

Jesus Christ in the Old Testament¹

Topics

Topics		
Charts, Maps and Doctrines		

Preface: Jesus Christ is found in the Old Testament, and not just a couple of times. There are times when He acts as one of the members of the Godhead; there are times when there are prophecies concerning Him; and, of course, He is found in shadow form in the Old Testament.

When it comes to Christ being found in shadow form, I should be more explicit here—it is often the cross or some aspect of soteriology which is in view, so I will be dealing with those instances as well. Many of the charts are simply taken directly from my exegesis of this book or that.

Jesus Christ is a functioning, active member of the Godhead in the Old Testament

1. Jesus Christ created/restored the earth and all that is in it.
 - a. All members of the Godhead apparently participated. The Holy Spirit is mentioned in Gen. 1:2 (Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters).
 - b. Jesus Christ and God the Father create man in their own image: God said, "Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth." God created man in his own image. In God's image he created him; male and female he created them (Gen. 1:26–27).
 - c. That this is Jesus Christ involved in creation is confirmed in the first chapter of John: In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him. Without Him was not anything made that has been made. The Word became flesh, and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth (John 1:1–3, 14; see also Heb. 1:2, 10–12).
 - d. This helps us to confirm that many of the times when we find the name *Jehovah* of *Jehovah Elohim*, that the reference is to Jesus Christ, rather than to God the Father. *Jehovah is the Holy One and the maker of Israel. This is what Jehovah says: "Ask me about what is going to happen to my children! Are you going to give me orders concerning my handiwork? I made the earth and created humans on it. I stretched out the heavens with my own hands. I commanded all the stars to shine."* (Isa. 45:11–12).
 - e. This also indicates that Jesus Christ is eternal. He created all things in heaven and on earth, visible and invisible. Whether they are kings or lords, rulers or powers—everything has been created through him and for him. He existed before everything and holds everything together (Col. 1:16–17).
 - f. Jesus Christ confirmed that He is eternal. He spoke of Abraham, and then added, that before Abraham, He existed eternally: The Jews said to Jesus, "You're not even fifty years old. How could you have seen Abraham?" Jesus told them, "I can guarantee this truth: Before Abraham was ever born, I am." Then some of the Jews picked up stones to throw at Jesus (John 8:57–59a). Many people take

¹ Dude!

passages like this and try to twist them to say something they don't. However, those who heard Jesus speak these words understood what He was saying. If Jesus was a man, then what He said here was blasphemous—that He existed before Abraham—Jesus Christ was saying that He was eternal, which is an attribute of God.

2. Prior to the flood, Jehovah God is sorry that He made man. Since we are speaking of the creation of man, we know that Jehovah Elohim here refers to Jesus Christ. **And Jehovah repented that He had made man on the earth, and He was grieved to His heart. And Jehovah said, I will wipe off man whom I have created from the face of the earth, from man to beast, to the creeping thing and to the birds of the heavens; for I repent that I made them** (Gen. 6:6–7).

Jesus Christ Prophesied in the Old Testament

1. Jesus Christ is spoken of when Adam and Eve were judged: **“And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.”** (Gen. 3:15).
 - a. Jesus Christ is the seed of the woman. This is the way it works:
 - i. The woman was deceived in her sin; Satan deceived her (Gen. 3:1–6a, 13).
 - ii. Adam was not deceived by Satan. The woman simply handed the fruit to Adam and he ate, knowing full well that he was not supposed to (Gen. 2:9, 16–17 3:6b, 12).
 - iii. Therefore, the sins of Adam and Eve were different. Adam sinned knowingly. His choice was between rejecting God and maintaining a relationship with the woman, which is what he chose, being in love with the woman.
 - iv. God biologically has the old sin nature passed on genetically by the man, just as the man is the sole determiner of the gender of a child. The woman does not pass along the old sin nature. This means that, if a woman could bear a child apart from a man, that child would be born without an old sin nature.
 - v. This is why Jesus Christ must be born of a virgin. It was more than a sign; it was biologically necessary.
 - b. God is speaking to the serpent who deceived the woman in Gen. 3:15 and He tells the serpent, **“He will bruise your head, and you shall bruise His heel.”** The seed of the woman, Jesus Christ, would bruise the head of the serpent—that is a fatal blow. **And the Devil leading them astray was thrown into the Lake of Fire and Brimstone, where the beast and the false prophet were. And they were tormented day and night to the ages of the ages** (Rev. 20:10). The bruising of the heel of Jesus Christ is a non-fatal blow, which represents what Satan will do to Jesus Christ prior to the cross (Mark 14:65 15:19).
2. Jacob, inspired when on his deathbed, made a few prophecies which relate to Jesus Christ and the line of Judah:
 - a. Gen. 49:8–12: **Judah, may your brothers praise you, your hand be on the neck of your enemies. May the sons of your father bow themselves to you. Judah is a lion's whelp. My son, you have risen up from the prey; he stoops, he crouches like a lion; and like a lioness, who can rouse him? The scepter shall not depart from Judah, nor the lawmaker from between his feet, until Shiloh come, and the obedience of the peoples to him. Binding his foal to the vine, and his ass's colt to the choice vine, he washes his clothing in wine, and his covering in the blood of grapes. His eyes shall be dark from wine and his teeth white from milk.**
 - b. Judah was Jacob's fourth son. Benjamin and Joseph were his favorite sons. Joseph, as an individual, had shown much greater integrity and leadership than had Judah. Still, Jacob speaks of Judah as the ruling line, which it would be. Jesus Christ, the True King, would rule over all at the end of history.
 - c. The bit about Judah being like the couching lion, etc. refers to a time period when Judah would no longer rule over Israel. However, Jesus Christ, descended in His humanity from Judah, will arise to rule.
 - d. The scepter refers to rulership. Although there is a lot of disagreement concerning *until Shiloh comes*, one might understand that to be Jesus Christ. In the Millennium, all of the people will be subject to Him.

