanan. So in Jesus Christ we see the perfect judge, the final one who is to speak true judgment in all that he teaches between people. He is the one who is to bring not just final temporal deliverance but eternal deliverance from spiritual enemies that would enslave us such as sin, Satan and the demons of this world.

## **Christ the Wise Judge in Fullness of Wisdom**

In Isaiah chapter 11, there is a beautiful messianic text that speaks that one would come forth from the stock of Jesse and that the spirit of the Lord would rest upon him; this will be a spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and the fear of the Lord. The text goes on to say that he will not judge according to the sight of his eyes or decide after the hearing of his ears, but in righteousness. He will judge the poor and he will decide with equity for those that are meek in the land (Isaiah 11:1-4). Jesus Christ is the final judge, who will judge according to that which is true, that which is in the fullness of wisdom and understanding, that which has the spirit of counsel and might and knowledge in the fullest perfect sense. Jesus is the final perfect judge that the other judges can only foreshadow in a very weak way. He is the one who fulfills wise judgment in the ultimate sense.

# Ruth

## **Christ Our Kinsman Redeemer**

We have an amazing story of fidelity to the Lord in the book of Ruth, the Moabitess, and in her fidelity to Naomi. It is significant that Ruth followed Naomi back to the land of Caanan where she met Boaz, the kinsman redeemer. The kinsman redeemer had to be one who was a near kinsman, one who was able to redeem, and one who was willing to redeem. Jesus becomes an anti-type as Boaz and typically represents Him. Jesus Christ becomes one with us in terms of humanity, a perfect humanity. He knew no sin, the writer of Hebrews tells us in chapter 5, but was also fully human. As human, he identified with us as our near kinsmen.

He is also one who was willing to become our kinsman redeemer. He said to the Father, “Not my will but yours be done” (Matt 26:39). He also said, “No one takes my life from me but I lay it down” (John 10:18). So Jesus Christ willingly became the one who would redeem us and buy us out of sin into His glorious kingdom and give us a permanent inheritance in Him. Furthermore, He was not only willing but He was able to redeem. It took one who was fully God and fully man to provide that bridge between us and God the Father. Jesus Christ, the God/Man, became the perfect kinsmen redeemer through his death upon the cross and his resurrection. He enabled us to be redeemed and to experience the eternal inheritance through His work as our redeemer.



## **Christ the Kinsman Redeemer Received Through Faith**

It should not be overlooked that Ruth was a Moabite, a Gentile, one who was literally outside Israel. Yet because of her faith, she became the great grandmother of David and the great grandmother of Jesus Christ. She becomes a type of a Gentile who, through faith in Jesus Christ, is brought into salvation as result of the grace of God.

# I and II Samuel

The book of I and II Samuel represents one book of the Hebrew Scripture and the greatest Christological moment, I believe, is what is called the Davidic covenant of II Samuel chapter 7. There are three great covenants of what we might be called “Matterhorns” of the Hebrew Scriptures: The Abrahamic covenant in Genesis 12:1-3 and then seen throughout the book of Genesis, the second is the Davidic seen in II Samuel 7:12-14, and finally, the third is the new covenant of Jeremiah 31:31-34.

## **Christ Fulfills the Davidic Covenant**

It is in the Davidic covenant that Nathan comes to share with David that another would build God’s house and one of David’s descendants would sit upon his throne forever. The text in 2 Samuel 7 reads, “He will build my house for my name (speaking about Solomon), and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to me” (2 Sam 7:13-14). The writer states in verse 13, “I will establish his kingdom forever.” The Lord is saying that after David, one will come who is to be the permanent king. From this we know that there was a succession of kings, but Jesus Christ is the final fulfillment of this great text; He is the final eternal King.

In Luke chapter 1, Gabriel makes an announcement to Mary concerning the birth of our Lord Jesus Christ. Gabriel says, “Behold this one shall be great and shall be called the son of the most high and the Lord God will give to Him the throne of David and He shall reign over the

house of Jacob forever and of his Kingdom there will be no end” (Luke 1:32-33). This is a beautiful promise and fulfillment. Jesus Christ is the one who is to be the final King fulfilling the covenant made by David. He is one who reigns on David’s throne forever because of His resurrection. He is now seated at the Father’s right hand in the place of honor as the eternal King (Acts 2:30-36).

# I and II Kings

## **Christ the Perfect King**

I and II Kings is also one book in the Hebrew Scriptures. Its main theme is to trace the failure of the kings of the northern kingdom as well as the southern kingdom with a few revivalist kings. The purpose of the book is to set forth the reason for exile and captivity seen in the failure of keeping the central place of worship in Jerusalem relative to the northern kings, whereas the southern kings built high places and went away from Yahweh with the exception of a few kings who had revivals such as Josiah.

The book shows the failure of Israel kings in the north and the south and this, I believe, points to a future reality again of a final king, the Lord Jesus Christ, who will not fail. He is the perfect king and who will establish revival in the hearts of those who accept his teachings and his Torah, and who ultimately accept him as the Lord who died and who rose again. Through faith in Him, He becomes the final king of his people who leads them into that eternal kingdom of a new heaven and a new earth.

# I and II Chronicles

The book of Chronicles is actually the last book of the Hebrew Bible. In the Chronicles we have a beautiful depiction of David as a type of Christ. David is the model that the book of Chronicles goes back to in encouraging those coming out of exile to build the temple after the Babylonian captivity and reestablish Davidic worship.

## **Christ is the Perfect David**

David is also referred to in Ezekiel. Ezekiel says that David will come someday and be the final shepherd. In Ezekiel chapter 34 the writer states, “I the Lord will be their God and the servant David will be the prince among them” (Ezra 34:24). The word David in Hebrew has a *dalid*, a *waw*, and a *dalid* in its consonants. The *dalid* equals 4, the *waw* equals 6 and the *dalid* 4. By adding them up we end with the number 14. In the Jewish exegesis this could be called *gematria* in which numbers have a symbolic significance. In his gospel, Matthew tells us that from Abraham to David are 14 generations. From David to the Babylonian captivity there are 14 generations, and from the Babylonian captivity to Christ there are 14 generations (Matt 1:17). Therefore we have a 3 fold witness to the number 14 and it is as if Matthew is saying that in Jesus Christ we see the final perfect David and Messiah who is the God/Man, Jesus Christ.

# **Ezra and Nehemiah**

## **Christ Our Final Torah**

In the book of Ezra and Nehemiah we have two great historical figures, Ezra and Nehemiah, who beautifully depict the two aspects of our Lord Jesus Christ. The importance that Ezra gave to the Torah, Jesus gave to the Torah. Ezra is seen in Nehemiah chapters 8 and 9 as reading continuously from the Law of Moses. He opened the Torah and read it. In the Gospel of Matthew chapter 5, Christ says that He didn't come to destroy the Torah but to fulfill it and that He is the final scribe who interprets the Law in the great Sermon on the Mount. We are to respond to His message seen in the great commission by observing all that Jesus taught. We should obey all things that He has commanded, just as the people responded to the Torah as it was read by Ezra. Jesus Christ is our final Torah.

## **Christ the Builder of a New Jerusalem**

Nehemiah became a type of one who desired to build the city of God, Jerusalem. It is significant that Jesus is building a New Jerusalem. In John 14 Jesus says, "I am going to prepare a place for you and I will come again and receive you to myself that where I am you will be also" (John 14:3). So Jesus Christ is building a final city, a permanent city that will not be destroyed and will never cease in the New Jerusalem in the new heaven and in the new earth (Rev 21-22).

# Esther

## **Christ Fulfills the Providence of God**

In the book of Esther, we see the great providence of God in delivering his people. It is significant that the word *Elohim*, or God, does not appear in the book of Esther, but many have said that while we do not have the name of God, we see the finger of God at work. As we look at Jesus Christ, we see Jesus Christ delivered over on the cross to what appeared to be the final end; but it was not the end. In the plan of God, in the providence of God, the cross leads to resurrection. God would use Christ's cross work to save people who put their trust in Him. The providence of God was at work in Esther. The providence of God was at work in Jesus Christ who, through the resurrection, conquers death and becomes the basis of salvation for His people who have put their faith in Him.

# Job

## **Christ the Living Redeemer**

The book of Job is about human suffering. Job's friends felt that he was suffering because he had sinned against the Lord, but this was not the case at all. Job was suffering but there was no way of explaining it from a human point of view. Only in the prologue do we learn the reason for Job's suffering. Job and his friends had no idea, but in the midst of suffering in the debate between Job and his friends Eliphaz, Bildad and Zophar, one of the greatest responses of Job to his three friends appears in the statement, "I know that my redeemer lives and that He will arise and witness on my dust after my skin is destroyed. Yet from my own flesh I will see God, whom I will see myself, my eyes shall see and not another's" (Job 19:25-27). At this moment, Job is given a glimpse of resurrection. A resurrection based upon the coming redeemer, our Lord Jesus Christ who will provide the means of resurrection. Some translate the text "from my flesh" as "without my flesh." However, when Job says "I shall see for myself, my eyes shall see and not another," it seems to me to affirm the translation "from my flesh" rather than "without my flesh." Therefore, it is my conviction, that this is a divine revelation, a picture of a coming redeemer pointing to resurrection which Jesus Christ fulfills through His resurrection and anticipation of Job's resurrection, where Job would meet his redeemer and where he would see for himself his vindication. This is a great text that I believe looks at the resurrection and the second coming of Jesus as the resurrected redeemer. This points to what Paul says, "This mortal must put on that which is immortal" (1Cor. 15:53).



# Psalms

The book of Psalms, the *Tehelim* in Hebrew, looks at the praises of God in the Hebrew Scriptures. This was Israel's hymn book. Actually we have five great books that make up the Psalter. The first book is in chapters 1-41 and it concludes with a benediction, "Blessed are you Lord of Israel from everlasting to everlasting Amen and Amen" (Ps 41:14). The second book goes from Psalm 42-72 and concludes with a blessing. "Blessed be His glorious name forever and let the whole earth be filled with His glory, Amen and Amen. The prayers of David the son of Jesse are ended" (Ps 72: 19-20). There is a third book in the Psalter from Psalm 73-89, and again we have the same type of blessing, "Blessed are you Lord forever! Amen and Amen" (Ps. 89:52). In Psalms 90-106 we have the fourth book of the Psalter with the same type of blessing, "Blessed is Israel from everlasting to everlasting! Let all the people say 'Amen and Hallelujah!'" (Ps 106:48). The final book goes from Psalm 107-150. Psalm 150 is the final conclusion of the fifth book with the whole Psalm as a blessing and concludes, "Let everything that has breath praise the Lord" (Ps 150:6).

Within these five books there are different types of Psalms such as the Lament Psalms dealing with individual and corporate lament, Royal Psalms that deal with the king and his coronation, wedding etc., and Praise Psalms which deal with praise in a wide variety of Psalms worshipping the Lord in his attributes and works. There are messianic Psalms that have their fulfillment typically or directly prophetically in Jesus Christ. The Psalms that we can classify

Christocentrically or Christologically in this category are Psalms 2, 8, 16, 22, 23, 40, 45, 68, 102 and 118. These great texts have their fulfillment typologically or prophetically in Jesus Christ.

In looking at these Psalms we begin with Psalm 2, which is a royal Psalm that has 4 basic movements. It is the coronation day of a king. In the first three verses there is a rebellion against the king that Yahweh is appointing. The Lord who sits in heaven, however, has determined that his king is going to reign (vs. 4-6), then we hear the word of the king. In verses 7-9 he speaks concerning God's word to him. He says, "You are my son and I today have begotten you." This is then followed by, "You can ask me, and I will give the nations for your inheritance and outermost parts of the world for your possession" (Ps 2:8). Then the Psalmist says to the king that they should stop the rebellion (vs. 10-12). It is significant that this was probably the coronation for a king of Israel and it becomes a type of the Lord Jesus Christ, seen from the New Testament.

