

37. Jesus in the Old Testament

April 27, 2017

Since we finished looking for Jesus in the Old Testament, it would be appropriate for us to sum them up and connect the dots before we jump into the New Testament. We will be moving at a fast pace, so stay awake and stay with me.

Jesus in Genesis

In this Book, Jesus is the very Creator of everything – visible and invisible. And He is the Seed of the woman in Genesis 3. The Messiah would be a descendant of Abraham, Isaac, Jacob, and Judah, so that He will be in the lineage of the tribe of Judah according to chapter 49. Jesus was typified in the person of Melchizedek in chapter 14. He also typified Isaac as a willingly sacrificed son on Mount Moriah in chapter 22. On that mount, later, king David purchased the lot so that king Solomon built a temple for the Lord. It became the site of the temple mount for king Herod that included Golgotha where our Lord Jesus was crucified.

Jesus in Exodus

In Exodus, Jesus is the Passover Lamb, Deliverer, and many others. Anyone who was not in the house with the unblemished lamb's blood on the door post and the lintel drew their last breath that night. The slaying of the lambs and the sprinkling of blood prefigured the substitutionary death of Christ. He is "our Passover Lamb." Anyone who does not enter into salvation through the blood of the Lamb of God will not only experience the physical death, but also spiritual eternal death. Then, Jesus delivered them through the dry ground of the Red Sea bed while the same water drowned the entire Egyptian army. Jesus was typified as the Bread from heaven – manna, and the water that came out of the Rock that followed them during the journey. The Lord gave them the floor plan of the tabernacle so that He could dwell in the midst of them – Immanuel, God with us.

Jesus in Leviticus

In Leviticus, Jesus paints himself a portrait as the Chief High Priest and the Mediator. The Jewish festivals, such as Passover and Yom Kippur typify the atoning sacrifice of Jesus for our sins as we see in chapter 16 and 23. We even get our English word "scapegoat" from Leviticus 16. In this chapter, the high priest laying aside his glorious robes as an act of humility, and washing at the laver was an act of sanctification, just as the Lord Jesus laid aside His glory and came into this world as a poor and helpless baby. As God's Suffering Servant, He humbled Himself and died on the cross. His work completed, Jesus returned to heaven and "dressed Himself" once again in the glory that is rightfully His. Our Lord did not lay aside His deity, but He put aside His glory when He came down to this earth and became a man.

Jesus in Numbers

In Numbers, Jesus is our Guide as He led the Israelis in the wilderness with the pillar of the Cloud and the Fire. Moses and Aaron misrepresented the Lord by striking the rock that was previously struck in Exodus 17:5-6. As we studied in Exodus, when the rock was already struck once, it represented His crucifixion once and for all, no need for another crucifixion of Him. Misrepresenting the Lord can be a costly mistake. It was for Moses. We must be careful how we represent Him in our lives.

After the Israelis' complain against the Lord and His manna, they were struck with poisonous snake bites. Moses was told to make a bronze serpent on a pole and anyone who looked at it in faith would be healed. Looking to the bronze serpent saved

the Israel people from physical death, but looking to the death and resurrection of Christ in faith saves anyone from eternal spiritual death.

Jesus in Deuteronomy

In Deuteronomy, Jesus is the Prophet like Moses in chapter 18. Like Moses, this Prophet would be a Mediator, representing the people to God the Father and God the Father to the people. According to Deuteronomy 21:23, the offender's body should not be left on the pole overnight, and as we know from the Gospels, Jesus' body was taken down and placed in the tomb before nightfall.

Jesus in Joshua

In Joshua, Jesus is the Captain of our salvation that was typified in the person of Joshua. Jesus and Joshua not only shared the same name, but they also had a similar task. Joshua took over after Moses, the law-receiver had died and led the people into the future that God had planned for them.

Jesus in Judges

In Judges, Jesus is the Ultimate Judge and Lawgiver. In this Book, twelve men and one woman who served as judges during the period from Joshua's death to the time of Samuel. They were flawed humans like us, but our Ultimate Judge Jesus is perfect and His sentence will be perfect according to His holiness and righteousness. He is the True Judge of the living and the dead.

