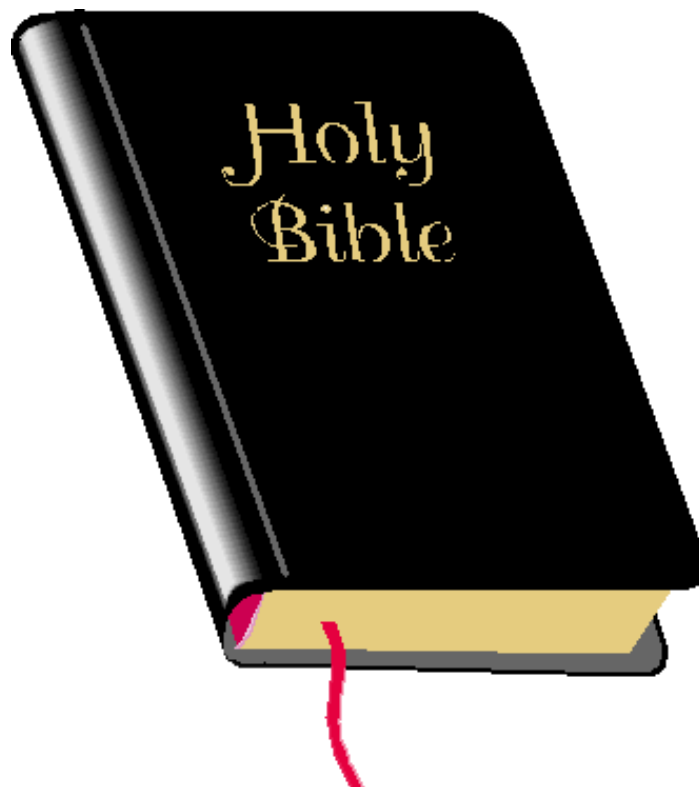


THE BIBLE THROUGH & THROUGH

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FORWARD

What in the world does the Old Testament have to do with the Christian lifestyle? Actually, the Old Testament is rich in principles for the New Testament believer. It is roughly three times as long as the New Testament and contains vast treasures for us. Many of the moral ideals and practical insights that the Christian walk is based on are found primarily in the Old Testament. So before we delve in to the particulars of Christian life, we should have some idea of what the Old Testament is all about.

It is presumed that you have already had some instruction in basic Christian doctrine. Hopefully, you have completed ***Discovering Our Foundations*** (the first part of our ***Discovery Series***). These basic doctrines depend on the New Testament. They also are the framework for understanding the Old Testament. It has been said, "The New is in the Old concealed, the Old is in the New revealed." What this maxim means is the doctrines and facts of New Testament Christianity are "hidden" in the Old Testament. Although they may not be set forth clearly, they are "in there." On the other hand, the meaning of the Old Testament is revealed or unfolded by the New Testament. The New Testament explains what the tabernacle, priesthood, and sacrifices were all about. It shows the fulfillment of prophecies about Jesus Christ. As such, there is no better commentary or interpreter of the Old Testament than the New Testament.

Accordingly, this introduction will depend heavily on the New Testament. It is important to realize ahead of time that this is an **introduction** to the Old Testament, not a survey. We will not cover the books of the Old Testament systematically, nor will we spend very much time in the Old Testament. We are mainly interested in what the New Testament has to say about the Old. I trust that these studies will prime your interest to read and study the Old Testament for yourself. Moreover, we will touch on it quite a bit as we cover the topics of money, marriage, child-rearing and so forth in subsequent studies. For now we simply want to establish what the Old Testament is all about.

There are two dangerous ways of distorting the Old Testament. The first way is "legalism." There are many forms of legalism. But, in essence, they all emphasize what we do to earn salvation or God's favor. Since we are saved by grace through faith, any method of interpreting the Old Testament which allows for human effort in salvation must be rejected. Thus legalism is a distortion of the Old Testament.

The second distortion assumes there is a sharp "discontinuity" between the testaments. This method assumes that the New Testament overturns or changes virtually everything in the Old. In its more developed form, it is known as "Dispensationalism" (so-called, for the various "dispensations" or "administrations" seen successively through the Bible). While we need not concern ourselves with the technical features of Dispensationalism, we will see we must also reject any interpretation that assumes an artificial discontinuity in the Bible.

There is a profound continuity and consistency throughout the entire Bible, especially on the subject of salvation. This continuity is fundamentally the subject of ***The Bible Through and Through***.

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“BUT I SAY UNTO YOU ...”

Jesus Christ on the Old Testament



Old Testament - New Testament

The Lord Jesus Christ came to establish the New Covenant with men and the New Testament explains this New Covenant. Does this mean Jesus Christ was a revolutionary who overthrew God's former way of doing things? Did he lead a spiritual coup d'état? Did the New Covenant overturn the Old Covenant? Does the New Testament override the Old Testament? The answer to each of these questions is an emphatic "no".



Jesus never modified God's law.

MATTHEW 5:17

Don't misunderstand why I have come. I did not come to _____ the _____ of Moses or the writings of the prophets. No, I came to _____ their purpose.

"The Law" refers to the commands of God found in the first five books of the Old Testament. "The Prophets" refers to everything the prophets from Isaiah through Malachi had to say. Together, "the Law and 7.2the Prophets" is sort of short-hand for what we call the Old Testament. Jesus Christ himself said he had no intention of changing anything in the Old Testament. His only intention was to "fulfill" them.