- e. The blood of grapes and being covered in the blood of grapes is the judgment of Jesus Christ. His blood was shed for our sins, and the Eucharist, the grape juice that we drink, looks back on this.
 - f. His teeth being white refers to His purity.
 - g. The prophecies related to Joseph, Jacob's favorite son, also speak of the Messiah, but as a help to the line of Joseph, and not as being in Joseph's line. **His bow abides in strength, and the hands of his arms are made agile by the hands of the Mighty One of Jacob, from the Shepherd, the Rock of Israel** (Gen. 49:24). Joseph's hands are made strong by Jesus Christ.
 - h. I want you to notice one important thing here: a New Testament writer does not have to cite a passage or a shadow in order for it to prophetically refer to the Messiah.
3. The crucifixion of Jesus Christ is more clearly described in the Old Testament than it is in the New. There are two passages where this is found:
- a. Psalm 22:1–19: **My God, My God, why have You forsaken Me, and are far from My deliverance, from the words of My groaning? O my God, I cry by day, but You do not answer; and in the night, and there is no silence to Me. But You are holy, being enthroned on Israel's praises. Our fathers trusted in You; they trusted, and You delivered them. They cried to You, and were delivered; they trusted in You, and were not ashamed. But I am a worm, and no man; a reproach of mankind, and despised by the people. All who see Me scornfully laugh at Me; they open the lip; they shake the head, saying, He rolled on Jehovah, let Him deliver Him; let Him rescue Him, since He delights in Him. For You are He, My Taker from the womb; causing Me to trust on My mother's breasts. I was cast on You from the womb, from My mother's belly, You are My God. Be not far from Me; for trouble is near; because no one is there to help. Many bulls have circled around Me; strong bulls of Bashan have surrounded Me. They opened their mouth on Me, like a lion ripping and roaring. I am poured out like waters, and all My bones are spread apart; My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue clings to My jaws; and You appoint Me to the dust of death; for dogs have encircled Me; a band of spoilers have hemmed Me in, piercing My hands and My feet. I count all My bones; they look, they stare at Me. They divide My garments among them, and they made fall a lot for My clothing. But You, O Jehovah, be not far off; O My Strength, hurry to help Me!**
 - b. We also find the description of His crucifixion in the book of Isaiah, written approximately 700 B.C. **But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His wounds we ourselves are healed. All we like sheep have gone astray; we have each one turned to his own way; and Jehovah made meet in Him the iniquity of all of us. He was oppressed, and He was afflicted, but He did not open His mouth. He was led as a lamb to the slaughter; and as a ewe before her shearers is dumb, so He opened not His mouth. He was taken from prison and from justice; and who shall consider His generation? For He was cut off out of the land of the living; from the transgression of My people, the stroke was to Him. And He appointed Him His grave with the wicked, but He was with a rich man in His death; though He had done no violence, and deceit was not in His mouth. But Jehovah pleased to crush Him, to make Him sick, so that if He should put His soul as a guilt offering, He shall see His seed; He shall prolong His days; and the will of Jehovah shall prosper in His hand. He shall see the fruit of the travail of His soul; He shall be fully satisfied. By His knowledge the righteous One, My Servant, shall justify for many, and He shall bear their iniquities. Because of this I will divide to Him with the great, and with the strong He shall divide the spoil; because He poured out His soul to death; and He was counted with those transgressing; and He bore the sin of many, and made intercession for those transgressing** (Isa. 53:5–12). We have not only the cross here, but the reason for it: **He was wounded for our transgressions; He was bruised for our iniquities.**
 - i. We find this fulfilled in the New Testament, both historically and doctrinally.
 - ii. Jesus Christ died in our stead, bearing out sins, as Isaiah promised us. **Matt. 20:28: Even as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many. Rom. 3:24–26: We are justified freely by His grace through the redemption in Christ Jesus, whom God set forth as a propitiation through faith in His blood, as a demonstration of His righteousness through the passing over of the sins that had taken place before, in the forbearance of God, for a demonstration of His righteousness in the present time, for His being just and justifying the one that is of the faith of Jesus. Peter 2:24: Jesus Christ His own self bore**

our sins in His body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed.

- iii. There are a large number of New Testament passages which affirm that Jesus Christ died on our behalf, paying for our sins, and redeeming us from the slave market of sin: Rom. 4:25 5:6-10, 15-21 1Cor. 15:3 2Cor. 5:21 Eph. 5:2 Heb. 9:12-15 10:10, 14 1Peter 3:18
- iv. That Jesus said very little before those who had the power to crucify Him is confirmed by Matt. 27:11–14: **And Jesus stood before the governor. And the governor questioned Him, saying, Are You the King of the Jews? And Jesus said to him, You say it. And when He was accused by the chief priests and the elders, He answered nothing. Then Pilate said to Him, Do You not hear how many things they testify against You? And He did not answer him, not even to one word, so that the governor greatly marveled.** See also Matt. 26:63 27:12-14 Mark 14:61 15:5 Luke 23:9 John 19:9 1Peter 2:23
- v. In Isa. 53:9, we have: **They made His grave with the wicked, and with a rich man at His death, although He had done no violence and had not spoken deceitfully.** Jesus was crucified between two gangsters, but His body was placed in the grave of a rich man, Joseph of Arimathea (Matt. 27:44 Mark 15:37 Luke 23:50–53 John 19:38–42). That He had done no wrong was confirmed by Pilate: **“I find no guilt in this man.”** (John 18:38b). Peter quotes Isa. 53:9 in Peter 2:22.