### **Christ on the Cross**

In Acts chapter 4, the early church applied this text to Jesus Christ in that we are told that Herod and Pontius Pilate and the nations were gathered together to do what God's hand and will already had predetermined to happen as this very text is quoted, "Why do the nations rage and peoples meditate in vain things? The kings of the earth station themselves and the rulers take council together against the Lord and against his Christ" (Acts 4:25-26). We are told that they were gathered together in that city against "your holy child Jesus whom you anointed. Herod and Pontius Pilate with the Gentiles and people of Israel to do whatsoever your hand and your will have predetermined to occur" (Acts 4:27-28). So the first movement of the Psalm 2:1-3 views the cross in Acts 4.

## **Christ the Coronated King in Resurrection**

The second moment is the resurrection. The Psalmist has the king say, “Today I have begotten you” (Ps 2:7). In the ancient world when a king was being coronated, it was the day he was begotten, so to speak, as the son of the god that he was representing. We find this in Ugaritic literature. Ugaritic is the language of Canaan that was used to describe the worship of Baal and Asherah. In one of the texts there is the coronation day of a king described in this same language.<sup>2</sup> It is significant that in the New Testament in Acts chapter 13, Paul applied this text to Jesus Christ when he says that it was in the resurrection that the text was ultimately fulfilled. Paul applies this text to the resurrection. In Acts 13:33 Paul says, God has fulfilled this to their children by raising Jesus, as it is written in the second Psalm: “You are my son, this day I have begotten you” (Ps 2:7). Paul goes on to describe the resurrection by saying that David was not raised but Jesus, alluding to Psalm 16 and Psalm 2, who has become heir of all things. We see a reference to the son in Hebrews chapter 1, where the writer of Hebrews says that “God has spoken in the Son whom He has made heir of all things” (Heb 1:2).

## **Christ as Final Judge**

Jesus Christ as the Son fulfills Psalm 2 in final fulfillment and further, some day he is coming back as King of Kings, and Lord of Lords. In Revelation 19:15, Psalm 2:9 is applied to Jesus Christ at His coming in which it reads “He will shepherd the nations with an iron scepter,” looking at his ultimate reign as King of Kings and Lord of Lords bringing final judgment to this world as the eternal king. In Psalm 2, then, we see the cross, we see the resurrection, and we see that Christ is heir of all things and we are joint heirs with him according to Romans 8:17.

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<sup>2</sup> C. H. Gordon, Ugaritic Textbook, 125:10-11.

## **Christ Our Perfect Pathfinder in the Incarnation**

Psalm 8 is the next messianic Psalm. In Psalm 8, at the first level of interpretation, we see the depiction of the dignity of man. The writer says as he is looking at the stars, “When I see your heavens, the work of your fingers, the moon and the stars which you have made, what is man that you remember him, or the son of man that you visit him?” (Ps 8:3-4). It is significant that we are told the nearest galaxy is 30 million light years away. Traveling at the speed of light, 186,000 miles a second, in 2 seconds we zip past the moon, then we still have 30 million years of travel time to get to the nearest galaxy. That’s the finger work of the Lord and the Psalmist naturally asks, “What is mere mortal man that you even think about him? Yet, you have made him a little lower than the angels and crowned him with glory and honor and you have put all things under his feet” (Ps 8: 4-6). Having shown the dignity of human kind, this is then applied in Hebrews chapter 2 by the writer of Hebrews to Jesus Christ who was made a little lower than the angels (quoting from the Septuagint) and now crowned with glory and honor, “And He was made for a little while lower than the angels that He might taste death on behalf of all men” (Heb 2:9).

The writer of Hebrews says that it was fitting for Christ to do this for the One who sets us apart to glory, God the father, and we who are being set apart as believers are one in that we now have a pathfinder (Heb 2:10). Jesus Christ was perfected as that perfect pathfinder. He was without sin but perfected as our pathfinder who has cut the way through the thicket of death and has conquered death for us becoming the resurrected second Adam on our behalf.

## **Christ in the Resurrection Did Not See Corruption**

In Psalm 16 we have another Christological reflection in which David in the midst of this great Psalm says, “You will not abandon my soul to Sheol, neither will you suffer your holy one to see corruption” (Ps 16:10). This text is then applied to Jesus Christ in the New Testament. In Acts chapter 2, Peter applies this great text to the resurrection of Jesus Christ. It is Jesus Christ who didn’t see corruption and David, being a prophet and seeing in advance the resurrection of Christ knowing that God had promised that one will reign on his throne forever, prophesied concerning the resurrection of Jesus Christ (Acts 2:30-31).

## **Christ’s Prayer upon the Cross**

Next in Psalm 22 we come to what might be called the prayer of Christ upon the Cross. This great Psalm is a lament in which the Psalmist is crying out to the Lord for help. He says, “But I am a worm and not a man, scorned by men and despised by the people. All who see me mock me; they hurl insults, shaking their heads, saying ‘He trusted in the Lord, let the Lord rescue him; let him deliver him since he delights in him!’” (Ps. 22:6-8). This lament Psalm looks at Christ on the cross. David becomes a type of the greater David, and this Psalm might be called a typically prophetic messianic Psalm. Through the Psalm, David, prophetically points to the greater David, Jesus Christ. As we move through the Psalm the Psalmist says, “Bulls have encompassed me, strong bulls of Bashan have stationed themselves about me” (Ps. 22:12). In this he describes the angry crowds around the cross by way of typical fulfillment seen in Jesus Christ as the crowds wanted to destroy him. David continues, “I am poured out like water, and all of my bones are out of joint. My heart is melting like wax and my strength is dried up like a potsherd and my tongue cleaves to my throat” (Ps. 22:14-15). There is here the depletion of all

energy, there is thirst, and I am reminded of Jesus who said, “I thirst” (John 19:28). The Psalmist further says, “You have brought me to the dust of death, dogs have surrounded me, a company of evildoers have enclosed about me, piercing me in my hands and feet” (Ps. 22:15-16). Some have translated this last phrase as “a lion my hands and feet”, but I personally prefer the idea of piercing. In Akkadian the stem *karu* and the same stem here in Hebrew means “to pierce”, and also it is interesting that the Septuagint translates this verb with the idea of piercing. I cannot help but see not only the teeth of animals attacking David symbolically, but the nails of the cross going into the hands and feet of Jesus. The Psalm continues, “All of my bones I can count” (Ps. 22:17), and certainly the nudity of the Christ on the cross is seen here. Finally, the Psalm reads, “They part my garments among them and for my vesture they cast lots” (Ps. 22:18). Again, those around the cross cast lots to see who will possess the garments of Jesus Christ (Ps. 22:23-24). This goes beyond David.

Then the Psalmist petitions the Lord for help, “Lord be not far off, hurry to help me deliver me, save me” (Ps. 22:19), and after the petition we have the declaration of praise in verse 22 and following. The Psalmist says, “I will declare the name of the Lord to my brethren; in the midst of the assembly, I will praise you” (Ps. 22:22). This is a beautiful text that looks at Jesus Christ in His resurrection. The writer of Hebrews sees Jesus Christ as the pathfinder of our salvation. He says that the one who sanctifies and those who are being sanctified are all one, and on account of this he is not ashamed to call them brethren saying, “I will declare your name to the brethren; in the midst of the assembly I will praise you” (Heb. 2:12). This text is then applied to the resurrection. The writer of Hebrews goes on to say, since the children partook of the flesh and blood, Jesus partook of the same that through death he might void the one who had the power of death, that is the devil, and that He might reconcile them as many were held in the fear

of death continually while there were living (Heb. 2:14-15). So we have victory over death through Jesus Christ who has declared that victory among the disciples at his resurrection, and we look forward to the reality of eternal life in Him. The writer of Hebrews says further that we have the high priest who goes before God on our behalf to make satisfaction for the sins of the people, and understands our trials because He experienced the same trials and struggles himself (Heb. 2:17-18).

### **Christ the Good Shepherd and Host**

Psalm 23 is known as the Psalm of the shepherd. It begins, “The Lord is my shepherd I shall not want; He causes me to lie down in green pastures; He restores my soul; He leads me beside restful waters” (Ps. 23:2-3). Notice that He leads us; He does not drive us. Certainly John chapter 10 comes to mind as how the Lord is the final good shepherd who leads us into rest and into pastures of green grass. It is significant that He wants us to slow down; He wants to lead us out of a “gerbalistic” kind of life into a rest in Him. The Psalmist goes on to say “even though I walk in the valley of deep darkness, I will not fear evil for you are with me. Your rod and your staff they comfort me” (Ps 23:4). Jesus Christ has promised to be with us, to never leave us. The beautiful imagery is that of a valley blocked from the sun. The shepherd with his sheep carries a rod in the dark valley to ward off any wild animals that might prey on the sheep. Jesus fulfills this, and it is beautifully depicted in Romans chapter 8 where we are told that nothing can ever sever us from the love of God which is in Christ Jesus our Lord (Rom. 8:35-39).

The Psalmist further depicts the shepherd as a royal host, when he says, “you arrange a table before me in the presence of my adversaries, my cup is full and brimming over. Surely goodness and mercy will follow me all the days of my life and I will dwell in the house of the

Lord forever” (Ps. 23:5-6). He is a royal host like a Bedouin who brings a mat and invites one into his tent. Even though enemies are pursuing the psalmist, he is protected by the host because he is inside the tent. This host is a royal host who feeds the guest he has invited into his tent with a full table. So the Lord Jesus Christ, our royal host, protects us and takes us into His tent and gives us a royal feast, now and in the eternal banquet of the marriage supper of the Lamb.

### **Christ Fulfills the Sacrificial System**

The next messianic Psalm is Psalm 40. Psalm 40 is a prayer of thanksgiving to the Lord for deliverance and in the midst of the prayer, the Psalmist says these words, “You do not want sacrifice and meal offerings, you have no delight in them. Ascent offerings and sin offerings you have not asked for. Then I said, behold I have come, it is written concerning me in the scroll of the book. To do your will O God is my delight. Your Torah is in the midst of my inner being” (Ps. 40:6-8). This great text is saying that God does not just want religious exercise. This passage was quoted by the writer of Hebrews in chapter 10 when he was encouraging his readers to go on in Jesus Christ and not to go back to Temple sacrifices. When he comes to verse 5 of Hebrews 10, quoting Christ’s coming into the world, Christ’s incarnation, he says, “Sacrifice and offering you have not desired, but a body you prepared for me” (Heb. 10:5). Note that he is quoting from the Septuagint here. Instead of the Hebrew reading, “my ears you have pierced” (Ps. 40:6), it seems to me the Septuagint, following a freer translation, understands that the body of the psalmist is given to the Lord in proper worship and service. So quoting from that text, the writer of Hebrews writes that Jesus presents his body in the incarnation. When Jesus said, “Behold, I am coming, in the scroll of the book it is written concerning me to do your will O God” (Heb. 10:7), Christ is determined to come as the God- man in the flesh. He is saying by his coming that



sacrifice and whole burnt offerings, and offerings concerning sin, God has not desired or takes pleasure in. Why? Because they are being offered according to the law and the writer of Hebrews says that Christ has fulfilled the ceremonial law when he says, “behold I have come to do your will O God” (Heb. 10:7). Christ then by His will to come, is taking away the first (that is the animal sacrifices) that He might establish the second (that is his permanent sacrifice by which we have been sanctified through the offering of the body of Jesus Christ once and for all) (Heb. 10:10). Notice the commentary the writer of Hebrews is giving to the text by the inspiration of the Holy Spirit. Sacrifice and offering looked at something that now has been done away with in Jesus Christ. What historically had to do with a religious ritual now is applied to the sacrificial system as a whole. We do not offer these sacrifices because Christ has fulfilled the sacrificial system; this is the teaching of the book of Hebrews on Psalm 40.

