**Jesus in the Old Testament**

Resource:

From Shadow to Reality by John Oakes Ilumination Publishers [www.ipibooks.com](http://www.ipibooks.com)

The Moses Connection in John’s Gospel by Bill R. Day Mariner Publishing

**The Earthly Tabernacle prefigures the Heavenly Tabernacle.**

Tabernacle = God dwelling among his people. Exodus 25:8 Construct the tabernacle “that I may dwell in their midst.”

History: Tabernacle in desert pillar of fire, smoke, with 12 tribes camped around it.

Tabernacle at Shiloh

David wanted to build a temple

Solomon built it around 980 BC At the opening ceremony: 1 Kings 8:10,11

So bright the priests came running out. The shekinah.

Destroyed 586 BC (but God fled the temple before this Ezek 10:18-19

70 years later (a prophesied by Jeremiah) temple was rebuilt under Zerubbabel 516 BC

Ezek 43:1 The glory of the Lord returns to the temple (after leaving it Ezekiel 10:18). He enters through the East Gate (as he had exited it through the East Gate).

Rebuilt by Herod

Destroyed 70 AD Judaism came to an end (but God abandoned the temple in AD 30) (Hebrews 8:13)

Exodus 25:8,9 Follow the exact pattern so I may dwell among men. Heb 8:5 “See to it that you make everything according to the pattern shown you on the mountain.” (even though it is a copy and a shadow)

Ezekiel 43:10 Why is God giving us all this precise details? “that they may be ashamed of their sins.”

What a strange statement. Why does God say this to Israel? To us? It is about his perfection and his holiness.

Jesus serves in the true tabernacle (Heb 8:1-2) John 1:14 Jesus tabernacled among us. We no longer need the temple.

Hebrews 8:5 A copy and a shadow. (aside: Coll 2:17 a shadow… the reality, however…)

*Hupodeigma* sketch-plan, diorama (illustration: scale model of Jerusalem)

*Skia* shadow, reflection, silhouette

Summary of the temple/tabernacle Heb 9:1-5

Jesus’ ministry is in a more perfect (complete) tabernacle Heb 9:11

The Jewish tabernacle/temple was a copy of the real one Jesus is in Heb 9:23-24

General description:

Outer curtain, courtyard, bronze altar, laver, inner curtain, most Holy Place, show bread, lampstand, golden altar of incense, scarlet curtain with cherubim, Holy of Holies, ark, cherubim, tablets, Aaron’s rod, manna and the Mercy Seat or atonement cover.

Solomon’s temple: Court of the Gentiles, Court of women, Court of men, Court of Levites, Holy Place, Holy of Holies.

Many layers of separation between man and a holy God. (We will see that all this changed when Jesus entered the true, the heavenly tabernacle.)

Coming before God:

Gentiles only entered the outermost courtyard.

Women had their own separate courtyard.

The Jewish men could only come to the gate

The Levites could come into the courtyard

The Priests could come into the Holy Place

The High Priest came into the Holy of Holies, one day a year, only after sacrificing a bull for his own sins, only after filling the holy of holies with incense, only after offering a bull and a goat for the people’s sins

only for a few minutes. (with a rope tied around their ankle!!!)

All of this emphasized their separation and distance from God.

1. The Bronze Altar: To come before God, a sacrifice is required. The blood of Jesus comes first.

God was telling the Jews about the ministry of Jesus in heaven. You cannot enter into the Holy of Holies without first stopping at the bronze altar of sacrifice.

2. The Laver. To enter into a relationship with God, one must be washed in baptism.

1 Peter 3:21 Not a physical cleansing (as at the laver).

3. The Bread on the right. 12 loaves for the 12 tribes = Spiritual food

Jn 6:35 I am the bread of life.

4. The golden lampstand. Seven branches, each with a bowl kept perpetually burning.

Zech 4:1-6 Two olive trees represent an eternal supply.

The lampstand = the Holy Spirit which we receive when we are baptized and enter a relationship with God.

On the right: Jesus

On the left: The Holy Spirit

In the center: The Father.

5. The golden altar of incense. Not used for sacrifices or offerings.

Rev 5:8 The altar of incense = or prayers which come right before the presence of God.

6. The curtain. The separation between man and God. Anyone who peered behind the curtain saw God and died on the spot.

Only once a year, only after sprinkling the blood of a bull a ram and a goat, only after filling the HoH with incense, only the high priest could enter, only briefly, to offer sacrifice for the people.

Note that there were cherubim embroidered into the curtain. The cherubim are those who guard the holiness of God (Revelation 4:6-8, Genesis 3:24

Ezekiel 10:9-19)

7. Inside the Holy of Holies. The ark, the cherubim and the mercy seat. God dwelt *literally* on the Mercy Seat between the cherubim. The four cherubim sit above the mercy seat, protecting God’s glory. Below them is the mercy seat, which is between the presence of God and the Law, which is below the mercy seat. This represents the grace of God, which sees the blood rather than the Law.

For the Jews, the items in the Holy of Holies was a mystery, something they could never even hope to see. We get to see all these items every day!!!

Cherubim = judgement

Mercy seat = grace of God. Where the blood was splattered.

Note: When Jesus died, the curtain was torn in two. God abandoned Herod’s temple forever. For us, Hebrews 10:19-22 now applies.

Application: God comes and dwells in us as a temple. This is our spiritual resurrection (Ezek 37:9-10,14)

Individually we are the temple of the Lord. 1Cor 3:16 Don’t you know that you are God’s temple and that the Spirit of God lives in you.

Collectively we are the temple of the Lord (Eph 2:21-22) The whole building is being fitted together in Him and is growing into a holy sactuary/temple in the Lord, in whom you are being built together for God’s dwelling in the Spirit.

Summary Rev 21:3 In heaven we tabernacle with God forever.