In Shadow Form in the Old Testament

In this section, I won't simply be looking at Jesus Christ, but anything which relates to Soteriology and Christology.

1. Jesus Christ is portrayed in shadow form first as the ark of Noah. The entire earth was judged; however, those who were in the ark were not judged. The judgment was a flood, and they were covered from the judgment of the floor. The word for *covered* is *kâphar* (Gen. 6:14), which is the word used 73 times in the Old Testament for *atonement* (Ex. 29:33, 36-37 30:10, 15-16 32:30, Lev. 1:4 4:20). Gen. 6–7
2. When Abraham offered up his son Isaac in Gen. 22, this was a picture of Jesus Christ dying on the cross.

This might be best seen in a chart.

The Offering of Isaac Foreshadows the Offering of Jesus Christ	
The Offering of Isaac	Jesus Christ
Isaac is called Abraham's only son, the son he loves (Gen. 22:2).	Jesus Christ is the Son of God, His beloved Son, His only Son (Matt. 16:16 17:5 Mark 1:1).
Isaac was to be offered as a burnt offering. Burning is always associated with judgment (Gen. 22:2).	Jesus Christ was judged for our sins (Rom. 4:25 5:8, 10).
Isaac went willingly (Gen. 22:3).	Jesus Christ offered Himself willingly (Luke 22:42).
Isaac allowed himself to be bound to the altar, on top of the wood. Abraham was over 100 years old at this time and would not have been stronger than Isaac (Gen. 22:9).	Jesus willingly allowed Himself to be nailed to the cross and crucified, even though He could have destroyed His persecutors there with the word of His mouth (Matt. 26:64 Heb. 1:2–3).
Isaac was bound to the altar, upon the wood (Gen. 22:9).	Jesus Christ was bound to the cross, often called the <i>wood</i> in the New Testament (Acts 5:30 10:39 Peter 2:24 ²).

² In the KJV, this is rendered *tree* in these references to Jesus Christ; and *wood* elsewhere (1Cor. 3:12 Rev. 18:12).

The Offering of Isaac Foreshadows the Offering of Jesus Christ	
The Offering of Isaac	Jesus Christ
God provided a substitute for Isaac, a ram who had been caught by his horns in a bush nearby (Gen. 22:13).	Jesus Christ dies as a substitute for our sins (Rom. 5:8 1Cor. 5:7).
The place where Abraham was to offer up Isaac is named <i>Jehovah will provide</i> (Gen. 22:14).	Our salvation is completely the provision of God. We do nothing to secure our salvation; we can only believe in order to take that which God has provided for us (Eph. 2:8–9 Titus 3:5).
Great blessing is associated with the offering of Isaac (Gen. 22:17–18).	Great blessing is associated with the offering of Jesus Christ for our sins (Rom. 4:6–8).
The people of all nations would be blessed through Abraham and his offering of Isaac (Gen. 22:18).	The people of all nations are blessed by the offering of Jesus Christ (Rom. 4:9 Rev. 19:9 20:6).
Abraham knew that Isaac would rise again from this offering. He told his servant, “ We will return.” (Gen. 22:5).	Jesus Christ did not remain a dead offering; He rose from the dead (Matt. 28).
God chose events to occur in such a way as to provide a shadow image of our Lord to come. This offering of Isaac was the first great one.	

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3. Moses is the next great foreshadowing of Jesus to come:

Moses as a Type of Christ
It is important that we see that Moses is a type of Christ, as were many of those whose lives have been recorded in Scripture. A type is someone or something which foreshadows the person of Jesus Christ or His first advent (possibly his second advent, but I cannot come up with an example of that). We will take it in points:
<ol style="list-style-type: none"> 1. The ruler of the land, influenced by Satan, tried to have Moses and the humanity of Jesus Christ killed almost at birth (Ex. 1:22 Matt. 2:16) 2. Both were divinely chosen deliverers (Ex. 3:7–10 Acts 7:25 John 3:16; check also Isa. 61:1–2 Luke 4:18–19 II Cor. 1:10 I Thess. 1:10) 3. Moses forsook the crown of Egypt for the Jews; our Lord forsook His place as Deity* in order to take on the form of a man (Heb. 11:24–26 Phil. 2:6–8) 4. Both Moses and our Lord went to their people and their people did not receive them (Ex. 2:11–14 John 1:11 Acts 7:23–29 18:5–6 28:17–28) 5. When rejected, they both turned toward the Gentiles (Ex. 2:11–14 John 1:11 Acts 7:23–29 18:5–6 28:17–28) 6. During this time of rejection, both took a bride (Ex. 2:16–21 Matt. 12:14–21 II Cor. 11:2 Eph. 5:30–32) 7. Moses represented the Jews before God; Jesus Christ represents us before God (Num. 14:11–20 I Tim. 2:5) 8. Moses interceded on behalf of the Jews and Jesus Christ intercedes on our behalf (Num. 14:11–20 John 17:1–26 Rom. 8:33–34 Heb. 7:25 I John 2:1) 9. Furthermore, Moses and Christ both acts as prophets (Acts 3:22–23); advocates (Ex. 32:31–35 I John 2:1–2); and leaders or kings (Deut. 33:4–5 Isa. 55:4 Heb. 2:10)

Moses as a Type of Christ

- 10. After having been rejected, Moses and Christ both return to their people to be accepted as leaders (Ex. 4:29–31 Acts 15:14–17 Rom. 11:24–26)
- 11. Moses presented the first covenant to the children of Israel, Jesus the second (Deut. 4:1–2, 23 Heb. 8:6 9:15)

* He did not forsake His Deity, however.

