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Connecting the Testaments: Unveiling the Unity of Scripture

Introduction: The Unity of Scripture

Setting the Stage: Why Many Christians Struggle to Connect the Old and New Testaments

For many Christians today, the Old Testament feels **distant, confusing, and even irrelevant**. While the New Testament is often preached, studied, and memorized, the Old Testament is sometimes seen as a **collection of ancient laws, genealogies, and difficult narratives** that no longer apply to modern believers.

Some even ask: *"Why do we need the Old Testament if we have Jesus?"* Others feel that the **God of the Old Testament seems different from the God of the New Testament**, as if He somehow changed between Malachi and Matthew.

Because of this, many churches focus almost exclusively on the **Gospels and Epistles**, leaving large portions of God's Word **unexplored**. But in doing so, we **lose the foundation and depth of our faith**.

The Importance of Unity

Paul reminds us that the Old Testament was **written for our instruction**. **There is much revelation of how our God thinks and even feels in the Old Testament:**

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (**Romans 15:4**)

Paul also declares that **all Scripture is God-breathed and profitable:**

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17)

When Jesus and the apostles taught about **faith, salvation, and the kingdom of God**, they did not have the New Testament yet—they **preached from the Old Testament**. The early church understood the **unity of Scripture**, but over time, that understanding has **weakened**. The first New Testament books appeared after 100 AD.

The Author's Purpose

The goal of this book is to strengthen the faith of Christian's by showing the Old Testament basis and support for what are the key tenants of our faith that are often challenged - regarding Jesus and the Trinity in particular. Also to give Christians a deeper and fuller understanding of who God is and how He thinks. Also to open up avenues for Christians to celebrate God more through the observance of some beautiful and meaningful festivals and rituals if desired. Finally to **restore confidence** in the Old Testament by showing:

1. **Its deep connection to the New Testament.**
2. **How it prophesies and foreshadows Jesus Christ.**
3. **Why ignoring it weakens our faith.**

By the end of this journey, you will see that the Bible is **one continuous, divine revelation**—not two disconnected parts.

A Roadmap of What Is to Come

This book will explore:

- **Why many Christians struggle with the Old Testament** (Chapter 1).
- **How the Old Testament lays the foundation for fulfilled prophecy** (Chapters 2-4).
- **How Jesus and the apostles interpreted the Old Testament** (Chapters 5-9).
- **Practical ways to live out a faith rooted in the whole Bible** (Chapters 10-13).

By the end, I hope you will **see Christ in every book of the Bible** and approach Scripture with a **renewed passion**.

Chapter 1: Why Many of Today's Christians Do Not Acknowledge or Embrace the Old Testament

Many Christians today struggle with the Old Testament, often avoiding it altogether. But why has this vital portion of God's Word been sidelined? To answer this question, we must explore **theological, historical, and cultural forces** that have contributed to this separation. Understanding these roots is essential if we are to reclaim and celebrate the Old Testament as a foundation for Christian faith.

A. Early Heresies: Marcionism and the Rejection of the Old Testament

1. The Influence of Marcion of Sinope (c. 85–160 AD)

Marcion was one of the first to propose a sharp divide between the God of the Old Testament and the God of the New Testament. He described the God of Israel as a wrathful, inferior deity and contrasted Him with the loving Father revealed in Christ. Marcion rejected the entire Old Testament and even edited out portions of the New Testament that referenced it.

Though Marcion's views were condemned as heresy by the early Church (see **Tertullian, *Against Marcion***; **Irenaeus, *Against Heresies***), his radical dualism influenced later Christian thought, contributing to the perception that the Old Testament is outdated.

Reference: Tertullian, *Against Marcion*, Book I; Irenaeus, *Against Heresies*, Book III.

B. Rabbinic Judaism and the Early Church's Separation from Jewish Roots

1. The Rise of Pharisaic and Rabbinic Judaism Post-70 AD

After the destruction of the Second Temple (70 AD), **Pharisaic Judaism** emerged as the foundation of Rabbinic Judaism. As Jewish leaders rejected Jesus as the Messiah, followers of Jesus (initially a Jewish sect) were increasingly pushed out of synagogues (see **John 9:22**).

2. The Bar Kokhba Revolt and Further Division (135 AD)

Following the **Bar Kokhba Revolt (132–135 AD)**, Jews were banned from Jerusalem, and **any messianic claims, especially connected to Jesus, were viewed as betrayal**. This division caused Christians to **distance themselves from Jewish customs and the Old Testament's Jewish context**, contributing to a loss of connection to the Hebrew Scriptures.

Reference: Daniel Boyarin, *The Jewish Gospels: The Story of the Jewish Christ*, pp. 14–20; Shaye J.D. Cohen, *From the Maccabees to the Mishnah*, pp. 221–227.

C. The Influence of Constantine and the Shift to a State Church

1. The Edict of Milan and Christianity's Legalization (313 AD)

With **Constantine's Edict of Milan**, Christianity was no longer a persecuted minority but became aligned with imperial power. **To distance itself from Judaism**, the church began to suppress "Jewish" elements of the faith, including Sabbath observance, circumcision and Passover and other festival celebrations.

2. The Council of Nicaea (325 AD) and the Separation from Jewish Festivals

At the **Council of Nicaea**, the Church **deliberately separated Easter from Passover** to avoid aligning with Jewish calendar dates:

"It was declared improper to follow the custom of the Jews who had impiously defiled their hands with enormous sin." (Eusebius, *Life of Constantine*, Book III, Chapter 18).

Thus, **distancing from Judaism became institutionalized**, and with that, the Old Testament was treated as background, not essential revelation.

D. The Role of Anti-Semitism and Supersessionism (Replacement Theology)

1. Early Anti-Jewish Writings and the Church Fathers

Prominent early Christian leaders like **John Chrysostom** and **Justin Martyr** expressed strong anti-Jewish rhetoric. Chrysostom preached against Jews in his infamous **"Homilies Against the Jews"**, denouncing Jewish worship and festivals.

Justin Martyr in *Dialogue with Trypho* argued that **God's covenant had moved from Israel to the Church**, feeding what became known as **Replacement Theology**, which holds that **the Church has superseded Israel** as God's chosen people.

Reference: John Chrysostom, *Against the Jews*, Homily I; Justin Martyr, *Dialogue with Trypho*, Chapter 11.

2. Supersessionism's Impact on the Old Testament

This theology led to the belief that the Old Testament was a book about a rejected people, no longer relevant to God's ongoing work. Yet **Paul explicitly denies this in Romans 11:1-2**, saying, *"Has God cast away His people? God forbid!"*

Replacement Theology teaches that **the Church has completely replaced Israel**, making the Old Testament **obsolete**.

However, Paul makes it clear in **Romans 11** that:

- Israel has **not been abandoned by God**.
- Gentiles have been **grafted into Israel's promises**.
- God's covenant with Israel is still in effect.

There is absolutely no salvation for anyone unless they are "grafted in" to the covenants and promises given to the Jewish people. By understanding **Israel's role in God's plan**, we can see how the Old Testament is **still essential for believers today**.

E. Modern Secularism and Liberal Theology

1. The Rise of Modern Biblical Criticism

Since the **18th and 19th centuries**, liberal theology and higher criticism have treated much of the Old Testament as myth or legend, undermining confidence in its authority.

- The creation account, miracles, and prophecies were questioned or allegorized.
- The Law was seen as primitive, harsh, and incompatible with Christian love.

2. Secular Culture and Its Impact on Christian Preaching

In today's secular world, many churches avoid Old Testament passages that deal with God's judgment, justice, or holiness. This has led to a **"New Testament-only" Christianity**, ignoring that **Jesus and the apostles themselves relied on the Old Testament** (Luke 24:27; 2 Timothy 3:16).

Even Martin Luther the famous reformer and founder of Protestantism was a renowned antisemite near the end of his life who had written **"Von den Juden und ihren Lügen"** — *"On the Jews and Their Lies"* (1543) which included many distasteful recommendations.

F. Why Christians Must Reclaim the Old Testament

Despite these historical reasons for neglect, **Jesus Himself upheld the authority of the Old Testament:**

- **"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."** (Matthew 5:17)
 - The apostles used the Old Testament to prove Jesus was/is the Messiah (Acts 17:2-3; Acts 18:28).
 - **Paul declared:** *"All Scripture is God-breathed and profitable for doctrine..."* (2 Timothy 3:16-17) — and "Scripture" here referred to the Old Testament.
 - **Jesus, Paul, and the apostles never separated the Old Testament from Christian faith.** They preached **a unified revelation of God** — one that spans from Genesis to Revelation.
-

G. The Perceived Difficulty of Old Testament Laws and Narratives

Many modern readers struggle with the Old Testament because of its:

- **Complex laws (Leviticus, Deuteronomy)** that seem outdated.
- **Difficult moral and historical events** (such as warfare in Joshua).
- **Long genealogies and censuses** that feel tedious.

However, when viewed in the right context, these passages:

- **Reveal God's holiness and justice.**
- **Reveal Christ's fulfillment of the Law** (Matthew 5:17).
- **Demonstrate God's patience and redemptive plan** for humanity.

Instead of **dismissing these passages**, we must **study them in light of Christ**.

H. Lack of Teaching on Old Testament Connections in Many Churches

Many churches today **focus almost entirely on the New Testament**, rarely preaching through:

- The **Law and the Prophets**.
- The **Feasts and Covenants**.
- The **Messianic foreshadowing**.

This **unintentionally** reinforces the idea that the Old Testament is **less relevant**.

But Jesus Himself declared:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (**Matthew 5:17**)

If Jesus **fulfilled the Law and the Prophets**, shouldn't we study them to understand what He fulfilled?

I. The Effects of Modern Secularism

In today's world, **the authority of Scripture is constantly challenged**.

- The **creation account** is dismissed in favor of evolution.
- The **Mosaic Law** is labeled outdated and oppressive.
- The **miracles and historical events** are treated as myths.

This cultural pressure has caused many **Christians to downplay the Old Testament**, fearing that it is **too controversial**.

However, Jesus and the apostles **treated the Old Testament as divinely inspired and authoritative**. If we follow Christ, we must do the same.

"The word of our God shall stand forever." (**Isaiah 40:8**)

Conclusion: Returning to the Full Counsel of God

Christians today often ignore the Old Testament due to:

1. **Early heresies** like Marcionism.
2. **Pharisaic rejection of Jesus and Christian distancing from Judaism**.
3. **Political shifts under Constantine and the early councils**.
4. **Anti-Semitism and replacement theology**.
5. **Modern secularism and liberal theology**.

Yet **the Old Testament remains foundational**:

- It is **filled with prophecies and types of Christ**.
- It contains **God's moral law, His covenants, and His promises**.
- It reveals **God's consistent character and His plan for redemption**.

If we are to fully understand Jesus and His mission, **we must return to the Old Testament — not as a discarded book, but as the living Word of God that still speaks today.**

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” (Romans 15:4)

Recommended Sources for Further Study:

- **Tertullian, *Against Marcion***
- **Irenaeus, *Against Heresies***
- **John Chrysostom, *Against the Jews***
- **Justin Martyr, *Dialogue with Trypho***
- **Daniel Boyarin, *The Jewish Gospels: The Story of the Jewish Christ***
- **N.T. Wright, *The New Testament and the People of God***
- **Craig A. Evans, *Jesus and His World: The Archaeological Evidence***

Chapter 2: The Foundation of Fulfilled Prophecy

Introduction

One of the strongest pieces of evidence for the divine inspiration of the Bible is the fulfillment of Old Testament prophecies in the life, death, and resurrection of Jesus Christ. The Old Testament contains hundreds of messianic prophecies, written centuries before Jesus' birth, detailing His lineage, birthplace, suffering, and redemptive mission. The fulfillment of these prophecies provides Christians today with confidence that their faith is rooted in divine truth rather than human invention.

The Old Testament contains **hundreds of prophecies** regarding **nations, events, and especially the Messiah**, many of which have been **fulfilled in Jesus Christ**. Others await **future fulfillment**, particularly those related to **His Second Coming, Israel, and the Kingdom of God**.

This chapter explores:

- **Key Messianic prophecies fulfilled in Jesus**
 - **Prophecies yet to be fulfilled**
 - **Prophecies relevant to believers today**
-

A. Key Messianic Prophecies in the Old Testament

While there are over 300 messianic prophecies, the following passages are among the most detailed and significant:

1. Isaiah 53 – The Suffering Servant

Prophecy:

Isaiah 53, often called the "Suffering Servant" passage, describes a figure who will suffer, be rejected, and die as an atonement for sin. Key verses include:

- **Isaiah 53:3** – "He was despised and rejected by mankind, a man of suffering, and familiar with pain."
- **Isaiah 53:5** – "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed."
- **Isaiah 53:9** – "He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth."

Fulfillment in Jesus:

- **Rejected by His own people** (John 1:11, Luke 23:18).
- **Pierced for our sins** – Jesus' crucifixion involved being pierced (John 19:34).
- **Died among criminals but buried in a rich man's tomb** – Jesus was crucified between two thieves but buried in the tomb of Joseph of Arimathea (Matthew 27:57-60).

2. Micah 5:2 – The Messiah's Birthplace

Prophecy:

- **Micah 5:2** – "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

Fulfillment in Jesus:

- Jesus was born in Bethlehem (Matthew 2:1, Luke 2:4-7).
- The phrase "**origins from of old**" aligns with Jesus' preexistence as the eternal Word (John 1:1).

3. Psalm 22 – The Crucifixion Foretold

Prophecy:

Psalm 22, written by David, describes in detail the suffering of someone undergoing execution:

- **Psalm 22:1** – "My God, my God, why have you forsaken me?" (Jesus quotes this on the cross in Matthew 27:46).

- **Psalm 22:16** – "They pierce my hands and my feet." (This was written centuries before crucifixion was even a method of execution.)
- **Psalm 22:18** – "They divide my clothes among them and cast lots for my garment." (Roman soldiers did this in Matthew 27:35).

Fulfillment in Jesus:

- Jesus quoted Psalm 22:1 on the cross.
- His hands and feet were pierced (John 20:25-27).
- His clothing was gambled over by Roman soldiers (Luke 23:34).

B. The Precise Fulfillment in the Life, Death, and Resurrection of Jesus

These prophecies are not vague predictions but precise statements about events that were fulfilled in history. The Gospel writers frequently reference the Old Testament, demonstrating that Jesus fulfilled what was written about the Messiah. Some key fulfillments include:

Prophecy	Old Testament Reference	New Testament Fulfillment
Born of a virgin	Isaiah 7:14	Matthew 1:22-23
Entered Jerusalem on a donkey	Zechariah 9:9	Matthew 21:1-5
Betrayed for 30 pieces of silver	Zechariah 11:12-13	Matthew 26:15, 27:3-10
Silent before His accusers	Isaiah 53:7	Matthew 27:12-14
Hands and feet pierced	Psalm 22:16	John 20:25-27
Buried in a rich man's tomb	Isaiah 53:9	Matthew 27:57-60
Resurrected from the dead	Psalm 16:10	Acts 2:31-32

C. Addressing Common Objections

While the fulfillment of these prophecies is compelling, skeptics raise several objections:

1. "The New Testament Writers Fabricated the Fulfillment"

- The problem with this claim is that many events (such as Jesus' birthplace, method of execution, and betrayal) were beyond His control. He could not have orchestrated His own birth or His enemies' actions.
- The New Testament accounts align with external historical sources, such as Roman historians Tacitus and Josephus, who confirm Jesus' crucifixion.

2. "The Prophecies Were Taken Out of Context"

- Many prophecies, such as Isaiah 53 and Psalm 22, were understood by early Jews to be messianic before Jesus' time. The Dead Sea Scrolls confirm this.
- The Septuagint (Greek Old Testament, translated before Christ) already contained these passages, proving that they were not later Christian additions.

3. "These Are Coincidences"

- The probability of one person fulfilling even **eight** of these prophecies has been estimated at **1 in 10¹⁷** (one in 100 quadrillion), according to mathematician Peter Stoner in *Science Speaks*.
- To visualize this: If you covered Texas in silver dollars two feet deep and marked one, the odds of picking it at random are the same as Jesus fulfilling just eight prophecies—yet He fulfilled **over 300**.

D. Key Fulfilled Prophecies About Jesus

The Old Testament contains over **300 prophecies** about the Messiah. Here are some of the most detailed and significant ones:

1. Prophecies of Jesus' Birth and Lineage

Prophecy	Old Testament Prediction	New Testament Fulfillment
Born of a virgin	Isaiah 7:14 – "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."	Matthew 1:22-23 – "Behold, a virgin shall be with child... they shall call his name Emmanuel."
Born in Bethlehem	Micah 5:2 – "But thou, Bethlehem Ephratah... out of thee shall he come forth... whose goings forth have been from of old, from everlasting."	Matthew 2:1 – "Jesus was born in Bethlehem of Judaea."
From the tribe of Judah	Genesis 49:10 – "The sceptre shall not depart from Judah... until Shiloh come."	Luke 3:33 – Jesus' genealogy confirms He is from Judah.
Called out of Egypt	Hosea 11:1 – "Out of Egypt have I called my son."	Matthew 2:14-15 – "He took the young child and his mother by night, and departed into Egypt."

2. Prophecies of Jesus' Ministry and Character

Prophecy	Old Testament Prediction	New Testament Fulfillment
A prophet like Moses	Deuteronomy 18:15 – "The Lord thy God will raise up unto thee a Prophet... like unto me."	Acts 3:22 – Peter declares Jesus as the fulfillment.
Would perform miracles	Isaiah 35:5-6 – "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."	Matthew 11:4-5 – Jesus heals the blind, deaf, and lame.

Prophecy	Old Testament Prediction	New Testament Fulfillment
Would teach in parables	Psalm 78:2 – "I will open my mouth in a parable."	Matthew 13:34-35 – "All these things spake Jesus unto the multitude in parables."

3. Prophecies of Jesus' Betrayal, Death, and Resurrection

Prophecy	Old Testament Prediction	New Testament Fulfillment
Betrayed for 30 pieces of silver	Zechariah 11:12-13 – "So they weighed for my price thirty pieces of silver."	Matthew 26:14-16 – Judas betrays Jesus for 30 pieces of silver.
Silent before His accusers	Isaiah 53:7 – "He was oppressed, and he was afflicted, yet he opened not his mouth."	Matthew 27:12-14 – Jesus remains silent before Pilate.
Pierced hands and feet	Psalm 22:16 – "They pierced my hands and my feet."	John 19:18, 20:25 – Jesus was crucified.
Lots cast for His garments	Psalm 22:18 – "They part my garments among them, and cast lots upon my vesture."	Matthew 27:35 – Roman soldiers cast lots for His clothes.
Would rise from the dead	Psalm 16:10 – "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."	Acts 2:31 – Peter declares Jesus fulfilled this prophecy.