### **Christ’s Eternal Divinity**

In Psalm 45, the next Messianic Psalm, we have the marriage of a king. It is significant in the midst of this marriage that this king is referred to as “Elohim.” The text reads, “Your throne, O Elohim, that is O God, is forever and ever; the scepter of righteousness is the scepter of your kingdom, for you have hated iniquity and wickedness. Therefore, the Lord your God has anointed you with the oil of gladness above your contemporaries” (Ps. 45:6-7).

One of the beautiful fulfillments of this text is seen in the book of Hebrews 1:8-9. In the discussion of the Psalm in its historical context, at the literal level, I believe it is referring to a king who is called of God, meaning a high elevated one. Historically, it is looking at a wedding of a king but when we look at it through the lenses of the New Testament, especially the book of Hebrews, it is quoted and applied to Jesus, who is God, the Son. The writer of Hebrews applies it

to the divinity of Jesus Christ. Psalm 40 is quoted in Hebrews back to back with Psalm 102 which reads, “You are forever O Lord. You have laid the foundations of the earth, the heavens are the work of your hands, they shall perish but you shall abide; and all of them as a garment shall wax old and as a scroll you shall roll them up and as a garment they shall be changed but your years fail not” (Ps. 102:25-27). In that quote from Psalm 102 which was clearly speaking of Yahweh in the Hebrew Scriptures as the eternal creator, the writer of Hebrews brings this Psalm together with Psalm 45 to make the statement that Jesus Christ is the eternal God and Creator as the second person of the Trinity. While angels are simply elements of creation as ministering spirits like wind or like lightning (Heb 1:14), Jesus is the Divine Creator who is God in the second person of the blessed Holy Trinity.

### **Christ’s Spiritual Victory and Gifts**

Psalm 68 contains the next reference in which Christ is seen in the New Testament. In Psalm 68 we see God bringing the children of Israel into the land of Canaan. Verse 18 reads, “You have ascended on high, you led the captivity captive, you have received gifts among men” (Ps. 68:18). Yahweh came from heaven and led the Israelites into the land of Canaan and received gifts from the Canaanites. The application of this text is applied by the Apostle Paul to Jesus Christ in the book of Ephesians chapter 4. Paul quotes this Psalm and says, “He led captivity captive and he gave gifts to men; what is it that He ascended except that He also descended into the lowest parts of the earth; and the One who descended is the One who ascended above all the heavens that he might fulfill all things” (Eph. 4:7-10). This great text speaks of Jesus Christ as having descended to the lowest parts, and I would translate this as an appositional genitive, namely, the earth; and having descended to the earth in the incarnation, He

led captivity captive by defeating sin, death, demons, and the devil and having done so he then ascended above all the heavens and gave gifts to people. He gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers to equip the saints for ministry (Eph. 4:11-12). Psalm 68 therefore has its ultimate application in the work of the resurrected Lord and Savior, Jesus Christ.

### **Christ the Eternal Creator with Yahweh**

The next great messianic text is Psalm 102. This text is the lament and prayer of the Psalmist who is in exile. In the midst of exile, he is praying that God will allow him to go back to Zion before he dies. The psalmist says, “Lord, you are eternal, you have laid the foundation of the earth and the heavens are the work of your hand. They will perish; but you will abide. All of them as a garment will wax old and as a garment you will change them, but you are and your years fail not” (Ps. 102:26-27). This looks at the eternity of God who, because He is eternal, is able to hear the prayer of the psalmist and not let him die before he gets back to Zion. In the book of Hebrews, this great text is then applied to Jesus Christ and his eternity. He is the eternal king and divine creator, while angels are simply like the wind or like lightning, they are created beings, but He is the Eternal Creator King. (Heb. 1:7-14)

### **Christ as King and Priest**

Psalm 110 follows as a messianic Psalm. It is the psalm of a king and a priest which I believe has a direct messianic reference to Christ. It begins, “The Lord said to my Lord, sit at my right hand until I make your enemies a footstool of your feet” (Ps. 110:1). This verse is the messianic text most quoted in the New Testament. Jesus quotes it in Matthew chapter 22, when

he asks the religious leaders, “Why did David call Messiah Lord if he is his son?” (Matt. 22:43). They were not able to answer this question. I believe there is the implication of his deity in this question. Christ is David’s Lord. The psalm is used later in Acts chapter 2 in the great sermon by Peter when he is preaching at Pentecost. People are wondering what is happening. When the 120 began to speak in tongues, and Peter, after quoting Joel and after discussing Psalm 16 concerning the resurrection, goes on to say that this Jesus, “God raised and we are all witnesses. Therefore, being exalted in the right hand of the Father and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear for David did not ascend into heaven but he says, “The Lord said to my Lord, sit at my right hand until I make your enemies a footstool of your feet”” (Acts 2:32-35). Peter goes on to apply the psalm text by saying, “Let all the house know assuredly that God has made this Jesus whom you crucified both Lord and Messiah or Christ” (Acts 2:36). Peter is saying that Jesus Christ is the resurrected Lord who is now seated at the right hand of the Father in the place of honor having subjected enemies under his feet. In the ancient world enemies are depicted as placed under the feet of a king, indicating their defeat. Jesus has defeated the enemies of sin, the demons and death, and placed them under his feet. He is thus the divine Messiah.

This great text is also quoted in 1 Corinthians chapter 15 where the Apostle Paul speaks of the resurrection of Jesus Christ as the first fruit of those who believed and are His at His coming (1Cor. 15:23). In verse 25 he then says, “For it is necessary for him to reign until he puts all enemies under his feet, and the last enemy that is being destroyed is death” (1Cor. 15:25-26). Jesus Christ, Paul says, fulfills Psalm 110:1 by defeating death and by putting it under his feet as the last enemy. Further this great text of Psalm 110:1 is also alluded to in the prayer of Paul in Ephesians 1:19-21 when Paul wants believers to understand who they are in Jesus Christ. He

wants us to know the power which was energized in Christ when the Father raised him from the dead, and seated him at his right hand in the heavens. Again, we see an allusion to Psalm 110:1 from the writer of Hebrews who quotes it repeatedly. Hebrews 1:13 says that God never said to the angels, “Sit at my right hand until I make your enemies a footstool of your feet.” He only says this concerning the Son who is as at the right of the Father since angels are simply ministering spirits sent forth to minister to those that are the heirs of salvation (Heb. 1:13-14).

This Psalm is quoted again later in the book of Hebrews, when the author shows that Christ has fulfilled the new covenant and “consequently we are waiting until His enemies are placed under His feet” (Heb. 10:13). Christ is our high priest who stands and who is seated at the right hand of the Father. After completing the final sacrifice he sat down at the right hand of God and He is reigning there until all enemies are put under His feet, and the last enemy will be death itself.

As stated, Psalm 110 is the most widely quoted or alluded to Psalm in the New Testament. Psalm 110:4 is referred to in Hebrews 7 when it refers to Jesus as the high priest after the order of Melchizedek. It reads, “The Lord has sworn and will not repent, you are priest forever after the order of Melchizedek” (Heb. 7:21). The writer of Hebrews takes this great text and applies it to Jesus Christ in Hebrews chapter 7 and shows how Christ by virtue of His resurrection is an eternal Priest after the order of Melchizedek. All other priests have to be replaced by others because of the reality of their own finitude but Jesus Christ who has conquered death, reigns as an eternal priest over an eternal kingdom. He is further a priest by oath and by virtue of His resurrection, who will ever reign as king, as well as an intercessory priest on behalf of His church.

## Christ the Head of the Corner

The final great messianic moment in the book of Psalms is in Psalm 118. This is the Psalm that speaks of Israel becoming the head of the corner of a building from the stone which the builders (the Gentiles) rejected (Ps 118: 22). God made Israel the cornerstone of his building in the Old Testament. In the New Testament Jesus Christ fulfills this text by becoming the final Israel and becoming the new cornerstone which represents a new building or temple. Those who become part of this spiritual building do so by true faith in Jesus Christ as Lord and Savior as spoken in Matthew 21:42-44. The builders in the New Testament represent the religious leaders and the stone is Jesus. Christ has perfected a new covenant by his death and he is the One who has become the head of the spiritual temple of God made up of people who have faith in Him as Lord and Savior. As we consider all of these great truths we are reminded of the hymn:

When I survey the wondrous cross  
On which the prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it Lord that I should boast  
Save in the death of Christ my God  
All the vain things that charm me most  
I sacrifice them to his blood.<sup>3</sup>

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<sup>3</sup> Isaac Watts, "When I Survey the Wondrous Cross," *The Worshipping Church* (1990): 213.

# Proverbs

## **Christ the Wisdom of God**

Proverbs is a book of practical wisdom about how to live effectively. In one of its chapters, chapter 8, we see the personification of wisdom. In Proverbs 8:30 wisdom is likened to a master craftsman who is daily beside God in all that he does. It is significant as we look at this in the Gospel of John that John alludes to this text when he talks about the logos, the Word as the agent of God in creation. Moving from the personification of wisdom, John sees through divine inspiration that Jesus Christ as the second person of the Holy Trinity was the agent of creation. He writes, “All things were made through him and without him was not anything made that was made,” (John 1:3). Christ is the wisdom of God in the second person of the Holy Trinity who is the agent in the creation of all things.

# Ecclesiastes

## **Christ the Answer to the Preacher's Quests**

The book of Ecclesiastes is the most philosophical book in the whole of the Hebrew Scriptures. It is significant that in this book Solomon tries different areas and concludes that all is vanity. Many of the things tried are like chasing the wind. It is like taking a breath on a cold day and blowing out; you see it for a second and it is gone. He tries wisdom and finds it to be transitory. He tries pleasure and it to be fleeting. He tries materialism and money and finds they both lead to a futile existence. After Solomon tries different areas he warns the reader that so many things tried will not bring ultimate satisfaction in old age. In chapter 12 he concludes by telling his readers to fear God and keep his commandments, which is his final exhortation (Eccles. 12:13-14).

Looking at this book with New Testament eyes, Jesus Christ is the answer to every one of Solomon's endeavors; Jesus Christ is the true wisdom of God (Col 2:3). While human wisdom is fleeting or transitory, Christ is the wisdom that leads to that which is permanent and eternal. Human material things lead to that which is futile or transitory, but if we build our lives on Jesus Christ, He tells us that we will find fulfillment and the foundation that is in Him will pass through the wind and storm of the final judgment (Matt. 7:24-27). Furthermore, Jesus tells us that we should lay up our treasures in heaven where neither moth, nor rust corrupts and where thieves do not break through and steal (Matt. 6:19-21). Christ concludes, by telling us to fulfill



the Great Commission by teaching everyone to keep all of His commandments. Christ and His commandments fulfill the wisdom then that Solomon was pointing toward. We are to fear God and keep his commandments. This is the essence of life. Jesus concludes in Matthew 28:19-20 in the great commission by saying that we are to teach others to keep all things that He has commanded. So Jesus Christ is the fulfillment of all things in Ecclesiastes; things which are seen as transitory by virtue of who He is. He provides the answer to each of these quests and by keeping His commandments and teaching others to do the same we come to true wisdom which is eternal.