John and Tabernacles

In John, Jesus is revealed as Messiah through sings/miracles, through his statements about himself and through the way he fulfills the expectation of the Jewish festivals (more on that later)

John 1:14 The Word became flesh and made his dwelling (lit. tabernacled) among us. We have beheld his glory (shekinah), the glory of the one and only Son, who came from the Father full of grace and truth.

Another “sign” Jesus clears the temple Jn 2:12-17 Again, remember that a sign is not merely a miracle, but evidence that (pointing to the fact that) Jesus is the Messiah—the fulfillment of the messianic expectation.

[aside: This fulfills Zechariah 14:21. There will be no more merchants in the house of the Lord.

Note: John 2:13 It was almost time for the Jewish Passover. The timing is very significant.

John 2:18-19 “The Jews” demand a sign to prove his authority to act this way.

What is the sign of Jesus?—the sign proving my right to be greater than the temple? I will be raised from the dead on the third day.

Jesus shows that he has authority, even over things of the temple.

Jesus: John 2:19 The temple of God is my body!

Also, note that Jesus is cleansing the temple as an antitype to the cleansing of one’s house before the Passover. It is his house, and he is cleansing it. Jesus cleanses his own house during the Feast of Unleavened Bread.

John 7:1-9:41 Tabernacle Discourses.

Tabernacles: the Feast of Tabernacles or *sukkoth* (literally, tabernacle)

A remembrance of wilderness wandering—of living in intimate fellowship with God.

Jesus’ point: I am tabernacling with my people (John 1:14 The Word became flesh and tabermacled among us)

John 7:37 If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.

Note, the context is Feast of Booths with its water theme. An important part of Tabernacles for us is the water-pouring ceremony.

During the Feast of Tabernacles a priest marched in procession from the Temple to the Pool of Siloam. He filled a golden pitcher with water from the Pool of Siloam, after which he recited Isaiah 12:3. ”With joy, you will draw water from the well of salvation.” With a solemn procession from the Pool of Siloam. (which is where the man born blind had to wash). Then the crowd marched with the priest and the pitcher, passing through the Water Gate (this is why it had that name) to the temple (which was dedicated on the last day of Tabernacles) carrying myrtle and willow twigs, tied to a palm branch in the right hand, and a citron or lemon in the left. They sang the praise Psalms 113-118. On the 7th day they did this seven times. The water was poured out at the altar of burnt offering. The water was a symbol of the Holy Spirit, drawing attention to the Messianic age.

“To appreciate the Messianic significance of Christ’s offer of His living water, it is important to remember Zechariah’s vision of the coming of the Lord when ‘living waters will flow out of Jerusalem.’ On that day, all the nations will come to Jerusalem ‘ to keep the feast of booths’ (Zech 14:8,16).

Zech 14:16 Then the survivors from all the nations that have attached Jerusalem will go up year after year to worship the King, the Lord Almighty and to celebrate the Feast of Tabernacles.

Foreshadowed in Ez 47:1-11.

Jesus spoke of offering streams of living water on the last great day of the feast (7:37)—the day that they **did not do** the water ceremony.

Jesus said, “as the Scripture has said (v. 38). This is probably a reference to Joel 3:18.

Joel 3:18 “In that day the mountains will drip new wine, and the hills will flow with milk; all the ravines of Judah will run with water. A fountain will flow out of the Lord’s house [ie. the Tabernacle], and will water the valley of acacias. v. 30 Judah will be inhabited forever and Jerusalem through all generations. Their bloodguilt which I have not pardoned, I will pardon”

Again, at Tabernacles and on the cross, Jesus fulfills this expectation.

Next: John 8:12 I am the light of the world. Again, this has a direct reference to the Feast of Tabernacles.

**The Illumination of the Temple**

Every night during Tabernacles.

Entire Temple lit up with lamps.

Celebration in the Court of Women.

A symbol of the shekinah—God’s glory which was in and above the Tabernacle.

Jesus: I am the shekinah of God.

Jesus: I am the fulfillment of Tabernacles.

It is in the context of this illumination ceremony that Jesus said: “I am the light of the world’ he who follows Me will not walk in darkness, but will have the light of life” (John 8:12).

By proclaiming Himself as the light of the world, Christ revealed Himself to be the fulfillment of the Messianic pillar of fire that guided the Israelites through the wilderness.

The figure of living water typifies Christ as the Savior, while that of the Light represents Jesus as the Revealer of God’s will for mankind.

Jesus said: ‘I have come as light into the world, that whoever believes in Me may not remain in darkness” (John 12:46).

(Through Jesus we can become “sons of light” John 12:36)

More on Jesus as the light of the world in John 9

**John 9:1-41 Healing of the man born blind. Jesus proves that he is the light of the world.**

John 9:3-5. While I am in the world, I am the light of the world.

[also note, v. 3 that the man was blind so that the glory of God might be seen]

Note that this miracle involves both water (from the Pool of Siloam, no less) and light, recalling the two great ceremonies at Tabernacles.

Summary:

The Tabernacle/Temple is about God dwelling in his people.

Every item in the Tabernacle/Temple points to a specific aspect of our relationship with God through Jesus.

The ultimate antitype to the Tabernacle is Jesus dwelling among us. Jesus who dwells now in the true Tabernacle, interceding for us.

This is well-illustrated through Jesus teaching at the Feast of Tabernacles about water and light.

Class #4

**The OT Sacrifices Prefigure Sacrifice in the New Testament.**

Not all the sacrifices in the Levitical system were for forgiveness of sin!! In fact, many of them are more rightly called gifts and offerings.

Sweet-smelling sacrifices. “An aroma, pleasing to the Lord.” Were not for sin. There is nothing sweet smelling about sin!

1. The Burnt Offering (*olah*)

2. The Grain Offering (*minchah*)

a. The Drink Offering (*nesek*)

3. The Fellowship Offering (*shelem*)

The sin sacrifices.