Jesus in Ruth

In Ruth, Jesus is the Kinsman Redeemer. Yes, it is a beautiful love story. But it is a lot more than that as you know. This Book is the only one that provides the lineage of David, to the Tribe of Judah through Ruth. She was a Moabitess, but she discarded her own idolatry and came to God and she became in the lineage of Jesus Christ, the Messiah. This foreshadows our ultimate inclusion, as Gentiles.

Jesus in 1 and 2 Samuel

In 1 Samuel, Jesus's eternal High Priest position was prophesied to ungodly priest Eli in chapter 2:35. The prophet talks about the other Priest who will build a sure house. In 2 Samuel, Jesus' lineage was affirmed with the Davidic Covenant in chapter 7. Not because he was such a flawless person, but through him, He was going to bring forth the salvation of mankind. Instead of David building a house for God, God is going to build a very special place for His followers through His Son Jesus who would be born through the lineage of David.

Jesus in 1 and 2 Kings

In 1 and 2 Kings, Jesus was presented as the reigning King. He was shown through the life and miracles of the prophet Elisha in multiplying bread and healing the Syrian general Naaman who was a leper.

Jesus in 1 and 2 Chronicles

In two Chronicles, Jesus' work can be found in 2 Chronicles 15:2b: *"The Lord is with you while you are with Him. If you seek Him, He will be found by you; but if you forsake Him, He will forsake you."*

Jesus in Ezra and Nehemiah

One of the greatest apologetics of the Bible is the fulfillment of the prophecies. In Ezra chapter 1, we see Jeremiah's prophecy fulfilled by the heathen king Cyrus by granting a permission to the Jews to come back to Israel. That led to another prophe-

cy – the Triumphant Entry of Jesus, He descends from the Mount of Olives towards Jerusalem on Palm Sunday. The common denominator of these two Books is the intercessory prayers of two godly men, as our Lord Jesus is our Ultimate Intercessor.

Jesus in Esther

In *Esther*, the name of the Lord was not mentioned, but His fingerprints were all over the Book. Jesus was typified in the person of Mordecai as he stood in the gap between survival and total annihilation of the Jews, as the Lord Jesus stood between the total destruction of mankind and salvation through Him.

Jesus in Job

Like no other Books in the Bible, this Book opens with the behind-the-scene truth in the spiritual realm in chapter 1 and 2. It shows the absolute sovereign control of God over the evil power. Job is one of the deepest Book about God and specifically about Jesus Christ, the righteous Man who suffers unjustly and is finally vindicated by His Father. Job in his extremeness foreshadows Jesus in His uniqueness. In chapter 19, when Job mentioned, "For I know that my Redeemer lives," he referred to the 'kinsman redeemer.' Of course, this Kinsman Redeemer is Jesus Christ.

Jesus in Psalm

In this great Book, Jesus is all over. Our Lord Jesus is the Son of God in chapter 2; He would be resurrected in chapter 16; He would be despised and crucified in chapter 22; He would be hated without a cause in chapter 69; He would be seated at the right hand of the Father in chapter 110; He would be in the line of Mechizedek in the same chapter; and He would be the "Stone" that was rejected by the Jews in chapter 118.

Jesus in Proverbs, Ecclesiastes, and Song of Solomon

The Book of Proverbs is a divinely inspired revelation of wisdom written largely by Solomon, the wisest man in the world. But like all the other 38 Books in the OT, this Book also points to Jesus Christ in the overall, not necessarily in connecting verses, though there is one portion in the Book. The Lord was portrayed as a wise Son, Teacher, and Creator.

There is no direct connection, or typology, or prophecy of Jesus in this Book of Ecclesiastes. But it gives a stark contrast to the obedient Son of Man Jesus who left His riches in heaven to become poor for our sakes and this disobedient king who had everything under the sun, only to find himself that he had nothing in his life without God.

In the Book of Song of Solomon, we do not see the direct connection between this Book and Jesus, but He was portrayed as the Lover and Bridegroom.