# **Song of Solomon**

## **Christ the Object of the Believer's Love**

The Song of Songs has been interpreted in several ways. Some believe it is the poetry of Solomon and his wife as they were speaking to each other. Others believe that there are three characters, a Shulamite, a shepherd and Solomon. Solomon is trying to win the Shulamite who stays loyal to the shepherd. Whichever approach one takes, many in the early church applied the book to Christ in the same way the Rabbis applied it to Israel and Yahweh. And so by way of type or application, some would see it as an application of the way we are to love Christ. We should have a passionate love for him as our spiritual Savior, our spiritual husband as it were, as his bride the church.

# Isaiah

## **Christ the Virgin Born Son of God**

The book of Isaiah is probably one of the greatest messianic books that deal with Jesus Christ as seen through New Testament eyes. It begins in Isaiah 7:14 with the prophetic announcement of the virgin birth of our Lord Jesus Christ. Isaiah comes to Ahaz and says, “The Lord himself will give you a sign, behold a virgin shall conceive and bear a son and you shall call his name Emmanuel” (Isa. 7:14). It is interesting that the Hebrew word for virgin is used in Genesis 24:43 to describe the virgin Rebekah. The word *parthenos* in the Greek Septuagint captures the meaning of the Hebrew word translated “a virgin” as well. In Matthew 1, Matthew applies this great text to Jesus Christ in the virgin birth, in the biologically miraculous birth of our Lord and Savior Jesus Christ. He says that Mary was found with a child of the Holy Spirit, and since Joseph was a righteous man and not wanting to make a public spectacle of her, he was thinking of divorcing her quietly. But the angel of the Lord communicated to Joseph telling him not to divorce her. The angel said, “Do not be afraid to take Mary to be your wife for that which is born in her is of the Holy Spirit. She shall bear a son and call his name Jesus for he shall save his people from their sins” (Matt. 1:20-21). Then Matthew goes on to say that the virgin birth of the Lord was in fulfillment of Isaiah 7:14, “Behold the virgin shall be pregnant and bear a son and they shall call his name Emmanuel, which being interpreted is, “God with us,” (Matt 1:23).

Joseph rose from the dream and did as the angel commanded him. He did not have union with her until she bore Jesus our Savior. Isaiah 7:14 is a beautiful prediction of the virgin birth of

our Lord and Savior Jesus Christ; it is a biological miracle in which Jesus Christ who is God the Son becomes man (yet without sin). Jesus, as the God-man, becomes the Savior through whom all of the sins of those who believe in him are forgiven and taken away, because He is literally Emmanuel, God with us.

### **Christ Shares the Title Deity with Yahweh**

Isaiah goes on in chapter 9:6-7 to talk about the son who is to be born, and I believe this son is none other than Jesus Christ. The name of the child that is born is called “Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isa. 9:6). In this beautiful text, Isaiah says, “Behold a child is born to us, a son has been given to us, and the government will be upon his shoulders. His name will be called, Wonderful, Counselor, Mighty God, Everlasting Father, and Prince of Peace” (Isa. 9:6). Jesus is wonderful, he is the ultimate counselor, and He is the mighty God. The term, *el gibbor*, “mighty God,” is used of Yahweh Himself as the mighty God in Isaiah 10:21. And so we are looking at a child that is to be born who bears the same title of mighty God that Yahweh bears. I believe that we are looking at the divinity of our Lord and Savior Jesus Christ who is indeed the mighty God, sharing the same name as the Father. He is an eternal Father in the way he cares for his people as his children and brings peace between us and God the Father, and between believers as they find peace in Him.

“Of the increase in his government,” we are told, “there is no end. He will reign on the throne of David and over his kingdom to establish it and to uphold it with justice and with righteousness from now and forever more” (Isa. 9:7). It is significant that this great text was spoken of in the Gospel of Luke when the announcement was made to Mary concerning the birth of our Lord Jesus Christ. The angel told Mary that He would have an eternal kingdom, one that

would never end. The angel Gabriel said to Mary, “He will reign over the house of Jacob forever and of His kingdom there shall be no end” (Luke 1:32-33). Jesus Christ, I believe, is clearly referred to and predicted in this great text of Isaiah chapter 9.

### **Christ is the Branch**

In Isaiah 11:1, we have another messianic reference that there will come forth a shoot from Jesse and a *Netzer*, a “branch,” from his roots will spring forth. This one is to be the Messiah who will possess the spirit of wisdom and understanding, council and might, knowledge and the fear of the Lord (Is 11:2). He will judge with equity and righteousness shall be the girdle of his loins and faithfulness shall be the girdle of waist (Isa. 11:5). It is significant that the *netzer* coming from the root of Jesse is alluded to in Matthew 2:23. Matthew makes a statement as if to say it is interesting that Christ, the *netzer* is from *Natzoraios*, which is like saying that the branch lived in branch town. This set forth an emphasis on the messiahship of Jesus Christ coming from David and living at *Natzoraios*, or Nazareth. The play on words here provides an interesting view of Matthew’s use of Old Testament where Christ living in Nazareth is the *netzer*, or branch, of Isaiah 11:1.

### **Christ the Costly Corner Stone**

Not only do we see the Messiah, the Lord Jesus, in these texts, but we also see Him in Isaiah 28:16 when Isaiah talks about a costly cornerstone. He writes, “Behold I lay in Zion a stone a tried costly cornerstone of sure foundation, and he who believes on Him will not make haste” (Isa. 28:16). It is interesting that this great text is quoted in 1 Peter chapter 2 and applied to Jesus Christ. God is the stone in Isaiah 28 at the first level, and then Jesus Christ, who is God

the Son, is the foundation stone that sets the direction of the new temple, the church. Peter refers to this text when he states that “it is also contained in the Scripture, Behold I lay in Zion a stone, an elect chief cornerstone that is precious and the one who believes in Him will not be ashamed” (1Pet. 2:6). This follows the statement that we are living stones and we are built up into a spiritual house, resulting in a holy priesthood to offer up spiritual sacrifices acceptable to the Lord through Jesus Christ (I Pet. 2:4-5). Christ becomes the elect chief cornerstone of this spiritual temple, the Church that Isaiah spoke of in chapter 28.

### **Christ is the Way to Heavenly Zion**

Not only do we see this great emphasis in Isaiah concerning the Messiah as being such a precious foundation stone, but in Isaiah 35 there is a great highway that is seen to bring the elect of God’s people back to Zion from exile. They are to be a ransomed people and they would return unto Zion with singing. This highway is called the “the way of holiness.” It is significant that Jesus in John 14:6 would say, “I am the way to the eternal Zion, I am the truth and I am the life.” So to go to that eternal city of Zion, that heavenly Jerusalem, one must come through Jesus Christ who is the *Derek*, the “way.” He is the highway that leads to the heavenly Zion.

In chapter 40 of Isaiah, Isaiah talks about a deliverance that is going to take place out of the Babylonian exile. There is a highway that is being prepared and there is a voice calling out on the highway saying to people to prepare the way of the Lord. The voice calls, “prepare in the desert a highway for our God. Every valley will be lifted up, and every mountain will be brought low” (Is. 40:3). There will be a smooth road to lead from exile back to Zion.

It is interesting that in Matthew chapter 3, John the Baptist is the voice that calls in the desert to prepare a remnant out of the Jewish people who would believe in the coming of the

Messiah and await the advent of Jesus Christ. This remnant becomes part of the salvation who will believe in Christ as announced by John the Baptist who ultimately is the fulfillment of the voice of the one crying in the desert preparing a highway.

### **Christ the Gentle Servant**

It is further significant that in Isaiah we have four great servant songs. One is in Isaiah 42:1-9, one in Isaiah 49:1-6, one in Isaiah 50:5-7 and the final servant song is in Isaiah 52:13-53:12. The first great servant song depicts the gentleness of God's servant. God said, "I will put my spirit on him and he will not cry out nor lift up his voice; a bruised reed he will not break and a dimly burning wick he will not quench, until he cause the right to go forth according to truth" (Isa. 40:1-4). It is interesting that this text is ultimately fulfilled in Jesus Christ. Matthew quotes this text and applies it to the gentleness of Jesus Christ after Jesus heals a man with a withered hand (Matt. 12:10-21). Matthew describes the gentleness of Jesus when he says that He who healed this man is the one who fulfills the servant song in Isaiah 42. He quotes, "Behold my servant whom I have taken pleasure in, my beloved one in whom my soul takes pleasure. I will put my spirit upon him and he will declare judgment to the Gentiles. He will not cry out, nor will he cause his voice to be heard in the streets. A bruised reed He will not crush, a diminishing wick He will not extinguish" (Matt. 12:17-21). This great text is applied to Jesus Christ in his gentleness in dealing with people such as the man with a withered hand.

### **Christ a Light to the Nations**

In Isaiah 49 that we are told that the servant is to bring a light to the Jewish people and to the Gentiles. We are told that it is not enough that light is brought to Jacob, but God has also

made this servant to be light to the nations as well (Isa. 49:6). Some believe that the servant is Israel, but according to the New Testament its ultimate fulfillment is Jesus Christ. In Luke 2:32 this very text is applied to Jesus Christ when Luke deals with Simeon and Anna. Simeon says, “Now you shall release your servant according to your word in peace because my eyes have seen your salvation which you have prepared in the sight of all your people, resulting in a light to the Gentiles and the glory of your people Israel” (Luke 2:29-32). So, Simeon applied this great text to Jesus Christ as its ultimate fulfillment bringing salvation to the Jew and to the Gentile, and Luke records his words.

### **Christ Mocked and Spit Upon**

In Isaiah 50:6, there is a reference to the servant giving his back to those who would smite him and his cheeks to them that plucked out the hair. He did not hide his face from shame and smiting. Again this could refer possibly to Isaiah or Israel, but it is ultimately fulfilled in none other than Jesus Christ, who didn't hide his back from those who would smite Him in His passion. His beard was plucked out, and He was spat on and mocked. We see this specifically fulfilled in Matthew 27:26-30 in Jesus Christ.

We next come to the fourth servant song, Isaiah 52:13-53. It is my belief that this great text in totality is referring to Jesus Christ. I take this text to be a direct reference to Jesus Christ. Luke refers to this text in Acts 8:32-35 when Phillip preaches Jesus from it to the Ethiopian eunuch. It is my own conviction that this text does not refer to Israel as a type of Christ, but is a direct prophetic reference to Jesus Christ. Israel suffers double for her own sins in Babylon according to Isaiah 40:2, but here one suffers for the sins of others. One who is innocent pays for the sins of others, and the only one who fits the shoes of this text is Jesus Christ our Lord.



Therefore, I see this text as a clearly directly messianic text having its fulfillment not in any near type but direct fulfillment in Jesus Christ.

### **Christ Destined for Glory**

Isaiah 52:13 begins, “Behold my servant shall prosper, he shall be raised, He shall be lifted up and He shall be exceedingly high.” Notice the destination of the servant is that of glorification from the beginning. In the Septuagint we have two verbs that are rendered he shall be “lifted up” and He shall be “glorified.” In John, Jesus Christ fulfills this completely. The route to glory is the passion of Christ. In John 13 as Judas went out to betray our Lord, the Lord could say, “Now is the Son of Man glorified” (John 13:31). The two verbs used in the Septuagint of Isaiah 52:13 are interesting from the point of view of John’s Gospel. For example in John 3:14 Jesus said, “As Moses lifted up the serpent in the wilderness so the son of man will be lifted up.” Here we have a double entendre or double meaning; Christ is lifted up on the cross and the He is lifted up in glory at the Ascension. We also see it again in John 12:32 where Jesus says, “and if I be lifted up from the earth I will draw all to myself.” Also, in John 13:31 Jesus said, “Now is the Son of Man glorified.” We hear of the glorification beginning at Judas’ betrayal, and so the route to the glorification of Christ is through his passion.