1. The Sin Offering (*chatat*)

2. The Trespass Offering (*asham*)

The former are worship of God, while the latter make it possible for us to worship God in the first place.

Hebrews 8:3 Every high priest offers both gifts and sacrifices. Jesus had to have something to offer (a gift… not a sacrifice in this case)

Hebrews 5:1 “Every high priest is selected from among men and is appointed to represent them in matters related to God, to offer gifts and sacrifices for sins”

The Burnt Offering (Heb. *olah*) = Total commitment of the worshipper (us!) Leviticus 1 A pleasing aroma.

“It is a burnt offering, an offering made by fire, an aroma pleasing to the LORD” (Leviticus 1:13).

God: Take a valued possession and burn it up on the altar. Once you burn up something, there is no getting it back.

This offering was voluntary.

Animal from the herd. A bull or a sheep or, if you were poor, a bird could be offered. This symbolizes that what you give will be in proportion to what God has blessed you with, but all ought to make this commitment.

Take the animal and lay your hands on the animal. Then the body was thoroughly cleaned, inside and out, but the head was not, then the entire thing was burned on the altar. At the end, nothing was left except a tiny pile of ashes.

Why? The head is Jesus (Eph 1:22-23), we are the body. We need washing. Both us and Jesus are expected to make a total sacrifice of ourselves.

Ephesians 5:1,2 (read it) Jesus was a burnt offering. “a fragrant offering.”

He gave himself as an offering while he was still alive—a living sacrifice. This was his act of worship.

Romans 12:1,2 “in view of God’s mercy.”

Our lives are offered voluntarily as burnt offerings as well. We offer ourselves, not in order to be saved, but as a response because we are saved.

It’s up to you. But “in view of God’s mercy” will you not present your life itself as an offering?

I eagerly expect and hope that I will in no way be ashamed, but will have sufficient courage so that now, as always, Christ will be exalted in my body, whether by life or by death. For me to live is Christ and to die is gain. If I am to go on living in the body, this will mean fruitful labor for me (Philippians 1:20-22).

Are you presenting your life right now as a living sacrifice to God?

The Grain Offering (*minchah*) = giving of the first fruits of our labor to God.

A pleasing aroma.

Leviticus 2 “an aroma pleasing to the Lord” (Leviticus 2:9)

Not voluntary

From first fruits of what God blesses us with. (God wants our best, not our leftovers)

Grain, oil, incense and salt, but definitely no yeast or honey.

Part burned, part given to take care of the Levites. (Lev 2:3,10)

Give of the blessings of God to take care of the Temple and the servants of God.

Give of first fruits (shows faith that God will bring in the full harvest) Not the left-overs.

Reminds us that our blessings come from God.

Grain = fruit of hard, sustained labor.

Oil = Joy (God loves a cheerful giver) Hebrews 1:9 The oil of joy.

Incense ( prayer 2 Cor 9:12,14) (also Luke 1:10, Rev 8:3 Rev 5:8)

Our offering should be brought with prayer.

Salt (eternal blessings 2 Chron 13:5 Numbers 18:19)

No yeast (yeast = sin and hypocricy. 1 Cor 5:6-8). An offering tainted with greed or bad motives is better left out of the plate.

No honey (honey signified for the Jews things which decay)

Note: Leviticus 2 does not actually mention 10%, but we know from other contexts that it was in fact a “tithe.”

The giving of a tithe was the minimum expected so that the people would remain ceremonially clean and so that God would bless the people.

= Our contribution for the needs of the church and of those who minister to the church. 2 Cor 8,9

Giving to the needs of the local church is not optional, but the extent of giving is, “for God loves a cheerful giver” (2 Corinthians 9:7). Paul associates prayer (incense) with the offering (2 Cor¬inthians 9:12,14) as well as eternal blessings (salt) (2 Corin¬thians 9:6-11).

Malachi 3:7-10 For ancient people, the giving of a 10th was a contract that the government would protect the people.

Do you want the blessings? 2 Cor 9:6 A man who sow sparingly will reap sparingly. A man who sows generously will reap generously.

Let’s face up to the 10% issue. It is NOT a NT teaching, but Jesus did say that “unless your righteousness exceeds that of the Pharisees…

Matthew 5:20.

Definitely not just giving what is left over.

The Drink Offering (*nesek*) = pouring out our life in devotion to God.

Exodus 29:41, Leviticus 23:13 and Numbers 28:31 for example

Usually given with the grain offering. The connection is significant. We give our 10%, but we also pour out our lives.

Jesus made a drink offering: Luke 22:20 “Which is poured out for you.”

Paul made a drink offering: (Philippians 2:16,17) 2 Tim 4:6,7

Are you pouring out your life or are you holding things back in the cup?

The Fellowship Offering (peace offering) (*shelem*) Leviticus 3 = Celebrating the blessings of having a relationship with God. A pleasing aroma.

Voluntary. A way to spontaneously celebrate some sort of blessing from God.

Sacrifice made, party happens, all must be finished that day.

One big theme in the OT we tend to miss. They had a lot of parties. God was constantly telling them to celebrate, to party, to rest, to simply enjoy a relationship with God. God wants us to be happy.

Three types of fellowship offerings:

Vow-offering (Lev 11:16, 22:23) given in anticipation of a future blessing

Thank-offering (Lev 7:11-15) given in response to a specific blessing

Free-will offering (Lev 22:23) just fired up about God and giving an offering

Sacrifice an animal, sprinkle blood on the altar, burn the kidneys, fat and entrails, then have a party sharing the meat together with friends.

Purpose: To celebrate the blessings of having a relationship with God.