E. Prophecies Yet to Be Fulfilled (Future Prophecies)

While many prophecies have already come to pass, **several remain unfulfilled**, particularly those concerning **Jesus' return, Israel, and the final judgment**.

1. The Second Coming of Christ

Prophecy	Old Testament Prediction	New Testament Confirmation
The Messiah will return in power	Daniel 7:13-14 – "One like the Son of man came... and there was given him dominion, and glory, and a kingdom."	Matthew 24:30 – "They shall see the Son of man coming in the clouds of heaven with power and great glory."
Every eye will see Him	Zechariah 12:10 – "They shall look upon me whom they have pierced."	Revelation 1:7 – "Behold, he cometh with clouds; and every eye shall see him."
He will reign as King	Zechariah 14:9 – "The LORD shall be king over all the earth."	Revelation 11:15 – "The kingdoms of this world are become the kingdoms of our Lord."

2. The Future of Israel

Prophecy	Old Testament Prediction	New Testament Confirmation
Israel will recognize Jesus as Messiah	Zechariah 12:10 – "They shall look upon me whom they have pierced, and they shall mourn for him."	Romans 11:26 – "And so all Israel shall be saved."
Israel will be spiritually restored	Ezekiel 36:26-28 – "A new heart also will I give you... and ye shall be my people, and I will be your God."	Romans 11:25-27 – "There shall come out of Zion the Deliverer."

3. The Final Judgment and New Creation

Prophecy	Old Testament Prediction	New Testament Confirmation
The dead will be resurrected	Daniel 12:2 – "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."	John 5:28-29 – "All that are in the graves shall hear his voice, and shall come forth."
The earth will be renewed	Isaiah 65:17 – "For, behold, I create new heavens and a new earth."	Revelation 21:1 – "And I saw a new heaven and a new earth."

F. Prophecies That Remain Relevant to Believers Today

Some biblical prophecies continue to **shape the Church** and **direct our mission** as believers.

1. The Gospel Will Be Preached to All Nations

- **Isaiah 49:6** – "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."
- **Matthew 24:14** – "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."
- **Fulfillment:** The Gospel continues to spread worldwide, but **the task is ongoing**.

2. The Increase of False Teachers

- **2 Timothy 4:3-4** – "For the time will come when they will not endure sound doctrine."
- **Matthew 24:11** – "And many false prophets shall rise, and shall deceive many."
- **Fulfillment:** False teachings are **prevalent today**, distorting the Gospel.

3. Persecution of Christians

- **John 16:33** – "In the world ye shall have tribulation."
- **2 Timothy 3:12** – "Yea, and all that will live godly in Christ Jesus shall suffer persecution."
- **Fulfillment:** Christian persecution is increasing **worldwide**.

Conclusion

The **accuracy of fulfilled prophecy** strengthens our faith, while **unfulfilled prophecy gives us hope** for Christ's return. The **prophecies still relevant today** guide believers in our **mission and endurance**.

G. The Astronomical Odds of Fulfillment

Peter Stoner and Robert C. Newman in *Science Speaks* calculated probabilities for Jesus fulfilling various prophecies:

- **8 prophecies** = 1 in 10^{17} (100 quadrillion)
- **48 prophecies** = 1 in 10^{157}
- **300+ prophecies** = Humanly impossible without divine intervention

These figures illustrate that Jesus' fulfillment of prophecy is not mere chance but clear evidence of God's sovereign hand in history.

Conclusion

The fulfillment of Old Testament prophecies in Jesus Christ serves as a firm foundation for the Christian faith. The accuracy and specificity of these predictions, verified by historical records and statistical analysis, demonstrate that Jesus is the promised Messiah. Understanding these prophecies strengthens believers' confidence in the Bible and equips them to answer objections with solid evidence.

Chapter 3: Typology – Shadows of Christ

Introduction

The Bible is a unified story, and one of the ways this unity is revealed is through **typology**—the study of people, events, and institutions in the Old Testament that prefigure Christ and His redemptive work. Typology is distinct from prophecy in that it does not explicitly predict Christ but foreshadows Him through historical patterns that find their ultimate fulfillment in Him.

In Luke 24:27, after His resurrection, Jesus explained to His disciples how the Old Testament pointed to Him: *“And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”*

By examining these Old Testament types, we can see how God was preparing His people for the coming of Christ, reinforcing the divine inspiration and unity of Scripture.

A. Defining Typology and Its Significance

What Is Typology?

Typology is a form of biblical interpretation in which persons, events, or institutions in the Old Testament serve as **types** (foreshadowing) of **antitypes** (fulfillments) found in the New Testament, particularly in Christ.

A **type** is a real, historical figure or event that prefigures something greater. The **antitype** is its fulfillment, often in Christ or His redemptive work.

Paul affirms this approach in **Romans 5:14**, calling Adam "a type of the one who was to come" (Christ), showing that typology is a biblical method of understanding Scripture.

B. Key Old Testament Figures and Events as Types of Christ

1. Adam: The First Adam vs. The Second Adam

- **Adam as the Type:** The first Adam was created in God's image, given dominion over creation, but fell into sin, bringing death to humanity (Genesis 3).
- **Christ as the Antitype:** Jesus is the "Last Adam," who brings life where the first Adam brought death.
 - **Romans 5:14** – "Adam, who is a type of the one who was to come."
 - **1 Corinthians 15:45** – "The first man Adam became a living being; the last Adam, a life-giving spirit."

Through Adam, sin and death entered the world; through Christ, righteousness and eternal life are made available.

2. Abraham and the Sacrifice of Isaac

- **Abraham as the Type:** Abraham was called to sacrifice his beloved son Isaac in Genesis 22, demonstrating unwavering faith in God's promises.
- **Christ as the Antitype:** This foreshadows God the Father offering His own Son, Jesus, as the ultimate sacrifice.
 - **Genesis 22:8** – Abraham says, "*God will provide for himself the lamb for a burnt offering.*" This finds fulfillment in Jesus, the Lamb of God (John 1:29).
 - **Hebrews 11:17-19** – Abraham believed God could raise Isaac from the dead, paralleling Christ's resurrection.

The ram provided in Isaac's place symbolizes Christ as our substitute.

3. Joseph: The Betrayed and Exalted Deliverer

- **Joseph as the Type:** Joseph was betrayed by his brothers, falsely accused, suffered unjustly, and later rose to power, saving his people from famine.
- **Christ as the Antitype:** Jesus, too, was betrayed, falsely accused, suffered, and later exalted as the Savior.
 - **Genesis 50:20** – Joseph tells his brothers, "*You meant evil against me, but God meant it for good.*" This mirrors how Jesus' crucifixion led to the salvation of many.
 - **Philippians 2:9-11** – Like Joseph, Christ was exalted after suffering.

Joseph's provision of grain to the world parallels Jesus as the Bread of Life (John 6:35).

4. Moses and the Passover: The Lamb of God and Deliverance

- **Moses as the Type:** God used Moses to lead Israel out of slavery in Egypt, and the Passover lamb's blood spared the Israelites from judgment (Exodus 12).
- **Christ as the Antitype:** Jesus is the true Passover Lamb, whose blood brings deliverance from sin.
 - **1 Corinthians 5:7** – "Christ, our Passover lamb, has been sacrificed."
 - **John 1:29** – "Behold, the Lamb of God, who takes away the sin of the world!"

As Moses led Israel through the Red Sea into freedom, Jesus leads His people from slavery to sin into eternal life (Romans 6:6).

5. The Tabernacle/Temple: The Dwelling Place of God

- **The Tabernacle as the Type:** The Tabernacle was the dwelling place of God among His people (Exodus 25:8).

- **Christ as the Antitype:** Jesus is the true dwelling place of God among us.
 - **John 1:14** – "The Word became flesh and tabernacled among us."
 - **Hebrews 9:11-12** – Jesus entered the true Holy of Holies, offering His own blood for our redemption.

In the New Covenant, believers become the temple of the Holy Spirit (1 Corinthians 6:19).

6. The Bronze Serpent: Looking to Christ for Salvation

- **The Bronze Serpent as the Type:** In Numbers 21:9, those bitten by serpents were healed by looking at a bronze serpent lifted up on a pole.
- **Christ as the Antitype:** Jesus applies this to Himself:
 - **John 3:14-15** – "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."

Just as the Israelites were saved by looking at the bronze serpent, we are saved by looking to Christ on the cross.

7. Jonah and the Whale: A Sign of Resurrection

- **Jonah as the Type:** Jonah spent three days and nights in the belly of the great fish before being "resurrected" onto dry land (Jonah 1:17).
- **Christ as the Antitype:** Jesus cites Jonah as a foreshadowing of His death and resurrection.
 - **Matthew 12:40** – "For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

Jonah's preaching to the Gentiles (Nineveh) foreshadows the gospel being preached to all nations (Matthew 28:19).

C. How These Types Reveal Deeper Truths About Christ

Typology deepens our understanding of Christ's ministry:

- **God's plan was unfolding from the beginning.** Jesus was not an afterthought but the culmination of divine foreshadowing.
- **Christ fulfills and surpasses these types.** Where Adam failed, Jesus triumphed. Where Moses delivered from physical slavery, Jesus delivers from spiritual bondage.

- **The Old Testament and New Testament are intricately connected.** The continuity of Scripture strengthens Christian confidence in God's Word.

Conclusion

- Typology reveals Christ in the Old Testament, showing that the Bible is a cohesive, God-breathed narrative pointing to His redemptive work. By understanding these shadows, we better grasp His mission and deepen our faith.
- In the next chapter, we will explore the continuity of God's covenants, demonstrating how they develop and find fulfillment in Christ.

Chapter 4: The Old Testament Sacrifices and Their Fulfillment in Christ

(Leviticus 1–7)

The sacrificial system in **Leviticus** was at the heart of Israel's worship. Each sacrifice had a **specific purpose**, pointing forward to **Christ**, the ultimate sacrifice. As the book of **Hebrews** explains, the Old Testament sacrifices were **shadows of the reality fulfilled in Jesus** (Hebrews 10:1-4).

This section explores how the **five major Levitical sacrifices** were **fulfilled in Christ**, showing the unity of the Old and New Testaments.

A. The Burnt Offering (Leviticus 1) – Christ's Total Surrender

- **Purpose:** The burnt offering was completely consumed by fire, symbolizing **total dedication and atonement** for sin. The worshiper had to bring a **male animal without blemish**, lay hands on it, and **identify with the sacrifice**.
 - **Christ's Fulfillment:**
 - **Ephesians 5:2** – "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour."
 - **Hebrews 9:14** – "Christ... offered himself without spot to God."
 - Christ **voluntarily** and **fully** surrendered Himself to the Father's will. His death was the **perfect burnt offering**, consumed by the **fire of God's judgment** for our sins.
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B. The Grain Offering (Leviticus 2) – Christ as the Bread of Life

- **Purpose:** The grain offering was a **gift of gratitude**, made of fine flour with **no leaven (sin)**. It was an offering of **works**, showing devotion and thanksgiving to God.
 - **Christ's Fulfillment:**
 - **John 6:35** – "I am the bread of life: he that cometh to me shall never hunger."
 - **1 Corinthians 5:7** – "Christ our Passover is sacrificed for us... therefore, let us keep the feast... without leaven."
 - Jesus' life was a **perfect offering to God**. He was the "fine flour" (pure and sinless), the **bread from heaven** given for us. His life of righteousness was **offered in our place**, fulfilling **all righteousness** (Matthew 3:15).
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C. The Peace Offering (Leviticus 3) – Christ as Our Peace

- **Purpose:** The peace offering symbolized **fellowship with God**. It was not offered for sin, but as an act of **thanksgiving and communion**. The worshiper, priest, and God all shared in the meal.
 - **Christ's Fulfillment:**
 - **Colossians 1:20** – "And, having made peace through the blood of his cross, by him to reconcile all things unto himself."
 - **Ephesians 2:14** – "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."
 - Through Jesus' sacrifice, we have **peace with God** (Romans 5:1). He is our **reconciliation**, restoring broken fellowship between **God and man**. The **Lord's Supper** echoes this offering—where believers **commune** with Christ's sacrifice.
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D. The Sin Offering (Leviticus 4) – Christ as the Atonement for Sin

- **Purpose:** The sin offering was given for **unintentional sins** and served as an act of **propitiation** (turning away God's wrath). The **blood** was sprinkled on the altar to make atonement.
- **Christ's Fulfillment:**
 - **2 Corinthians 5:21** – "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
 - **Hebrews 9:22** – "Without shedding of blood is no remission."
 - Jesus, the **sinless one**, took our **sin upon Himself**. Like the sin offering, His **blood was shed** to remove our guilt before God.

E. The Guilt (Trespass) Offering (Leviticus 5) – Christ Pays Our Debt

- **Purpose:** The guilt offering was required when someone had sinned **against another person** and had to make **restitution** (repayment) plus an **additional penalty**.
 - **Christ's Fulfillment:**
 - **Isaiah 53:10** – "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin."
 - **1 Peter 2:24** – "Who his own self bare our sins in his own body on the tree."
 - **Colossians 2:14** – "Blotting out the handwriting of ordinances that was against us... nailing it to his cross."
 - Jesus not only **paid our debt**, but **went beyond**, restoring what was lost and giving us **His righteousness** (Romans 3:23-26). His death was the ultimate **guilt offering**, making **full restitution** for our sins.
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Summary of How Christ Fulfills the Sacrifices

Levitical Sacrifice	Purpose	Fulfillment in Christ
Burnt Offering (Lev 1)	Total surrender to God	Jesus' complete submission to the Father (Eph 5:2)
Grain Offering (Lev 2)	Thanksgiving & devotion	Jesus as the Bread of Life , the sinless sacrifice (John 6:35)
Peace Offering (Lev 3)	Fellowship with God	Jesus reconciles us to God (Col 1:20)
Sin Offering (Lev 4)	Atonement for sin	Jesus became sin for us (2 Cor 5:21)
Guilt Offering (Lev 5)	Restitution & penalty	Jesus paid our debt and restored us (Col 2:14)

Conclusion: The Perfection of Christ's Sacrifice

The **Old Testament sacrifices** were only **temporary**, but Christ's sacrifice is **final and complete**:

- **Hebrews 10:10-12** – "We are sanctified through the offering of the body of Jesus Christ once for all."
- **Hebrews 10:14** – "For by one offering he hath perfected forever them that are sanctified."
- **John 19:30** – "It is finished!"

Jesus fulfilled **every aspect** of the sacrificial system, bringing **true atonement, peace, and fellowship with God**. The **Levitical offerings** find their **ultimate meaning in Him**—our perfect, final, and eternal sacrifice.

Chapter 5 - The Role of Water and Blood in the Old Testament Sacrifices and Their Fulfillment in Christ

(Leviticus 1–7, Exodus 30:17-21, Hebrews 9-10, John 19:34)

Throughout the Old Testament, **water and blood** played distinct yet complementary roles in worship, purification, and atonement.

1. **Water was used for cleansing**—to be ritually clean and prepared for worship.
2. **Blood was used for atonement**—to be made holy before God.

These themes are **fulfilled in Christ**, who cleanses us **with water** (His Word and Spirit) and sanctifies us **with blood** (His atoning sacrifice).

A. The Role of Water – Ritual Cleansing Before Approaching God

1. Priestly Washings – Cleansing Before Ministering (Exodus 30:17-21)

Before offering sacrifices, priests had to **wash with water** to enter God's presence:

- **Exodus 30:18-20** – "Thou shalt also make a laver of brass... and Aaron and his sons shall wash their hands and their feet thereat... that they die not."
- **Leviticus 16:4, 24** – On the **Day of Atonement**, the High Priest had to **bathe twice**—before entering the Holy Place and again after making atonement.
- **Numbers 8:7** – The Levites were consecrated with **purification by water** before serving.

♦ Fulfillment in Christ:

- **Jesus washed His disciples' feet (John 13:5-10)**—symbolizing spiritual cleansing before service.
- **Ephesians 5:26** – Christ cleanses the Church "with the washing of water by the word."
- **Hebrews 10:22** – "Let us draw near with a true heart... having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

The priests had to be washed before offering sacrifices; Jesus washes us before we can serve in His kingdom.

2. Water Purification for the People – Ritual Cleansing from Defilement

The Israelites were commanded to **wash with water** in various situations:

- **Leviticus 14:8-9** – A leper, after being healed, had to **wash in water** before offering a sacrifice.
- **Leviticus 15:5-13** – Those with bodily discharges or touching the dead had to **bathe** before being clean.
- **Numbers 19:9-13** – The **ashes of the red heifer** were mixed with water for purification after touching a dead body.

♦ Fulfillment in Christ:

- **Baptism symbolizes cleansing** – John baptized with water (Matthew 3:11), and Jesus was baptized to **fulfill righteousness** (Matthew 3:15).
- **Jesus offers living water (John 4:10-14)** – The ultimate cleansing is through the **Holy Spirit** (Titus 3:5).

The physical washings in the Old Testament pointed to the spiritual cleansing Jesus provides.

B. The Role of Blood – Atonement and Consecration to God

Once **cleansed by water**, people and priests had to be **sanctified by blood** to be made holy:

1. The High Priest and Blood Atonement (Leviticus 16:15-19)

- The High Priest **entered the Holy of Holies** with the blood of a goat, sprinkling it on the **mercy seat** to make atonement.
- **Leviticus 16:30** – "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

♦ Fulfillment in Christ:

- **Hebrews 9:12** – "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."
- **1 John 1:7** – "The blood of Jesus Christ his Son cleanseth us from all sin."

The High Priest could not enter the presence of God without blood; Jesus entered with His own blood to make us eternally holy.

2. Blood on the Priests – Consecration for Service

Before serving in the Tabernacle, the priests had to be **marked with blood**:

- **Leviticus 8:23-24** – "Moses took of the blood... and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."
- This meant they were **fully dedicated to hearing, doing, and walking** in God's ways.

♦ Fulfillment in Christ:

- **Revelation 1:5-6** – Jesus "washed us from our sins in his own blood, and hath made us kings and priests unto God."
- **Romans 12:1** – "Present your bodies a living sacrifice, holy, acceptable unto God."

Old Testament priests were sprinkled with blood to serve; Christ's blood makes us a kingdom of priests.

3. Blood on the Altar – The Final Act of Atonement

After washing and purification, **blood was sprinkled on the altar** for atonement:

- **Leviticus 17:11** – "For the life of the flesh is in the blood... it is the blood that maketh an atonement for the soul."
- The **Passover lamb's blood** protected Israel (Exodus 12:13).

♦ Fulfillment in Christ:

- **John 19:34** – "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water."
- **Hebrews 10:10** – "We are sanctified through the offering of the body of Jesus Christ once for all."