The Greek word used here for "fulfill" can take on several meanings depending on the context: While it is true that Jesus came to "accomplish" Old Testament predictions about himself, it is doubtful that this is what he had in mind here.

Everyone expected the Messiah to fulfill the Messianic prophecies. It is also true that he "satisfied" the Old Testament by obeying it himself (Gal 4:4, Heb. 4:15). But again this does not appear to be what he means for this was a common Messianic expectation. What Jesus seems to mean by "fulfill" is to "confirm" the Law and the Prophets. His point was that rather than overturning them he would reaffirm them. This meaning best fits the context of Matthew 5:17-20. In verse 17 "confirm" stands in opposition to "abolish" better than "accomplish" or "satisfy." And the gist of the whole passage is not so much about particular violations of the Old Testament but its abiding and continuing validity. At any rate, nothing in the Old Testament is changed. It is simply to be followed and obeyed. For as Jesus said elsewhere, "the Scripture cannot be broken" (John 10:35).

MATTHEW 5:18

I tell you the truth, until _____ and _____ disappear, not even the smallest detail of God's law will disappear until its _____ is achieved.

Have heaven and earth vanished? No? Then every single aspect of the law is still in effect. For instance, we must still obey the Ten Commandments. Actually, Matthew 5:18 does not say that the law will even disappear when heaven and earth disappear. It simply says that the law will last at least as long as the world. Elsewhere, the Bible confirms the law is forever. "Your statutes are my heritage forever, they are the joy of my heart" (Psalm 119:111). "Your statutes are forever right; give me understanding that I may live" (Psalm 119:144). "Long ago I learned from your statutes that you established them to last forever" (Psalm 119:152). So in verse 18 Jesus supports his assertion that he did not come to abolish the Law and the Prophets by recalling the Old Testament's own testimony that it was eternal.

Jesus Synthesized the Law

MATTHEW 5:19

So if you ignore the least commandment and teach others to do the same, you will be called the _____ in the Kingdom of Heaven. But anyone who obeys God's laws and teaches them will be called _____ in the Kingdom of Heaven.

Notice Jesus says Old Testament commands must be obeyed and taught even **"in the kingdom of heaven."** Believers in Jesus Christ still have a moral obligation to obey God even though they are saved by grace. Of course, breaking a command does not cause our condemnation; Jesus says we are still **in** the kingdom of heaven if we sin. But the law still guides us. It is like the rules you set for your children. No child is kicked out of your family for breaking your rules. Neither can someone else's child join your family simply by obeying your rules. But your kids should obey the rules of your household simply because it is right.

MATTHEW 5:20

But I warn you—unless your righteousness is better than the righteousness of the teachers of _____ law and the Pharisees, you will never _____ the Kingdom of Heaven!

Here Jesus implies that unless we obey the Old Testament perfectly, we cannot enter the kingdom of heaven. On our own we cannot obey the law fully. So Jesus had to satisfy the penalty for our sin by dying on the cross. When we believe in Jesus Christ, God credits his perfect righteousness to us, welcoming us into the kingdom (Romans 3:21-26). In effect, Jesus is saying that we can only enter the kingdom with his righteousness not by obeying the law (verse 20). But when we are in the kingdom, the law still applies as our moral guide (verse 19).

Some people think that Christ's "But I tell you" declarations in the rest of Matthew 5 are cases where he set himself above the law and over-

turned it. Nothing could be further from the truth. We have already seen that **Jesus never modified God's law. He synthesized it, amplified it, and clarified it. He also rejected, corrected, and restricted man's distortions of it.** But as far as he was concerned, there was nothing in the law that would, could or should be changed by him or anyone else.

Jesus synthesized God's law.

To "synthesize" means to unify, or gather into a single essence. One thing Jesus did was to "synthesize" or "boil down" the meaning of the whole law into one pure principle of love. In so doing, he did not change any of the law, he simply showed what it was all based on.

MATTHEW 22:37

Jesus replied, "You _____ love the LORD your God with _____ your heart, all your soul, and all your mind.

MATTHEW 22:38

This is the _____ and _____ commandment.

MATTHEW 22:39

A second is equally important: _____ your neighbor as yourself.

MATTHEW 22:40

The _____ law and all the demands of the prophets are _____ on these two commandments."

Jesus Amplified the Law

Notice Jesus was not **replacing** the Old Testament law with a new law of love. He was simply summarizing the law with a principle from the law itself (*see Deut. 6:4-6; Lev 19:18*). Jesus categorically denied that he came to replace -- and thus abolish -- the Law and the Prophets in **Matthew 5:17**. Furthermore, Jesus lived in obedience to the Old Testament law (*Gal. 4:4*) and set the example for how we should live our lives. He could not follow the law **and** be our example unless he expected us to follow the law as well.

The apostle Paul agrees with Jesus that the law is based on love. The person who loves the way God wants him or her to love **necessarily** does the things commanded by the law.

ROMANS 13:8

Owe nothing to anyone—except for your obligation to _____ one another. If you love your neighbor, you will _____ the requirements of God's law.

ROMANS 13:9

For the commandments say, "You must not commit adultery. You must not murder. You must not steal. You must not covet." These—and other such commandments—are _____ in this one commandment: Love your neighbor as yourself.