- 4. When Moses brought all of these signs to bear against Egypt, and then took the Jews out of Egypt, we have a shadow of Jesus Christ on the cross, and how He would take us out of this world.

The analogy drawn here to the cross is incredible.

The Judgment of Egypt is a Shadow of Salvation by Jesus Christ

Moses, the Jews and Egypt	Jesus Christ, Believers and the World
God's people, the Jews, are trapped in the Egypt (Ex. 1:8-14).	Mankind is trapped in the world as unbelievers (John 18:36)
God called the Jews out of Egypt (Ex. 3:15–17).	God calls believers out of the world (John 15:19).
The Jews had an identify separate from the Egyptians, even though they lived in Egypt (Ex. 1:7).	We have an identity which is separate from the world, even though we live in the world (Acts 13:17 John 15:19 Rom. 12:2).
The Egyptians hated the Jews (Ex. 1:8–14).	The world hates the believer (John 17:14).
Moses, a savior, is sent by God to deliver His people (Ex. 3:9–10).	Jesus Christ, our Savior, is sent by God to deliver us (Heb. 3:16 John 4:42 I Tim. 1:15).
Moses was not a slave and qualified to deliver His people and to lead them out of Egypt (7:22–23, 25, 34).	Jesus Christ is not a slave to sin, He is not of this world, and He has come to deliver us out of this world (John 8:23 17:11, 14).
Moses performed signs and miracles to show that he was from God (Acts 7:36).	Jesus Christ performed signs and miracles to show that He was from God (John 7:36).
Moses was a servant of God (II Kings 18:12 II Chron. 24:6 Neh. 9:14).	Jesus Christ is a servant of God (Matt. 12:18).
The only way that the Jews (and the Egyptians who joined them) could be delivered was to trust in Jehovah Elohim (Ex. 1:17–21).	The only way that we can be delivered is to trust in Jesus Christ (John 8:24).
Moses, because of the notoriety of the exodus, became a light to the world (Ex. 9:16).	Jesus Christ, due to His own notoriety, is a light to the world (John 8:12 9:5).
The Jews, because of this, are also a light to the world (Ex. 10:23 Isa. 10:17).	We are a light to the world ourselves (John 9:5 Philip. 2:15).
Egypt was judged for her sins (Ex. 11:1 12:12).	The world is judge for its works (John 12:31 16:8).
Egypt was covered with a thick, eerie darkness in one of its judgments (Ex. 10:21–22).	Golgotha was covered with a thick, impenetrable darkness when Jesus was on the cross.

The Judgment of Egypt is a Shadow of Salvation by Jesus Christ	
Moses, the Jews and Egypt	Jesus Christ, Believers and the World
The Jews were called by God out of slavery.	We are slaves of sin, called out of that slavery by God.
The Jews would be delivered from the bondage of slavery after the death of the firstborn.	We are delivered from the bondage of slavery by the death of God's firstborn.

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5. The Passover lamb is certainly a vision of the Messiah to come:

The Passover, or the Passover lamb, is called a type of Christ.	
1.	John the Baptizer saw Jesus coming to him and exclaimed, " Behold, the lamb of God who takes away the sins of the world! " (John 1:29).
2.	Paul called Christ our Passover in I Cor. 5:7.
3.	The lamb as with the family for a few days in part to scrutinize the lamb for any blemishes and also so that they might grow some attachment for the lamb. Jesus Christ, as Scofield points out, was under hostile public scrutiny for a period of three years during His earthly ministry and was found to be blameless in all things. Read Luke 11:53–54 John 8:46 18:38 I Peter 1:18–19 2:22 3:18.
4.	The lamb, having been tested (inspected for defects), must be slain (Ex. 12:6 Matt. 16:21 John 12:24 Heb. 9:22). The blood of the lamb must be used in order for God to Passover; there is no other way for any family of Jews (or Egyptians) to be passed over; including invoking a deity of Egypt. God sees the blood of the lamb, representing the blood of Jesus Christ, and He does not take the life of their firstborn. The only tragedy to the unbeliever which is as horrible as this is to spend eternity in hell, burning in judgment, separated from God.
5.	As Scofield put it, this "refutes universalism" (Ex. 12:7, 12b John 3:36 Acts 4:12). For the Jew (and any Egyptians who followed suit), applying the blood indicated their faith in Yahweh and God's Word. It was a sign of their faith but not the means of their salvation (Ex. 12:13 Heb. 9:11-14, 22, 28).
6.	Salvation by faith alone in Christ alone (thus bypassing judgement for us) is illustrated by the application of the blood only caused Yahweh to Passover their household and to refrain from executing judgement upon them (Ex. 12:13 Heb. 9:14 10:10 I John 1:7).
7.	I want you to notice where the blood is: for the first Passover, the blood was put on the top of the door sill (which would drip to the floor) and on both sides of the door. This is like a cross, where we would find the feet, the hands and the bleeding head of Jesus—it is at these four points where Jesus would bleed, and this is foreshadowed in the first Passover. Ex. 12:22
8.	The feast afterwards was a foreshadowing of our memorial supper, the Eucharist. The eating of the flesh of the slain lamb is analogous to believing in Jesus Christ, as eating is the non-meritorious function which all humans are able to do. Today, we eat the bread as Christ's body, to illustrate our faith in Jesus Christ, Who is the bread of life (Matt. 26:26-28 John 6:31-35, 46–58, 19:18 I Cor. 11:23–26).
9.	To quote Scofield again, "To observe the feast was a duty and a privilege but not of condition of safety" or of salvation (I Cor. 10:16 11:25 Rev. 13:8).
10.	I think one of the most chilling phrases found in Exodus is Ex. 12:6b, when speaking of the Passover lamb: Then the whole assembly of the congregation of Israel is to kill it. Can't you just hear the Jews calling for Jesus to be crucified?