Jesus in Isaiah

In the Book of Isaiah, Jesus can be seen throughout. He would be born of a virgin and He is Immanuel "God with us" in chapter 7; the Messiah would be Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace in chapter 9; He would have 7 fold Spirit upon Him (the Spirit of rest, wisdom, understanding, counsel, might, knowledge, and of the fear) in chapter 11; the Messiah would heal the blind, lame, and deaf in chapter 35; He would be a light to the Gentiles in chapter 42; despised by the Jews in chapter 49; whipped and beaten in chapter 50; the Messiah would die as a Guilt Offering for our sin, but resurrected and live forever in chapter 53; and He would be coming back on the day of vengeance of our God in chapter 61.

Jesus in Jeremiah and Lamentations

In these two Books, the Weeping Prophet Jeremiah was prophesying about Jesus as “the Lord our Righteousness” in chapter 23.

In Lamentations 3:22-23, Jeremiah points out to all of us that though the Lord knows our sins, our shortcomings, and our proneness to wander from the God we love, yet He is more than willing to forgive us through His compassions and mercies because of His faithfulness. That’s why our Lord Jesus took our sins upon Himself. He paid a debt He did not owe, because we owed a debt we could not pay.

Jesus in Ezekiel

In chapter 1 of this Book, Ezekiel opens it with the four living creatures described here have four faces: the face of a man, a lion on the right, an ox on the left, an eagle’s face on the other side. These are the four characteristics of Jesus that were represented by the four Gospels of Jesus. The Book of Matthew describes Jesus as the Messiah – the Lion of the tribe of Judah; Mark as the Suffering Servant is depicted as the Ox; Luke as the Kinsman Redeemer in the form of a Human; and the Book of John points to Jesus as God depicted by the Eagle.

Ezekiel is called “son of man” 93 times in this Book, a title that the Lord also gave to Daniel. “Son of man” is also a Messianic title which the Lord Jesus applied to Himself at least 82 times when He was ministering on earth. In chapter 16, the Lord reminds the Israelis of the everlasting covenant He made with Abraham; the Lord declares Himself as the One and True Shepherd in chapter 34.

Jesus in Daniel

The Book of Revelation must be studied with the Book of Daniel. Without it, you cannot get the full grasp of it. In this Book, Jesus was prophesied in the near and far future. In chapter 2, the Lord Jesus would be the Stone that smashes the kingdoms of the world; He would be the 4th man in the fiery furnace in chapter 3; He would be given an everlasting kingdom in chapter 7; the Messiah would come 483 years after the decree to rebuild Jerusalem and would be killed in chapter 9.

Jesus in Hosea, Joel, Amos, and Obadiah

In Hosea, the Lord put His prophet Hosea in probably the most difficult role any man can take – marrying a woman whom he knows will be unfaithful time after time. The Lord was making a word picture of God’s faithfulness through the life of Hosea to his adulterous wife that was Israel as well as the followers of Jesus.

In Joel, the Messiah will offer salvation to all mankind in 2:32. And He would baptize people with the Holy Spirit in 2:28-32. This portion was quoted by the apostle Peter at the Day of Pentecost. Indeed the Holy Spirit fell upon the crowd and 3000 people were saved on that day.

In Amos, we find the prophet Amos had a resume much like our Lord Jesus – nothing. Amos was a rancher and farmer, our Lord was a carpenter, not from the lineage of a famous priest family or a Pharisee. Like all the OT prophet, without knowing, Amos declared the scene from the crucifixion of our Lord:

Amos 8:9 “And it shall come to pass in that day,” says the Lord God, “That I will make the sun go down at noon, And I will darken the earth in broad daylight;

From high noon till 3 o’clock in the afternoon, the sun got dark. At His death, darkness enveloped the earth because men rejected the Light of the world. There were

three days of darkness in Egypt before the first Passover. And there were three hours of darkness before the Lamb of God died for the sins of the world.

Obadiah 21 Then saviors shall come to Mount Zion To judge the mountains of Esau, And the kingdom shall be the Lord's.