ROMANS 13:10

Love does no wrong to others, so love fulfills the _____ of God's law. (Gal. 5:14, 1 John 5:3)

Paul and the other apostles also agree with Jesus that the principle of love does not replace but only summarizes the law. Paul says everything "Such things were written in the Scriptures long ago to teach us." (*Rom 15:4*). James urges us to "obey the royal law **found in Scripture**" (*James 2:8*). Peter tells us to pay attention to "the message proclaimed by the prophets" (*2 Peter*

1:19). In each of these cases it is the Old Testament that is presumed to continue in effect, not some new law replacing it.

Now let's take a look at what Jesus Christ had to say about some particular laws.

Jesus amplified God's law.

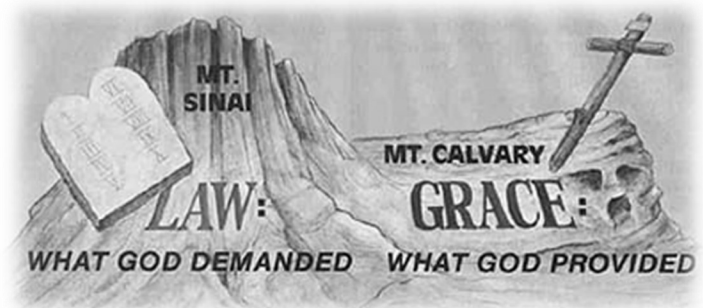
MATTHEW 5:21

You have heard that our ancestors were told, 'You _____.' If you commit murder, you are subject to judgment.

MATTHEW 5:22

But I say, if you are even _____ with someone, you are subject to judgment! If you call someone an idiot, you are in _____ of being brought before the court. And, if you curse someone, you are in danger of the fires of hell.

Jesus quotes the Sixth Commandment (*Exod. 20:13*) and goes on to show that it is just as much of a sin to hold contempt for someone as it is to murder him. He does not change or alter the Sixth Commandment at all. He simply shows that murder and hate are equally unloving and are therefore equally unlawful.



Jesus Clarified the Law

MATTHEW 5:27

"You have heard the commandment that says, 'You _____ commit adultery.'"

MATTHEW 5:28

"But I say, anyone who _____ at a woman with lust has already committed adultery with her in his heart."

Here Jesus refers to the Seventh Commandment (**Exodus 20:14**). Again, he says nothing to overturn it, he simply **amplifies** it by showing that lust is a form of adultery that God forbids. Nor is this anything new. The Old Testament itself forbids lust (**Exodus 20:17; Job 31:1; Proverbs 6:25**).

Nothing Jesus Christ said in either case contradicted the law. He only went beyond the surface meaning to show a fuller meaning. It is as though a math teacher would say, "You have heard it said, '2+2=4.' But I tell you that 4+4=8." The one principle simply flows from the other.

Jesus clarified God's law.

MATTHEW 5:31

You have heard the law that says, "A man can divorce his wife by merely giving her a written notice of divorce."

MATTHEW 5:32

But I say that a man who divorces his wife, unless she has been _____, causes her to commit adultery. And anyone who marries a divorced woman also commits adultery.

Jesus is referring to what Moses said about divorce in **Deuteronomy 24:1**. In this case, he is

not amplifying a law but **clarifying** it. Moses said that men should give a certificate to their wives if they divorce them. Moses didn't say men **should** divorce their wives. So Jesus clarified **when** divorce was allowed. Only for unfaithfulness should a man divorce his wife. Jesus disapproved of using what Moses said as an excuse to get a divorce for any and every reason. But he did not disapprove of what Moses said. The law stood.

Jesus rejected man-made law.

MATTHEW 5:33

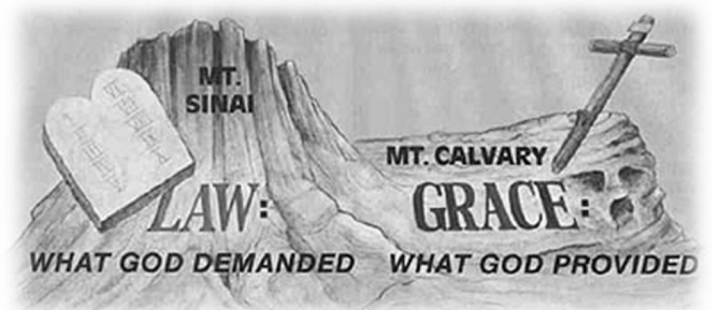
"You have also heard that our ancestors were told, 'You must _____ break your vows; you must carry out the _____ you make to the LORD.'"

MATTHEW 5:34

"But I say, Do _____ make any _____! Do not say, 'By heaven!' because heaven is God's throne."

MATTHEW 5:37

"Just say a simple, 'Yes, I _____,' or 'No, I _____.' Anything beyond this is from the evil one."



Jesus Corrected Man's View of the Law

The Old Testament talks about how we should keep our vows to God (*see Deut. 23:21-23, Ecc. 5:4-6*). Was Jesus contradicting the law by forbidding oath-taking? Not at all. Christ himself responded to a charge under oath by the high priest (*Mat 26:63-64*). However, some scribes at the time taught that a person could lie under oath and avoid the penalty for purgery by taking the oath in the name of something other than God. They said that if you swear by heaven, or earth, or Jerusalem instead of God you would not be taking the Lord's name in vain contrary to the Third Commandment (*Exod. 20:7*). Jesus rejected this fraud and, consistent with the Old Testament, demanded truthfulness at all times, oath or no oath.