💡 **The blood of sacrifices temporarily covered sin; Christ's blood removes it forever.**

C. Water and Blood Together in Christ – The Final Fulfillment

Both **water and blood** flow throughout the Old Testament, preparing for **Christ's ultimate sacrifice**.

Old Testament Cleansing & Atonement

Priests **washed with water** before offering sacrifices (Exodus 30:20).

The **ashes of the red heifer** were mixed with water to purify from death (Numbers 19:9).

The **sin offering's blood** made atonement on the mercy seat (Leviticus 16:15).

Blood was sprinkled on the **priests' ears, hands, and feet** (Leviticus 8:24).

Water and blood from the **Temple sacrifices** flowed from the altar.

Fulfillment in Christ

Jesus **washed the disciples' feet**, preparing them for service (John 13:5-10).

Jesus **bore our sins and uncleanness** so we could be purified (Hebrews 9:13-14).

Jesus **entered the heavenly mercy seat** with His own blood (Hebrews 9:12).

We are **set apart** by Christ's blood to hear, serve, and walk in His ways (Revelation 1:5-6).

Water and blood flowed from Jesus' side on the cross (John 19:34).

Water and Blood Flowing from Christ's Side – The Ultimate Fulfillment

John 19:34 – "But one of the soldiers with a spear pierced his side, and forthwith came there out **blood and water**."

This moment is profoundly significant because **Jesus' death brings together the two key elements of Old Testament purification**:

1. **Water – Cleansing from impurity** (Ritual washings before worship).
2. **Blood – Atonement for sin** (Sacrificial blood on the altar).

1. Why Did Blood and Water Flow from Jesus?

This was not just a medical phenomenon (ruptured heart and fluid buildup)—it was a **theological statement**. The **spear** did not just pierce Christ's flesh—it pierced the very foundation of **how God purifies and redeems His people**.

Key Symbolism:

- **The Water** – Represents spiritual cleansing, renewal, and the washing away of impurity.
 - **The Blood** – Represents atonement, forgiveness, and the final sacrifice for sin.
- ♦ **Both were needed**—as in the Old Testament, water made a person clean, but **only blood** could make them **holy** before God. **Jesus provides both**.

2. The Old Testament Foreshadowing – Water & Blood Together

Jesus' **water and blood** fulfill a pattern found throughout **Leviticus, Numbers, and the Temple rituals**:

Old Testament Cleansing & Atonement

Exodus 30:18-21 – Priests washed in water before offering sacrifices.

Leviticus 14:8-9 – The healed leper had to wash in water first, then offer a blood sacrifice.

Numbers 19:9-13 – The ashes of the red heifer were mixed with water for purification.

Leviticus 17:11 – "The life of the flesh is in the blood... it is the blood that makes atonement for the soul."

Ezekiel 36:25-26 – "I will sprinkle clean water on you... I will give you a new heart."

Fulfillment in Christ

John 13:5-10 – Jesus washed the disciples' feet, preparing them for service.

Hebrews 10:22 – "Our bodies washed with pure water, our hearts sprinkled with blood."

Hebrews 9:13-14 – Christ cleanses us "through the eternal Spirit."

John 19:34 – Christ's blood flowed for atonement, fulfilling all sacrifices.

Titus 3:5 – "He saved us... by the washing of regeneration and renewal of the Holy Spirit."

Every cleansing ritual required both water and blood. Jesus' death **fulfilled both at once**—signifying that through Him, **we are fully cleansed and atoned for**.

3. Jesus' Death and the Temple Sacrifices – The Flowing Water & Blood

In the **Temple sacrifices**, water and blood **literally flowed together**:

- **The Altar Cleansing Ritual** (Leviticus 1, 4, 16):
 - The priests washed themselves **before** entering God's presence.
 - After the **blood of the sacrifices** was sprinkled, **water was poured out** to cleanse the altar.

♦ Fulfillment in Christ:

- **Jesus is the new High Priest** (Hebrews 9:11-12).
 - **His own body was the ultimate sacrifice** (Hebrews 10:10).
 - **The water and blood from His side mirror the Temple rituals**—except now, the final sacrifice is complete!
-

4. Water and Blood in Salvation – The New Birth

Jesus Himself foreshadowed the **importance of water and blood** in salvation:

A. Jesus Taught That We Must Be Born of Water and the Spirit

- **John 3:5** – "Except a man be born of **water and of the Spirit**, he cannot enter the kingdom of God."
- Water represents spiritual cleansing (Ezekiel 36:25), just as it did in the Old Testament.

♦ Fulfillment in Christ:

- Christ's water and blood **make the new birth possible**—we are washed, purified, and born again into eternal life.

B. The Apostles Confirmed the Connection

- **1 John 5:6-8** – "This is He that came by **water and blood**, even Jesus Christ; not by water only, but by **water and blood**."
- The Holy Spirit, water, and blood all testify to Christ's **complete atonement**.

The water cleanses. The blood atones. Christ provides both!

5. The Water and Blood Are for the Church Today

How do we experience the water and blood of Christ today?

1. **Baptism (Water Cleansing)** – Symbolizes the purification Jesus provides.
 - **Acts 22:16** – "Be baptized and **wash away thy sins**, calling on the name of the Lord."
2. **Communion (Blood Atonement)** – Represents the new covenant in His blood.
 - **Matthew 26:28** – "For this is my blood of the new covenant, which is shed for many for the remission of sins."
3. **Sanctification by the Holy Spirit** – The Spirit applies both water and blood to us.
 - **Titus 3:5** – "He saved us, by the washing of regeneration and renewing of the Holy Spirit."

♦ Every believer experiences Christ's water and blood in their walk with God—through cleansing, forgiveness, and continual renewal.

Conclusion: Christ is Our Eternal Cleansing and Atonement

In **Jesus Christ**, the **cleansing of water** and the **sanctification of blood** come together in their **fullest meaning**:

1. We are **washed** by His Word and Spirit (**John 15:3, Ephesians 5:26**).
2. We are **sanctified** by His blood (**Hebrews 10:10-14**).
3. Through His **blood and water**, we are **made clean and holy forever** (**John 19:34, 1 John 5:6**).

The Old Testament required **continuous washings and sacrifices**, but **Jesus accomplished both once for all**. As He declared on the cross:

"It is finished." (**John 19:30**)

Yes! The **water and blood** that flowed from Christ's side at the crucifixion is the **ultimate fulfillment** of the Old Testament cleansing and atonement rituals. Let's integrate it fully into this study.

Through **His death on the cross**, Jesus **brought together the two great elements of purification**:

Water for cleansing → Removing impurity and making us new.

Blood for atonement → Paying for our sins and making us holy before God.

✓ **In the Old Testament, these were separate rituals**—a person **washed first** and then needed **sacrificial blood** to be accepted before God.

✓ **In Jesus, both are fulfilled together!**

✓ **John 19:34** – His side was pierced, and both **water and blood** flowed out.

No more sacrifices are needed. No more washings are needed. Jesus has done it all!

Final Thought:

- If you are **in Christ**, you are **washed** (cleansed) and **redeemed** (atoned for).
- **Revelation 7:14** – "They have washed their robes and made them white in the blood of the Lamb."
- This is **why Jesus cried out, "It is finished!"** (**John 19:30**).

Chapter 6: The Biblical Feasts – Foretelling the Ministry of Jesus

Introduction

God established seven major feasts in the Old Testament, recorded in **Leviticus 23**, as appointed times for Israel to remember His works. However, these feasts were not just historical observances; they serve as prophetic pictures of Christ's ministry.

Paul affirms this in **Colossians 2:16-17**: *"Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. These are a shadow of the things to come, but the substance belongs to Christ."*

Each feast is a **type** (foreshadowing) of a greater reality in Jesus Christ. The first four feasts align with His first coming, while the last three point to His second coming.

A. The Spring Feasts – Fulfilled in Christ's First Coming

1. Passover: Christ as the Passover Lamb

- **Old Testament Significance:**
 - In **Exodus 12**, the Israelites were saved from God's judgment in Egypt when they applied the blood of a spotless lamb to their doorposts.
- **New Testament Fulfillment:**
 - Jesus is the ultimate Passover Lamb whose blood delivers us from sin and death.
 - **1 Corinthians 5:7** – "For Christ, our Passover lamb, has been sacrificed."
 - Jesus was crucified during Passover, fulfilling its prophetic meaning (John 19:14).

2. Feast of Unleavened Bread: Christ's Sinless Life and Burial

- **Old Testament Significance:**
 - The Israelites removed all leaven (symbolic of sin) from their homes and ate unleavened bread for seven days (**Exodus 12:15-20**). This feast occurred immediately after Passover.
- **New Testament Fulfillment:**
 - Jesus was without sin, like unleavened bread.
 - **1 Corinthians 5:8** – "Let us therefore celebrate the festival, not with the old leaven... but with the unleavened bread of sincerity and truth."
 - Jesus was buried during this feast, representing how He was "hidden" in the grave.

3. Feast of First Fruits: Christ's Resurrection

- **Old Testament Significance:**
 - This feast celebrated the first portion of the Barley harvest, offered to God in expectation of a greater harvest (**Leviticus 23:9-14**). This feast occurred on the day after the weekly Sabbath after Passover.
- **New Testament Fulfillment:**

- Jesus' resurrection was the "first fruits" of the greater resurrection to come.
- **1 Corinthians 15:20** – "But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep."
- Jesus rose from the dead on this feast, guaranteeing the future resurrection of believers.

4. Feast of Weeks (Pentecost): The Outpouring of the Holy Spirit

- **Old Testament Significance:**
 - Occurred 50 days after First Fruits, celebrating the giving of the Law on Mount Sinai (**Leviticus 23:15-22**). It was also an agricultural feast celebrating the wheat harvest.
 - **New Testament Fulfillment:**
 - On Pentecost, 50 days after Jesus' resurrection, the Holy Spirit was poured out on the disciples, marking the birth of the Church.
 - **Acts 2:1-4** – "When the day of Pentecost arrived, they were all together in one place... and they were all filled with the Holy Spirit."
 - While Sinai brought the Law, Pentecost brought the Spirit, fulfilling Jeremiah 31:33 ("I will put my law within them and write it on their hearts").
-

B. The Fall Feasts – Yet to Be Fulfilled in Christ's Second Coming

1. Feast of Trumpets or Yom Teruah: The Return of Christ

- **Old Testament Significance:**
 - This feast occurred on the first day of the seventh month and marked a call to repentance and preparation for the Day of Atonement (**Leviticus 23:23-25**).
- **New Testament Fulfillment:**
 - It foreshadows the future return of Christ, which will be announced with the sound of a trumpet.
 - **1 Thessalonians 4:16-17** – "For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God."
 - Many believe this feast aligns with the Rapture or Second Coming.

2. Day of Atonement (Yom Kippur): Christ's Atoning Sacrifice

- **Old Testament Significance:**
 - 10 days after Trumpets the High Priest would enter the Holy of Holies once a year to make atonement for Israel's corporate sins with the blood of a sacrificed animal (**Leviticus 16**).
- **New Testament Fulfillment:**

- Jesus, our High Priest, entered the heavenly Holy of Holies and offered His own blood for our sins.
- **Hebrews 9:12** – "He entered once for all into the holy places... by means of his own blood, thus securing an eternal redemption."
- Many believe this feast points to Israel's national repentance at Christ's return (Zechariah 12:10).

3. Feast of Tabernacles (Sukkot): Christ's Future Reign

- **Old Testament Significance:**
 - Shortly after atonement, this feast commemorated Israel's time in the wilderness, dwelling in temporary shelters, and celebrated God's provision and presence (**Leviticus 23:33-43**).
- **New Testament Fulfillment:**
 - Jesus "tabernacled" among us in His first coming.
 - **John 1:14** – "The Word became flesh and dwelt (tabernacled) among us."
 - It also points to the Millennial Kingdom when Christ will dwell with His people again (Revelation 21:3 – "Behold, the dwelling place of God is with man").
 - Zechariah 14:16-17 prophesies that all nations will celebrate this feast in Christ's future kingdom.
 - Christ very likely was truly born during this festival.

C. How Each Feast Reveals Aspects of Christ's Ministry

Feast	Old Testament Meaning	Fulfillment in Christ
Passover	Redemption by the blood of the lamb	Jesus, the Lamb of God, provides salvation
Unleavened Bread	Removal of sin (leaven)	Christ's sinless life and burial
First Fruits	Offering of the first harvest	Jesus' resurrection, the first of many
Pentecost	Giving of the Law at Sinai	The Holy Spirit given to believers
Trumpets	Call to repentance and gathering	The return of Christ at the last trumpet
Day of Atonement	National atonement for sin	Christ's final atonement and Israel's future repentance
Tabernacles	God dwelling with His people	Jesus' first coming and future reign

Conclusion

The biblical feasts are more than historical observances—they are prophetic pictures of God's redemptive plan. The spring feasts have already been fulfilled in Jesus' first coming, while the fall feasts anticipate His second coming. Studying these feasts deepens our faith, showing the unity of Scripture and the precision of God's sovereign plan.

In the next chapter, we will explore how the Old Testament covenants lay the foundation for the New Covenant in Christ.

Chapter 7: The Covenants – Foundations of the New Covenant

Introduction

The Bible is structured around **covenants**, which are divine agreements that establish God's relationship with humanity. Understanding these covenants is essential to grasp how the Old Testament leads to and finds fulfillment in the New Testament through Jesus Christ.

Each covenant builds upon the previous one, revealing God's unfolding plan of redemption. The ultimate fulfillment is found in the **New Covenant**, established by Christ's sacrifice. As Paul explains in **2 Corinthians 1:20**, *"For all the promises of God find their Yes in him."*

This chapter explores the major biblical covenants, showing how they progressively lead to the New Covenant in Jesus.

A. Understanding Biblical Covenants

What is a Covenant?

A covenant is a **binding agreement** between God and humanity, often accompanied by promises, signs, and obligations. In biblical theology, covenants serve as **the framework for God's redemptive plan**.

There are two main types of covenants in Scripture:

1. **Conditional Covenants** – Require human obedience/action for blessings to be fulfilled.
2. **Unconditional Covenants** – Depend solely on God's promise, regardless of human actions.

Each covenant reveals a **shadow** of what Christ would ultimately accomplish.

B. The Major Old Testament Covenants

1. The Adamic Covenant – The First Promise of Redemption

- **Scripture:** Genesis 1:26-30, 2:15-17, 3:15
 - **Type:** Conditional (Obedience to God's command)
 - **Significance:** Adam was given dominion over creation, but through his disobedience, sin and death entered the world.
 - **Christ's Fulfillment:**
 - Jesus is the "Last Adam" (1 Corinthians 15:45), who obeyed where Adam failed.
 - The first prophecy of the Messiah appears in **Genesis 3:15** ("the seed of the woman will crush the serpent's head"), pointing to Jesus' victory over Satan.
-

2. The Noahic Covenant – A Promise of Preservation

- **Scripture:** Genesis 9:8-17
 - **Type:** Unconditional
 - **Significance:** After the flood, God promised never again to destroy the earth by water and gave the rainbow as a sign.
 - **Christ's Fulfillment:**
 - The ark is a **type** of Christ—those in the ark were saved from judgment, just as those in Christ are saved from sin (1 Peter 3:20-21).
 - Jesus brings ultimate restoration, leading to a "**new heavens and new earth**" (Revelation 21:1).
-

3. The Abrahamic Covenant – The Promise of a Chosen People and a Savior

- **Scripture:** Genesis 12:1-3, 15:1-21, 17:1-14
 - **Type:** Unconditional
 - **Significance:** God promised Abraham:
 1. A great nation (Israel)
 2. Land for his descendants
 3. That all nations would be blessed through him
 4. Righteousness comes by faith
 - **Christ's Fulfillment:**
 - Jesus is the true **offspring of Abraham** through whom all nations are blessed (Galatians 3:16).
 - Believers in Christ become **spiritual children of Abraham** (Galatians 3:29).
-

4. The Mosaic Covenant – The Law Given to Israel

- **Scripture:** Exodus 19-24, Deuteronomy 28
 - **Type:** Conditional (Blessings for obedience, curses for disobedience)
 - **Significance:**
 - The Law was given at Sinai, defining Israel as God's chosen people.
 - It required obedience, sacrifices, and holiness.
 - **Christ's Fulfillment:**
 - Jesus perfectly **fulfilled the Law** (Matthew 5:17).
 - The sacrificial system foreshadowed Christ, **the true Lamb of God** (John 1:29).
 - The Law pointed to the need for grace, which is fulfilled in the New Covenant (Galatians 3:24-25).
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5. The Davidic Covenant – The Promise of an Eternal King

- **Scripture:** 2 Samuel 7:12-16
 - **Type:** Unconditional
 - **Significance:** God promised David that one of his descendants would reign forever.
 - **Christ's Fulfillment:**
 - Jesus is the **Son of David** and the **eternal King** (Luke 1:32-33).
 - He fulfills the prophecy of a **righteous ruler on David's throne** (Isaiah 9:6-7).
-

C. The New Covenant – The Climax of Redemptive History

1. The Promise of a New Covenant

The Old Testament prophets foresaw a New Covenant that would replace the Mosaic Covenant.

- **Jeremiah 31:31-34** – *"I will put my law within them, and I will write it on their hearts."*
- **Ezekiel 36:26-27** – *"I will give you a new heart and put a new spirit in you."*

2. Christ Establishes the New Covenant

- **Luke 22:20** – *"This cup is the new covenant in my blood, which is poured out for you."*
- **Hebrews 8:6-13** – Jesus mediates a **better covenant** with better promises.

3. The Superiority of the New Covenant

Old Covenant (Mosaic Law) **New Covenant (Christ)**

Based on obedience to the Law Based on grace through faith

Old Covenant (Mosaic Law)	New Covenant (Christ)
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Written on stone tablets	Written on believers' hearts
Animal sacrifices	Christ's once-for-all sacrifice
Temporary and imperfect	Eternal and complete
Mediated by Moses	Mediated by Christ

The New Covenant is superior because:

- It **grants direct access to God** (Hebrews 4:16).
- It **forgives all types of sins completely** (Hebrews 10:14).
- It is **for all people** who will believe (Acts 10:34-35).

D. How the Covenants Form a Unified Story

Each covenant contributes to the unfolding plan of redemption:

- **The Adamic Covenant** reveals humanity's fall and need for a Savior.
- **The Noahic Covenant** shows God's mercy and promise of preservation.
- **The Abrahamic Covenant** establishes the people through whom the Messiah would come.
- **The Mosaic Covenant** shows the need for a perfect Redeemer.
- **The Davidic Covenant** promises a coming eternal King.
- **The New Covenant** fulfills all the previous covenants in Christ.