Isaiah 53:14 goes on to say, “as many were astonished at you, thus there was a marring beyond that of a man and His form beyond that of man.” I believe that in the beating of Jesus at the passion and all he went through, He appeared to be less than human by what He suffered in His trial leading to the kind of death He died; the death of crucifixion. In verse 15 the text continues, “Thus will he sprinkle many nations” (Isa. 53:15). The word *yazzeh* should be translated as “sprinkle” not “startle.” In Leviticus 16:14-15 and 19, the very same word, *yazzeh*,

means “to sprinkle.” When the high priest on Yom Kippur went into the Holy of Holies, he would sprinkle (*yazze*) the blood of a bullock and goat. This root is used repetitiously in the book of Leviticus meaning “to sprinkle.” I believe we are looking at Jesus Christ who sprinkles many nations with his blood as he sacrifices Himself and sheds his blood on the cross.

Revelation 5:9-10 says that Christ was slain and redeemed many peoples by His blood.

Then Isaiah continues, “Kings will shut their mouths at Him for that which has not been declared to them, they will see; and that which they have not heard, they will understand (Isa. 52:14). Philippians 2:10-11 states that, “In the name of Jesus every knee will bow and every tongue confess that Jesus Christ is Lord unto the glory of God the Father.” This does not mean that everybody will be saved; but that even kings will have to be quiet before the King of Kings. In the Ancient Near East people would often come before a king with the hand over their mouths, showing that one is to be quiet in the presence of a king. But here even the kings of the world are silenced before this King as they will either bow to him as Lord and Savior, or as final Judge. Thus, every knee shall bow before him either as eternal Savior or as the eternal Judge.

### **Christ’s Ignoble Beginning**

Isaiah goes on to talk about the Servant’s ignoble beginning by saying, “Who has believed our report? And to whom has the arm of the Lord been revealed?” (Isa. 53:1). This report is so incredible; who has believed such a report? God’s arm depicts his strength in salvation. It is only revealed to those who believe. When we look at John 12:37-43, there will be few in the multitude of mankind that will truly believe. I think that Isaiah’s rhetorical question is anticipating a negative answer; not many will believe according to John 12:37-43.

The prophet Isaiah then describes His beginning; “He came up as a sapling before Him and as a root from a dry ground” (Isa. 53:21). What can we expect of a tender plant and especially a root from dry ground? There is no form that we should desire Him, no beauty to look upon Him (Isa. 53:2). In John 1:46 we read, “Can any good thing come out of Nazareth?” He was not born in a palace but was born in a manger and he came out of Nazareth; He had a very ignoble beginning. He was despised and rejected by many, a man of pains, and one who intimately knew sickness and the hiding of faces from Him; He was despised and we did not esteem Him (Isa. 53:3). It was as though He were a leper. Isaiah says, “We hid our faces from Him and we did not esteem Him” (Isa. 53:3).

### **Christ’s Vicarious Atonement**

Isaiah 53:4-6 reads, “Surely he carried our diseases, our sickness and our pain. He was smitten for our iniquities yet we did not esteem him but we thought of Him as stricken of God and afflicted; we thought he deserved what He received but that was not the case at all. He was pierced through and died a violent death of the cross on the account of our transgressions. He was crushed on account of our iniquities, the chastisement resulting in our peace was upon Him, and by His blow it was a healing for us” (Is 53:4-5). In this beautiful passage we see the heart of the vicarious atonement of Jesus Christ who suffered in our place and paid our penalty so that we could be acquitted and justified. Verse 6 says, “Each of us like sheep go astray, each to his own way, but the Lord caused to land upon Him the iniquity of all of us” (Isa. 53:6). The heart of this text is simply saying that Jesus Christ took our place. He bore our sin penalty upon Himself so that we then could be freed from sins, from guilt and from condemnation.

Some years ago my wife Janet and I pastored a church in New Jersey. This church had a living nativity scene every Christmas and on this particular cold winter night, there were two live sheep. I remember the weather was very cold and it was our task to put the sheep into a little garage behind the parsonage that had some straw. I remember Janet took the first sheep back with no problem. It had a little bell on its neck. Then I tried to take the second sheep, but it refused to go. It just laid on its back refusing to move in the freezing temperature in that New Jersey winter. I remember Janet coming back, and I asked her what I should do. The sheep was not responding; it was on its back and I was afraid it was going to freeze to death. Janet, being a farm girl from Nebraska, had an idea. She went back and got the other sheep with the little bell on its neck, and when it came out, the sheep on its back heard the bell, got up, and followed the other sheep into the barn of safety. I have often thought about this in relationship to our Lord Jesus Christ and us. We are like sheep on our backs freezing in our own stubbornness. The Lamb of God came for us. We who have heard His bell and followed Him have been brought into the safety of our Father's home.

### **Christ's Nonresistant Example**

Then in verses 7-9 we see the manner in which Jesus went to the cross. "He was oppressed and he was afflicted but he did not open his mouth. As a sheep is brought to the slaughter and as a lamb is sheared, he did not open his mouth" (Isa. 53:7-9). We see the gentleness of Jesus going to the cross and not responding in retaliation, but praying that the Father would forgive His enemies (Luke 23:34).

## **Christ Went to a “Forsaken Land”**

Isaiah continues, “From oppression and from judgment he was taken away, and as to his generation, who reasoned or became concerned that He was cut off from the land of the living for the transgressions of my people to whom the blow was due” (Isa. 53:8). We alluded to this word “cut off” in discussing Leviticus 16. It is from the root *gazar* which means “to cut off.” In Leviticus chapter 16, the second goat was led to a *gazara* or “cut off” land. The same root is used here as in Leviticus 16:22, and I can’t help feeling that Isaiah sees two goats in the picture here and that Christ fulfills both. The one was killed vicariously for the sins of the people on Yom Kippur, the Day of Atonement, and the other was led out into a “cut off” land. Hence, Jesus, like the second goat, was cut off from the land of the living for the transgression of my people. Here we see propitiation (satisfaction) and expiation (sin’s removal through Christ). Furthermore, he made his grave with the wicked and with a wealthy man in his death (Isa. 53:9). I take this as a reference to Joseph of Aramathea, as Jesus was buried in the tomb of a wealthy man. He died among the wicked even though He was without sin, dying for sinners, but He was buried in the tomb of a rich man. Although Jesus had done no violence and although no deception was found in his mouth, He was crucified between the two criminals as the innocent Lamb of God.

## **Christ Fulfills the Father’s Will**

Isaiah continues, “It pleased the Lord to crush him, He has made him sick” (Isa. 53:10). The Father Himself offered up the Son and caused Him to go through all this and yet Jesus says, “No one takes my life from me, but I lay it down” (John10:18). He also said in the garden, “Not my will but yours be done,” to the Father (Matthew 26:39). It was the pleasure of Yahweh to

cause Christ's atoning death because of the fruit of eternal salvation that would come to all that would accept this death, this vicarious atonement, for their sins.

### **Christ Will See a Spiritual Seed**

Isaiah goes on, "When you place His soul a trespass offering, He will see a seed" (Isa. 53:10). I take the verse to refer to the Father giving Christ as a trespass offering. One is reminded of John 3:16 "For God so loved the world that He gave His only begotten Son." Also, 2 Corinthians 5:21 comes to mind, "He who knew no sin became a sin offering for us." After placing His soul a trespass offering there is a spiritual progeny that would come as a result of his sacrificial work. "He will prolong days," I believe looks at the resurrection. Even though he died, he conquered death and prolonged life in His resurrection. As his days continue, and as a result of His atoning death the pleasure of Yahweh would prosper in his hand; the travail of his soul he would see and be satisfied (Is 53:11). I take the first "he" here to be the Father who would see and be satisfied with Christ's sacrifice. Then Isaiah writes, "By his knowledge shall my righteous servant acquit the many" (Is 53:11). Knowing what He had come to do as the God-man, Jesus Christ, the servant of the Father, would cause many to be acquitted. In Romans 3:24, the verb *dikaiow* means "to acquit," and it is the same word used here in the Septuagint's rendering of this verse. I believe Paul is referring to this text in describing the acquitting work of Christ that brought permanent acquittal to all those who would put their faith in Him as Lord and Savior as He bears away their iniquities.

## **Christ's Spiritual Victory Shared with Believers**

The text of Isaiah concludes, "I will divide for him a portion among the many," (Isa. 53:12). We, as believers in Christ, have become the plot of ground, as it were, that the Father divides to his Son, "and He will divide the spoil with the strong," (Isa. 53:12). We are only strong because of Jesus Christ as we share His strength and He divides the spoils of His victory with us; victory over sin, victory over the demons and Satan, and victory over death. The penalty of sin is death with the guilt of sin and all of its consequences, but He, God's Son, shares the spoil of the victory with us "because He laid his soul bear to death, and was numbered with transgressors and bore away the sin of many, and He continues to make intercession for transgressors," (Isa. 53:12). Jesus Christ was willing to be numbered with transgressors in His death upon the cross, and in his atoning death He carried away the sins of all who put their faith in him as Lord and Savior. He now continues to make intercession for transgressors as our great resurrected High Priest.

## **Christ and His Numerous Spiritual Children**

As a result of this great vicarious atonement of Christ in Chapter 54 Isaiah sings, "Sing O barren one, you who have not born children; break forth into singing and cry aloud, you who have not been in travail, for more are the children of the desolate than the children of the married wife" (Isa. 54:1). It is significant that this passage looks at the return after the exile where there will be more children than before, but the ultimate application of this text is made by Paul in Galatians chapter 4, where the desolate one who did not know Christ refers to the Gentiles, and those Gentiles who have believed in Him along with Jewish believers will be more numerous than Israel which was before the cross of Christ. Paul applies this great text to the great

multitudinous growth of the church of Jesus Christ in Galatians 4:26-28 of Jew and Gentile who are a part of this great redemption program as the wife of the Lord Jesus and with him are many spiritual children who have become His followers and disciples.

### **Christ's Free Offer of Salvation**

Thus in Isaiah 55, the prophet cries out, "Everyone who thirsts, come to the water, and those who that have no money come, buy and eat, come buy wine and milk without money and without price" (Isa. 55:11). What a beautiful depiction of salvation that Christ has freely brought us. In Revelation, John calls all those who are thirsty in Revelation 22:17 to come and drink of this great salvation that is found in the suffering servant, Jesus Christ. We see the great mercy of God who has brought salvation to us, and as we move through this great chapter of Isaiah 55, the prophet wants the reader to know that the Lord will abundantly give deliverance and give pardon to everyone who comes to Him. And it is free. For the Lord says, "my thoughts are not your thoughts neither my ways your ways, for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts higher than your thoughts" (Isa. 55:9). This is beautiful in Hebrew speaking of the mercy of God that brings us salvation by a grace that we cannot fathom. And this great salvation in Christ will be successful for the Lord says as rain comes down and snow from heaven and does not return until it comes to the earth and waters the earth and makes it break forth with bud and bloom, so my work that goes forth from my mouth, shall not return unto me void except that it accomplish that which I please, and cause that which I have sent to prosper," (Isa. 55:9-11). So, the mountains are called to break forth in the singing and the trees are to clap their hands in light of this great salvation in the suffering Servant, our Lord Jesus, and the results that he brings.