Perhaps Jesus was also condemning the theatrics that often accompany oaths. Our "yes" (that is, our promise or vow) is enough to morally commit us. Adding wild curses to an oath like "or may heaven strike me dead," and "or may the earth swallow me alive," are vain, useless, and prohibited. But Jesus did not contradict -- either in word or practice -- the Old Testament principles of keeping promises and telling the truth.

Jesus corrected man's distortions of the law.

MATTHEW 5:38

"You have heard the law that says the punishment must match the injury: 'An _____ for an _____ and a tooth for a tooth.'"

MATTHEW 5:39

"But I say, do not _____ an _____! If someone slaps you on the right cheek, offer the other cheek also."

"Eye for eye" comes from **Exodus 21:24, Leviti-**

cus 24:20, and Deuteronomy 19:21. On the surface it appears as though Jesus is contradicting the law by telling us to turn the other cheek. But what Jesus did here was **correct** a distortion of the law. If you look at the context of the Old Testament verses on "eye for eye," you will find that each case concerns judgment for a crime. An eye for an eye is a judicial principle that guides how the state must punish wrongdoing. In today's terms, it means a court should make "the punishment fit the crime". But neither in the Old nor the New Testament did it mean individuals should take justice into their own hands and carry out revenge. Even the Old Testament forbids personal revenge (*Deut. 32:35*). So Jesus, in talking to individuals, is condemning this individual revenge not the principle of justice found in the Old Testament.

Jesus restricted man's additions to the law.

MATTHEW 5:43

"You have heard the law that says, 'Love your neighbor' and hate your enemy."

MATTHEW 5:44

"But I say, _____ your _____! Pray for those who persecute you!"

Jesus would here be contradicting the law if "hate your enemy" was in the law. But it is not. Jesus was attacking a human **addition** to God's law. Nowhere in the Old Testament did God command us to hate our enemy. Jesus upholds God's law and **restricted** man's additions to it.

Jesus Obeyed the Law

Jesus followed the letter of the law

Christ's words about adultery bring to mind the case of the woman taken in adultery (*see John 8:1-11*). Some think Jesus ignored the law requiring the death penalty for adultery. But, in fact, Jesus followed the law to the letter. There were several issues here besides that of the woman's adultery. First, it was a mob of people (*verse 3*) wanting to trip Christ up (*verse 6*) who brought the woman. This hardly made an objective or fair "jury." Also, it is true that the Old Testament penalty for adultery was stoning (*verse 5*). But the law also says a person can only be put to death on the testimony of two or three eye-witnesses (*Deut. 17:6*), that the witnesses must be innocent of the same crime (*see Deut. 19:15 in the KJV and compare with Matthew 7:1-5*), and that the eye witnesses were to cast the first stones (*Deut. 17:17*). All this was to protect the "rights of the accused" from people who might invent false accusations against them.

Now what was Christ's response in **John 8:7**? He said, "All right, but let the one who has never sinned throw the first stone!" Presumably He meant, "if anyone of you is without **this sin of adultery**" (*consistent with Deuteronomy 19:15*). Then everyone left either because they were not eye-witnesses or they were not innocent. Nor was Jesus an eye-witness. So instead of stoning her he told her to "leave your life of sin" (*verse 11*). Far from ignoring the law, Jesus followed it to the letter and even applied the **Old Testament** principle of repentance (**Ezekiel 18**) to the situation.

My point is **not** that we should go around stoning sinners! My point is Jesus followed both the letter and the spirit of the Old Testament and we should too. The same Old Testament that condemns adultery as worthy of death also protects against false accusations and graciously gives provision for repentance. We must take the whole law into account!

Jesus Christ's conclusion.

Jesus closed the Sermon on the Mount (**Matthew 5-7**) saying, "Anyone who listens to my teaching and follows it is wise, like a person who builds a house on solid rock." (**Matthew 7:24**). The thing is, the words of the Old Testament **are** the words of Christ! He is the embodiment of God's **Word** (**John 1:1, 14**). He is full of **truth** (**John 1:14, 14:6**). He accepted the law and the prophets (**Matthew 5:17**) and based his words squarely upon them (**Matthew 5:21-48**). There is no way to fully put Christ's words into practice without paying attention to the Old Testament as Peter tells us to do in **2 Peter 1:19-21**.

To be sure, no one is saved by obeying the law (**Chapter 3**). Obviously there are things in the Old Testament which do not apply to us because they were meant for and fulfilled only by Jesus Christ (**Chapter 4**). And clearly, we can distort the truths of the law to our own harm. But there is no argument, disagreement, inconsistency, or discontinuity between the Old and New Testaments. The New is founded right on the Old. Both teach with perfect harmony **when they are rightly understood**. "For no matter how many promises God has made, they are 'Yes' in Christ. And so through him the 'Amen' is spoken by us to the glory of God" (**2 Cor. 1:20**).



DISCUSSION QUESTIONS

What were your impressions of the Old Testament after you were saved? Does Christ's statement he did not come to abolish the law surprise you? How would you describe the relationship between Old and New Testaments?

If obeying the law does not and cannot save us, how is the law still relevant to people as unbelievers? As believers?