The covenants demonstrate that **God's plan was always leading to Jesus**. As Paul writes in **Galatians 3:29**, *"If you belong to Christ, then you are Abraham's seed, and heirs according to the promise."*

Conclusion

The biblical covenants provide a framework for understanding how the Old and New Testaments are connected. Jesus did not abolish the previous covenants—He **fulfilled them**. His life, death, and resurrection bring the promises of the Old Testament to completion, offering salvation to all who believe.

In the next chapter, we will continue to explore how the unity of Scripture provides confidence for modern believers, showing that the Old and New Testaments are one continuous divine revelation.

Chapter 8: Proving the Trinity and Divinity of Jesus in the Old Testament

Introduction

The doctrine of the Trinity and the divinity of Jesus are often seen as New Testament revelations, but the foundations for these truths are deeply embedded in the Old Testament. While the full clarity of the Trinity is revealed in Christ, the Hebrew Scriptures contain **hints, foreshadowing, and direct statements** that point to the existence of a **plurality within the Godhead** and the divine nature of the coming Messiah.

The New Testament does not create a new doctrine—it builds upon what was already present in the Old Testament. This chapter will explore key passages that suggest a **plurality in God**, the **pre-existence and divinity of the Messiah**, and the mysterious appearances of the **Angel of the Lord**, which many scholars believe to be pre-incarnate manifestations of Christ.

A. Old Testament Passages That Hint at the Trinity

Several passages in the Old Testament indicate a plurality within the one God, laying the groundwork for the doctrine of the Trinity.

1. The Plurality of God in Genesis 1

- **Genesis 1:1** – *"In the beginning, God (Elohim) created the heavens and the earth."*
 - The Hebrew word **Elohim** is plural, suggesting more than one person within the Godhead.
- **Genesis 1:26** – *"Then God said, 'Let us make man in our image, after our likeness.'"*
 - The use of **"us"** and **"our"** shows a conversation within the Godhead, a concept that aligns with the Trinity.
 - Jewish scholars debated whether this referred to angels (which contradicts the singular role of God in creation) or a plural unity within God Himself.

2. Psalm 110:1 – Two Divine Figures

- **Psalm 110:1** – *"The Lord says to my Lord: 'Sit at my right hand until I make your enemies your footstool.'"*
 - David refers to two distinct divine persons: **"The LORD" (Yahweh)** and **"my Lord" (Adonai)**.
 - Jesus applies this passage to Himself in **Matthew 22:41-46**, revealing that the Messiah is greater than David.

- This verse suggests that the Messiah is more than just a human descendant of David—He is divine.

3. Isaiah 48:16 – The Three Persons of God

- **Isaiah 48:16** – *"Come near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there. And now the Lord GOD has sent me, and His Spirit."*
 - This verse presents three distinct persons:
 1. **The LORD God (Yahweh)**
 2. **The Speaker (the Messiah)**
 3. **The Spirit of the Lord**
 - This passage closely parallels the New Testament revelation of the **Father, Son, and Holy Spirit**.
-

B. The Pre-existence and Divinity of the Messiah

The Old Testament describes the coming Messiah not merely as a great king or prophet but as **eternal, divine, and possessing God's attributes**.

1. Isaiah 9:6 – The Child Who is God

- **Isaiah 9:6** – *"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."*
 - The **titles** given to the Messiah include:
 - **Mighty God (El Gibbor)** – A name used for Yahweh in Isaiah 10:21.
 - **Everlasting Father** – The Messiah is described with **eternal attributes**, reinforcing His divinity.

2. Micah 5:2 – The Eternal Origins of the Messiah

- **Micah 5:2** – *"But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days."*
 - The Hebrew phrase **"from of old, from ancient days" (miqedem, mimei olam)** is often used to describe **God's eternal nature** (Habakkuk 1:12).
 - This verse implies that the Messiah **existed before His human birth**, aligning with Jesus' claim in **John 8:58** ("Before Abraham was, I AM").
-

C. The Angel of the Lord: A Pre-Incarnate Christ?

Throughout the Old Testament, **the Angel of the Lord** appears in ways that suggest He is more than just an angel—He speaks as God, receives worship, and acts with divine authority.

1. The Angel of the Lord Appears to Hagar (Genesis 16:7-13)

- The Angel of the Lord tells Hagar, *"I will surely multiply your offspring."*
- **Genesis 16:13** – *"So she called the name of the Lord who spoke to her, 'You are a God of seeing.'"*
- Hagar recognizes that **this "Angel" is God Himself**, reinforcing the idea that He is more than a created being.

2. The Burning Bush: The Angel of the Lord Speaks as God (Exodus 3:2-6)

- **Exodus 3:2** – *"And the Angel of the Lord appeared to him in a flame of fire out of the midst of a bush."*
- The Angel declares: *"I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."*
- Moses responds with **fear and reverence**, a reaction fitting only when encountering God.
- This passage strongly suggests that **the Angel of the Lord is Yahweh Himself**, prefiguring Jesus as the eternal Word (John 1:1).

D. How Jewish Scholars Interpreted These Passages Before Christ

Evidence of Plurality in Ancient Jewish Thought

Before the time of Christ, many Jewish scholars and writings **recognized a plurality within God** and anticipated a **divine Messiah**. Contrary to later Rabbinic claims that Jewish theology was strictly monotheistic in a Unitarian sense, evidence from Jewish sources **before and around Jesus' time** reveals that:

1. **A distinct "Word of God" (Memra) was acknowledged as divine.**
2. **The "Son of Man" was expected as a heavenly, ruling figure.**
3. **The Logos (Word) was understood as an intermediary between God and creation.**

These concepts **align perfectly with New Testament revelations of Christ as the divine Word, Son of Man, and Mediator.**

1. The Targums – The Divine "Memra" (Word of God)

The **Targums** (Aramaic paraphrases of the Hebrew Bible, written before and around Jesus' time) frequently use the term "**Memra**" (Aramaic for "**Word**") as a distinct person who interacts with humanity.

Examples from the Targums:

- **Genesis 1:27 (Targum Onkelos)** – "And the **Memra** of the LORD created man in His image."
 - **Implication:** The Targum attributes **creation** to the Word (Memra), just as **John 1:1-3** states that Christ, the Word, created all things.
- **Genesis 15:6 (Targum Neofiti)** – "And Abraham trusted in the **Memra** of the LORD, and He counted it to him for righteousness."
 - **Implication:** Abraham's faith is in the **Memra**—the same role Paul attributes to Christ in **Galatians 3:6**.
- **Exodus 3:12 (Targum Pseudo-Jonathan)** – "And the **Memra** of the LORD spoke to Moses from the burning bush."
 - **Implication:** The burning bush passage is attributed to the **Word**, showing a distinct yet divine presence, just as Jesus later says, "Before Abraham was, **I AM**" (**John 8:58**).

The Targums reveal that ancient Jewish thought acknowledged the "**Memra**" as a divine person, active in creation, revelation, and salvation.

2. The Book of Enoch – The Divine "Son of Man"

The **Book of Enoch** (1 Enoch), a widely read Jewish text **written at least 200 years before Christ**, speaks of the "**Son of Man**" as a **pre-existent, heavenly being who sits at God's right hand**. This is remarkable because **Jesus directly applies these passages to Himself** in the Gospels.

Key Passages in 1 Enoch:

- **1 Enoch 46:1-4** – "There I saw One who had a **head of days**, and His head was white like wool... And I asked the angel, 'Who is this Son of Man?' And he answered, 'This is the Son of Man, who has righteousness, with whom righteousness dwells, and he will reveal all the hidden treasures, for the Lord of Spirits has chosen him.'"
 - **Connection to Jesus:**
 - This matches **Daniel 7:13-14**, where the Son of Man approaches the **Ancient of Days**.
 - **Jesus applies this to Himself** in **Matthew 26:64** when He says, "You will see the Son of Man sitting at the right hand of Power."
- **1 Enoch 48:2-5** – "Before the sun and the signs were created, before the stars of heaven were made, His name was named before the Lord of Spirits."
 - **Connection to Jesus:**

- The Son of Man is **pre-existent**, just as Jesus says in **John 17:5**, "Glorify me with the glory I had with you before the world was."

The Book of Enoch reveals that ancient Jews expected the "Son of Man" to be a pre-existent, divine ruler—exactly how Jesus presents Himself in the Gospels.

3. Philo of Alexandria – The "Logos" as a Second Divine Figure

Philo of Alexandria (20 BC – 50 AD), a Jewish philosopher who lived during Jesus' time, explicitly taught that God had an intermediary "**Logos**" (**Greek for "Word"**) who was both **divine and distinct** from God the Father.

♦ Philo's Teachings on the Logos:

- **The Logos as Creator** – "The Logos of the living God is the bond of everything, holding all things together and binding all the parts." (*Philo, Who is the Heir?* 205)
 - **Compare to Jesus: Colossians 1:17** – "In Him all things hold together."
- **The Logos as Mediator** – "The Logos is an advocate and intercessor for men before God." (*Philo, On Flight and Finding* 101)
 - **Compare to Jesus: 1 Timothy 2:5** – "For there is one God, and one Mediator between God and men, the man Christ Jesus."
- **The Logos as Divine, but Distinct** – "The Logos is a second god (theos deuteron) standing between God and man." (*Philo, Questions on Genesis* 2:62)
 - **Compare to John 1:1** – "In the beginning was the Word, and the Word was with God, and the Word was God."

Philo's writings show that some Jews already understood the idea of a divine "Word" who mediates between God and man—a concept that finds its fulfillment in Jesus.

4. The Two Powers in Heaven – A Pre-Christian Jewish Belief in Divine Plurality

Ancient Jewish thought also included the belief in "**Two Powers in Heaven**", referring to **two distinct yet divine figures**.

♦ Key Evidence:

- **Daniel 7:13-14** – The "Son of Man" receives worship and an eternal kingdom from the "Ancient of Days."
- **Genesis 19:24** – "Then the LORD rained upon Sodom and Gomorrah **brimstone and fire from the LORD out of heaven**."
 - **Two "Yahwehs" appear—one on earth, one in heaven.**

- **The Midrash (Rabbinic Commentary, Exodus 15:3)** – "The Holy One, blessed be He, is a man of war, and **also not a man.**"
 - **Acknowledges both a human and divine aspect to God.**

However, after Christianity arose, **Rabbinic Judaism rejected the "Two Powers" doctrine** because it so clearly supported Christian claims about Christ.

The idea of a divine plurality was not foreign to Jews—it was suppressed only after Jesus was identified as the Second Power.

D. The New Testament Confirmation of These Old Testament Foundations

The New Testament **builds upon** these Old Testament themes:

Old Testament	New Testament Fulfillment
Genesis 1:26 – "Let us make man"	John 1:1-3 – Jesus, the Word, is the Creator
Psalms 110:1 – "The Lord said to my Lord"	Matthew 22:44 – Jesus claims this refers to Him
Isaiah 9:6 – "Mighty God, Everlasting Father"	John 14:9 – "Whoever has seen me has seen the Father"
Micah 5:2 – "His origins are from ancient days"	John 8:58 – "Before Abraham was, I AM"
The Angel of the Lord	Jesus, the visible image of God (Colossians 1:15)

Conclusion: A Plurality in God Was Recognized Before Christ

Before Jesus' birth, Jewish thought included **a divine Word (Memra), a heavenly Son of Man, and a second divine Power.**

- ✓ **The Targums' "Memra" is the divine Word** → Fulfilled in Jesus (John 1:1).
- ✓ **The Book of Enoch's Son of Man is a pre-existent ruler** → Fulfilled in Jesus (Matthew 26:64).
- ✓ **Philo's Logos is the divine mediator** → Fulfilled in Jesus (1 Timothy 2:5).
- ✓ **The "Two Powers in Heaven" doctrine foreshadows Christ's divinity** → Jesus fulfills this in John 8:58 ("Before Abraham was, I AM").

The doctrine of the Trinity and the divinity of Christ were not foreign to Jewish thought—they were expected! Jesus perfectly fits the pre-Christian Jewish expectation of a divine Messiah.

The Old Testament contains **clear evidence of the Trinity and the divinity of the Messiah**. While these truths are more fully revealed in the New Testament, the groundwork was laid in the Hebrew Scriptures. Jesus did not **introduce** these doctrines—He **fulfilled them**.

Chapter 9: Redemption, Kinsman Redeemer, and the Tabernacle and Temple

Introduction

The theme of **redemption** runs throughout the entire Bible. From the moment humanity fell into sin, God initiated a **plan to redeem** His people. The Old Testament provides **shadows and types** of this redemption through the **Kinsman Redeemer**, and the **Tabernacle and Temple**—all of which find their ultimate fulfillment in **Jesus Christ**.

A. Redemption as Seen in the Old Testament

The concept of **redemption** in the Old Testament is deeply rooted in **Leviticus 25**, where God establishes laws for the redemption of property, people, and debts.

1. The Meaning of Redemption

- The Hebrew word for **redemption** is *ga'al*, meaning **to buy back, to ransom, or to rescue**.
- **Leviticus 25:25** – *"If one of your fellow Israelites becomes poor and sells some of their property, their nearest relative is to come and redeem what they have sold."*
- This law pointed to God's **desire to restore** what was lost, a theme that ultimately points to Jesus' mission.

2. Redemption Applied to Israel

- God **redeemed Israel** from slavery in Egypt (Exodus 6:6).
 - The Israelites were reminded that they **belonged to God**, not to Pharaoh or any earthly master (Leviticus 25:55).
 - This foreshadowed how **Jesus redeems believers** from the slavery of sin (Galatians 4:4-5).
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B. The Kinsman Redeemer in Ruth – A Picture of Christ

One of the clearest Old Testament foreshadowing of **Jesus as Redeemer** is found in the **book of Ruth**. Only when we are grafted into the Jewish people through our trust in Jesus Christ do we enter the true family of God. When that occurs our Kinsman Redeemer saves us – because He then is our kinsman.

1. The Role of the Kinsman Redeemer

- A **kinsman redeemer (go'el)** was a close relative who had the right to redeem property or marry a widow to preserve a family's lineage.
- **Ruth 4:4-6** – Boaz acts as the **kinsman redeemer**, marrying Ruth and restoring Naomi's family line.

2. How Boaz Foreshadows Christ

Boaz (Kinsman Redeemer)	Jesus (Our Redeemer)
A relative who had the right to redeem	Jesus became human to redeem us (Hebrews 2:14)
Paid the price to redeem Ruth	Jesus paid for our redemption with His blood (1 Peter 1:18-19)
Took a Gentile bride (Ruth)	Christ takes the Church as His bride (Ephesians 5:25-27)

- Just as Boaz **redeemed Ruth**, Jesus **redeems us**, bringing us into God's family.
-

C. The Tabernacle and Temple – Symbols of Christ

The **Tabernacle and Temple** were more than places of worship—they were **physical representations** of God's presence and Christ's work.

1. The Layout of the Tabernacle and How It Foreshadows Christ

Part of Tabernacle	How It Points to Christ
The Outer Court	The place of sacrifice – Christ's crucifixion
The Bronze Altar	The place of blood sacrifice – Jesus, the Lamb of God (John 1:29)
The Bronze Basin	Washing before entering – Baptism and purification in Christ
The Holy Place	The realm of fellowship with God
The Lampstand	Light for the priests – Jesus, the Light of the World (John 8:12)
The Table of Showbread	Bread for the priests – Jesus, the Bread of Life (John 6:35)

Part of Tabernacle	How It Points to Christ
The Altar of Incense	Symbolized prayers – Jesus intercedes for us (Hebrews 7:25)
The Holy of Holies	God's presence – Jesus opens direct access to God (Matthew 27:51)
The Ark of the Covenant	Contained the Law, manna, and Aaron's rod – Jesus fulfills the Law (Matthew 5:17)

2. Jesus as the New and Greater Temple

- **John 2:19** – *"Destroy this temple, and in three days I will raise it up."* (Referring to His body)
- **Hebrews 9:11-12** – *"Christ entered once for all into the holy places... by means of his own blood, thus securing an eternal redemption."*
- Jesus **replaces the need for a physical temple**, making **direct access to God possible** for all believers.

Conclusion

Redemption is at the heart of **God's plan**, and the **Old Testament provides shadows** that find their **fulfillment in Christ**.

- The **Kinsman Redeemer** foreshadowed **Jesus as our Redeemer**.
- The **Tabernacle and Temple** prefigured **Jesus as the true dwelling place of God**.

Through these connections, we see that **the Old Testament is not separate from the New Testament—it is its foundation**. Jesus is the fulfillment of **all that was written before Him**.

Chapter 10: Jesus' Interpretation of the Old Testament – Prophecies and Fulfillment

Introduction

Jesus did not treat the Old Testament as a separate or outdated text—He consistently affirmed its authority, cited its prophecies, and revealed how it ultimately pointed to Him. After His resurrection, He explained to His disciples that **everything written in the Law, the Prophets, and the Psalms was fulfilled in Him** (Luke 24:44-45).

In this chapter, we will examine:

- **Jesus' use of the Old Testament** in His teaching.
 - **His direct claims of fulfillment** of messianic prophecy.
 - **His conversations with religious leaders** about Old Testament texts.
 - **How the apostles continued Jesus' interpretation**, showing that the Old Testament and New Testament are one continuous revelation.
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A. Jesus Declares That the Old Testament Points to Him

1. The Road to Emmaus – A Masterclass in Biblical Interpretation

- **Luke 24:25-27** – After His resurrection, Jesus walks with two disciples and explains how the **entire Old Testament** pointed to Him:
 - *"And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself."*
- Jesus shows that the Law (Torah), the Prophets (Nevi'im), and the Writings (Ketuvim) all **prophesied about Him**.

2. The Law and the Prophets Testify About Jesus

- **John 5:39-40** – Jesus tells the Jewish leaders:
 - *"You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me."*
- **John 5:46** – *"If you believed Moses, you would believe me; for he wrote of me."*
- Jesus claims that **Moses wrote about Him**, which means Genesis through Deuteronomy contain prophetic references to the Messiah.
- The Water Libation Ceremony and Jesus as the Fulfillment of Living Water. During the Feast of Tabernacles (Sukkot), one of the most joyful and significant ceremonies was the **Water Libation Ceremony**, also known as "**Simchat Beit HaShoeva**" (Rejoicing at the House of the Water Drawing). Each day for seven days, priests would draw water from the **Pool of Siloam** in golden pitchers and carry it up to the Temple with great rejoicing, music, and celebration. This water was then poured out on the altar along with wine as an offering to God, symbolizing **prayers for rain and blessing**, as well as a **reminder of God's provision of water in the wilderness** (Numbers 20:8-11). This ceremony was especially meaningful in light of the promise in **Isaiah 12:3**: *"Therefore with joy shall ye draw water out of the wells of salvation."* On the **eighth day**, known as "**Hoshana Rabbah**" (the "Great Salvation"), the ceremony reached its climactic point, emphasizing prayers for the coming of the Messiah and the outpouring of God's Spirit (Zechariah 14:8, Ezekiel 47:1-12).