6. The striking of the rock at Horeb is a picture of Jesus Christ taking the punishment for our sins, and from Him flow living waters.

The passage we are examining reads: The entire Israelite community left the Wilderness of Sin, moving from one place to the next according to the LORD's command. They camped at Rephidim, but there was no water for the people to drink. So the people complained to Moses: "Give us water to drink." "Why are you complaining to me?" Moses replied to them. "Why are you testing the LORD?" But the people thirsted there for water, and grumbled against Moses. They said, "Why did you ever bring us out of Egypt to kill us and our children and our livestock with thirst?" Then Moses cried out to the LORD, "What should I do with these people? In a little while they will stone me!" The LORD answered Moses, "Go on ahead of the people and take some of the elders of Israel with you. Take the rod you struck the Nile with in your hand and go. I am going to stand there in front of you on the rock at Horeb; when you hit the rock, water will come out of it and the people will drink." Moses did this in the sight of the elders of Israel. He named the place Massah and Meribah because the Israelites complained, and because they tested the LORD, saying, "Is the LORD among us or not?" (Ex. 17:1–7).

As was true of almost everything that Moses did, this was a shadow of the good things to come. Moses will strike the rock with his rod, which can represent judgement, as it did when Moses held it above the Sea of Reeds and the Sea closed in on the Egyptians and drowned them. There are so many parallels that it would be best to take this in points:

The Rock at Horeb is Jesus Christ

1. Jesus Christ is the rock Who provides us with living waters: And all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ (1 Cor. 10:4).
2. This parallels God the Father striking God the Son, the Rock of Israel, with judgement on the cross. But the Lord was pleased to crush Him (Isa. 53:10a). And He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed (1 Peter 2:24).
3. From Jesus Christ flowed living waters to whoever thirsted, he may come and drink and never thirst again. That is, from Jesus Christ came salvation that whoever believed in Him would not perish, but have everlasting life. "Everyone who thirsts, come to the waters" (Isa. 55:1a). But one of the soldiers pieced His chest with a spear and immediately there came out blood and water (John 19:34) Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him and He would have given you living water...Everyone who drinks of this water shall thirst again; but whoever drinks of the water that I shall give him shall never thirst." (John 4:10, 13b–14a) Jesus stood and called out, saying, "If any man is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being shall flow rivers of living water.'" (John 7:37b-38)
4. This living water is given to those who are totally unworthy of it. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. But God, being rich in mercy, because of His great love with which He loves us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved) (Eph. 2:3–5).
5. The water from the rock was free, as our salvation is free. For the wages of sin is death but the free gift of God is eternal life in Christ Jesus our Lord (Rom. 6:23).
6. The water which flowed from the rock was abundant—it was everything that they needed to assuage their thirst. Where sin increased, grace abounded all the more (Rom. 6:20b).
7. The salvation of the Israelites from dying of thirst was near, just as salvation is near to all of us—it is as near as our heart and as near as our tongue: For with the heart man believed, resulting in righteousness, and with the mouth he confessed, resulting in deliverance (Rom. 10:8).

Incidents which occur in the Old Testament are] a shadow of the good things to come—not the very form of things, can never by the same sacrifices year by year, which they offered continuously, make perfect those who draw near [to the altar] (Heb. 10:1).

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8. While we are on this subject, let's jump ahead to Num. 20:2–13: There was no water for the community, so they assembled against Moses and Aaron. The people quarreled with Moses and said, "If only we had perished when our brothers perished before the LORD. Why have you brought the LORD's assembly into this wilderness for us and our livestock to die here? Why have you led us up from Egypt to bring us to this evil place? It's not a place of grain, figs, vines, and pomegranates, and there is no water to drink!" Then Moses and Aaron went from the presence of the assembly to the doorway of the tent of meeting. They fell down with their faces to the ground, and the glory of the LORD appeared to them. The LORD spoke to Moses, "Take the staff and assemble the community. You and your brother Aaron are to speak to the rock while they watch, and it will yield its water. You will bring out water for them from the rock and provide drink for the community and their livestock." So Moses took the staff from the LORD's presence just as He had commanded him. Moses and Aaron summoned the assembly in front of the rock, and Moses said to them, "Listen, you rebels! Must we bring water out of this rock for you?" Then Moses raised his hand and struck the rock twice with his staff, so that a great amount of water gushed out, and the community and their livestock drank. But the LORD said to Moses and Aaron, "Because you did not trust Me to show My holiness in the sight of the Israelites, you will not bring this assembly into the land I have given them." These are the waters of Meribah, where the Israelites quarreled with the LORD, and He showed His holiness to them.