V21 of the Book of Obadiah contains a foreshadow of Christ and His Church. While Christ is the only Savior who alone came to purchase our salvation with His own life, and is the Author of it, these people who are rescued through the Gospel will be more and more in evidence as the end of the age draws near.

Jesus in Jonah, Micah, and Nahum

What we see in the Book of Jonah is God's sovereignty over nature, over a rebellious prophet and over the wicked nation. We can act any way we want against the Lord like bratty children, but He will accomplish His purposes, no matter what. We also see His love for the Gentiles. God doesn't want anyone to perish, but they may come to the saving knowledge of Jesus Christ. Our Lord Jesus who is a very forgiving God typified in Jonah being 3 days and 3 nights in the belly of the fish as He was in the heart of earth for 3 days and 3 nights.

In Micah 5, we see the prophecy of the birth of Christ that was quoted by king Herod's wise guys when the king asked. They knew where their Messiah would be born because of their knowledge in Scripture, but their love for Him was far away from their hearts.

The Book of Nahum was written for the inhabitants of Nineveh, the capital city of the Assyrian Empire. The Lord sent two prophets – Jonah about 785 B.C., and Nahum, about 630 B.C.; about 150 years apart. Jonah's was a message of mercy; Nahum's, a message of judgment. He showed us the preview of His Son's two visits to earth – first to extend the salvation through Christ in His mercy, second to judge all the nations with His righteous indignation at the Second Coming of Christ.

Jesus in Habakkuk, Zephaniah, and Haggai

Habakkuk summarized the base of the entire NT theology in a mere seven words in chapter 2 verse 4.

Habakkuk 2:4b the just shall live by his faith.

This statement was quoted three times in the NT – Romans 1:17, Galatians 3:11, Hebrew 10:38. Understanding the whereabouts of the eternal destination of all the godly people in the OT; believing who Jesus is and what He did for us; getting saved through faith in Jesus Christ; living the sanctified daily life all come down to these 7 words – *"the just shall live by his faith."*

Although the Book of Zephaniah rumbles with judgment and doom, thankfully, it ends with joy and deliverance. This is the final chapter of the "day of the Lord," the light at the end of God's tunnel of judgment against the unbelieving world. Through Zephaniah, God gives us a glimpse into the millennial kingdom, the time when the Messiah will rule the earth in perfect peace and righteousness. When, as one great body, the redeemed will lift their voices to God in praise and adoration. Judgment and heartache will be a distant memory. God's love and joy will rule the day.

Though the second temple they were building may look inferior to Solomon's temple, it points ahead to the crucial role of God's redemptive plan through Jesus Christ. Herod's temple was far better than Solomon's if you only look at it from the viewpoint

of architecture. But the Herod's temple was only a building until Christ came to Jerusalem to die on the cross. The moment Jesus died on the cross for our sins, the veil in the temple that separated the holy of holies from the holy place was torn in two from top to bottom. It signified God's permission for us to enter into His presence without any delay and without anyone's mediation other than Jesus.

Jesus in Zechariah and Malachi

The Jews recognize Zechariah 6:13 as a prophecy concerning Messiah because of rebuilding their temple. But this will be used by the antichrist in the middle of the Tribulation period, as he will make a treaty with Israel, which will allow them to rebuild their temple on the Temple Mount in Jerusalem.

The prophecy in 9:9-10 was fulfilled when Jesus Christ rode into Jerusalem on what we traditionally call "Palm Sunday," and the event is recorded in all four Gospels. This is the only public demonstration Jesus allowed during His ministry, and He did it to fulfill Scripture. But when He comes again for the Second Coming of Christ, He will ride a white horse as the Captain of God's army. Christ is the Chief Cornerstone that mentioned again in chapter 10; the True Shepherd in chapter 11; He is the One who would be pierced in chapter 12; He is the stricken Shepherd in chapter 13.

The Lord Jesus was described as the "Messenger of the Covenant" in Malachi chapter 3. Malachi returns to the theme of the coming Day of the Lord in chapter 4, when God will punish all evildoers. Sinners will be burning up the way fire eats up the stubble. But the true believers will see the dawning of a new day as the Sun of righteousness rises.