How would you describe Christ's attitude toward the Old Testament? Can you find a place where he ignored it? Changed it? Contradicted it?

Based on what Jesus said about murder in Matthew 5:21-22, how do you need to change your attitudes toward other people who annoy you?

Given what Jesus said about adultery in Matthew 5:27-28, how should men change their thought life? How should women reconsider how they dress?

How would life be better if individuals obeyed Jesus and "turned the other cheek"? If the state obeyed God and punished "an eye for eye"?

Which of the areas that Jesus addressed in Matthew 5:21-48 do you struggle with the most? Anger? Lust? Divorce? Oaths? Revenge? Loving your enemies? How can you grow in this area?

**“EVERYTHING MUST BE
FULFILLED ...”**

Jesus Christ on the Old Testament



Jesus Fulfilled the Old Testament

One of the things Jesus said **about** the Old Testament was that he came to fulfill it (**Matthew 5:17; Luke 24:44**). On the one hand, this meant obeying the commands of the Old Testament just like any one else. But Christ's fulfillment of the Law and the Prophets goes way beyond simple obedience. The Old Testament speaks directly of Jesus Christ like no one else. It uniquely foreshadowed and predicted **his** coming, **his** life, **his** ministry, and **his** significance. Jesus Christ indeed was "in" the Old Testament and only he could fulfill it completely.

Let's take a look at what the New Testament has to say about what the Old Testament has to say about Jesus Christ. Jesus, Paul and Peter each taught that the Old Testament was full of predictions about Christ.

The Lord Jesus Christ

LUKE 24:25-26

"Then Jesus said to them, "You foolish people! You find it so hard to believe all that the prophets wrote in the Scriptures. Wasn't it clearly predicted that the Messiah would have to suffer all these things before entering his glory?"

LUKE 24:44

"Then he said, "When I was with you before, I told you that everything written about me in the law of Moses and the prophets and in the Psalms must be fulfilled."

The Jews subdivided the Old Testament into three sections: The Law refers to the first five books of the Bible, the Prophets to the books of prophecy from Isaiah through Malachi, and the Writings (sometimes simply called the Psalms as the longest book) to the wisdom and poetic books like Psalms, Proverbs, Job, etc. Jesus emphasized that the entire Old Testament spoke of him and must be fulfilled by him.

The Apostle Peter

ACTS 3:18

"But God was fulfilling what all the prophets had foretold about the Messiah—that he must suffer these things."

ACTS 3:24

"Starting with Samuel, every prophet spoke about what is happening today."

Peter emphasized that every prophet, at one time or another, had something to say about Jesus Christ or the days of the church.

The Apostle Paul

1 CORINTHIANS 15:3-4

"I passed on to you what was most important and what had also been passed on to me. Christ died for our sins, just as the Scriptures said. He was buried, and he was raised from the dead on the third day, just as the Scriptures said."

"The Scriptures", at Paul's time, simply meant the Old Testament since the New Testament had not yet been written. According to him, the essentials of the gospel concerning Christ's identity, death and resurrection were all predicted and taught in the Old Testament.

Jesus Fulfilled O.T. Prophecies

Surely there are many things the Old Testament predicted about Jesus the Messiah. The table below lists the prophecies that the four gospels explicitly refer to as being fulfilled by Jesus Christ.

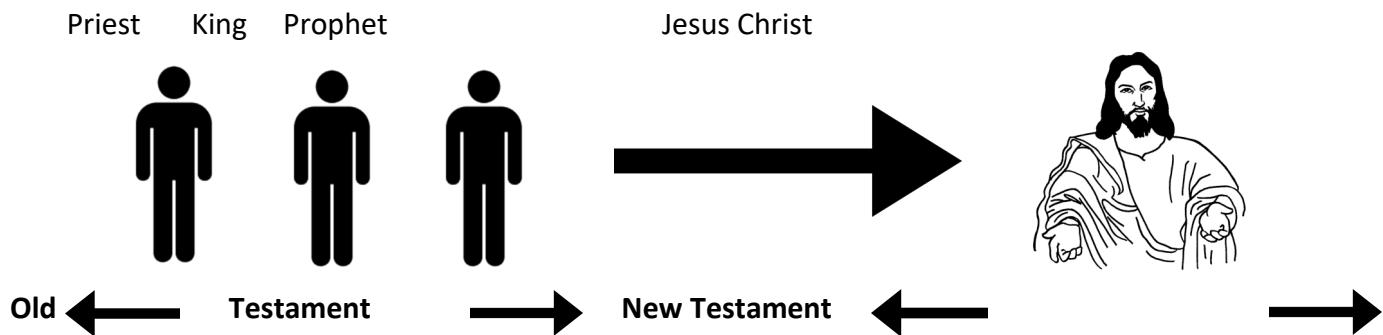
<u>PREDICTION</u>	<u>PROPHECY</u>	<u>FULFILLMENT</u>
Christ born of a virgin	Isaiah 7:14	Matthew 1:20-23
Christ born in Bethlehem	Micah 5:2	Matthew 2:3-6
Christ went to Egypt	Hosea 11:1	Matthew 2:13-15
Christ heralded by John	Isaiah 40:3	Matthew 3:1-3, Mark 1:1-3, Luke 3:2-6, John 1:23
Christ came from Nazareth	Isaiah 9:1,2	Matthew 4:12-16
Christ healed sicknesses	Isaiah 53:4	Matthew 8:14-17
Christ proclaims freedoms	Isaiah 61:1,2	Luke 4:16-21
Christ came to divide	Micah 7:6	Matthew 10:34-36
Christ precede by John	Malachi 3:1	Matthew 11:7-10
Christ chosen, quiet, gentle	Isaiah 42:1,2	Matthew 12:15-21
Christ not understood	Isaiah 6:9,10	Matthew 13:13-15, Mark 4:10-12
Christ spoke in parables	Psalms 78:2	Matthew 13:34,35
Christ rode on a donkey	Zechariah 9:9	Matthew 21:1-5, Mark 4:10-12
Christ the stone, rejected	Psalms 118:22	Matthew 21:42
Christ was not believed	Isaiah 53:1	John 12:37,38
Christ betrayed by Judas	Psalms 41:9	John 13:18-21
Christ's followers scattered	Zechariah 13:7	Matthew 26:31, Mark 14:27
Christ killed with criminals	Isaiah 53:12	Luke 22:37
Christ's garments divided	Psalms 22:18	Matthew 27:35, John 18:23,24
Christ cried out to God	Psalms 22:1	Matthew 17:46, Mark 15:4
Christ's side pierced	Zechariah 12:10	John 19:34-37