The NT equivalent:

1 Thess 5:16 Rejoice always (free-will) Pray constantly (vow-offering) give thanks in all circumstances (thank-offering)

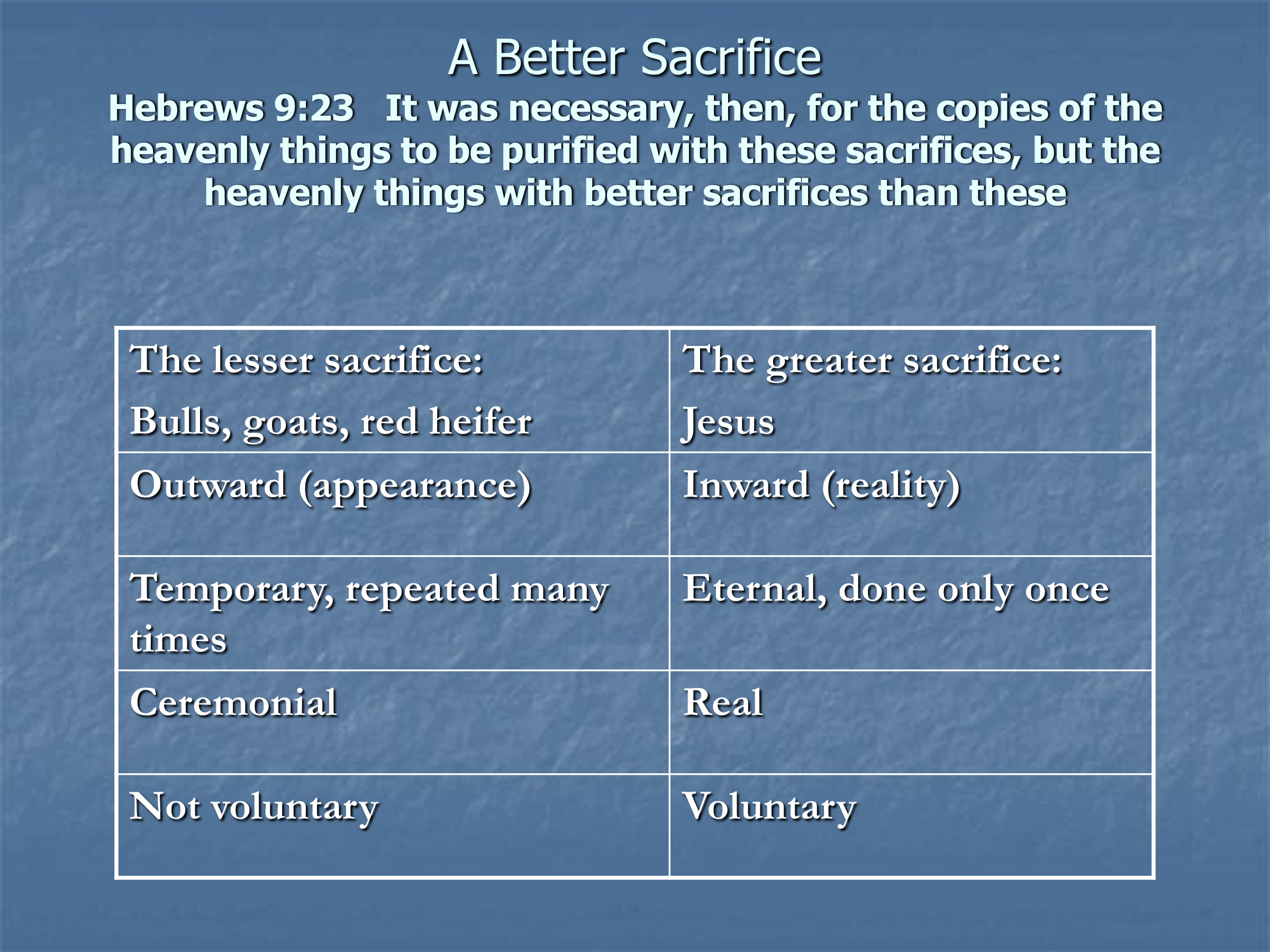
This is part of our worship. Christianity is not just about sacrifice and suffering. It is also about wonderful blessings.

**Sacrifices for sin/blood offerings**

Heb 9:13-14 The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

The sweet savor sacrifices are foreshadows of our worship of God (and Jesus’)

These are never called a sweet savor. They are a foreshadow of the redemptive work of Jesus Christ. Bottom line, we have a sin problem separating us from God. These sacrifices are about the sacrifice of Jesus for forgiveness of sins.



Before looking at the two sacrifices, one note.

These sacrifices did not and were never intended to cover intentional sin.

Leviticus 4:1 (read it… talking about the sin offering) 4:13-14 When Israel or an individual sins unintentionally.

What about intentional sin? Hebrews 10:26-31 Deliberate sin is a problem, even for us. Be careful.

Sin Offering (*chatat*) Lev 4:1-5:13

In general, for offenses against God’s authority or territory.

Guilt Offering (asham) Lev 5:14-6:7

In general, for offenses against a fellow Israelite. (Psalm 51 Against you only have I sinned?)

God saw sins against him and sins against our brother as equal.

The details.

The Sin Offering:

The sin offering had to be an unblemished animal (Jesus was unblemished)

The offender laid their hands on the animal. (our sin was laid on Jesus The Lord laid on him the iniquity of us all)

Isaiah 53:6, “and the LORD has laid on him the iniquity of us all.”

The offender actually killed the sacrifice. (God made this Jesus whom you crucified, brought home the seriousness of the offense. Offender sees the blood flowing on the ground is likely to remember the seriousness of the sin. Are you remembering the price paid for your sin?

Blood sprinkled at the curtain in the temple and around the altar. Kidneys and fat burned on the altar, the body was carried outside to be burned. (Jesus was carried outside Jerusalem to be killed) (Hebrews 13:11-13)

The high priest carries the blood of animals into the Most Holy Place as a sin offering, but the bodies are burned outside the camp. And so Jesus also suffered outside the city gate to make the people holy through his own blood. Let us, then, go to him outside the camp, bearing the disgrace he bore (Hebrews 13:11-13).