## **Christ the Believer's Spiritual Protection**

In Isaiah 59:16-17, Yahweh takes armor upon Himself and it is applied ultimately to the Christian putting on Christ and the armor for the believer (Eph. 6:10-20).

## **Christ's Ministry Defined**

Then in Isaiah 61:1-21 the ministry of Jesus Christ in its ultimate fulfillment reads, "The Spirit of the Lord is upon me because He has anointed me, to bring good tidings unto the humble. He has sent me to bind up the broken hearted, to proclaim liberty to the captives, and liberty to those bound" (Isa. 61:1). Jesus takes this very text and applies it to His earthly ministry in the Gospel of Luke. Actually it becomes what we might call the theme in the Gospel of Luke. Jesus in the Synagogue in Nazareth opened up this text as it was read on the Sabbath in the prophetic portion of the reading for that day. Jesus read, "The Spirit of the Lord is upon me because he has anointed me to preach good tidings to the poor and he has sent to me to give forgiveness to the captives" (Luke 4:18). Jesus then said, "this day this text is fulfilled in your ears" (Luke 4:21). Christ defines His ministry by Isaiah 61:1-4 as we see in the Gospel of Luke, as He continues to preach to the poor, and as He delivers those who are bondage to sin. As the Son of Man, He fulfills every aspect of this great text.

## **Christ in the New Heaven and New Earth**

Finally, Isaiah concludes towards the end of his prophecy in Isaiah 65:17 by quoting the Lord, "Behold I am creating a new heaven and a new earth and the former things will not be remembered and shall not come to mind." I am reminded in Revelation 21 and 22 that Jesus

Christ, the Lamb of God, will be in that new heaven and new earth that the Father, Holy Spirit, and the Son create in which the redeemed will live throughout the ceaseless ages of eternity, where the Lord will wipe away every tear out of the eyes of the redeemed, and where death shall be no more. “Neither sorrow, nor crying, nor pain shall there be because the former things have passed away,” (Rev. 21:4). What a beautiful book Isaiah is that is full of messianic promise finding its fulfillment in Jesus Christ.

# Jeremiah

## **Christ the Righteous Shoot of David**

Jeremiah is a wonderful prophet who prophesied to the southern kingdom prior to the Babylonian captivity, warning them that the coming captivity was inevitable. In this great prophet we have several references that point to the Messiah. In chapter 23, we have a reference to the branch or shoot that God is going to rise from David. Chapter 23 verse 5 says, “He will reign as king and he will prosper. He will execute judgment and righteousness in the land and so again, as in Isaiah chapter 11, we have a righteous king who was coming to fulfill the Davidic covenant. Jesus Christ fulfills this in his coming as the final king, the final God-Man, who fulfills the great prophetic utterance as the branch being a righteous shoot that would come from David.

## **Christ Fulfills the New Covenant**

The Lord Jesus Christ shall establish a new covenant and this is the third great covenant of the Hebrew Scripture. In the new covenant of Jeremiah 31:31-34, Jeremiah writes as follows: “Behold the days are coming, I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made in the day that I took them by the hand in the land of Egypt, and in which they rebelled against me and have broken my covenant although I was their Lord, says Yahweh. This is the covenant that I will make with the house of Israel after these days, says the Lord; I will put my Torah in their midst and I will write it upon

their hearts, and I will be God to them and they shall be my people, and they shall not teach every man his neighbor and every man his brother saying know the Lord for all of them shall know me, from the least unto their greatest says the Lord, for I will forgive their iniquities, and their sins and their lawless deeds I will remember no more.”

Jesus refers to this great covenant in the Gospel of Luke, chapter 22. At the last supper he says to the disciples, “This cup is the new covenant in my blood” (Luke 22:20). Jesus Christ is the one who is going to take away the sins spoken in Jeremiah by the shedding of his blood. He is the fulfillment of the new covenant, and the writer of Hebrews specifically develops the great truth of Jesus Christ fulfilling the new covenant in Hebrews chapters 8 through chapter 10. After quoting the new covenant from Jeremiah 31 in Hebrews 8:8-13, the writer of Hebrews speaks of the old as near vanishing because we have a new covenant. He warns, “Don’t go back to the old sacrificial system,” but go on with Christ. He goes on to say that the old sacrificial system was never able to take away sins, but by way of it points to Christ who would (Heb. 10:4-11).

The writer of Hebrews says that the law was a shadow, speaking of the sacrificial system, which pointed to Christ and the good things that are to come in him (Heb. 10:1). The ceremonial law spoken of here has fulfillment in Jesus Christ. He goes on to say that the blood of bulls and goats could never take away sins (Heb. 10:4). “Wherefore when Christ came into the world, He then said, ‘sacrifice and offering you don’t desire but a body you prepared for me’” (Heb. 10:5). In referencing the Septuagint translation of Psalm 40, the writer of Hebrews says that Christ offered his body as a sacrifice and did away with the ceremonial sacrificial system of bulls and goats, that he might establish the second and bring forgiveness of sins (Heb. 10:8-9). The other was only a shadow pointing to the true reality, a reality that was always true in the mind of God, but now is fulfilled in time through the sacrifice of Christ. So we are being set apart by the

offering of the body of Jesus Christ once for all (Heb. 10:10). Therefore, we have a great high priest who is over the house of God and now is sitting at the Father's right hand (Heb. 10:12). Christ has gone into the Holies of Holies through his sacrifice of Himself and has done away with sins once for all. The writer of Hebrews says that every high priest stands daily offering the same sacrifices which never were able to take away the sins, but this One, on behalf of sins having offered once for all a sacrifice forever, has sat down at the right hand of God and is waiting until all enemies would be placed at the footstool of his feet, "for by one offering he is perfected forever those who are being set apart" (Heb. 10:11-14). The Holy Spirit testifies, "I will write my laws upon their minds and their sins and lawless deeds will I no wise remember any more and where there is forgiveness of these, there is no longer a sacrifice for sin" (Heb 10:17-18). Jesus Christ has fulfilled the New Covenant. The writer of Hebrews sees in chapters 8 and 10 an explanation of how Christ has fulfilled the new covenant by becoming the fulfillment of the shadows to which the animal sacrifices merely pointed. We have what might be called an envelope effect in these chapters. We begin with the New Covenant in Hebrews 8 and have the explanation as to what Christ has accomplished by his sacrifice in fulfilling the shadows of the old with the new. Now we are to have boldness to enter into the Holy of Holies by the blood of Christ which he has made a new and living way through the veil which is his flesh because we have a great high priest over the house of God. We are to come near with a genuine heart with full assurance of faith. The New Covenant begins and ends in Hebrews 8:1-10:18.

It is exciting to realize that Jesus Christ is the fulfillment of the new covenant who has taken away our sins, and who has written His Torah in our hearts with the divine sacrifice for all who put faith in Him.

# Lamentations

## **Christ the Weeping Final Prophet**

The book of Lamentations is the lament of Jeremiah over the destruction of Jerusalem. In terms of Christology, I am reminded of Matthew chapter 23, where Jesus also laments over Jerusalem looking at the coming destruction of Jerusalem in 70 A. D. under the Romans. He says, “O Jerusalem, Jerusalem” in verse 37 and He begins to weep over the city. “How much I would love to have gathered you as a mother hen gathers her chicks under her wings but you would not. Hence your house is left to desolation. I shall say to you that you will not see me again until you say, ‘Blessed is the one who comes in the name of the Lord’” (Matt. 23:37-39). And so when Jeremiah weeps over Jerusalem, he is looking at its destruction under the Babylonians and is a type of Christ who also weeps predicting the horrific events of 70 A. D. and the destruction of the temple under the Romans.

# Ezekiel

## **Christ the Final Perfect Shepherd**

Ezekiel was the prophet who was in Babylon and prophesied to those in the exile concerning the ultimate captivity of Judea. One of Ezekiel's great Christological moments in terms of type is found in chapter 34. This chapter deals with the coming of a good shepherd. The leaders were false shepherds; they did not care for the sheep. Ezekiel says unto the shepherds of Israel that they feed themselves, but should not the shepherd feed the sheep? (Ezek. 34:1-3). One is reminded immediately of John 10 where Jesus refers to the hirelings, those who did not care for the blind man that Jesus had healed. He compares those religious authorities to the hirelings, but he is the true shepherd. They were more concerned about themselves. Ezekiel goes on to say, "You eat the fat and you clothe yourselves with the wool, you kill the fatlings, but you do not feed the sheep" (Ezek. 34:3).

Jesus is the good shepherd who comes to take care of the sheep. Ezekiel goes on to talk about the shepherd that seeks the flock and goes after them to deliver them. We are told in Ezekiel 34:12 "seek my sheep." I am reminded in John 10:3 that Jesus says he "calls his own sheep by name." We are told as we read on in Ezekiel, "I will feed my sheep and I cause them to lie down. I will seek that which is lost and I will bring back that which is driven away" (Ezek. 34:16). Again I am reminded that the Lord feeds his sheep and he takes them in and out to find pasture (John 10:9). In Luke 15:1-6 he seeks the sheep which is lost and searches to find it. So all through these texts we have the fulfillment of the good shepherd found in Jesus Christ.

## **Christ the Final David**

Ezekiel goes on to talk about how God will set one shepherd over them in 34:23; he says this shepherd shall feed them and he will be a shepherd to them. He calls his name David.

Again I am reminded that Jesus is the final David. We see in Matthew chapter 1 that Jesus is the final David since the numerical values for the Hebrew consonants for David are 4+6+4 and equal 14. There were fourteen generations from Abraham to David, 14 from David to the Babylonian captivity, 14 from Babylonian captivity to Christ (Matt. 1:17). Jewish readers would see the number 14 as pointing to David. Jesus Christ is the final David who becomes the shepherd who cares for the sheep. I am reminded in John 10 that Jesus is the good shepherd, who gives His life for the sheep, cares for them and feeds them.

## **Christ the Final Judge**

In the Ezekiel text there is also a separation of sheep from goats (Ezek. 34:17). I am reminded of Matthew 25:31-46, where Jesus will separate the sheep from the goats, speaking of the final judgment.

## **Christ the Means of the New Birth**

In Ezekiel 36, the Lord promises that he is going to sprinkle people with clean water and they will be clean. He says, "I am going to give you a new spirit that I will put in your midst. I will take away the stony heart from your flesh and I will give you a heart of flesh. I will put my spirit in our midst and I will cause you to walk in my statutes and keep my ordinances and do them" (Ezek. 36:26-27). I am reminded how that a heart transplant is spoken of here in which



we have sprinkling with water followed by a new heart that the spirit gives. The Lord will put His spirit within those He is delivering out of captivity and this ultimately points to the work of Christ who is the final deliverer. Through him, a new heart and a new spirit is given to those that are willing to believe in Him as Lord and Savior.

I cannot help but think that this text has an application out of John chapter 3. Jesus talks to Nicodemus and speaks to him about the need of a new birth. After saying that a man must be born anew or he cannot enter the kingdom, Nicodemus asks Him how a man can be born again after growing old, after all he is not able to enter his mother's womb again. Jesus says, "Verily, verily I say to you except one should be born out of water and of the spirit he is not able to see the kingdom of God" (John 3:3). Nicodemus marvels at this. Jesus says, "Are you a teacher in Israel and don't understand these things?" (John 3:10). I believe Jesus is referring back to Ezekiel 36:25-26 where in this great text we have the two themes of sprinkling the nation in water and giving them a new heart. Jesus draws from these themes and applies them to Himself. It is possible through His sacrifice and by believing in Him as Savior, to have a new heart and to be sprinkled symbolically with the cleansing He brings. He gives us the Holy Spirit who comes into our life and out of the belly will flow rivers of living water, speaking of the Spirit in John chapter 7:38-39. So I believe Ezekiel 36:25-26 is also a prophetic picture of the work of Jesus Christ who would bring salvation by spiritual cleansing and give those who believe the Holy Spirit.