Against this powerful backdrop, **on the last and greatest day of the feast, Jesus stood and cried out**: *"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."* (John 7:37-38, KJV)

In this stunning declaration, **Jesus identified Himself as the fulfillment of the Water Libation Ceremony — the source of Living Water** that truly satisfies spiritual thirst and brings eternal life, **the Holy Spirit** (John 7:39). Just as the water was poured out in expectation of God's blessing and the Spirit's coming, **Jesus proclaimed that belief in Him would bring that very Spirit to indwell believers**. This idea of **Living Water** connects deeply with His earlier conversation with the **Samaritan woman at the well**, where He said: *"Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."* (John 4:13-14, KJV)

Thus, Jesus presented Himself as **the true and ultimate source of spiritual life**, fulfilling and surpassing the symbolic rituals of the Old Testament. While the people prayed for rain and life-giving water during the Feast of Tabernacles, **Jesus offered Himself as the Messiah who would give not only physical but eternal sustenance — the very Spirit of God, poured out into the hearts of His people** (Romans 5:5).

B. More About Key Old Testament Prophecies Jesus Claimed to Fulfill

1. Isaiah 61 – The Messiah's Mission

- **Luke 4:16-21** – Jesus reads **Isaiah 61:1-2** in the synagogue and declares:
 - *"Today this Scripture has been fulfilled in your hearing."*
- Isaiah's prophecy describes the Messiah **bringing good news to the poor, healing the brokenhearted, and setting captives free**—all of which Jesus fulfilled.

2. The Suffering Servant of Isaiah 53

- **Matthew 8:17** – Jesus heals the sick, fulfilling Isaiah's prophecy:
 - *"He took our illnesses and bore our diseases."*
- **Luke 22:37** – Jesus directly applies **Isaiah 53:12** to Himself:
 - *"For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment."*

3. Psalm 22 – The Crucifixion Foretold

- While on the cross, Jesus cries out **Psalm 22:1**:
 - *"My God, my God, why have you forsaken me?"* (**Matthew 27:46**).
- Psalm 22 describes **pierced hands and feet, enemies casting lots for clothing, and intense suffering**, all of which occurred in Jesus' crucifixion.

4. The Sign of Jonah – Death and Resurrection

- **Matthew 12:39-40** – Jesus compares His death and resurrection to Jonah’s three days in the belly of the great fish:
 - *"For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."*
-

C. Jesus Uses Old Testament Typology to Teach About Himself

1. Jesus as the True Temple

- **John 2:19-21** – Jesus declares:
 - *"Destroy this temple, and in three days I will raise it up."*
 - John clarifies that **He was speaking of His body**.
- The **physical temple** was a foreshadowing of Jesus—the **true dwelling place of God**.

2. Jesus as the True Manna

- **John 6:31-35** – After feeding the 5,000, Jesus declares:
 - *"I am the bread of life... your fathers ate manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die."*
- Jesus connects Himself to the **manna given in Exodus 16**, showing that He is the true sustenance from heaven.

3. Jesus as the Bronze Serpent

- **John 3:14-15** – Jesus references **Numbers 21:9**, where Moses lifted up a bronze serpent to heal the Israelites:
 - *"As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."*
 - Just as **looking at the serpent brought healing**, **faith in Jesus’ sacrifice brings eternal life**.
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D. Jesus Corrects the Religious Leaders’ Interpretation of the Old Testament

1. Jesus Challenges Their Understanding of the Messiah

- **Matthew 22:41-46** – Jesus asks the Pharisees about **Psalms 110:1**:

- *"The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet.' If then David calls him 'Lord,' how is he his son?"*
- By this question, Jesus **proves that the Messiah is greater than David**, pointing to His divine nature.

2. Jesus Condemns Legalism and Misuse of the Law

- **Matthew 23:23-24** – Jesus rebukes the Pharisees for focusing on **external rituals** while neglecting **justice, mercy, and faithfulness**.
- **John 7:19-24** – Jesus exposes how the Jewish leaders **misapplied the Sabbath laws**, prioritizing rules over God's original intent.

E. How the Apostles Continued Jesus' Interpretation

1. Peter's Sermon at Pentecost – Using the Old Testament to Prove Jesus is the Messiah

- **Acts 2:14-36** – Peter quotes **Joel 2:28-32** and **Psalms 16:8-11**, showing how they were fulfilled in Jesus' resurrection.

2. Paul's Writings – Christ as the Fulfillment of the Law

- **Galatians 3:24** – *"The Law was our guardian until Christ came, in order that we might be justified by faith."*
- **Romans 10:4** – *"For Christ is the end of the law for righteousness to everyone who believes."*

3. The Book of Hebrews – The Old Testament Foreshadowing Jesus

- **Hebrews 8-10** explains how Jesus fulfills:
 - The **High Priesthood** (Hebrews 9:11).
 - The **sacrificial system** (Hebrews 10:1-14).
 - The **New Covenant** (Hebrews 8:6-13).

Conclusion

Jesus **did not dismiss the Old Testament**—He **fulfilled it**. From the **Law** to the **Prophets** to the **Psalms**, everything pointed to **His life, death, resurrection, and future reign**. By studying how **Jesus interpreted the Scriptures**, we see the **unity of God's revelation** and gain confidence that our faith is rooted in **God's eternal plan**.

Chapter 11: Deeper Connections — What Else We Learn from the Old Testament

Introduction

The Old Testament is not merely a historical or moral book; it is a **profound theological masterpiece**, filled with patterns, symbols, and prophetic images that unfold and find their fullness in Jesus Christ. As we study deeper, we discover **extraordinary parallels** between the Old and New Testaments, which testify to **God's unified plan of redemption** and reveal truths about Christ's identity, mission, and future reign.

In this chapter, we explore **some of these deeper connections**, including the **tribal arrangement around the Tabernacle**, **Messiah ben Joseph and ben David**, and other **parallels that enrich our understanding of Scripture**.

A. The Tribal Encampment Around the Tabernacle and the Vision of God's Throne

1. The Order of the Camp — Numbers 2

In **Numbers 2**, God commands the Israelites to camp around the Tabernacle in a precise formation:

- **East:** Judah (with Issachar and Zebulun) — **Standard: Lion**
- **South:** Reuben (with Simeon and Gad) — **Standard: Man**
- **West:** Ephraim (with Manasseh and Benjamin) — **Standard: Ox**
- **North:** Dan (with Asher and Naphtali) — **Standard: Eagle**

These **four head tribes**, each associated with a symbol, surrounded God's presence at the center—the **Tabernacle**, where God's glory dwelt.

2. Ezekiel's Vision — Ezekiel 1:10

Centuries later, **Ezekiel** sees a vision of God's throne carried by four living creatures, each with **four faces**:

"As for the likeness of their faces: each had a human face, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle." (Ezekiel 1:10, ESV)

These same **four creatures** correspond to the tribal standards (flag animal symbol) — **Lion (Judah)**, **Man (Reuben)**, **Ox (Ephraim)**, **Eagle (Dan)**—indicating a **continuity between God's earthly camp and His heavenly throne**.

3. Revelation's Vision — Revelation 4:7

John's vision of God's throne in **Revelation** echoes Ezekiel:

"The first living creature like a lion, the second like an ox, the third with a face like a man, and the fourth like an eagle in flight." (Revelation 4:7)

Thus, **the way Israel camped around God's presence** prefigured **the heavenly worship of God**, showing that **God's throne and His people are forever connected**—both on earth and in heaven. The Tabernacle itself was "a copy and shadow of what is in heaven" (Hebrews 8:5).

B. Messiah ben Joseph and Messiah ben David — The Two Roles of the Messiah

Jewish tradition speaks of **two Messianic figures**:

1. Messiah ben Joseph — The Suffering Servant

- **Messiah son of Joseph** is expected to **suffer and die** in battle for Israel. This is based on the life of **Joseph**, who was **rejected by his brothers, sold, suffered, but ultimately saved Israel**.
- **Prophecies of a suffering Messiah** (Isaiah 53, Psalm 22) align with this role.
- Jesus **fulfilled the role of Messiah ben Joseph**:
 - Rejected by His people (John 1:11).
 - Suffered and was pierced (Zechariah 12:10; John 19:37).
 - Provided salvation through His suffering (Isaiah 53:5).

2. Messiah ben David — The Conquering King

- **Messiah son of David** is the **kingly figure** who will **rule and reign** over Israel and the nations.
- Prophecies of a ruling Messiah (Psalm 2, Isaiah 9:6-7).
- Jesus will **fulfill this role at His second coming**:
 - Return in glory (Revelation 19:11-16).
 - Rule from David's throne (Luke 1:32-33).
 - Bring peace and justice (Isaiah 11:1-10).

Thus, **both roles are fulfilled in Jesus**—first as the suffering servant (Messiah ben Joseph), then as the reigning king (Messiah ben David).

C. Other Stunning Old Testament Parallels and Patterns

1. The Akedah — The Sacrifice of Isaac as a Foreshadowing of Christ

- **Genesis 22:** Abraham is asked to sacrifice Isaac, his beloved son. Yet God stops him and provides a ram.
- **Foreshadowing:**
 - **Father (God)** willingly offering **Son (Jesus)**.
 - Isaac carried the wood; Jesus carried the cross (John 19:17).
 - Mount Moriah (where Isaac was offered) is the same region where **Jesus was crucified**.

2. The Feasts as Prophetic Pictures of Christ

- **Passover** — Jesus, the Lamb of God (1 Corinthians 5:7).
- **Unleavened Bread** — Jesus' sinless body (John 6:35).
- **Firstfruits** — Jesus' resurrection (1 Corinthians 15:20).
- **Pentecost** — The Holy Spirit's coming (Acts 2).
- **Trumpets, Atonement, Tabernacles** — Await fulfillment in Christ's second coming.

3. The Rock that Gave Water — Christ as the Source of Life

- **Exodus 17:6** — Moses strikes the rock, and water flows.
- **1 Corinthians 10:4** — "They drank from the spiritual rock that followed them, and the rock was Christ."
- Jesus gives **living water** (John 4:14).

4. Why These Parallels Matter for Christians Today

These deep connections between the Old and New Testaments:

- **Strengthen our faith**—showing the Bible's divine authorship.
- **Reveal God's unchanging plan**—from Genesis to Revelation.
- **Point to Christ in every book**—helping us see that **the entire story is about Jesus**.
- **Prepare us for what is to come**—reminding us that just as Christ fulfilled His first mission perfectly, **He will also fulfill His return as King and Judge**.

5. The Struck Rock and Why God Was Angry — Christ as the Once-for-All Sacrifice

One of the **most profound and often overlooked parallels** between the Old and New Testaments is found in the story of **Moses striking the rock** to bring forth water.

a. The Two Events: Striking and Speaking to the Rock

- **First event** — Exodus 17:6:

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink."

- Here, **God commands Moses to strike the rock**, and water flows to save the thirsty Israelites.
- **This symbolizes Christ being struck (crucified)** to bring forth the life-giving water of the Holy Spirit and salvation.
- **Second event — Numbers 20:8-12:**

"Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water..."

- This time, **God commands Moses to speak to the rock**, but instead, Moses strikes the rock twice in anger.
- As a result, **God forbids Moses from entering the Promised Land:**

"Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Numbers 20:12)

b. Why Was God Angry?

God was angry because **the rock is a type of Christ**, and **Christ was only to be struck once**:

- **Hebrews 10:10-12** teaches that Jesus' sacrifice was **once for all**:

"We have been sanctified through the offering of the body of Jesus Christ once for all." "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God."

By **striking the rock a second time**, Moses **broke the prophetic picture** of Christ's once-for-all sacrifice.

- After Christ was struck (crucified), the way to receive life-giving water (salvation and the Holy Spirit) is **no longer through striking**, but **through speaking—through prayer, faith, and confession** (John 4:10-14, Romans 10:9-10).

c. Theological Implications and Fulfillment in Christ

- **First striking**: Represents Christ's **crucifixion**, after which living water (Holy Spirit) flows (John 19:34; John 7:37-39).
 - **Speaking to the rock**: Represents the **New Covenant**, where we no longer "strike" Christ but **call on Him in faith** to receive the living water freely (Romans 10:13).
-

Conclusion: The Old Testament as the Foundation of the New

The Old Testament is **far more than a historical document**—it is **the foundation and prophetic preparation for Jesus**. By seeing these deeper patterns and connections:

- We realize **God has always been at work to redeem humanity**.
- We understand **Jesus is not a surprise or afterthought**, but the fulfillment of everything God promised.
- We are encouraged to **read the Old Testament with Christ in view**, uncovering the riches God has hidden in plain sight for those who seek Him.

As Paul wrote:

"For whatever was written in former days was written for our instruction, that through endurance and the encouragement of the Scriptures we might have hope." (Romans 15:4, ESV)

Old Testament Pattern	New Testament Fulfillment
Camp around Tabernacle with four banners	Four living creatures around God's throne (Rev. 4:7)
Joseph rejected by brothers, then exalted	Jesus rejected, crucified, and risen as King (Acts 2)
Akedah — Isaac as a willing sacrifice	Christ, the Lamb of God (John 1:29)
Rock struck to bring water	Christ, the source of living water (John 4:14)
Messiah ben Joseph (Suffering Servant)	Jesus' first coming (Isaiah 53; John 19)
Messiah ben David (Reigning King)	Jesus' second coming (Revelation 19)

Summary of the Rock Parallel

Old Testament Rock	Fulfillment in Christ
First struck to give water (Exodus 17:6)	Christ crucified once to give the Spirit (John 19:34)
Later meant to be spoken to, but Moses struck again (Numbers 20:8-12)	We now speak to Christ in faith for life (Romans 10:13)
Moses punished for striking twice	To symbolize that Christ is only to be struck once (Hebrews 10:10-12)

Conclusion: Why This Matters

This connection **shows the seriousness of God's prophetic patterns**. When Moses disobeyed, he disrupted the typology of Christ's sacrifice and was judged accordingly. For believers today, it emphasizes:

- **Christ's sacrifice is final and sufficient**—we don't "re-sacrifice" Christ in any way (Hebrews 10:14).
- We must now **approach Christ in faith, speaking to Him, not seeking another sacrifice**.
- **The water and blood** that flowed from Jesus' side show that He is the full provision for both our cleansing and new life.

"If any man thirst, let him come unto me, and drink." (John 7:37)

Chapter 12: Grafted into Spiritual Israel

Introduction

One of the most profound revelations in the New Testament is that **Gentiles are grafted into the people of God**—not replacing Israel, but becoming part of God's covenant family. The Apostle Paul describes this mystery in **Romans 9-11**, using the imagery of an **olive tree**, where **natural branches (Israel) and wild branches (Gentiles) are joined together**.

This chapter explores:

- **The biblical concept of spiritual Israel.**
- **How Gentiles are included in the covenant promises.**
- **The continuity of God's people throughout Scripture.**

Understanding this truth strengthens our faith by showing that God's redemptive plan has always included both **Jews and Gentiles**, unified through **Jesus Christ**.

A. The Concept of Spiritual Israel

1. Not All Who Are Physically Israel Belong to Israel

Paul makes a distinction between **ethnic Israel** and **spiritual Israel**—those who truly belong to God by faith.

- **Romans 9:6-8** – *"For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring... It is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring."*

- Being physically Jewish does not guarantee being part of **God's true covenant family**—only faith in God does.

2. Who Are the True Children of Abraham?

Paul explains that **faith, not ethnicity, is what makes someone a child of Abraham.**

- **Galatians 3:7** – *"Know then that it is those of faith who are the sons of Abraham."*
- **Galatians 3:29** – *"If you are Christ's, then you are Abraham's offspring, heirs according to promise."*

This does not mean that God has abandoned Israel, but rather that **the covenant is fulfilled in Christ**, and both Jews and Gentiles are included through faith.

B. How Gentiles Are Grafted into the Covenant

1. The Olive Tree Analogy (Romans 11:17-24)

Paul uses the **olive tree** to illustrate how Gentiles have been **grafted into** the covenant family of Israel:

- **Romans 11:17** – *"But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree..."*

Key elements of the metaphor:

1. **The Root** – Represents the covenantal promises given to **Abraham, Isaac, and Jacob.**
2. **The Natural Branches** – Represent **ethnic Israel.** Some are broken off due to **unbelief.**
3. **The Wild Branches** – Represent **Gentiles**, who are grafted into the tree **by faith in Christ.**

2. A Warning to Gentile Believers

Paul warns that Gentiles should not become **arrogant** about their inclusion:

- **Romans 11:20-21** – *"They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. For if God did not spare the natural branches, neither will he spare you."*

This passage emphasizes:

- **Faith, not ethnicity, determines inclusion** in God's covenant.

- **God still has a plan for Israel**, and Gentiles should remain **humble**.
-

C. The Continuity of God's People

1. One People of God Throughout History

From the beginning, God's plan was **to bring salvation to all nations**.

- **Genesis 12:3** – *"In you (Abraham) all the families of the earth shall be blessed."*
- **Isaiah 49:6** – The Messiah is called to be *"a light for the nations, that my salvation may reach to the end of the earth."*
- **Ephesians 2:14-16** – Christ has broken down the **wall of separation** between Jew and Gentile, making **one new humanity**.

2. The Future Restoration of Israel

Paul makes it clear that **God is not done with Israel**:

- **Romans 11:25-26** – *"A partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved."*
- **Zechariah 12:10** – In the last days, Israel will recognize Jesus as their Messiah:
 - *"They will look on me, whom they have pierced, and they shall mourn for him."*

This reveals that **God's promises to Israel are still in effect**, and many will come to faith in Christ.

D. What This Means for Believers Today

Understanding **spiritual Israel** changes how we see:

1. Our Identity in Christ

- Believers in Jesus—both Jew and Gentile—are **part of God's covenant family**. All the law and the covenants belong to the Jews. There is no salvation apart from being part of the Jewish family of God by faith in Messiah.
- **Ephesians 3:6** – *"The Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel."*

2. Our Relationship with the Jewish People

- Christians should **reject replacement theology** (the idea that the Church has replaced Israel).
- Instead, we should recognize that **God's covenant with Israel continues**, and many Jews will come to faith in Jesus. We can only be saved if we are grafted in!!

3. The Unity of the Old and New Testaments

- The **same faith that saved Abraham** is the faith that saves us (**Romans 4:3**).
- The **same covenant promises** continue **through Jesus Christ**.

Conclusion

The concept of **spiritual Israel** does not mean that Gentiles replace Israel, but that **all who have faith in Christ—both Jew and Gentile—are part of God's redemptive plan which is based upon God's covenants with the Jewish people**. Paul's olive tree analogy in **Romans 11** shows that Gentiles are **grafted into the promises and the rich heritage of Israel**, sharing in **God's covenant blessings**.