Guilt Offering (*asham*) Leviticus 5:14-6:7

Similar to Sin Offering, but

1. There was no such thing as an offering for a group sin. Only individual sins against each other were atoned for. The point: we are to take personal responsibility for our sins against one another

2. The offender had to make restitution to the person offended before bringing their sacrifice to the priest. (Matthew 5:23,24)

Isaiah 53:10, that, “it was the LORD’S will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days.” When God made Jesus a guilt offering, he had in mind “his offspring,”

Remember, though, that God wants us to rest confident in the efficacy of the saving sacrifice of Jesus Christ. Let’s finish with Heb 10:19-22:

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water.

Aside:

The Jews has another sacrifice which might even have preceded the Levitical system. This is the Red Heiffer Sacrifice. Hebrews 9:13.

Numbers 19:1-22. A sacrifice for ceremonial cleanness “the water of cleansing.” Use for those who had touched dead bodies and for certain skin diseases v. 16-18.

Parallels/ Prefigures between the Red Heifer and Jesus Christ:

1. A very rare red heifer A unique son

2. Sacrificed outside the camp Sacrificed outside the camp

3. To purify both Jew and Gentile To purify both Jew and Gentile

4. A sacrifice without blemish A sacrifice without blemish

(without even a single black hair)

5. Never been yoked A volunteer sacrifice

6. Scarlet wool and wood Blood on wood

7. Hyssop (for purification from Purifies from the effects of sin

the effects of death)

8. Ashes plus water for purification Blood and baptism for purification

**JEWISH FESTIVALS ARE A FORESHADOW OF OUR RELATIONSHIP WITH GOD**

There were seven principle festivals/feasts in the Jewish Calendar. God was really into his people celebrating their life in him!!!! Let us take a hint and begin celebrating our relationship with God more!!!

Two categories:

One-day Festivals. Purpose: to celebrate and to remember a specific event in our relationship with God.

Passover, Feast of First Fruits, Feast of Weeks (Pentecost), Feast of Trumpets, Yom Kippur (Day of Atonement)

Seven-day Festivals. Purpose: to celebrate aspects of our relationship with God. Unleavened Bread Tabernacles/Booths

A. The Passover. Pesach. Exodus 12:25-27

The final plague. God sent the destroying angel to kill all the firstborn in Egypt.

The people are under a death sentence. We, too, were under a death sentence (because the wages of sin are death).

God: Kill a lamb and sprinkle the blood on the wooden beam above the door of your houses.

Jesus was killed on Passover day!!!!! Is this coincidence??

The event is a foreshadow of the death of Jesus on the Cross.

The blood of the Passover lamb saved the first born of Israel from physical death.

The blood of Jesus, shed on Passover saves us from spiritual death.

The Passover freed Israel from physical bondage to physical slavery.

The death of Jesus freed spiritual Israel from spiritual bondage to sin.

The Passover required an unblemished lamb.

Jesus was an unblemished lamb. Jn 1:29 Behold the Lamb of God who takes away the sins of the world. 1 Cor 5:7-8 Jesus is our Passover lamb. Rev 13:8 The lamb “slain from the foundation of the world.”

The blood was sprinkled on the cross-beam over the house.

Jesus’ blood was spilled out on a cross-beam

God: Do not break any of the bones of the Passover Lamb (Exodus 12:46)

(Psalm 22:17, Jn 19:31-33)

The Passover Meal is also a foreshadow of the Lord’s Supper.

The Last Supper would better be titled the Last Seder. Jesus was celebrating the Passover with his people. Luke 22:14-16. It will find fulfillment in the kingdom of God. That’s right… The Lord’s Supper. No more seders. The Lords supper will replace this foreshadow.

1. The Passover meal was given as a remembrance of God’s salvation (Exodus 12:12-14) commemorate for generations to come…a lasting ordinance.

2. The Passover meal includes unleavened bread. The Jews had to leave their life of slavery so hastily that they had to use unleavened bread. Meaning for us: leave your life of sin. Do not look back. (Luke 9:62) Leaven = influence of sin. LS also includes unleavened bread.

1 Cor 5:7,8 a little leaven works through the whole batch of dough….

Therefore let us keep the festival Passover, LS

3. The Passover meal included eating a sacrificial lamb without defect to remember their salvation from death (same with us it LS)

4. Bitter herbs Remember the bitterness of slavery in Egypt. For us: we ought to examine ourselves and remember the bitterness of being enslaved to sin.

5. wine. Traditionally, three cups. The third cup was shared after supper. This was called the cup of redemption. After supper he took the cup…. The cup of redemption.

Phillip Lester: The essence of the Passover is that of the Lord’s Supper: it is about remembering where we come from: the bitterness of enslavement and the price of our deliverance from enslavement; the blood of a lamb, slain from the creation of theworld.

B. The Feast of Firstfruits. Leviticus 23:9-14. This was a harvest feast. They brought the very first green heads of the wheat crop as a confident statement that God will bring in the harvest. An anticipation-of-the-harvest festival.

What is this a foreshadow of? The Resurrection of Jesus!!!

Feast of Firstfruits is celebrated “The day after the Sabbath (Leviticus 23:11) What Sabbath? The Passover Sabbath. In other words, two days after the Passover meal. Passover Meal (14th of Nisan), Sabbath (15th of Nisan), Feast of Firstfruits (16th of Nisan).

Guess what! Jesus rose from the dead on the day of Firstfruits.

Not a coincidence. Jesus: the whole OT is about me.

Jesus is the firstfruits of those who will be harvested for eternal life.

God told us in Leviticus!!!!!

1 Corinthians 15:20,21 The resurrection of Jesus, like the feast of Firstfruits is a promise of a future harvest!

Easter = feast of firstfruits. We should think of it in this way.

C Feast of Unleavened Bread. A 7-day feast.