Of course, there are many more prophecies beyond this that are not cited by the Gospels. For this study, we will focus on just a few examples of what the Law, the Prophets and the Psalms have to say about Jesus Christ, His death, and His resurrection.

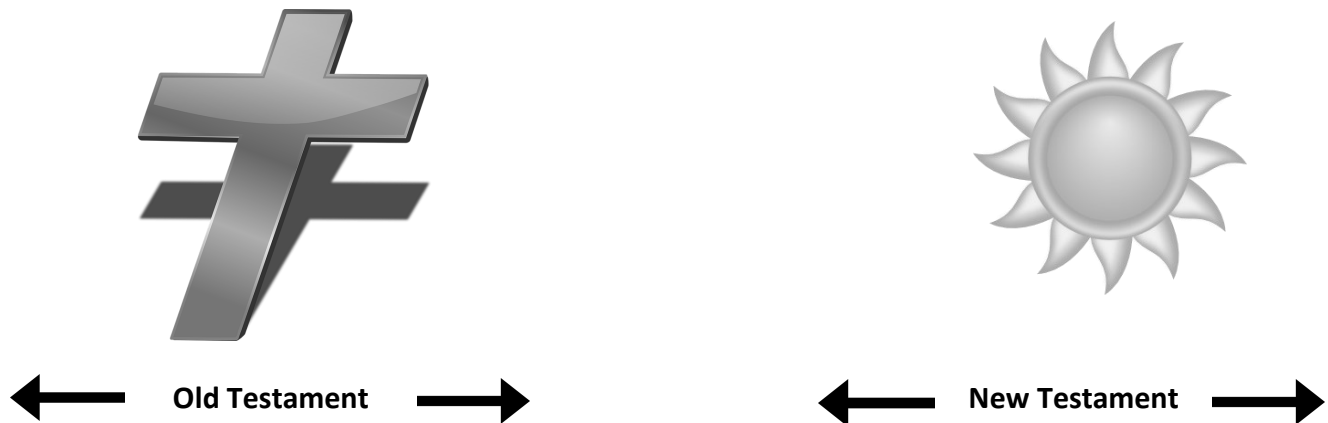
The Lord Jesus Christ is in THE LAW

The Law includes the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. While these include a few prophecies (Gen 3:15, Deut. 18:14-20), for the most part their Messianic significance lies in what are called "types and shadows" or the **symbolism** of their rituals. A "type" is an imperfect example of something to follow. For instance, movie actors are "types" of the re-

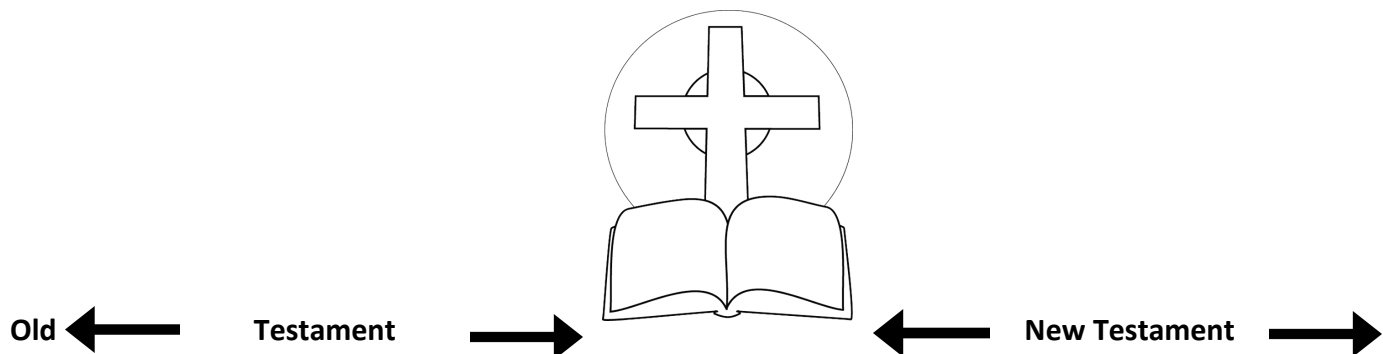
al-life people they play. They are not the real-life people, but they act like them. A "shadow" is a dim expression, image, or symbol of some other reality. A shadow cast by a solid object hints at the object's size and shape, but can be distorted and hazy. In the same way, a biblical shadow vaguely symbolizes something else.