What we find in this passage is another incident which was supposed to be a shadow of Jesus Christ; however, Moses, in his anger, messed it up. This is more than a simple matter of disobedience; Moses engaged in actions which God did not tell him to do, and the result was, an inaccurate **shadow of the good things to come**:

The Mistake of Moses and What the Water of Meribah was Supposed to Represent

1. Jesus Christ dies on the cross one time; He pays for our sins one time only. Heb 9:26: **Otherwise, He would have had to suffer many times since the foundation of the world. But now He has appeared one time, at the end of the ages, for the removal of sin by the sacrifice of Himself.** Rom 6:10: **For in that He died, He died to sin once for all; but in that He lives, He lives to God.** Heb 7:27: **He doesn't need to offer sacrifices every day, as high priests do--first for their own sins, then for those of the people. He did this once for all when He offered Himself.** See Heb. 9:12 10:10 Peter 3:18 (this point is made six times in the New Testament—do you see how important it is?).
2. Therefore, when Moses faces the rock, the rock being Jesus Christ, he is not supposed to strike it, because Jesus does not die twice for our sins. God the Father strikes Jesus one time on Golgotha.
3. What happens after that point? By analogy, we speak to the Rock, Jesus Christ. We believe in Jesus Christ; He does not die a second time—we do **not crucify Jesus a second time, putting Him to an open shame** (Heb. 6:6b).
4. Therefore, Moses is to speak to the rock, he is not supposed to strike the rock. When he speaks to the rock, from it will flow living waters. John 4:10: **Jesus answered, "If you knew the gift of God, and who is saying to you, 'Give Me a drink,' you would ask Him, and He would give you living water."** See also John 4:11 7:38 Rev. 7:17 21:6 22:1, 17.
5. Because Moses did not do as God told him, Paul cannot look back on the two *meribah* incidents and refer to them as an analogy to Jesus Christ, the Rock of Ages.

What Moses did wrong was not a simple act of disobedience, but an act which kept this and Ex. 17 from being used as an illustration in the epistles as an example of another shadow of Jesus Christ and His work on the cross on our behalf.

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6. The furniture of the Tabernacle of God spoke of Jesus Christ and His death on the cross:
- a. The Ark of the Covenant, was made of acacia wood and overlaid with gold. The acacia wood speaks of the humanity of Jesus Christ and the gold speaks of His deity.

- i. In the Ark was placed 3 items: Aaron's rod that budded, the book of the Law and the manna (Ex. 16:33–34 Num. 17:10 Deut. 10:1–5 31:26 1Kings 8:9 Heb. 9:4).
 - (1) The book of the Law contains the offenses which we have committed against God. It also contain Jesus Christ in shadow form (as we have been studying).
 - (2) Aaron's rod that budded speaks of resurrection—the rod was a dead piece of wood and from it came life. This is Jesus Christ being raised from the dead; this is our lives being taken from death to life.
 - (3) The pot of manna speaks of God's provision for us. While we are on this earth, it is not simply a matter of, we are saved, we die, and then God provides for us. From our spiritual birth on, God's has provided for us, and He did so in eternity past.
 - ii. Man was not to treat the Ark as an object of curiosity or as some sort of a good luck charm (see 1Sam. 4–7).
 - iii. The Ark of the Covenant was kept in the Holy of Holies. Israel could not see the Ark, generally speaking (except when it led them in battle, as in Joshua 6). Ex. 26:34
 - iv. On top of the Ark was the golden mercy seat, with the Cherubim observing. The Cherubim represent the angelic population which watch us and all that we do; the mercy seat speaks of Jesus Christ dying for our sins. Once a year, the High Priest, by himself, would enter into the Holy of Holies and sprinkle blood upon the mercy seat and offer up incense, speaking of the dead of Jesus Christ for our sins and the fact that this is acceptable to God as our offering. Lev. 16
 - v. The people of Israel did not see Jesus Christ; He was future from them; therefore, the people of Israel did not see the Ark of the Covenant (the exception being, Joshua 6—as there have been a small number of believers in Israel's history who interacted with the Angel of Jehovah, Who is the Lord of Glory.
- b. The table of showbread is also made of gold and acacia wood, speaking of the deity and humanity of Jesus Christ. The loaves of bread baked fresh and kept there spoke of God's daily provisions (specifically for the 12 tribes of Israel, but this can be applied to His provisions for all of us). Ex. 25:23–30
 - c. The golden Lampstand speaks of Jesus Christ as being the light of the world (Ex. 25:31–40 Matt. 17:2 John 1:4–9 3:19 5:35 8:12). This could also speak of Israel as the light to the world as well (see Matt. 5:15–16).
 - d. The bronze altar, to which sacrifices were tied and offered up to God, obviously speaks of Jesus and His death on the cross. Ex. 27:1–8
 - e. The altar of incense, made of acacia wood and pure gold, speaks of the humanity and deity of Jesus Christ; the fragrant incense burned on the altar indicates that God is satisfied with the work of Jesus Christ. There is to be no strange incense offered here, as only the work of Jesus Christ is propitious. Ex. 30:1–9
7. The arrangement of this furniture appears to be in the shape of a cross, a portion of which is hidden (the Ark of the Covenant in the Holy of Holies). This is a wonderful picture of what is to come, the cross being hidden, in part, in the Old Testament.
 8. When we get into the book of Leviticus, we continue to have all of these animal sacrifices.

There are a lot of bloody sacrifices in the Old Testament. This leads us to ask...

What About the Blood?