Exodus 12:17-19

For seven days no yeast is to be found in your house. Most Jews think of this as part of the Passover.

Feast of Unleavened Bread = Celebrating a life lived free of sin.

17 “Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18 In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. 20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”

For us: Every single day is a feast of unleavened bread. We need to celebrate our freedom in Christ!

D Feast of Weeks/Pentecost. 50 days after the Passover Sabbath (Pentecost) and seven weeks after Firstfruits (Weeks)(Leviticus 23:15-17)

The Feast of Weeks was a harvest festival. It celebrated the first of the wheat harvest in late May. Jews were to bring the first fruits of their harvest to offer in Jerusalem

Purpose for the Jews: To remind them where their blessings come from. To acknowledge that even though they do the work, God produces the crop.

Foreshadow for us: Pentecost was a foreshadow of the beginning of the harvest of souls for eternity.

Pentecost was a foreshadow of the day of Pentecost when the Church began.

Acts 2:38 The first gospel message preached. The birthday of the church.

The physical harvest festival was a foreshadow of the spiritual harvest

Let us never forget the message of the Feast of Weeks: (1 Cor 3:5-9)

“I planted, Apollos watered but God gave the increase.

E. The Feast of Trumpets (rosh hashannah, yom teruah)

The Jewish New Year.

On the day of the New Moon, the ram’s horn was blown. (Lev 23:23-25)

Jewish tradition: Rosh Hashannah was symbolic of God’s judgement.

Rabbis: Pull an all nighter because you “do not know the day or the hour.” (Matthew 24:36)

It was a day devoted to reflection and repentance

Foreshadow: The Feast of Trumpets is a foreshadow of the day Jesus comes again, bringing in the final Judgement.

The Feast of Trumpets is a foreshadow of Jesus!!!

The feast of Trumpets: be ready! You know not the day or the hour of God’s coming.

Matthew 24:30,31 God told us about the second coming of Jesus all the way back in Leviticus!!

1 Cor 15:51-53 The trumpet will sound and the dead will be raised.

1 Thess 4:15,16 …with the trumpet call of God.

The point: We need to take time out to consider whether we are ready for the coming of Jesus.

F. THE DAY OF ATONEMENT (yom kippur)

The most significant feast in the Jewish calendar.

This was the day God provided for forgiveness of his people.

Tremendous symbolism.

1. High priest washes his entire body with water from the laver and puts on a sacred linen garment.

2. High Priest sacrifices a bull and a lamb and sprinkles the blood at the altar and around the Holy Place. The Priest had to have his sins forgiven before he could enter the Most Holy Place to make atonement for the people.

3. Two goats selected. One is killed. His blood for the people. The body burned outside the camp.

4. Lay hands on the other goat, symbolically passing all the sin of the people for the entire year onto him. Send this goat out of the camp into the wilderness.

5. Put two handfuls of incense into a censer, surreptitiously placing it behind the curtain. When the Holy of Holies is totally filled with smoke (making it safe to enter)

6. High Priest enters Most Holy Place, scattering blood of a bull and of the goat on the Mercy seat, making atonement for all the people for that year.

7. Scape goat Azazel chased into the wilderness and bodies of the goat and bull burned outside the camp. All this is a foreshadow, or course, of the work of Jesus. Heb 9:23-24

1. Jesus does not need a bull or a ram to forgive his sins. He can walk right into the Holy of Holies.

2. Jesus enters the heavenly Holy of Holies, once and for all… No further need for daily, weekly, monthly or yearly sacrifice. The work of atonement is done.

3. Jesus was sacrificed outside the camp, representing the putting of the sin of the people outside the camp. God removes our sin from his presence. Heb 13:11-14

The Day of Atonement is a foreshadow of the day you, personally, are forgiven of all your sins.

Hebrews 9:11-15. Amen!

Class #5 OT Historical events as foreshadows of NT realities

1 Cor 10:11 God caused these things to happen to them as examples, to teach us something. God specifically causes specific events to happen, due to an agenda he had for us, not for them!

1. Ex Numbers 21:4-9 Why hold up a snake? God was creating a foreshadow.

Jn 3:14. Moses was lifting up the son of man in the wilderness.

The snake stands for sin. When we are bitten by the venom of sin, it is always fatal. Romans 6:23 the wages of sin are death.

How could a snake stand for Jesus? Jesus became sin for us. We look to Jesus, who, while lifted up on a wooden cross, took our sin on himself and we are healed from the venom of sin. Jesus is the antivenom.

2 Cor 5:21 God made him who knew no sin to become sin for us.

Q: Is this a random event which Jesus used as a symbol? No!!! God caused this to happen, told Moses what to do because he intended all along to use this as a prefigure. The Bible is inspired by God, and the events in the Bible are inspired by God.

Historian seeks patterns in history. God created patterns in history to tell us a consistent story.

2. Adam and Eve. Types of us!!!!

-created to know and be in relationship w/ God

- given freedom and a choice

- abused their choice

- died (physical death for them, spiritual death for us)

- separated from God, kicked out of the garden

What a great picture of the human condition…. But it really happened.

Also, Romans 5:12-19 Adam a type of Jesus. Sin of Adam set a pattern and produced a terrible result

Sinless life of Jesus set a pattern and produced a wonderful result.

Jesus the second Adam. Romans 5:14 Adam, “who was a pattern of the one to come.”

5:15 By the sin of one many died. Similarly, the sinless life of one saved many from death.

5:16-19 esp 18-19 “Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

1 Corinthians 15:42-49 v. 45 Jesus the last Adam. v. 49 Just as we have borne the likeness of the earthly man, so shall we bear the likeness of the man from heaven.

3. Noah and the flood.

Flood is a type, Judgment is the antitype. 2 Peter 3:3-7.

Judgment Day is often foreshadowed in the Old Testament.