Old Testament kings, priests and prophets are **types** of Jesus.



The light of the New Testament casts a **shadow** on the Old.



Old Testament Messianic **prophecies** predict what will happen.

Types and Shadows

All the ritualistic elements of the Law were composed of types and shadows of Jesus Christ. We will ever-so-briefly take a look at the five main ritualistic elements of the Law to see how they pointed to Jesus Christ. The New Testament book of Hebrews also explains much of the significance of these rituals.

THE PASSOVER (*read Exodus 12:1-23*) was the tenth plague on Egypt before Pharaoh freed Israel. The Angel of the Lord went through the land and killed the firstborn male of every family and animal. But the Lord "passed over" the Jews who sacrificed a lamb and put its blood on the doorposts. Christ is our Passover Lamb (**1 Cor. 5:7**) whose blood allows us to live in spite of our sin. Everything in the Passover pointed to Jesus Christ as the Lamb of God who takes away the sin of the world (**John 1:29, Rev. 13:8**). The Passover lamb was without defect just as Jesus is without sin. The lamb was sacrificed on Passover just as Jesus was crucified on Passover. The Jews ate the roasted lamb just as we partake of Jesus (**John 6:48-51**). Because of the lamb's blood, the people were spared just as Christ's blood spares us. The Jews ate bread without yeast (**representing sin, 1 Cor. 5:6-8**) because Jesus would take away our sin and enable us to live godly lives. No work was to be done during the Passover and we are saved apart from works (**Eph. 2:8-9**).

THE LEVITICAL OFFERINGS (*Leviticus 1-7*) were five different kinds of offerings made by the Levitical priests to God. Four were blood sacrifices while the grain offering was a bloodless offering. These offerings were shadows (**Hebrews 10:1-4**) of a future reality. Ineffective in and of themselves, they pointed to the ultimate and final sacrifice of Jesus Christ (**Hebrews 7:27**). The burnt offering was totally burned up, representing Christ's total devotion to God (**Hebrews 10:5**). The grain offering represents Christ as giving himself to sustain us as the Bread of Life

(**John 6:48-51**). The fellowship or peace offering stands for Christ's sacrifice to reconcile us to God (**Col. 1:19-22**). The sin offering shows the aspect of Christ's sacrifice for our sins (**Romans 3:25-26**). The guilt offering speaks of Christ's sacrifice to take away our guilt. (*Appendix B covers these offerings in more detail*).

THE LEVITICAL PRIESTHOOD (*Leviticus 8-9*) was composed of men from the tribe of Levi who performed the sacrificial and tabernacle ministry to God as representatives of Israel. The high priest typified Jesus Christ (**Hebrews 4:14-16**) while the other priests typify the priesthood of believers (**1 Peter 2:9-10**). Just as the priests were cleansed with blood, so we are cleansed with Christ's blood. Just as the priests were anointed with oil, we are anointed with the Holy Spirit (**1 John 2:20**). Just as the priests were set apart for God's service, so we are set apart for God and are called "saints" (*holy ones*).

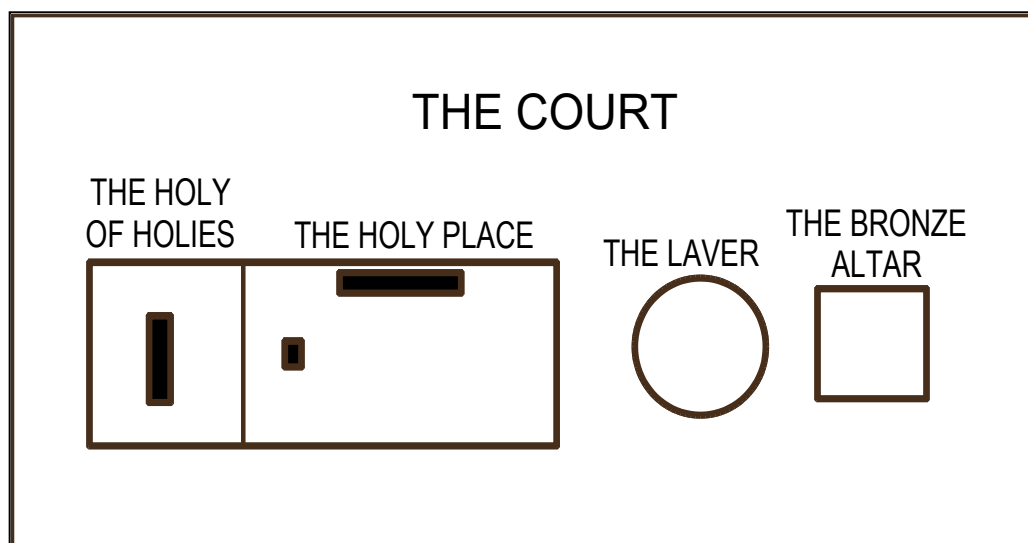
More Types and Shadows

THE FEASTS OF ISRAEL (*read Leviticus 23:1-44*)