This truth reinforces that **God's plan is continuous**, uniting all His people under one Savior, Jesus Christ.

Chapter 13: Before the New Testament

Introduction

Before the New Testament was written and compiled, the early church relied entirely on the **Old Testament** as their sacred Scripture. The apostles and early Christians viewed the **Hebrew Scriptures as the authoritative Word of God**, seeing in them **prophecies, typologies, and divine foreshadowing** of Jesus Christ.

In this chapter, we will explore:

- **The historical context of the New Testament canon** and how it was developed.
- **The importance of the Septuagint**, the Greek translation of the Old Testament used by Jesus and the apostles.
- **The early church's reliance on the Old Testament**, demonstrating its foundational role in Christian doctrine.

Understanding these factors helps modern believers appreciate **how deeply the Old Testament and New Testament are connected** and why the Old Testament remains essential for Christian faith.

A. The Historical Context: The Development of the New Testament Canon

1. What Is the Canon?

- The word **canon** comes from the Greek *kanōn*, meaning "**rule**" or "**standard**."
- The **Old Testament canon** was already recognized by Jews before Christ.
- The **New Testament canon** was formed as the church identified **which writings were divinely inspired**.

2. The Process of Canonization

The New Testament was not **instantly compiled**—it was a process over time:

1. **The Apostolic Writings Circulated (50-100 AD)**
 - The apostles and their close companions wrote letters (epistles) and Gospels.
 - These writings were read in Christian gatherings (Colossians 4:16, 1 Thessalonians 5:27).
2. **Early Church Recognition (100-300 AD)**
 - Church fathers like **Irenaeus, Clement of Rome, and Justin Martyr** cited New Testament writings as authoritative.
 - **The Muratorian Fragment (c. 170 AD)** lists many New Testament books as Scripture.
3. **Formal Recognition (300-400 AD)**
 - The Council of Laodicea (363 AD), the Council of Hippo (393 AD), and the Council of Carthage (397 AD) affirmed the **27 books of the New Testament**.

The **criteria for inclusion** in the New Testament canon included:

- **Apostolic origin** (written by an apostle or a close associate).
- **Consistency with Old Testament teaching**.
- **Widespread acceptance** by the early church.

Despite claims that **the canon was "chosen" by councils**, the reality is that the church **recognized** what God had already inspired.

B. The Importance of the Septuagint

1. What Is the Septuagint?

- The **Septuagint (LXX)** is the **Greek translation of the Hebrew Bible**, completed around **250-100 BC** by Jewish scholars in Alexandria, Egypt.
- It became the primary **Scripture of Greek-speaking Jews and early Christians**.

2. Why Is the Septuagint Important?

1. **It Was the Bible of the Early Church**
 - Jesus and the apostles frequently **quoted the Septuagint** in the New Testament.
 - Example: **Matthew 1:23** quotes **Isaiah 7:14**, using the Septuagint's phrasing, *"the virgin shall conceive"*.
2. **It Shaped Christian Doctrine**
 - Many **messianic prophecies** in the Septuagint emphasize Christ's divinity and mission.
 - Example: **Psalms 22 and Isaiah 53** describe the suffering Messiah.
3. **It Bridged Judaism and Christianity**
 - Greek was the common language of the Roman Empire, so the **Septuagint allowed the Gospel to spread quickly**.

3. The Septuagint and the Early Church Fathers

- **Church fathers like Augustine and Irenaeus** often quoted the Septuagint.
 - It was **widely used** until **Jerome's Latin Vulgate (4th century AD)**.
 - Today, the **Greek Orthodox Church still uses the Septuagint as their Old Testament**.
-

C. The Early Church's Reliance on the Old Testament

1. The Old Testament Was the Only Bible of the Apostles

- When the apostles preached **Jesus as the Messiah**, they used **only the Old Testament**.
- **Acts 17:2-3** – *"Paul reasoned with them from the Scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead."*
- The **New Testament was not yet written**, so **all Christian doctrine was built upon the Old Testament**.

2. The Old Testament in Early Christian Worship

- The early church followed the **Jewish pattern of Scripture reading**.
- **1 Timothy 4:13** – *"Devote yourself to the public reading of Scripture."*
- **Luke 24:27** – Jesus taught His disciples **about Himself using the Old Testament**.

3. How the Old Testament Was Used in the New Testament

1. **Messianic Prophecies Fulfilled**

- **Isaiah 53** → Jesus as the Suffering Servant (Acts 8:32-35).
- **Psalms 22** → Jesus' crucifixion (Matthew 27:46).
- 2. **The Old Testament in Christian Ethics**
 - Jesus and the apostles often cited **Mosaic Law and the Prophets** to teach morality.
 - Example: **Romans 13:9** summarizes the Ten Commandments.
- 3. **Typology – The Old Testament as a Shadow of Christ**
 - The **Passover Lamb** → Jesus, the Lamb of God (John 1:29).
 - The **Bronze Serpent** → Christ's crucifixion (John 3:14-15).

4. The Early Church Fathers and the Old Testament

- **Justin Martyr (2nd century)** – Used **Genesis and Isaiah** to prove Jesus was the Messiah.
- **Irenaeus (2nd century)** – Wrote *Against Heresies*, defending **Christ as the fulfillment** of the Old Testament.
- **Augustine (4th century)** – Argued that the Old Testament and New Testament **form one continuous revelation**.

D. The Unity of the Old and New Testaments

1. The Old Testament Anticipates the New Testament

Old Testament	New Testament Fulfillment
Promise of a Savior (Genesis 3:15)	Jesus is the seed who crushes Satan (Galatians 4:4)
The Passover Lamb (Exodus 12)	Jesus, the Lamb of God (John 1:29)
The Suffering Servant (Isaiah 53)	Jesus' atoning death (1 Peter 2:24)
The New Covenant (Jeremiah 31:31-34)	Jesus establishes the New Covenant (Luke 22:20)

2. The New Testament Completes the Old Testament

- **Hebrews 1:1-2** – *"Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son."*
- The Old Testament **laid the foundation**, and Jesus **brought it to fulfillment**.

The Masoretic Text and the Septuagint: Which Old Testament Is Used Today?

While the **Septuagint (LXX)** — the Greek translation of the Hebrew Scriptures — was the primary Old Testament used by **Jesus, the apostles, and the early church**, most modern Bible

translations today (such as the **NIV, ESV, NASB, and KJV**) are based primarily on the **Masoretic Text (MT)**.

A. What Is the Masoretic Text?

The **Masoretic Text** is the authoritative Hebrew version of the Old Testament, **carefully preserved and standardized by Jewish scribes known as the "Masoretes"** between approximately **500 and 1000 AD**. These scribes added vowel points and cantillation marks to the consonantal Hebrew text to ensure proper pronunciation and transmission. The **Leningrad Codex (c. 1008 AD)** and **Aleppo Codex (c. 10th century)** are two of the oldest and most complete Masoretic manuscripts.

B. Key Differences Between the Masoretic Text and the Septuagint

1. Language and Audience:

- The **Masoretic Text** is in **Hebrew** and was preserved within the Jewish community after the time of Christ.
- The **Septuagint** is in **Greek**, translated around **250-100 BC** for Jews living in the Hellenistic (Greek-speaking) world, and was widely used in the early Christian church.

2. Textual Variations:

- **Some passages in the Septuagint differ from the Masoretic Text**, sometimes significantly. For example, **Psalm 22:16**, often cited as a prophecy of Christ's crucifixion, says in the **Septuagint**, *"They pierced my hands and my feet,"* whereas the **Masoretic Text** reads more like *"Like a lion are my hands and my feet"* — a more obscure phrase.
- **Jeremiah is shorter in the Septuagint** (by about one-eighth) and is arranged differently than in the Masoretic Text.

3. Canonical Differences:

- The **Septuagint contains books not found in the Hebrew Masoretic Text**, often called the **Deuterocanonical books or Apocrypha**, such as **1 and 2 Maccabees, Wisdom of Solomon, and Sirach**. These are accepted in the **Catholic and Orthodox canons** but are generally excluded in Protestant Bibles.

4. Theological Impact:

- Many **New Testament quotations of the Old Testament** align more closely with the **Septuagint wording** than with the Masoretic Text, **indicating that the apostles often relied on the Septuagint**. For example, **Hebrews 10:5** quotes **Psalm 40:6** as *"a body you prepared for me"* (Septuagint), whereas the Hebrew MT reads *"my ears you have opened."*

C. Which Text Is Used Today?

- **Most Protestant Bible translations** (such as **KJV, ESV, NASB, NIV**) rely primarily on the **Masoretic Text** for their Old Testament.
- **Catholic Bibles** (e.g., **Douay-Rheims, NABRE**) and **Eastern Orthodox Bibles** often rely on the **Septuagint**, especially in relation to the Deuterocanonical books.

- **Modern scholarship**, including translations like the **NET Bible** and **CSB**, sometimes **cross-reference the Septuagint, Dead Sea Scrolls, and other ancient versions** to clarify difficult or corrupt passages in the MT.

D. Why It Matters

Understanding these differences **helps explain why some Old Testament quotes in the New Testament may sound different from modern OT translations**, and highlights the **importance of the Septuagint in early Christian theology**. It also shows how **textual traditions have been preserved and developed within both Jewish and Christian communities**.

Here is a **comparison chart** showing **specific examples** where the **Masoretic Text (MT)** and the **Septuagint (LXX)** differ—particularly in **passages that are quoted in the New Testament**. This will help see how the **Septuagint was often the version used by Jesus and the apostles**:

Comparison of Key Old Testament Passages: Masoretic Text vs. Septuagint

Passage	Masoretic Text (MT) – Hebrew	Septuagint (LXX) – Greek	New Testament Usage
Psalm 22:16	"Like a lion are my hands and my feet."	"They pierced my hands and my feet."	John 20:25, Luke 24:40 (Fulfillment in Crucifixion)
Isaiah 7:14	"Behold, a young woman (almah) shall conceive and bear a son..."	"Behold, a virgin (parthenos) shall conceive and bear a son..."	Matthew 1:23 (Virgin birth of Jesus)
Deuteronomy 32:43	"Rejoice, O nations, with his people." (shorter reading)	"Rejoice, O heavens, with him, and let all the angels of God worship him; Rejoice, O nations, with his people..." (longer, includes angels)	Hebrews 1:6 (Jesus worshiped by angels)
Psalm 40:6 (Hebrews 10:5)	"My ears you have opened."	"A body you prepared for me."	Hebrews 10:5 (Christ's Incarnation)
Jeremiah 31:32	"Although I was a husband to them."	"And I turned away from them."	Hebrews 8:9 (God's New Covenant)
Isaiah 61:1-2 (quoted by Jesus in Luke 4:18-19)	"The Spirit of the Lord GOD is upon me..."	Close match to Jesus' quote in Luke 4 , including "to give sight to the blind."	Luke 4:18-19 (Jesus' declaration in synagogue)

Passage	Masoretic Text (MT) – Hebrew (slightly different wording)	Septuagint (LXX) – Greek	New Testament Usage
Amos 9:11-12	"That they may possess the remnant of Edom and all the nations who are called by my name."	"So that the rest of mankind may seek the Lord, even all the Gentiles who are called by my name."	Acts 15:16-17 (Jerusalem Council on Gentiles)

Key Observations from the Chart:

1. **Messianic Prophecies** like Psalm 22:16 and Isaiah 7:14 show **clearer Christological meaning in the Septuagint** than in the MT.
 2. **Prophecies about Gentile inclusion** (e.g., Amos 9:11-12) are **explicitly universal in the LXX**, supporting the apostolic mission to the Gentiles.
 3. **Incarnation theology** (Psalm 40:6) is more **explicit in the Septuagint**, where "a body you prepared for me" foreshadows Jesus taking on flesh.
 4. Many of the **New Testament quotations align almost verbatim with the Septuagint**, not the Hebrew MT, **demonstrating the Septuagint's influence on apostolic teaching**.
-

This chart reinforces that **the Septuagint was often the version of Scripture used and quoted by Jesus, the apostles, and the early Church**. While modern Bibles rely primarily on the **Masoretic Text**, recognizing these differences **deepens our understanding of how the early Church read the Old Testament and how Messianic prophecies were understood and fulfilled in Christ**.

Conclusion

Before the New Testament was written, the **Old Testament was the foundation of Christian faith**.

- The **New Testament canon** developed over time, but the **Old Testament was already established**.
- The **Septuagint** played a vital role in **shaping early Christian thought**.
- The **early church relied on the Old Testament** to preach the Gospel and teach doctrine.

This reinforces the truth that **the Old and New Testaments form one continuous divine revelation**. The Bible is **not two separate books, but one story of redemption**, fulfilled in Jesus Christ.

Chapter 14: Jesus in Every Book of the Old Testament (KJV Focus)

Introduction

The entire Old Testament points to **Jesus Christ**, revealing His identity, mission, and redemptive work in symbolic, prophetic, and typological ways. As Jesus Himself declared in **Luke 24:27**: *"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."*

This chapter explores how **each book of the Old Testament** reveals a **foreshadowing of Christ**, showing that from Genesis to Malachi, **the Messiah was always the central theme**.

The Torah (The Law – Genesis to Deuteronomy)

Genesis: The Seed of the Woman

- **Genesis 3:15** – *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."*
- Jesus is the promised **Seed** who would **crush Satan's head**, defeating sin and death.

Exodus: The Passover Lamb

- **Exodus 12:13** – *"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you."*
- Jesus is **the true Passover Lamb**, whose blood **saves from judgment** (1 Corinthians 5:7).

Leviticus: The High Priest

- **Leviticus 16:15** – *"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail."*
- Jesus is our **Great High Priest**, making **the final atonement** (Hebrews 9:11-12).

Numbers: The Bronze Serpent

- **Numbers 21:9** – *"If a serpent had bitten any man, when he beheld the serpent of brass, he lived."*
- Jesus compared this to **His crucifixion**, saying, *"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."* (John 3:14-15).

Deuteronomy: The Prophet Like Moses

- **Deuteronomy 18:15** – *"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me."*
 - Jesus is **the greater Moses**, delivering His people **not from Egypt, but from sin** (Acts 3:22-23).
-

The Historical Books (Joshua to Esther)

Joshua: The Captain of the Lord's Army

- **Joshua 5:14** – *"As captain of the host of the LORD am I now come."*
- Jesus is the true **Commander of God's army**, leading His people to **spiritual victory**.

Judges: The Angel of the Lord

- **Judges 6:14** – *"And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel."*
- Jesus, like the judges, is **our ultimate Deliverer**.

Ruth: The Kinsman Redeemer

- **Ruth 4:14** – *"Blessed be the LORD, which hath not left thee this day without a kinsman."*
- Jesus is **our Redeemer**, who brings us into the family of God (Galatians 4:4-5).

1 Samuel: The Anointed One

- **1 Samuel 2:10** – *"The LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."*
- Jesus is **God's Anointed King (Messiah)**.

2 Samuel: The Son of David

- **2 Samuel 7:16** – *"Thy throne shall be established forever."*
- Jesus is **the eternal King from David's lineage** (Luke 1:32-33).

1 Kings: The Wisdom of God

- **1 Kings 4:30-31** – *"Solomon's wisdom excelled the wisdom of all."*
- Jesus is **greater than Solomon, the true wisdom of God** (1 Corinthians 1:24).

2 Kings: Elisha's Miracles

- **2 Kings 4:32-37** – Elisha's miracles foreshadow **Jesus' power over death and sickness.**

1 Chronicles: The Royal Lineage

- **1 Chronicles 17:11** – *"I will raise up thy seed after thee, and I will establish his kingdom."*
- Jesus is the **true King** from **David's line.**

2 Chronicles: The Temple of God

- **2 Chronicles 7:16** – *"I have chosen and sanctified this house."*
- Jesus is **the greater Temple** (John 2:19-21).

Ezra: The Restorer

- **Ezra 1:3** – *"Let him go up to Jerusalem, and build the house of the LORD."*
- Jesus **restores our relationship with God.**

Nehemiah: The Builder

- **Nehemiah 9:6** – *"Thou, even thou, art LORD alone."*
- Jesus **builds His Church** (Matthew 16:18).

Esther: The Hidden Savior

- **Esther 4:14** – *"Who knoweth whether thou art come to the kingdom for such a time as this?"*
- Jesus is **our unseen Advocate and Deliverer.**

The Poetic Books (Job to Song of Solomon)

Job: The Redeemer

- **Job 19:25** – *"For I know that my redeemer liveth."*
- Jesus is **our living Redeemer.**

Psalms: The King and Messiah

- **Psalms 2:2** – *"Against the LORD, and against his anointed."*
- Many Psalms **prophesy Jesus' life and mission** (Psalm 22, 110).

Proverbs: Wisdom Incarnate

- **Proverbs 8:22-23** – *"I was set up from everlasting."*
- Jesus is the **Wisdom of God**.

Ecclesiastes: The Meaning of Life

- **Ecclesiastes 12:13** – *"Fear God, and keep his commandments."*
- Jesus **reveals the purpose of life**.

Song of Solomon: The Bridegroom

- **Song of Solomon 2:16** – *"My beloved is mine, and I am his."*
- Jesus is the **Bridegroom of the Church**.

The Prophets (Isaiah to Malachi)

Isaiah: The Suffering Servant

- **Isaiah 53:5** – *"With his stripes we are healed."*
- Jesus is the **Suffering Servant**.

Jeremiah: The Righteous Branch

- **Jeremiah 23:5** – *"I will raise unto David a righteous Branch."*
- Jesus is the **Righteous King**.

Lamentations: God's Compassion

- **Lamentations 3:22-23** – *"His compassions fail not."*
- Jesus **embodies God's mercy**.

Ezekiel: The Good Shepherd

- **Ezekiel 34:23** – *"I will set up one shepherd over them."*
- Jesus is **our Shepherd** (John 10:11).

Daniel: The Son of Man

- **Daniel 7:13-14** – *"One like the Son of man came with the clouds."*
- Jesus is the **eternal King**.

Malachi: The Sun of Righteousness

- **Malachi 4:2** – *"The Sun of righteousness arise with healing in his wings."*

- Jesus brings **spiritual healing**.
-

Conclusion

From **Genesis to Malachi**, the Old Testament is filled with **foreshadows, prophecies, and typologies** of Jesus Christ. This **unbroken thread** reveals that **the entire Bible tells one story—the story of redemption through Jesus**.

Chapter 15: On the Road to Emmaus – A Narrative Reconstruction

Introduction

One of the most compelling moments in the resurrection account is Jesus' conversation with two disciples on the road to Emmaus. As they walked, Jesus—though unrecognized—patiently explained how **all the Scriptures pointed to Him (Luke 24:27)**.

This chapter presents a **narrative reconstruction** of what that conversation might have been like. While this is a creative retelling, it is rooted in biblical passages that Jesus likely referenced as He revealed **how the Old Testament foretold His suffering, death, and resurrection**.