As with the type, so with the antitype. v. 7 By the same word…

Luke 17:26-27 Just as in the days of Noah…

A pattern: God foreshadows judgment many times in the OT. But every time he foreshadows judgment, he also foreshadows salvation.

Judgment day is bad news for most, but not for Noah and family. 1 Pet 3:20-22.

In both cases, a few are saved through water. Baptism is not a symbol, Noah’s flood is the symbol.

4. Abraham, Ishmael and Isaac.

Abraham’s faith is a type of the saving faith we have. Romans 4:11-12.

He is the father (type) of all those who not only are circumcised but who are saved by faith.

Romans 4:16,17 father, forerunner, type of all of us.

Ishmael → Israel born the usual way

Isaac → the church born according to a promise.

Israel children of God by birth. Us: children of God by choice.

Non-believing Jews will not like to hear this. Ishmael is a foreshadow of us!!!!

We are children of Abraham. Jesus: No you are not. John 8:31f

I’m not just making this up: Gal 4:21-31

As Ishmael persecuted Abraham out of jealousy, so the Jews persecuted the early Christians.

God had this thing planned all along—to miraculously adopt us into his family.

Type: Sarah: Get rid of that woman and her son. (Genesis 21:10)

Antitype: God rejecting Israel and accepting the church. 70 AD it happened.

Gen 22:1-11 Take your son, your only son…

Isaac is a type of Christ, and Abraham is a type of the Father.

Abraham got up early the next day. God is not holding back.

God was willing to give up his only son. The cool thing is that this actually happened.

Mt. Moriah is the site of the temple and the place where Jesus was condemned to die.

(2 Chron 3:1)

1 Cor 15:3-4 Christ died for our sins according to the Scriptures.

He was raised on the third day according to the scriptures. Fulfilled here!

Heb 11:19 Figuratively speaking Abraham received his son back from the dead.

Look at Isaac. He carried the wood to be used for his own sacrifice up Mt. Moriah.

Note: Abraham carried the instrument of death. Symbolic of the fact that the Father willingly offered his Son.

Abraham: You are the sacrifice. Isaac: Let himself be tied up and placed on the wood.

5. Sodom and Gomorrah.

A foreshadow of Judgment and of salvation!

Sodom is a type of sin In the New Testament Sodom = Egypt = Babylon

Revelation 11:8 The great city is figuratively called Sodom and Egypt

Rev 18:4 What should we do? Come out of her….

What happened to Sodom, then, becomes a foreshadow of those who sin. (2 Peter 2:6)

The message: unrepented sin will lead to judgment. Did god make this symbol subtle?

Luke 17:28-31 Just like in the days of Lot.

But there is another message. What about Lot. Believe it or not, S&G is about the grace of God.

God sends angel to save Lot from destruction. Lot was ready to leave Sodom. Not!!!

We need to drag people out of Sodom.

Type: Lot is us!! God saved Lot. Was Lot a way righteous person?

2 Pet 2:6 Was Lot a righteous man? Acc. To God yes!

Lot is the tattered but surviving Christian. He barely makes it, but he makes it! God is not encouraging us to be like Lot, but he intends to comfort us through Lot.

Lot’s wife. Q: What does God use her as a type of? Those who are saved, but look back and are lost.

Luke 17:32 Remember Lot’s wife!!! Luke 9:62 takes on new meaning.

6. The Exodus.

A. Slavery in Egypt → Slavery to Sin John 8:34 Everyone who sins is a slave to sin.

God hates sin. Sin enslaves. But God hates it when his people are enslaved to sin. He sent a savior. Q: Who is Moses a type of in this case?

Exodus 3:7-10 I am sending you to set my people free from slavery.

Next: How do we get out of our sin? We need a savior, but there is more. Were they saved yet? No.

The 10th plague: Death of the first born son. The only way to escape a sure death sentence was to put the blood of a perfect Passover lamb on the wooden beam above your door.

1 Cor 5:7 Christ our Passover lamb had been sacrificed for us.

They had to pass through water. Were they saved symbolically before they passed through the water? No! As with the type, so with the antitype.

Notice: The army that enslaved them was literally washed away in the water.

1 Cor 10:1-4

B. Were they in the Promised Land? Why doesn’t God just send us directly to heaven?

Wandering in the wilderness → being a disciple of Jesus.

Look!!!! Deut 8:2-5. Does that sound like the life of a disciple or what?

Being a disciple is all about following and relying on God.

When you are a disciple, God gives you spiritual food (manna) and water.

Q: did everyone who left slavery in Egypt make it into the Promised Land? (So much for once saved, always saved)

Why not? Numbers 11:4-6 They forgot how terrible slavery was!! Do not look back!!!

Lessons for us? Hebrews 3:14-4:2 “the bodies that fell in the desert us is, if we fail to rely on God.

How to stay faithful? Eat the manna Jesus: I am the bread of life. Drink the water: The Holy Spirit.

The Promised Land: Canaan A land flowing with milk and honey. A place of rest and of the presence of God.

8. Even entering Canaan under Joshua required a savior (Joshua) and required passing through water. (a type of baptism)

Here is where I always tended to get lost….. Once Israel got to the Jordan, the type and antitype seem to change.

Pentateuch: Canaan = Heaven

Other OT: Canaan = Kingdom of God. How God deals with us individually and as a group.

From here in OT, Crossing Jordan becomes entering relationship with God

Joshua = savior

Jordan = baptism into Joshua

What did they do as soon as they got across? Circumcised. Circumcision is a prefigure of baptism. Coincidence? I don’t think so…

None had been circumcised while in the desert (Joshua 5:5)

Coll 2:11,12 Paul describes an explicit type/antitype relationship.

Joshua, Judges, 1,2 Samuel, 1,2 Kings, 1,2 Chronicles,

Q: How many times did God’s people fall into sin, get judged/disciplined by God, then God sent them a Savior?