### **Christ and the Father Dwell With His People Forever**

Finally, in Ezekiel chapter 48, when one looks at the Temple, the book is concluded by the reference that the Lord is there among his people. The city, in verse 35 of chapter 48 is

named, *Adonai Shama*, “the Lord is there.” I am reminded, as I look at this great conclusion concerning the temple of Ezekiel that God’s presence becomes the ultimate reality in the eternal dwelling place of the lamb with the Father as seen in Revelation 21. The lamb is there, the Father is there, and in that New Jerusalem, we see both of them and the adoration given to them by the empowerment of the Holy Spirit. I believe the book of Ezekiel concludes with the anticipation of the Lord being among his people and the lamb in Revelation 21:22, is found to be Jesus Christ, who will dwell among his people throughout the ceaseless ages of eternity.

# Daniel

## **Christ the Rock Cut Out Without Hands**

The Book of Daniel was written I believe written during the time of the exile when Daniel was in Babylon and it was written by the prophet Daniel according to Matthew 24:15. It is very interesting to note some of the Christological elements of the book of Daniel. In Daniel chapter 2, Daniel sees a great image; the image is defined as four world empires being Babylon, Media Persia, Greece, and Rome. There is in this image a head of gold, followed by that metal which is more inferior, silver, followed by brass, and then a fourth kingdom partly of iron and partly of clay (Dan. 2:31-33). The first, the head of gold, represents Babylon, the second represents Media Persia, the third Greece and the fourth the Roman Empire. It is interesting that there is rock cut out of the mountain without hands that comes and crashes into this image and destroys it (Dan. 2:34). This refers to the ultimate reality of the return of Jesus Christ to judge the final Roman Empire. The God of heaven will set up a kingdom which shall have no end, a kingdom that shall be left to the people of God. This final kingdom will break into pieces and consume all of the other kingdoms (Dan. 2:35). Again I am reminded that in Matthew 21:44 Jesus Christ refers to this text. If one falls upon the stone, referring to Himself, he will be broken, but if the stone falls upon one, that person will be shattered to pieces. I believe there is a reference to Jesus Christ in his coming referred to in Daniel 2:34 in the Second Advent at this point.

## **Christ the Divine Son of Man**

In Daniel chapter 7 there is a repeat of Daniel chapter 2, but this time Daniel sees four different animals. First of all he see a lion with eagle's wings, secondly a bear with three ribs coming out of its mouth, thirdly a leopard with four heads and four wings, and finally a mongrel beast with 10 horns and a little horn coming up and establishing its authority out of the ten (Dan 7:3-7). It is significant that these represent the same Gentile world powers starting with Babylon as the lion, secondly Media Persia the bear, thirdly Greece as the leopard with eagle's wings looking at the rapid expansion of the empire of Alexander the Great, followed by the Roman Empire in the final beast. The little horn speaks of a future anti-Christ that will arise from the Roman Empire.

Next there is a picture of a heavenly scene of One who appears as ancient, his throne is of fiery flames with wheels burning, and Daniel sees a fire issuing from the throne (Dan. 7:9). We are told that there were thousands, and ten thousand times ten thousand angels who stood before the throne and worshipped God the Father who is sitting on the throne (Dan. 7:10). We are told the judgment was set and the books were opened, depicting a judgment scene (Dan .7:10). As Daniel looks at the scene he sees in the night visions, and behold there comes to the throne one who brings the clouds of heaven with him. He is called the Son of Man (Dan. 7:13). And he came to the Ancient of Days, the One on the throne. As the Son of Man was brought near the throne, there was given to him dominion, glory, and a kingdom that all the peoples, nations, and languages should serve him (Dan 7:14); his dominion is an everlasting dominion which shall never be destroyed.

As I look at this text seen through New Testament eyes, in Revelation 4 and 5 that scene parallels this with a little different imagery, but it is the same scene. We see God the Father on

his throne in chapter 4 and the Son of Man is likened to a lamb slain and yet standing, coming to the Ancient of Days to receive a kingdom and bring forth final judgment. I believe that the Son of Man coming with the clouds of heaven in Daniel to be none other than Jesus Christ who will give the kingdom, and the dominion, and the greatness of the kingdom over to the people of the saints of the Most High, representing those who believe in Jesus Christ as Lord and Savior. It is interesting that in Matthew 24:30 Jesus applies Daniel 7:13 to himself. He says that the Son of Man will come from heaven with the clouds of heaven to establish the final kingdom (Matt. 24:29-31).

So in Matthew 24, and in Revelation 4 and 5, we see Jesus Christ fulfilling this heavenly scene of the Son of Man receiving an eternal kingdom and the Son of Man I believe is none other than Jesus Christ who applies Daniel 7:13 to himself in Matthew chapter 24, and later is seen in Revelation 4 and 5.

### **Christ Will Raise the Dead**

Not only is Jesus the Son of Man who is coming some day with the clouds of heaven, but he is also going to raise the dead. In Daniel, we are told that at the end of time there is going to be a resurrection as “many of those that sleep in the dust of the earth shall awake some to everlasting life and some to reproach and everlasting contempt (Dan. 12:2). It is significant that there is a great general resurrection either to eternal life or to eternal judgment. Jesus Christ in John chapter 5 applied the Daniel 12:2 text to himself when he said that all who sleep in the dust will awake, some to everlasting life, and some to everlasting judgment (John 5:28-29). Jesus Christ is the one who remembers those that sleep in the dust and will raise their bodies. We are told that the soul of a believer in Christ goes immediately into the presence of Jesus Christ (2

Cor. 5:8, Phil .1:23). We believe that the body will be raised when Christ returns and will be joined to that soul (1 Cor. 15:51-54).

There will then be an eternal body joined to an eternal soul in the new glorified body that Jesus Christ, the resurrected Lord, will give to believers. This great text in Daniel 12:2 with John 5:28-29 looks at the final resurrection that Jesus Christ will bring and affect when he returns to raise all the dead bodies, either to resurrection to eternal life, or resurrection to final judgment. What a glorious picture of Jesus Christ is presented to us throughout the book of Daniel.

# Hosea

## **Christ Called Out of Egypt as the Final Obedient Israel**

The book of Hosea depicts the sad life and marriage of the prophet Hosea, who marries Gomer, who later becomes a prostitute. They have three children, two of which are named, *Lo-Ammi* and *Lo-Ruhamah*, meaning “not my people” and “not pitied” (Hosea 1:3-9). In the first three chapters the story of the prophet’s life is told, followed by the application in chapters 4-14 of Yahweh and Israel. Like Gomer has been unfaithful to Hosea, Israel has become unfaithful to Yahweh, going after Baal. Yahweh tells Hosea to buy Gomer back and restore her as his wife. This becomes a picture of Yahweh’s restoration of Israel as his wife.

In Hosea Israel becomes a type used by Matthew of Jesus Christ as the true Israel. Hosea 11:1 reads, “When Israel was a child I loved him and from Egypt I have called my son.” In Matthew 2:15 this text is then applied to Christ when He was taken to Egypt by Joseph. It reads, “And he was there until the death of Herod in order that what was spoken by the Lord through the prophet might be fulfilled, ‘out of Egypt I have called my Son.’”

Unlike Israel, Jesus Christ, the obedient Son, becomes the final perfect Israel who is called out of Egypt to bring eternal redemption to all who are willing to put their faith and trust in him.

# Joel

## **Christ the Giver of the Holy Spirit**

The Prophet Joel writes concerning the judgment of God from a locust invasion. One of the interesting Christological references in Joel comes after describing the locust judgment when he talks about the pouring out of the Spirit. He says at the end of chapter 2, it will come to pass afterwards that “I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old man will dream dreams, your young man will see visions and also upon the male servants and upon the handmaids in those days, I will pour out my Spirit. I will show wonders in the heavens and on the earth, blood, fire and pillars of smoke. The sun will be darkened and the moon will turn into blood before the great and terrible day of the Lord, and all who call upon the name of the Lord will be saved. In Mount Zion and in Jerusalem shall be those that shall escape as the Lord had said, and in the remnant the Lord shall call” (Joel 2:28-32).

It is significant that in this promise of the pouring out of the Holy Spirit, Yahweh is promising to pour the Spirit out upon all flesh. When we look upon this text in light of Acts chapter 2, it is significant that Jesus Christ shares equally with God the Father as God the Son in pouring out the Holy Spirit because we are told in Acts 2:32-36 that Christ, having ascended and conquered death, pours out the Spirit in fulfillment of Pentecost. This is as John had said in Matthew 3:11, that he baptized with water, but Christ would baptize with the Holy Spirit and with fire. It is clear that as Jesus as God the Son shares equally with God the Father in the pouring out of the Holy Spirit seen in Pentecost showing that Jesus Christ is fully divine.



# Amos

## **Christ Raises the Tabernacle of David**

The Prophet Amos is the prophet of social justice. He prophesied to the Northern kingdom about the need for proper justice among the people because the wealthy have been defrauding and hurting the poor. Amos could be called a cowboy turned preacher. He was the one who took care of tending the figs, making sure they were ripe and ready for eating. This was his occupation and from it Yahweh called him to be the prophet to the Northern Kingdom. In the first two chapters he discusses judgment concerning the nations surrounding Israel, followed by judgment on Judah and then on Israel. We then find three messages beginning with the phrase “Hear the word.” We see a message in chapter 3, and then we find a message again in chapter 4 and another in chapter 5 and following. This is followed by an announcement of impending doom and judgment of the people of the Northern Kingdom with a series of visions in chapter 7-9 predicting the final judgment of God against the Northern kingdom. These visions are of locusts, a destructive fire, a wall with a plumb line announcing the final judgment, a vision of the end of Israel as rotten fruit, and a smitten lintel.

In this midst of giving all of this and concluding with God’s final judgment in chapter 9, we then come to the great text with a promise that someday God would close up the nation’s breaches and will raise up its ruins and will build the tabernacle of David as in the days of old (Amos 9:11-12). It is interesting that this passage in Amos is referred to by Luke in the book of Acts in describing the Jerusalem council and how God is now raising up the tabernacle of David

in the building of the church, including Jews and Gentiles (Acts 15:14-17). The text reads that Simon declared how that at first, God visited to receive out of the Gentiles a people for His name and in doing this the words of the prophet agree as it is written, "After these things I am going to turn and build the tabernacle of David which is fallen (Acts 15:16). It is my understanding in the book of Acts that the tabernacle of David is now reestablished and rebuilt in a spiritual sense in the work of God's Spirit among Jew and Gentile through the work of Jesus Christ our Lord and Savior who makes this possible.

# Obadiah

## **Christ the Judge of the Mistreated Brethren**

Obadiah is a prophet that speaks of the judgment of Edom, a country that has mistreated Judah by blocking the escape route when Judah was brought under outside control. It is interesting that Edom became a type of Rome in some of the intertestamental writings as well as in New Testament book of Revelation where Edom becomes equated with Rome as a type of the world which will be judged when Christ returns (Rev. 6:13-14; 11:15; 14:11; 18:2; 19:3). All that Edom represents is to be under the judgment of God. All of the world which goes against the Son of God and his calling for his people is found to be under the final judgment of God when Christ returns. It is significant that Jesus says “As you do unto the least of my brothers you have done to me” (Matt. 25:40). So to reject the messengers of God in Matthew 10: 25 is then ultimately to face the judgment of Jesus Christ the Son of God at the second coming according to the teachings of our Lord Jesus Christ.