On the Road to Emmaus

The dusty road stretched ahead as the two men walked, their shoulders slumped with grief. The city of **Jerusalem lay behind them**, its streets still echoing with the **shouts of crucifixion and the rumors of resurrection**.

Cleopas sighed, shaking his head. *"We had hoped He was the one to redeem Israel."* (**Luke 24:21**).

His companion nodded; his face troubled. "And now, some women are saying the tomb is empty. Others went to see, but they did not find Him."

As they spoke, **a stranger drew near**, matching their pace.

"What are these things you are discussing as you walk?" the man asked.

They stopped, astonished. **How could He not know?** Had He not been in Jerusalem?

Cleopas spoke up: *"Are you a stranger in Jerusalem, that you do not know the things that have come to pass?"* (**Luke 24:18**).

The man smiled slightly. *"What things?"*

They poured out their sorrow—about **Jesus of Nazareth**, His **mighty deeds**, His **unjust trial**, and the **horrors of the crucifixion**. And then, the confusion of **this morning's empty tomb**.

The stranger listened patiently, then shook His head.

"O foolish ones, and slow of heart to believe all that the prophets have spoken!" He said gently. *"Ought not Christ to have suffered these things, and to enter into His glory?"* (**Luke 24:25-26**).

The disciples glanced at each other, startled.

Then, **beginning at Moses and all the prophets**, He expounded to them the things **concerning Himself** (**Luke 24:27**).

Jesus Explains the Scriptures

The Seed of the Woman – Genesis 3:15

The man's voice was steady as He spoke.

"From the very beginning, God promised that the Seed of the woman would crush the serpent's head, though His heel would be bruised." (**Genesis 3:15**).

"Was it not necessary for the Messiah to be wounded, even killed, in order to destroy the works of the devil?" (**Isaiah 53:5; 1 John 3:8**).

The disciples listened; their eyes fixed on Him.

The Sacrificial Lamb – Exodus 12

"Do you remember the night of the first Passover?" He asked.

"The lamb was slain, and its blood placed on the doorposts. When the Lord saw the blood, He passed over, sparing the people from judgment." (**Exodus 12:13**).

"Did not John the Baptist declare, 'Behold, the Lamb of God, who takes away the sin of the world'?" (**John 1:29**).

Cleopas felt a shiver. **Was Jesus the true Passover Lamb? Had His blood covered them from judgment?**

The Suffering Servant – Isaiah 53

"But how could the Messiah suffer?" the other disciple asked.

The man's eyes were sorrowful.

"The prophet Isaiah spoke of Him: 'He was wounded for our transgressions, bruised for our iniquities... by His stripes we are healed.'" (**Isaiah 53:5**).

"Like a lamb led to the slaughter, He opened not His mouth." (**Isaiah 53:7**).

"Was it not written that He would be 'cut off from the land of the living for the transgression of My people'?" (**Isaiah 53:8**).

The disciples stared at Him. **This was exactly what had happened to Jesus.**

The Rejected Cornerstone – Psalm 118

"The stone which the builders rejected has become the chief cornerstone." (**Psalm 118:22**).

"Did not the leaders reject the Messiah? And yet, has He not become the very foundation of God's plan?"

The Resurrection Foreshadowed – Psalm 16 & Jonah

The man's voice was quiet.

"Did not David say, 'Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption'?" (**Psalm 16:10**).

"And was not Jonah in the belly of the great fish three days and three nights?" (**Jonah 1:17**).

"Even so must the Son of Man be three days in the heart of the earth." (**Matthew 12:40**).

The Moment of Recognition

The miles had passed quickly, and soon, they approached **Emmaus**.

"Abide with us," the disciples urged. "For the day is far spent."

The man smiled and entered their home.

At the table, He **took the bread, blessed it, broke it, and gave it to them**.

Their eyes widened. **They had seen this before**.

The feeding of the five thousand.

The Last Supper.

The breaking of the bread.

Then—**their eyes were opened**.

It was Him.

Jesus.

But even as realization dawned, **He vanished from their sight**.

Their Hearts Burned Within Them

The two men **leaped to their feet**.

"Did not our hearts burn within us, while He talked with us on the road, and opened to us the Scriptures?" (Luke 24:32).

They could not **stay silent**.

They **hurried back** to Jerusalem, their sorrow **replaced with joy**.

"The Lord is risen indeed!" they declared.

And thus, the message of **the risen Christ**, foretold in the **Law, the Prophets, and the Psalms**, began to spread throughout the world.

Conclusion

The road to Emmaus reminds us that **Jesus is the key to understanding the entire Bible**. From Genesis to Malachi, the **Scriptures declare Him**.

This conversation was not just for Cleopas and his companion—it is for **us** today. When we **read the Old Testament through the lens of Christ**, we see that it was always pointing to **His death, resurrection, and glory**.

May our hearts, like theirs, **burn within us** as we see **Jesus in all the Scriptures**.

Biblical References (Footnotes)

1. **Genesis 3:15** – The first prophecy of Christ's victory.
2. **Exodus 12:13** – The Passover lamb as a type of Christ.
3. **Isaiah 53:5-7** – The prophecy of the Suffering Servant.
4. **Psalms 118:22** – The Messiah as the rejected stone.
5. **Psalms 16:10** – The prophecy of resurrection.
6. **Jonah 1:17, Matthew 12:40** – Jonah as a sign of Christ's resurrection.

Chapter 16: The Superiority of Christ

Introduction

From Genesis to Revelation, the Bible unfolds God's plan of redemption, culminating in **Jesus Christ**. While the Old Testament provides shadows, types, and partial revelations, Christ is **the fulfillment, the reality, and the ultimate expression of God's grace and truth**.

The **New Covenant in Christ is superior** to the Old Covenant in every way, not because God's earlier plans were flawed, but because they were always meant to lead to something **greater, deeper, and more complete**.

This section explores how **Jesus surpasses everything that came before**, demonstrating why His coming changed everything for humanity.

A. Christ Brings Full and Final Forgiveness

Old Covenant: Under the Law, only **unintentional sins** could be atoned for through sacrifices.

- **Leviticus 4:2, 13** – "If a soul shall sin through ignorance..."
- **Numbers 15:30-31** – "But the soul that doeth ought presumptuously... shall be cut off from among his people."

Superiority of Christ:

- Jesus' sacrifice covers **all sins—both intentional and unintentional**.
 - **Hebrews 10:12, 14** – *"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God... For by one offering he hath perfected forever them that are sanctified."*
 - No longer do we need **daily sacrifices**—Jesus' sacrifice was **once for all**.
-

B. Christ Redeems Us from the Curse of the Law

Old Covenant:

- The Law demanded perfect obedience, and failure brought curses (**Deuteronomy 28:15-68**).
- No one could fully keep the Law (**Romans 3:23**), leading to **continual guilt and judgment**.

Superiority of Christ:

- **Galatians 3:13** – *"Christ hath redeemed us from the curse of the law, being made a curse for us."*
 - Jesus **took our curse upon Himself** so that we could receive **God's blessing**.
 - Instead of striving for righteousness through works, we receive it **through faith in Him**.
-

C. Christ Reveals God More Fully

Old Covenant:

- God revealed Himself through **prophets, visions, and the Law**, but it was **partial**.
- **Exodus 33:20** – "Thou canst not see my face: for there shall no man see me, and live."
- **Hebrews 1:1** – "God... spake in time past unto the fathers by the prophets."

Superiority of Christ:

- **John 1:18** – *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."*
- **Hebrews 1:2-3** – *"Hath in these last days spoken unto us by his Son... who being the brightness of his glory, and the express image of his person..."*
- Jesus is **the clearest revelation of God**, showing us **His love, holiness, and grace in full measure**.

D. Christ Gives Us Direct Access to God

Old Covenant:

- Only the **High Priest** could enter the **Most Holy Place**, and only once a year (**Leviticus 16**).
- The people were **separated from God's presence** by the veil in the Temple.

Superiority of Christ:

- **Matthew 27:51** – *"And, behold, the veil of the temple was rent in twain from the top to the bottom."*
- **Hebrews 10:19-20** – *"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way."*
- Through Christ, we have **permanent, unrestricted access to God's presence**.

E. Christ Establishes a Better Covenant

Old Covenant:

- Based on **human obedience to the Law**.
- Required **repeated sacrifices**.
- Was given to Israel alone (**Exodus 19:5-6**).

Superiority of Christ:

- **Hebrews 8:6** – *"He is the mediator of a better covenant, which was established upon better promises."*
- The New Covenant:
 - **Written on our hearts** (**Jeremiah 31:31-34**).
 - **Open to all people** (Jew and Gentile alike if they will trust Christ as Savior).
 - **Secured by Christ's blood** rather than animal sacrifices.

F. Christ Offers Eternal Life and Resurrection

Old Covenant:

- The **hope of resurrection** was **not fully revealed**.
- The afterlife was often described as **Sheol (the grave)**, a place of shadowy existence.

Superiority of Christ:

- **John 11:25-26** – *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."*
 - **1 Corinthians 15:20-22** – *"Christ is risen from the dead, and become the firstfruits of them that slept."*
 - The resurrection is now a **guaranteed promise for all believers**.
-

G. Christ Sends the Holy Spirit to Indwell Believers

Old Covenant:

- The **Holy Spirit came upon certain individuals** (prophets, kings, judges) but **did not permanently dwell in them**.
- **Psalms 51:11** – David says: *"Take not thy Holy Spirit from me."*

Superiority of Christ:

- **John 14:16-17** – *"The Comforter... shall be in you."*
 - **Acts 2:1-4** – The Holy Spirit **was given permanently to all believers** at Pentecost.
 - Now, the **Spirit indwells us, empowers us, and guides us** every day.
-

Conclusion: The Plan of God Gets Better with Christ

Jesus is **superior in every way**—His work **completes and surpasses** everything that came before.

Summary of Christ's Superiority:

Old Covenant	Superiority of Christ
Forgiveness for unintentional sins	Forgiveness for all sins (Hebrews 10:14)
Law brought curses for disobedience	Christ redeemed us from the curse (Galatians 3:13)
Partial revelation of God	Christ is the full revelation of God (John 1:18)
Limited access to God through priests	Direct access to God (Hebrews 10:19-22)
Animal sacrifices repeated	Jesus' sacrifice is final (Hebrews 10:12)
Temporary indwelling of the Spirit	Permanent indwelling (John 14:16)
Unclear hope of resurrection	Jesus guarantees eternal life (John 11:25)

Because of Christ:

- We are **fully forgiven**.
- We are **free from the Law's condemnation**.
- We know **God more deeply**.
- We have **full access to Him**.
- We have **the Holy Spirit dwelling within us**.
- We have **a guaranteed future in resurrection glory**.

God's plan has **always been moving toward something greater**—and Jesus is the fulfillment of it all!

Final Encouragement

If you have placed your faith in Christ, you are living in **the fullness of God's redemptive plan**. This should fill us with **gratitude, joy, and confidence**, knowing that in **Jesus, we have something far greater than anyone before us**.

"Therefore, brethren, we are not children of the bondwoman, but of the free." (Galatians 4:31)

Let us **walk in the freedom, power, and victory** that Christ has given us!

Chapter 17: Christ's Teaching on the Law: Has the Law Been Eliminated?

One of the most debated questions among Christians is: **Did Jesus abolish the Law?** Some believe that because we are under grace, the Law no longer applies. Others believe that we must still obey all aspects of the Law. What did Jesus Himself say?

1. Jesus Did Not Abolish the Law—He Fulfilled It

Jesus directly addressed this question in the **Sermon on the Mount**:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."
(Matthew 5:17-18)

- Jesus did **not destroy** the Law; He **fulfilled** it.
- The Law **points to Him**, and He **completed its purpose** through His perfect life, death, and resurrection.
- **Every part of God's moral truth remains valid**, but its fulfillment in Christ changes how it applies to believers today.

2. The Law Still Stands, But in a New Way

Jesus gave a **serious warning** about the Law:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."
(Matthew 5:19)

- Jesus **upheld the authority of the Law** but also **pointed toward something greater—a heart-based obedience**, not just external rule-keeping.
- His teachings **went beyond the written Law**—He taught that the Law must be fulfilled **internally**, in **our hearts and minds** (Matthew 5:21-22, 27-28).

3. Obedience Matters—But True Righteousness Comes Through Christ

Jesus also warned that **external obedience is not enough**—we need a **transformed heart**:

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."
(Matthew 5:20)

- The **Pharisees kept the Law externally**, but Jesus demanded a **deeper righteousness**—one that comes from faith and transformation.
- This is why **the New Covenant is superior**—Jesus writes the Law on our hearts (Jeremiah 31:33, Hebrews 8:10).
- **Romans 8:4** – *"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."*

The Definition of Sin: Why the Law Still Matters

The Bible defines **sin** as **lawlessness**:

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."
(1 John 3:4)

- The Law **reveals sin**, but it does not **save** (Romans 3:20).
- The Law is **a mirror**, showing our need for Christ.
- Through Jesus, we are **not lawless**, but rather **empowered by the Holy Spirit to walk in righteousness**.

Conclusion: The Law Is Fulfilled in Christ

- **Moral laws** (like the Ten Commandments) still reflect God's righteousness and are written on our hearts.
- **Ceremonial and sacrificial laws** were fulfilled in Jesus' **death and resurrection**.

- **The Law was never about salvation—Jesus alone saves.**

Paul sums it up best:

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

(Galatians 3:24)

We **don't** reject the Law—we **see it through Christ** and live in **grace-powered obedience!**

Chapter 18: Living the Unified Story

Introduction

Understanding the deep connections between the Old and New Testaments is not just an academic exercise—it is a **transformative truth** that should shape our daily lives. The Bible is not a collection of disconnected books; it is **one grand narrative of redemption, centered on Jesus Christ**.

When we recognize that every part of Scripture is **woven together by God's hand**, our faith is strengthened, our understanding of God's character deepens, and our daily walk is enriched.

This chapter explores **how living in light of this unified story should change us**, offering practical applications and encouragement to engage deeply with God's Word.

A. The Power of Seeing the Whole Story

Many believers struggle with **seeing the Old Testament as relevant**, but Jesus and the apostles treated it as the **foundation of faith**. When we grasp how the **Old Testament foreshadows Christ** and how the **New Testament fulfills it**, we move beyond fragmented Bible reading to seeing **God's complete plan**.

1. The Bible Becomes More Alive

- We no longer see Scripture as **a book of separate rules, stories, and prophecies** but as a **single, unfolding drama** with Christ at the center.
- The Old Testament is no longer seen as **"irrelevant history"** but as a **living testimony of God's faithfulness**.
- The New Testament is **deepened**, as we realize it is the **culmination of everything that came before**.

2. Our Faith Becomes More Confident

- Seeing how **prophecies are fulfilled in Christ** reassures us that God's Word is **trustworthy**.
- Recognizing that **God's plan was always in motion** strengthens our faith, even in times of doubt.

3. We See Christ More Clearly

- Jesus is not just the central figure of the Gospels—He is the **central figure of all Scripture**.
- Every promise, law, prophecy, and symbol ultimately points to Him.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." (Luke 24:27)

B. Practical Applications for Daily Living

1. Reading the Bible with a Unified Perspective

- Approach Scripture **as one story**—when reading the New Testament, ask, *"Where does this connect to the Old Testament?"*
- When reading the Old Testament, ask, *"How does this foreshadow Christ or His mission?"*
- Use **cross-references** in your Bible to see how passages are interconnected.

2. Living in Light of Redemption

- Understanding how **Jesus is our Redeemer** (Ruth), **our Passover Lamb** (Exodus), and **our Suffering Servant** (Isaiah 53) reminds us that **our salvation was planned before time began**.
- We live **with purpose**, knowing we are part of God's **grand plan of redemption**.

3. Worshiping with a Greater Understanding

- When we sing about Christ's blood, we can **reflect on the sacrifices of Leviticus**.
- When we celebrate His resurrection, we can see its **foreshadowing in Jonah and Psalm 16**.
- Our prayers and worship become **richer** as we see how **God's faithfulness in the past guarantees His faithfulness in the future**.

4. Trusting in God's Character

One of the greatest takeaways from seeing the **unity of Scripture** is understanding **who God is**.

- **God is consistent** – The same God who walked with Adam, spoke to Moses, and guided Israel is **the same God we follow today**.
- **God is faithful** – Every prophecy fulfilled in Christ shows that **He keeps His promises**.
- **God is merciful** – The sacrifices, covenants, and restoration stories show that God's heart is always for **redemption, not destruction**.
- **God is sovereign** – From Genesis to Revelation, we see that **nothing happens outside His divine plan**.

5. Engaging Deeper with Both Testaments

- **Read the Old Testament with Jesus in mind**—look for **prophecies, typologies, and foreshadowing**.
- **Read the New Testament with the Old Testament as the foundation**—see how the apostles used **Old Testament texts to explain Christ's work**.
- **Study the Feasts, Covenants, and Prophecies**—understanding them will deepen your appreciation of the **New Covenant in Christ**.
- **Pray for wisdom**—ask the Holy Spirit to open your eyes to the beauty of Scripture.

Conclusion: The Central Message of This Book

This book has explored how the Old and New Testaments are **not separate stories but one continuous, divine revelation**. So far we have seen:

- **Jesus in every book of the Old Testament.**
- **The fulfillment of Old Testament prophecies in the New Testament.**
- **The continuity of God's covenants.**
- **The deep, hidden connections that strengthen our faith.**

Understanding these connections **should inspire us to study Scripture more deeply, trust God more fully, and worship Christ more passionately**.

Final Encouragement

As you continue your journey in God's Word, approach it with **wonder**. Let the **Old and New Testaments speak together**, revealing **God's eternal plan** for His people.

May your **heart burn within you** as you walk your own **Road to Emmaus**, discovering Christ in **every page of Scripture**.

Chapter 19: Understanding the Layers of Biblical Interpretation: Peshat, Remez, Derash, and Sod

Introduction

One of the reasons many Christians struggle to connect the Old and New Testaments is that they approach Scripture with a modern, Western mindset rather than understanding the traditional Jewish methods of interpretation. In Jewish thought, Scripture is understood on multiple levels, each revealing deeper layers of meaning. These four levels are known as:

1. **Peshat (Simple/Literal Meaning)** – The straightforward, plain reading of the text.
2. **Remez (Hint)** – An allegorical or symbolic meaning hinted at within the text.
3. **Derash (Interpretation/Comparison)** – A deeper meaning derived through comparison, exposition, and rabbinic teaching.
4. **Sod (Mystery/Hidden Meaning)** – The mystical, deeper, or prophetic meaning that is revealed by divine inspiration.