8. The Restoration as Foreshadow.

God calls a remnant back to Israel. Ezekiel 36:24-37 Is this about the restoration of Israel to Jerusalem or is this about us being reestablished as God’s people in the Kingdom, or is this heaven?

Similarly, Ezek 37:11-14 (dry bones) and 37:21-27 (two sticks) About both Israel and the Church

II Prefigures of the Messiah.

Assuming A. That the OT is absolutely loaded with prefigures and foreshadows.

And B. The theme of the OT is: The Messiah is coming.

There should be lots of prefigures of Jesus Christ. If you seek, you will find!!!

They will be prophet, priest or king….(or prince)

Again, let us start with a minor example:

1. Jonah. It is amazing that Jonah is even in the OT.

John 7:52 No prophet ever came from Galilee. Jonah was born in Gath Hepher (2 Kings 14:25), in Zebulun, three miles from Nazareth

Lessons for the Jews. God loves Gentiles. God saves Gentiles too.

Matthew 12:39,40 As Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Miraculously delivered from death on 3rd day.

The scene: All of these Gentiles were under a death penalty.

Jonah asleep in the bottom of the boat while a storm raged. (Matthew 8:24)

They gambled over Jonah’s fate (gambling over Jesus’ clothes) Jonah 1:7

Evidence: Remember how prejudiced the authors were.

Jonah 1:12 Pick me up and throw me into the ocean. Jonah willingly offered his life to save the Gentiles from sure death. We killed the Messiah.

2. Melchizedek. Priest and King.

a. King of Salem (Jerusalem) Physical king of physical Jerusalem Jesus is spiritual king of spiritual Jerusalem.

b. Salem (shalom) means peace. King of peace. Jesus prince of peace.

c. Melchizedek means king of righteousness. Jesus is king of righteousness. Heb 7:2

d. Without genealogy, without descendents. Without beginning of days or end of life” (Hebrews 7:3)

e. A priest forever. Heb 7:3,16-17

f. Greater than Aaron/Aaronic priesthood Hebrews 7:4-10 Abraham offered tribute symbolic that the priesthood of Melchizedek is superior to the priesthood of Levi

g. Melchizedek offered bread and wine to Abraham (Genesis 14:18). Coincidence?

h. Chosen as priest, not born as one.

i. A priest because of his own personal righteousness, not by accident of birth. Heb 7:16

j. A priest for everyone, not just for the Jews.

3. Joseph King (actually prince)

His life: At right hand of Father, became a slave in Egypt, raised to right hand of Pharaoh.

a. favorite son if Jacob/Israel Jesus the only son

b. tended sheep (a recurring theme as Jesus is the good shepherd)

c. God in a dream: you will rule over your brothers as king Jesus a king

d. brothers conceived a plan to kill him. (brother Israelites)

e. betrayed by his brothers for 20 pieces of silver (the approx. price of a slave)

f. God brought him to Egypt to protect from jealous brothers (Jesus from Herod)

g. raised by God to king from very humble situation.

h. Jacob (prefigure of the Father in this case) received him back from the dead (Genesis 37:34)

h. most importantly to be a figure of the Messiah: saved Israel!!

3. Moses. Prophet, priest (sort of) and prince (sort of)

a. Deut 18:17-19. God told Moses he was a prefigure of Christ. I will raise up a prophet like you….

b. death sentence as a baby. God protected him. Parallel with Herod

c. raised from poverty to be prince in King’s house. Right hand of Pharoah.

d. Hosea 11:1 and Matt 2:13-15 Out of Israel I called my son. True of both Jesus and Moses. (Jesus brought down to Egypt to protect from Herod)

e. gave up right hand position with Pharoah to be with God’s people. Stepped down from exalted position to save Israel.

f. led Israel out of physical slavery. (led spiritual Israel out of spiritual slavery)

g. Forty years in the wilderness preparing (only forty days in the wilderness preparing, but what the heck…. He was God!)

h. God gave Moses Aaron to prepare the way/speak for him (John the Baptist)

i. Israel baptized into Moses in Red Sea. (Jesus followers baptized.)

j. Produced bread (manna) So did Jesus (Jn 6:1-13, Jesus is the bread of life John 6:32)

k. Produced water from a rock. (John 4:13,14, John 7:37-38)

l. Spoke to God on Sinai (on Mt. of Transfiguration)

4. David. Jews considered him the most obvious prefigure of the Messiah.

(Mathew 12:23 Could this be the son of David?)

(Ezekiel 37:24,25) David my servant

Q: Are the Psalms about David or about Jesus? Yes!

a. Born in Bethlehem Micah 5:2

b. A good shepherd Note how David killed a lion and a bear when they attacked the sheep. Mesianic prefigure!! (I am the good shepherd. I lay down my life for my sheep John 10:11)

c. a. Anointed as king (Messiah = masah = anointed) at a very young age.

1 Sam 16:13 The Spirit descended on David. Coincidence?

d. Saved Israel from slavery to Philistia. Killed Goliath

e. Saved Israel again in 2 Sam 24 I will not sacrifice to the Lord burnt offering that cost me nothing.

f. This was on Mt. Moriah, the same hill as Abraham and Jesus!!!

g. Physical king of Jerusalem. Jesus spiritual king of Jerusalem.

h. Brought the ark (brought God) to Jerusalem. So did Jesus!!!

i. Persecuted by God’s people. Very similar to Jesus (Psalms 2:1,2 Psalms 22

8. Adam, Isaac, Joshua, Samuel (prophet, priest and “king”) Solomon (2 Samuel 7:12-16), Elijah, Cyrus (Isaiah 44:28 Cyrus my shepherd

Isaiah 45:13) , Joshua the priest (Zech 3:1-2, 8-9), Deborah, Esther

Conclusion:

Jesus is right when he says in John 5:39 that the OT testifies about Jesus.

The Bible is inspired by God.