1. The life of the animal is in the blood (Gen. 9:4 Lev. 17:11).
2. The blood represents the spiritual death of our Lord (Matt. 26:28 Mark 14:24).*
3. When an animal is sacrificed and his blood poured out on the altar, this represents the death of our Lord when His life is sacrificed and His human spirit—His life—is judged by God and suffers hell on our behalf. This is an analogous situation (Mark 14:22–24 John 6:51 Heb. 9:22).
4. We do not take part in the spiritual death of our Lord in any way. We do not, with the pain and suffering that we have in our own lives, become a part of this spiritual death and help God in any way. All of the work done on our behalf on the cross is done 100% by our Lord Jesus Christ; we can only appropriate this on

What About the Blood?

our behalf through believing in Him (Eph. 2:8–9).

5. What our Lord did for us upon the cross was substitutionary; He suffered spiritual death, the equivalent of an eternity of hell for every single one of us (Matt. 26:28 Heb. 9:12 9:22).
6. Therefore, we do not drink the blood or eat of the flesh any more than we help Jesus Christ die for our sins. Our participation in this regard is a matter of faith in Him and not a matter of assistance (John 6:35 Titus 3:5).

* It should be obvious in these two passages that our Lord did not give His disciples His literal blood; they drank unleavened wine (grape juice) with Him; it represented His blood, which is the analogy between His death on the cross and the death of the animals on the altar.

7. There are a great many Levitical offerings—we find the following in Lev. 1:

The Bullock, ox or bull	The bull was an absolute necessity to some of those who did any breeding or farming. One was enough to feed a tribe and the bull accomplished a great deal of work for the farmer. Similarly, Jesus Christ is the bread of life and He accomplished all of the work that needed to be done upon the cross.
Lev. 1:1–9	
The sheep or lamb	The lamb foretells our Lord's willing obedience even unto death (Isa. 53:7 Acts 8:32–35 Phil. 2:8). She also represent our going astray from God (Isa. 53:6).
Lev. 1:10–13	
The goat	The goat represents the lost. Recall our Lord separating the sheep, believers, from the goats, unbelievers (Matt. 25:33, 41–46). Jesus Christ was numbered with the transgressors; identified with sin, and made a curse for us (Isa. 53:10, 12 Luke 23:33 II Cor. 5:21 Gal. 3:13).
Lev. 1:10–13	
Turtledove or pigeon	Doves are associated with sadness and mourning (Isa. 38:14 59:11) as our Lord was acquainted with sorrows (Isa. 53:7, 10–11) and He bore our griefs (Isa. 53:4). Both birds are associated with poverty (Lev. 5:7 12:8), as our Lord was associated with poverty (Luke 2:24). Jesus Christ, for our sakes, became poor (Luke 9:58 II Cor. 8:9).
Lev. 1:14–17	

This was expanded from Scofield's Reference Bible, p. 127 and from notes taken in Bible class under R.B. Thieme.

8. In Lev. 2, we have the food or the grain offerings, which speak of Christ's death for our sins:

A Summary of the Grain Offerings

When anyone offers an offering of a meal offering to Yahweh, his offering shall be of fine flour; and he shall pour oil on it, and put frankincense on it. He shall bring it to Aaron's sons the priests; and he shall take his handful of its fine flour, and of its oil, with all its frankincense; and the priest shall burn the memorial of it on the altar, an offering made by fire, of a sweet savor to Yahweh (Lev. 2:1–3).

That which is left of the meal offering shall be Aaron's and his sons'. It is a most holy thing of the offerings of Yahweh made by fire. "When you offer an offering of a meal offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil. If your offering is a meal offering of the baking pan, it shall be of unleavened fine flour, mixed with oil. You shall cut it in pieces, and pour oil on it. It is a meal offering. If your offering is a meal offering of the frying pan, it shall be made of fine flour with oil. You shall bring the meal offering that is made of these things to Yahweh: and it shall be presented to the priest, and he shall bring it to the altar. The priest shall take from the meal offering its memorial, and shall burn it on the altar, an offering made by fire, of a sweet savor to Yahweh. That which is left of the meal offering shall be Aaron's and his sons'. It is a thing most holy of the offerings of Yahweh made by fire (Lev. 2:4–10).

No meal offering, which you shall offer to Yahweh, shall be made with yeast; for you shall burn no yeast, nor any honey, as an offering made by fire to Yahweh. As an offering of firstfruits you shall offer them to Yahweh: but they shall not come up for a sweet savor on the altar. Every offering of your meal offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your meal offering. With all your offerings you shall offer salt (Lev. 2:11–13).

If you offer a meal offering of first fruits to Yahweh, you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the fresh ear. You shall put oil on it, and lay frankincense on it: it is a meal offering. The priest shall burn as its memorial, part of its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to Yahweh (Lev. 2:14–16).

Scripture	Offering	How Prepared	What was Done	Meaning
Lev. 2:1–3	Grain offering	Fine flour with oil and frankincense	Offering by fire which results in smoke	The even flour speaks of the evenness and balance of Christ's character; the oil speaks of the Holy Spirit and the frankincense means that He is acceptable to God (sweet smelling)
Lev. 2:4–10	Baked grain offering	Made without leaven, with oil throughout and on top	Broken into bits with more oil poured upon it; offered by fire resulting in smoke	This speaks of Christ's body, which was broken for us. No leaven means that there is no mixture of false doctrine; oil means that He was empowered by God the Holy Spirit.
Lev. 2:11, 13	additional commands for grain offerings	It cannot be made with honey or leaven; must be made with salt		The lack of leaven means that it has not been corrupted; the lack of honey means that this was not sweet to Jesus Christ. His pain and suffering was much greater than any man has known before.
Lev. 2:12	Firstfruits offering		The directions seem a little contradictory*; the first fruits were not to ascend as a soothing aroma	This applies to all firstfruits offerings, which may or may not be those in vv. 1–10. The firstfruits are brought to the Lord but not offered by fire. This appears to be an offering which is utilized by the priests, just as we give a portion of our money to a church.