When we recognize that Jesus and the apostles engaged with all four of these interpretive methods, we see how the New Testament does not replace the Old Testament but reveals its **full depth and fulfillment** in Christ.

1. Peshat – The Literal Meaning

Peshat is the **plain, direct meaning** of a passage, the first and primary way Scripture should be understood.

Example in Jesus' Teaching:

- *Deuteronomy 6:5* – "Love the LORD your God with all your heart and with all your soul and with all your strength."
- Jesus reaffirms this literal command in *Matthew 22:37*:
 - "You shall love the Lord your God with all your heart and with all your soul and with all your mind."

Jesus taught **obedience to God's commandments** in their literal sense. However, He also brought **greater depth**, as seen in the following levels.

2. Remez – The Hidden Hint (Foreshadowing and Typology)

Remez refers to a **deeper meaning hinted at within the text**, often pointing to something beyond the immediate context. Jesus frequently used Remez to reveal truths about Himself.

Example: The Serpent in the Wilderness (Numbers 21:9 → John 3:14-15)

- *Numbers 21:9* – "So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live."
- Jesus references this in *John 3:14-15*, revealing that it was a foreshadowing (Remez) of His crucifixion:
 - "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."

Jesus teaches that **even Old Testament events that seem historical in nature (Peshat) carry a deeper, prophetic significance (Remez)** pointing to Him.

3. Derash – Interpretation Through Exposition

Derash involves **drawing out a moral, spiritual, or doctrinal lesson** by comparing different Scriptures. Jewish rabbis used Derash extensively, and so did Jesus and the apostles.

Example: Jesus Expounding on the Law (Matthew 5:21-22, 27-28)

- *Exodus 20:13* – "You shall not murder."
- Jesus interprets (Derash) the commandment in *Matthew 5:21-22*:
 - "You have heard that it was said to those of old, 'You shall not murder'... But I say to you that everyone who is angry with his brother will be liable to judgment."

Similarly, for adultery:

- *Exodus 20:14* – "You shall not commit adultery."
- Jesus applies a **deeper moral lesson** in *Matthew 5:27-28*:
 - "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart."

Jesus **does not abolish the Law** but reveals its deeper, heart-level intention. This is a clear **use of Derash**, where He takes an existing command and expands its application.

Paul also uses Derash in his letters:

- *1 Corinthians 10:1-4* – Paul reinterprets Israel's journey through the wilderness, showing that the Rock from which they drank was Christ.
-

4. Sod – The Hidden, Mysterious Meaning (Prophecy & Mysticism)

Sod is the **deepest, mystical level** of Scripture, where hidden truths are revealed, often regarding the Messiah and God's redemptive plan. Jesus frequently hinted at Sod when He spoke in **parables** or explained prophecies.

Example: The Messiah Hidden in Psalm 110

- *Psalm 110:1* – "The LORD says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.'"
- Jesus challenges the Pharisees with a **Sod-level question** in *Matthew 22:41-46*:
 - "If then David calls him 'Lord,' how is he his son?"

By asking this, Jesus reveals **the hidden mystery** that the Messiah is **not just David's son but also divine**, seated at God's right hand.

Paul's Use of Sod:

- *Ephesians 5:31-32* – Paul calls the relationship between Christ and the Church a **"mystery" (Sod)** hidden in marriage:
 - "This mystery is profound, and I am saying that it refers to Christ and the church."

The **greatest Sod revelation** is that Jesus **Himself is the fulfillment** of every prophecy, symbol, and shadow in the Old Testament.

Conclusion: Why This Matters for Christians

Understanding these four levels of interpretation **enriches our reading of Scripture** and helps us see **how Jesus and the apostles interpreted the Old Testament**:

Level	Meaning	Example in Jesus' Teaching
Peshat	Literal Meaning	"Love the Lord your God" (Matthew 22:37)
Remez	Foreshadowing / Typology	"As Moses lifted up the serpent..." (John 3:14-15)
Derash	Exposition & Moral Teaching	"You have heard it said... But I say to you..." (Matthew 5:21-22)
Sod	Mystery & Prophecy	"If David calls him 'Lord,' how is he his son?" (Matthew 22:45)

Jesus **fulfilled all four levels**, showing that the Old Testament was always pointing to Him. This is why He could say in *Luke 24:27*:

"Beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself."

When we study the Bible with these levels in mind, we **see Christ more clearly** in every passage—from the plain meaning to the hidden mysteries revealed in Him.

Final Encouragement

The Bible is not a collection of disconnected stories but **a unified revelation** of Jesus Christ. When we read with **Peshat, Remez, Derash, and Sod**, we see how God has been revealing His plan from Genesis to Revelation.

This should fill us with confidence that our faith is built on a **solid foundation**—one that is deeply rooted in **God’s Word and fulfilled in Jesus Christ**.

Chapter 20: The Use of the Old Testament in the New Testament

Introduction

One of the most striking features of the New Testament is its extensive reliance on the Old Testament. It has been estimated that approximately **300-400 verses in the New Testament are direct quotations from the Old Testament**, and when allusions and paraphrases are included, **over one-third of the New Testament draws from the Old Testament**.

This chapter explores:

1. **The different ways the New Testament uses the Old Testament.**
2. **The significance of these references.**
3. **Examples of key Old Testament passages cited in the New Testament.**

By understanding how the Old Testament is used in the New Testament, we see the Bible as one continuous, unified revelation of God’s plan.

A. The New Testament’s Use of the Old Testament

The New Testament writers drew from the Old Testament in various ways, using **quotations, allusions, typology, prophecy, and fulfillment language**. Below are the primary ways in which the Old Testament appears in the New Testament.

1. Direct Quotations

The New Testament contains **direct citations of Old Testament passages**, often introduced by phrases such as:

- "It is written..." (*Matthew 4:4, Romans 1:17*)
- "Thus says the Lord..." (*Acts 13:34*)
- "As it was spoken by the prophet..." (*Matthew 1:22-23*)

For example, **Jesus quotes Deuteronomy three times** when resisting Satan in the wilderness (*Matthew 4:4, 7, 10; Deuteronomy 8:3, 6:16, 6:13*).

2. Allusions and Paraphrases

Many New Testament passages **echo** Old Testament ideas without being direct quotes. These subtle references often enrich the meaning of the text for readers familiar with Scripture.

Example:

- **Jesus' words on the cross:** "*My God, my God, why have you forsaken me?*" (*Matthew 27:46*) are a direct allusion to **Psalms 22:1**, showing that Jesus was fulfilling this prophetic Psalm.

3. Fulfilled Prophecy

The New Testament frequently presents Jesus as the **fulfillment of Old Testament prophecy**. Matthew, in particular, highlights how Jesus' life fulfilled specific prophecies:

- *Matthew 1:22-23:* **Jesus' virgin birth** fulfills *Isaiah 7:14*.
- *Matthew 2:15:* **Jesus' flight to Egypt** fulfills *Hosea 11:1*.
- *Matthew 4:14-16:* **Jesus' ministry in Galilee** fulfills *Isaiah 9:1-2*.

4. Typology (Foreshadowing in the Old Testament)

A **type** is a person, event, or institution in the Old Testament that serves as a foreshadowing of a **greater fulfillment in Christ**.

Examples:

- **Adam** → **Christ** (*Romans 5:14*) – Adam was a "type" of Christ, whose obedience undoes Adam's failure.
- **Moses** → **Christ** (*Deuteronomy 18:15, Acts 3:22-23*) – Jesus is the greater prophet like Moses.
- **Passover Lamb** → **Christ** (*1 Corinthians 5:7*) – Jesus is the true Passover Lamb who delivers His people.

5. Theological Explanations

The apostles use the Old Testament to **explain Christian doctrine**.

- **Paul** frequently uses Abraham to teach **justification by faith** (*Genesis 15:6, Romans 4:1-3*).
- **The Book of Hebrews** explains that Jesus is the **true High Priest**, fulfilling the role of the Levitical priesthood (*Hebrews 7-10*).

B. Key Old Testament Passages in the New Testament

The New Testament writers quote from almost every book of the Old Testament, but some passages are referenced multiple times. Below are a few key passages and their significance:

Old Testament Passage	New Testament Reference	Meaning
Genesis 15:6	Romans 4:3, Galatians 3:6	Abraham was justified by faith, showing that salvation is by faith, not works.
Deuteronomy 6:4-5	Matthew 22:37	Jesus confirms the greatest commandment: Love God with all your heart.
Psalms 22:1, 16-18	Matthew 27:46, John 19:24	Psalms 22 prophesies Jesus' crucifixion, describing the piercing of His hands and feet.
Isaiah 53	Acts 8:32-35, 1 Peter 2:24	The Suffering Servant prophecy directly points to Jesus' atoning death.
Jeremiah 31:31-34	Hebrews 8:6-13	The New Covenant replaces the Old Covenant and is fulfilled in Christ.
Joel 2:28-32	Acts 2:16-21	Peter declares that Pentecost fulfills Joel's prophecy of the Spirit's outpouring.

These are just a few examples—hundreds of such connections exist!

C. Jesus' Own Use of the Old Testament

Jesus frequently quoted, interpreted, and fulfilled the Old Testament.

1. Jesus' Use of the Law and the Prophets

- *Matthew 5:17* – "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."
- *John 5:39* – "Search the Scriptures... they are they which testify of me."

2. Jesus on the Road to Emmaus

After His resurrection, Jesus explained how the entire Old Testament pointed to Him:

- *Luke 24:27* – "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."
-

D. The Apostles' Use of the Old Testament

The apostles based much of their preaching on the Old Testament.

1. Peter's Sermon at Pentecost (*Acts 2:14-36*)

- Peter explains the **outpouring of the Holy Spirit** by quoting **Joel 2:28-32**.
- He proves **Jesus is the Messiah** by quoting **Psalms 16:8-11** (Jesus' resurrection) and **Psalms 110:1** (Jesus' exaltation).

2. Paul's Use of the Old Testament

Paul uses the Old Testament in nearly every letter:

- *Romans 1:17* – Justification by faith is based on **Habakkuk 2:4** ("The just shall live by faith").
- *Galatians 3:13* – Jesus redeems us from the Law's curse, citing **Deuteronomy 21:23**.

3. The Book of Hebrews

Hebrews **explains how Jesus fulfills the entire Old Testament system**, using over **80 Old Testament references!**

- Jesus is **greater than the angels** (*Hebrews 1:5-14, Psalm 2:7*).
 - Jesus is **the true High Priest** (*Hebrews 4:14-16*).
 - Jesus' sacrifice is **greater than animal sacrifices** (*Hebrews 10:1-14*).
-

E. Why This Matters for Us Today

1. The Unity of Scripture

The New Testament does not replace the Old Testament; it fulfills and completes it. The Bible is **one continuous revelation**.

2. Confidence in Jesus as the Messiah

The New Testament writers prove that **Jesus is the fulfillment of everything God promised in the Old Testament.**

3. Deepening Our Understanding

By studying the Old Testament references in the New Testament, we:

1. **Understand Jesus' mission more clearly.**
2. **See the consistency of God's plan.**
3. **Grow in confidence that the Bible is truly God's Word.**

4. Jesus as the Prophet Like Moses

One of the most direct Old Testament prophecies about Jesus is found in **Deuteronomy 18:15-19**, where Moses foretells that God will raise up another prophet like him:

Deuteronomy 18:15 – "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

This prophecy is referenced multiple times in the New Testament, identifying **Jesus as its fulfillment.**

5. The Prophecy Reaffirmed by God

- **Deuteronomy 18:18-19** – "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."
- **God confirms this at Jesus' transfiguration:**
 - *Matthew 17:5* – "This is my beloved Son, in whom I am well pleased; hear ye him."
 - This parallels Moses' statement: "**unto him ye shall hearken.**"

6. The Apostles Declare Jesus as the Fulfillment

- **Acts 3:22-23** – Peter explicitly applies Deuteronomy 18:15 to Jesus:

"For Moses truly said unto the fathers, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.'" "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."
- **Acts 7:37** – Stephen, in his final sermon before being martyred, also identifies Jesus as the promised Prophet:

"This is that Moses, which said unto the children of Israel, 'A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.'"

7. How Jesus is Like Moses

Jesus uniquely parallels Moses in ways no other prophet does:

Moses	Jesus
Was born under a threat of death (Pharaoh)	Was born under a threat of death (Herod)
Fled Egypt for safety	Fled to Egypt as a child for safety (Matthew 2:13-15)
Spent 40 years in the wilderness	Spent 40 days in the wilderness (Matthew 4:2)
Delivered Israel from physical slavery	Delivers people from spiritual slavery (John 8:36)
Gave the Law on Mount Sinai	Gave the New Law (Sermon on the Mount, Matthew 5-7)
Performed miracles	Performed miracles greater than Moses (John 14:12)
Interceded for Israel before God	Intercedes for us before the Father (Hebrews 7:25)
Led Israel to the Promised Land	Leads believers to the Kingdom of God

Jesus' Own Words Confirm He is the Promised Prophet

- **John 5:46** – "For had ye believed Moses, ye would have believed me: for he wrote of me."
- **John 6:14** – After the feeding of the five thousand, the people recognized Jesus as the Prophet Moses spoke of:

"Then those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world.'"

- **John 7:40** – "Many of the people therefore, when they heard this saying, said, 'Of a truth this is the Prophet.'"

8. The Warning for Those Who Reject Jesus

Moses warned that those who refused to listen to the coming Prophet would be judged. Peter affirms this in **Acts 3:23**, quoting Moses:

"And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

This highlights the **seriousness of rejecting Jesus**, as Moses' prophecy directly connects to eternal consequences.

Conclusion: Why This Matters

- The Old Testament *does not merely hint* at Jesus—it **proclaims Him**.
- Jesus is not just one prophet among many; He is **the final and greatest Prophet, the fulfillment of Moses' prophecy**.
- Recognizing Jesus as **the Prophet like Moses** helps **validate His divine mission** and confirms that the **New Testament is the completion of the Old Testament**.
- Just as the Israelites were commanded to listen to Moses, **we are commanded to listen to Jesus**.
 - **Hebrews 1:1-2** – "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."

Thus, the **entirety of Scripture, Old and New, revolves around Jesus**—the Prophet, Priest, and King

Chapter 21: Summary - Does the Old Testament Foretell Christ?

Introduction

This chapter explores how the Old Testament **clearly foretells Christ**, and how **the New Testament authors understood and presented their message as the continuation and fulfillment of that story**.

1. A Consistent Storyline from Genesis to Revelation

From the first prophecy in **Genesis 3:15**, where God promises that the "seed of the woman" would crush the serpent's head, to the final chapters of **Revelation**, where the Lamb reigns victorious, **Scripture tells one grand, unified story of redemption**.

- **Genesis 3:15** — The first prophecy of a Savior who will defeat evil.
- **Revelation 22:3** — The curse is lifted, and God dwells with His people forever.

This single storyline moves through covenants, prophecies, types, and shadows, all pointing forward to **Jesus Christ**, who is the center and goal of all God's work in history.

2. Messianic Prophecies that Clearly Point to Christ

Throughout the Old Testament, **prophecies specifically describe the life, ministry, death, and resurrection of the Messiah**. These are not vague or generalized hopes—they contain **astonishing detail** that Jesus fulfills in the New Testament.

Prophecy	Old Testament Reference	Fulfillment in Christ
Born of a virgin	Isaiah 7:14	Matthew 1:22-23
Born in Bethlehem	Micah 5:2	Matthew 2:1
Rejected by His people	Isaiah 53:3	John 1:11
Pierced for our sins	Isaiah 53:5, Zechariah 12:10	John 19:34-37
Hands and feet pierced	Psalms 22:16	Luke 24:39, John 20:27
Betrayed for 30 pieces of silver	Zechariah 11:12-13	Matthew 26:15, 27:3-10
Crucified with criminals	Isaiah 53:12	Matthew 27:38
Buried in a rich man's tomb	Isaiah 53:9	Matthew 27:57-60
Raised from the dead	Psalms 16:10	Acts 2:25-32, Luke 24:6

3. New Testament Writers Present Jesus as the Fulfillment of the Old Testament

The authors of the New Testament **explicitly state that Jesus fulfills the promises and prophecies of the Old Testament**. Their writings **quote or allude to the OT over 300 times**, demonstrating the unity of the message.

- **Luke 24:27** — "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."
- **Matthew 5:17** — "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill."
- **John 5:46** — "For if you believed Moses, you would believe Me; for he wrote about Me."
- **Acts 3:18** — "But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled."

Far from creating a "new religion," **the apostles saw themselves as proclaiming the fulfillment of God's ancient plan**.

4. Typology and Patterns that Lead to Christ

Beyond direct prophecies, the Old Testament contains **types and shadows—real historical events, people, and objects that prefigure Christ and His work**.

Old Testament Type	Foreshadowing of Christ
Adam	First man brings death; Christ, the second Adam, brings life (Romans 5:14, 1 Corinthians 15:22)
Passover Lamb	Christ as the Lamb of God who takes away the sin of the world (John 1:29)
The Bronze Serpent (Numbers 21:9)	Christ lifted up on the cross for our healing (John 3:14-15)
High Priest	Christ, our great High Priest, offers Himself (Hebrews 9:11-12)
Temple/Tabernacle	Christ as God's dwelling among us (John 1:14; John 2:19-21)

5. Jesus, the "Prophet Like Moses" (Deuteronomy 18:15-19)

Moses foretold that **God would raise up a prophet like him**—one who would speak God's words and must be obeyed.

"The Lord your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen." (Deuteronomy 18:15, ESV)

The New Testament identifies **Jesus as this Prophet**:

- **Acts 3:22-23** — Peter quotes Deuteronomy 18 and applies it to Jesus, affirming Him as the one Moses spoke about.
- **Acts 7:37** — Stephen also identifies Jesus as the fulfillment of Moses' prophecy.

Like Moses, **Jesus mediates a covenant**, performs miracles, leads His people to freedom, and speaks directly from God—but **in a far greater way**.

6. A Reasonable Conclusion: One Unfolding Narrative

Given the **explicit fulfillment of specific prophecies**, the **continuation of themes**, and the **direct claims of Christ and His apostles**, a reasonable investigator would conclude:

- ✓ **The Old Testament sets the stage for Christ.**
 - ✓ **The New Testament fulfills what the Old Testament anticipates.**
 - ✓ **The Bible is one unified, coherent story**—the story of God's creation, humanity's fall, and God's loving redemption through Jesus Christ.
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Conclusion

For anyone seeking truth, **the Bible's internal consistency and fulfilled prophecy are powerful evidence of its divine origin.** Far from being a collection of disconnected books, **Scripture is a seamless revelation of God's redemptive plan,** with Jesus Christ as the central figure from beginning to end.

As Jesus Himself said:

"Search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." (John 5:39, NKJV)

Thus, **yes—both the Old and New Testaments tell one unified story, and that story is centered on Christ.**