# Jonah

## **Christ Fulfills the Type of Jonah**

The Prophet Jonah is a wonderful book that illustrates the grace of God. Jonah did not want the Ninevites to have forgiveness and yet as we look at the book of Jonah, they repented and God's mercy was brought to them. So this is a book about the mercy of God to anyone who is willing to repent. It is significant that Jesus refers to this book in Matthew chapter 12 where He says, "As Jonah was three days and three nights in the belly of the fish and so the Son of Man will be three days and three nights in the heart of the earth" (Matt. 12:40). It is significant that this is the one sign that Jesus says will be left for those demanding a sign. Having already healed a person who was demon- possessed and a man with a withered hand, and having performed other great signs, He says that the only sign left will be the sign of resurrection depicted by Jonah in the three days and three nights that Christ would be in the heart of the earth. Therefore, the book of Jonah specifically becomes a type of Christ in pointing to His resurrection.

# Micah

## **Christ Born in Bethlehem**

The Prophet Micah prophesied to the southern kingdom concerning the judgment of God and the coming of the Messiah. Micah is specifically one that contributes information concerning the birth place of the Messiah, the Lord Jesus. In Micah 5:2 we read, “But You Bethlehem, Ephrata, although you are little among the thousands of Judea out of you will come the ruler of Israel whose goings forth are from of old, from days everlasting.” It is significant that in the New Testament this very text in Matthew chapter 2 is applied to Jesus Christ and specifically to His birth place (Matt. 2:6). When the wise man came to Herod and asked where the Christ would be born the text says that the scholars answered, “In Bethlehem of Judea for thus it is written through the prophets, ‘And you Bethlehem, in the land of Judea, although you are least in provinces of Judea out of you will come the governor who will shepherd my people Israel’” (Matt. 2:5-6). Thus, the ultimate fulfillment of Micah 5:2 depicts the birth place of the Messiah as seen in Jesus Christ, who was born in Bethlehem and who becomes the ruler of those who put faith in him as Savior and Lord.

# Nahum

## **Christ the Good News in His Spiritual Victory**

Nahum is the prophet unlike Jonah who deals with the final judgment of Ninevah. He describes in vivid picturesque language in Hebrew the coming judgment of the Assyrian kingdom of Ninevah. In the book of Nahum the text reads, “Behold upon the mountains the feet of him who brings good tidings, the one who announces peace” (Nahum 1:15). The good tidings speak of the final judgment of Ninevah who was cruel in the oppression of many people. As we look at the New Testament, Paul makes an allusion to this text as well as to Isaiah chapter 5 when he says in Romans chapter 10 “How beautiful are the feet of those who preach good tidings” (Rom. 10:15). Part of the good tidings is to deal with the defeat of sin, Satan, death, and the salvation and peace that Christ brings as a result of his victory. So in a negative sense the judgment of Ninevah can become a type of the judgment of sin and Satan’s kingdom that Christ accomplished. In that sense, the victory over Satan’s kingdom is good news for those who put faith in the Lord Jesus Christ.

# Habakkuk

## **Christ and Salvation in Justification by Faith**

Habakkuk is a very interesting prophet in that he was wondering why the Lord was not judging Judea and God replied to Habakkuk, “Habakkuk, don’t worry I am going to judge Judea and I am going to use the Babylonians to do it.” Habakkuk says “Oh no, Lord! How can that be? How can you use such wicked people to judge my people?” He goes into meditation to wait for the response from the Lord. In the midst of that meditation the Lord speaks to him, “Behold, his soul is puffed up, it is not right in him, but the just will live by his faith” (Hab. 2:4). What is significant here in the midst of this declaration of judgment against Judea by the Babylonians is that the just person will live by his faith and the faithfulness that grows out of that faith in the Lord who trusts him in this circumstance.

It is significant that Paul chooses this text in the book of Romans in which he is describing the judgment of God that is to come and the need of the righteousness of God. In the midst of this great book we have the power of the Gospel declared when Paul says, “For I am not ashamed of the gospel, for the power of God to salvation for everyone who believes to the Jew first and also to the Greek, for in it the righteousness of God is being revealed out of faith into faith [from faith as its source into a life of faith] as it is written, ‘The just will live by faith’” (Rom. 1:16-17). Just as Habakkuk has to live by faith and be righteous in his day in the midst of the impending judgment, so the just today have to live by faith in Jesus Christ in the midst of the

impending judgment of God at the second coming, when Christ returns and the world will be judged. One who experiences the righteousness of God, the deliverance of God, enters into it by faith and lives by that faith as the Lord gives life to the righteous one, and so receiving this life, one then lives life in faithfulness to the one who has given life to him in Jesus Christ.



# Zephaniah

## **Christ the Fulfillment of the Day of the Lord**

The book of Zephaniah deals with the theme the day of the Lord, *Yom Adonai*. It discusses the judgment of God against Jerusalem before the Babylonian captivity, as well as judgment against some of the nations surrounding Israel. It is significant that after discussing judgment in the first two chapters, the Lord says “Then I am going to restore to the peoples a pure language that they may call upon the name of the Lord and serve him with one consent” (Zeph. 3:9). This is a very interesting passage in Zephaniah concerning a pure language, a language that is no longer marred with idolatry, but a language devoted to the worship of the Lord. After the pouring out of the Spirit in Acts 2, when people received Jesus Christ, they turned from idolatry to the Lord and began to praise his name with pure and clean lips. It is significant that in 1 Thessalonians chapter 1 Paul would say “You turned away from idols to serve the living and true God” (1 Thess. 1:9). Our speech needs to be devoted to the Lord and to worship Him with pure speech. Zephaniah is teaching in anticipation of that day, a turning from idols to serve the one true God. We see this distinctly, I believe, among the Thessalonians who turned from idolatry to give themselves in pure worship of the Lord Jesus Christ and to await his advent from heaven. This should be true of all believers.

# Haggai

## **Christ's Unshakeable Kingdom**

I see Haggai as the exhorter. Haggai and Zechariah ministered between 520 and 516 BC. Haggai exhorts the people to build a temple in a series of short messages recorded in the book of Haggai. It is significant that in chapter 2 Haggai speaks about the shaking of the heavens and the earth, and the overthrowing of the thrones of kingdoms, and destroying the strength of kingdoms and of nations (Hag. 2:21-22). It is also significant that the writer of Hebrews picks this up in the final or fifth warning that is given in the book of Hebrews (Heb. 12:25-29). The writer warns that once more there will be shaking of the earth and the heavens. He explains that the things being shaken are going to be replaced with what cannot be shaken, pointing to a kingdom, an unshakeable kingdom, that we are able to look forward to in Christ. He encourages the reader to press on in that unshakeable kingdom that will be brought by Jesus Christ in His second coming. So, the theme of the unshakeable kingdom Christ will bring when he returns at the Second Advent can be attributed to Haggai.

# Zechariah

## **Christ the Final King/Priest**

The book of Zechariah is another apocalyptic book like Daniel in which Zechariah sees eight night visions. These visions are given to encourage the people in the rebuilding of the temple. From the Christological point of view in chapter 6, there is a great coronation scene in which Zerubbabel and Joshua are seen and in this great coronation scene we are told that a man whose name is branch, from the same Hebrew word that is found in Jeremiah 23, would shoot up from his place and would build the temple. He will build the temple, and He will bear glory and will sit and rule upon his throne. Then the next Hebrew words could be translated, “He shall be a priest on this throne,” or “There shall be a priest by his throne,” speaking of Joshua (Zech. 6:12-13). “And there shall be peace between the two of them” (Zech. 6:13). Either way we render it, whether Zerubbabel combines both offices in himself, or whether Zerubbabel and Joshua become a type of the final King/ Priest, Jesus Christ, who is not only a King but who is also a Priest after the order of Melchizedek. He combines both offices of kingship and priesthood in Himself.

## **Christ’s Triumphal Entry**

The next reference to Christ in Zechariah is in chapter 9 where we see the coming Messiah riding upon a donkey (Zech. 9:9). It is significant that in the Gospel of Matthew in 21:1-11, we see the fulfillment of this great text as Jesus comes into Jerusalem riding upon a donkey.

He fulfills this text as a symbol of one bringing peace to those who believe and accept Him as Savior and Lord.

### **Christ Sold for Thirty Pieces of Silver**

Furthermore, in Zechariah in chapter 11:12-13, Zechariah becomes a type of our Lord Jesus Christ. He asks that his ministry would be evaluated and we are told that his ministry is weighed for thirty pieces of silver. He then casts these thirty pieces of silver into the temple treasury as there is a reference to that goodly price of his evaluation as a prophet, spoken in irony here. In the thirty pieces of silver cast into the treasury he becomes a type of Christ who is sold for thirty pieces of silver that then ends up in the treasury. The Hebrew word *Yotser* has a double meaning, “treasury” or “potter.” Judas threw the thirty pieces of silver into the temple treasury and it ended up buying a potter’s field (Matt. 27:5-10).

### **Christ Is Pierced and a Spiritual Fountain is Opened**

It is significant also in chapter 12, that Zechariah speaks of the people of the nation of Israel looking upon the one whom they have pierced (Zech. 12:10). I am reminded that in the Gospel of John chapter 19, after Jesus was crucified and a sword was put in His side, this text is quoted as those around the cross look upon the one whom they have pierced (John 19:31-37). This ultimately points to the crucifixion and the shedding of the blood of Jesus Christ for the sins of the world. As a result there is a fountain that is to be opened, and it is fountain meant for cleansing (Zech. 13:1). Again, Christ opened up that fountain for purification and cleansing for those who put faith in him as Savior (Titus 3:5-6).

## **Christ's Return Bodily**

Finally in chapter 14, we are told that the Lord's feet will stand someday on the Mount of Olives and this becomes, I believe, a reference to the return of Christ. The angels said to the apostles "This same Jesus Christ that is taken up from you shall so come in like manner as you seen him go" (Acts 1:11).. We look forward to the return of Jesus Christ bodily some day to the Mount of Olives.

# Malachi

## **Christ's Coming and Elijah the Prophet**

Malachi is a question and answer prophet. He will ask a question and then give an answer. He is again encouraging the people who had fallen away from following the Lord after the exile to get back in a proper relationship with the Lord. In this great prophecy the Lord is sending the messenger who will create a way before him (Mal. 3:1). This great text was applied to John the Baptist who became that messenger to prepare the way for the coming of the Christ (Mark 1:2). Furthermore, at the end of Malachi we are told that Elijah is to come before the great and terrible day of the Lord (Mal 4:5). I believe Elijah becomes a type of John the Baptist as seen in Matthew 11:7. Elijah has come, Jesus says, in John the Baptist, but Elijah is also to come prior to the second advent of Christ (Matt 17:11). Jesus says he will come. I believe, here again, that John fulfills the reference to Elijah by way of type and anti type and someday there will be a future Elijah like John the Baptist. He will herald the way for the second advent of Jesus Christ according to the teachings of our Lord and Savior in Matthew 17:11. Christ will then bring in the unshakable eternal kingdom where we shall reign with him forever. The hymn writer well said:

All hail the power of Jesus name! Let angels prostrate fall;  
 Bring forth the royal diadem, and crown him Lord of all!  
 Let every kindred every tribe on the terrestrial ball,  
 To Him all majesty ascribe, and crown Him Lord of all!  
 Oh that with yonder sacred throng we at his feet may fall!  
 We'll join the everlasting song, and crown Him Lord of all!<sup>4</sup>

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<sup>4</sup> Edward Perronet, "All Hail the Power of Jesus name," *The Worshipping Church* (1990): 239.

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