Scripture	Offering	How Prepared	What was Done	Meaning
Lev. 2:14–16	A grain offering from the early ripened fruits; fresh stalks of grain	Oil is poured upon it as well as incense	Offered by first to Jehovah; smoke ascends from this offering	This speaks of Christ, the firstfruits of the resurrection; after dying for our sins, God the Father resurrects Him from the dead, giving approval to His work.

These are bloodless offerings. It is not clear to me whether or not they could be offered apart from sacrificial offerings. In Num. 28:3–6, they are offered with animal sacrifices; however, that does not mean that they would always be offered that way. Perhaps, God gave people the choice? When someone offered a grain offering alone, it was essentially saying “Thanks, God, for taking care of me as an Israelite.” Maybe it was just a ritual (obviously, this would be the case with any offering). Perhaps the person who offered the sacrificial animal knew, on some level, that this sacrifice was a necessary part of his offering. On the other hand, Num. 28:12–13 seem to give us a clear indication when we would use this or that grain offering.

The person offering the grain offering could not eat of it (the priests could). However, the priests could not eat of their own grain offerings (Lev. 6:22–23).

* The word for *firstfruits* in v. 12 is entirely different from the word for firstfruits in v. 14. In v. 14, in the NASB, they are called *early ripened things* instead of *firstfruits*. We may not have a good handle upon how vv. 12 and 14 are differentiated, but we do know that they are different.

Scofield’s summary: *The meal-offering. The fine flour speaks of the evenness and balance of the character of Christ; of that perfection in which no quality was in excess, none lacking; the fire, of His testing by suffering, even unto death; frankincense; the fragrance of His life Godward (see Ex. 30:34). The absence of leaven: His character as “the Truth” (see Ex. 12:8). The absence of honey: His was not that mere natural sweetness which may exist quite apart from grace. The oil mingled: is Christ as born of the Spirit (Matt. 1:18-23). The oil upon: is Christ as baptized with the Spirit (John 1:32 6:27). The oven: the unseen sufferings of Christ; His inner agonies; (Heb. 2:18; Matt. 27:45-46). The pan: His more evident sufferings (for example, Matt. 27:27-31). The salt: this is the pungency of the truth of God—that which arrests the action of leaven.*³

9. In Lev. 3, we have more animal sacrifices which are a shadow of Jesus to come. These animals are without spot or blemish (Lev. 3:1 22:17–25). The idea is, this is Jesus Christ, perfect in His humanity. Again, these are all blood sacrifices, which points to His death on the cross.
10. The priests and the consecration of the priests also looks forward to Jesus Christ (see Lev. 8 10). A priest represented man to God. The priest took the offering and slaughtered it and then burned it. The priest is an intermediary between man and God, just as Jesus Christ is our intermediary. Furthermore, because the High Priests are a shadow of Jesus to come, they must be without defect as well (Lev. 21). Heb 8:1–6: **Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer. For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law; who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tabernacle, for he said, "See, you shall make everything according to the pattern that was shown to you on the mountain." But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.**
11. The Great Day of Atonement is Jesus Christ going to the cross on our behalf (Lev. 16). The High Priest sacrifices a bull and a ram and two male goats; the blood of the bull is taken into the Holy of Holies and sprinkled on the Mercy Seat on the Ark of the Covenant. This was done once a year and the congregation were unable to see what Aaron (or the High Priest) did. There is also a part of this ceremony where we have

³ C. I. Scofield, *Scofield Notes from the Scofield King James’ Bible*; from e-Sword, Lev. 2:1. Some minor editing was done.

the release of the scapegoat. The scapegoat speaks of two things—first, that the sins are placed on another, a scapegoat; and secondly, since the scapegoat escapes alive, it speaks of the resurrection. Speaking of the Holy of Holies, we have this passage in Hebrews: **Therefore, it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a holy place made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God for us; nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own, otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself** (Heb. 9:23–26). One of the verses which is often ignored in this chapter of Leviticus is: **The Aaron will come into the tent of meeting and he will take off the linen garments that he had put on when he went into the holy place and he will leave them there** (Lev. 16:23). Maybe you will appreciate that more when we find this paralleled in the New Testament: **And after these things, Joseph of Arimathea, being a disciple of Jesus, but a secret [one], for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. He came therefore, and took away His body. And Nicodemus came also, who had first come face to face with Him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. And so they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews. Now in the place where He was crucified there was a garden; and in the garden a new tomb, in which no one had yet been laid. Therefore, on account of the day of preparation, because the tomb was nearby, they laid Jesus there...and he rolled a stone against the entrance of the tomb...and looking up, they saw that the tomb had been rolled away, although it was extremely large...[John] came to the tomb first [before Peter], and stooping and looking in, he saw the linen wrappings laying; he did not go in. Simon Peter therefore also arrived, following him, and entered the tomb and he looked at the linen wrappings laying; and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself** (John 19:38–41 Mark 14:46b John 20:4b–7). Just as our Lord was resurrected and left his linen wrappings in His tomb, so Aaron would leave his linen clothing behind in the tabernacle after the symbolic offerings for our sins.

12. Interestingly enough, the feasts found in Lev. 23, apart from the two which we have already covered (Passover and the Day of Atonement), speak of Israel's relationship to God rather than of Jesus Christ. Now, the offerings which are a part of the feast, do speak of Jesus Christ; and we have already covered those.