were festivals to the Lord throughout the year. They were all shadows of the reality to come in Jesus (**Col. 2:16-17**). No work was done on the Sabbath. So also, Christians rest from their good works as a requirement for salvation (**Hebrews 4:9-11**). The Passover speaks of salvation as we have already noted. The feast of First Fruits speaks of our initial fruit of the Spirit. The feast of weeks, or Pentecost, was when the Holy Spirit descended on the first believers (**Acts 2:1-4**) and celebrates baptism in the Holy Spirit. Toward the end of the Jewish year is the feast of trumpets. This feast "sounded the alarm" for the Day of the Atonement just as the church must give warning of the end of the age and return of the Lord. The Day of the Atonement was when **all** the sins of the people were atoned for (**Leviticus 16:21, 22, 30, 34**). It speaks not just of forgiveness of past sins, but the eradication of sin itself. As such it represents the day when Jesus will purge all sin from his people and purify them completely. The feast of tabernacles was the climax of the Jewish year during the harvest of the crops. It symbolizes the harvest of souls at the end of the age when Jesus Christ returns in glory (**Mat. 24:30-31, Rev. 14:14-20**).

THE TABERNACLE OF MOSES (*Exodus 26-40*)

was the tent the Israelites made as a mobile temple of God during their wanderings until Solomon built the temple in Jerusalem. It was the dwelling place of God and, as such, typifies many things about Jesus Christ (**who "tabernacled" among us, John 1:14**) and the church, today's divine dwelling place (**Eph. 2:22**). **Hebrews 8:1-5** says the tabernacle was a pattern or copy of something heavenly. Briefly, the bronze altar for sacrifices is the first thing encountered and represents the cross where Christ was sacrificed and we are saved. The bronze basin is next, representing the cleansing of sin and water baptism. The gold lampstand with seven lamps in the tent represents the church (**Rev. 1:20**) which is the light of the world. The table of shewbread speaks of the communion of believers. The altar of incense symbolizes Christ and the church in prayer (**Psalms 142:2; Rev 5:8**). Finally, the Ark of the Covenant signifies the presence and glory of God. The Ark was God's "throne" in the tabernacle. Just as blood was brought from the altar to the Ark, Jesus brought his blood from the cross to God's presence and covered our sin (**Hebrews 9:11-15**).



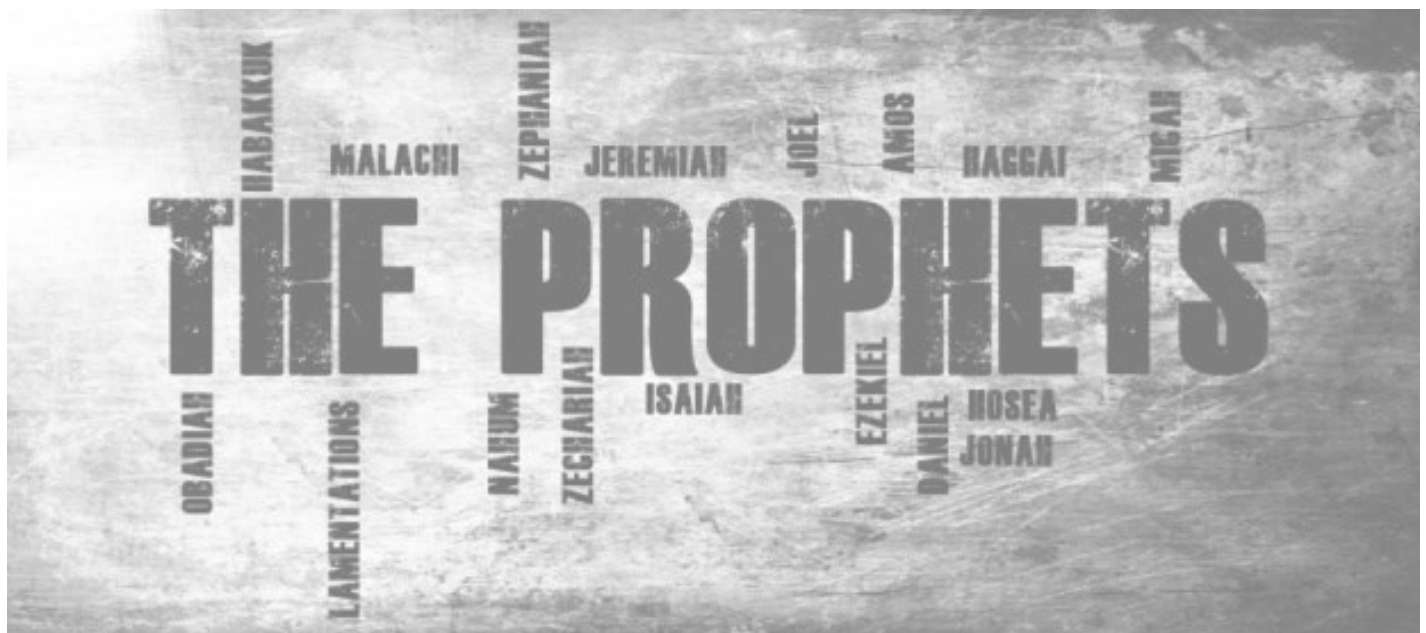
The Lord Jesus Christ is in THE PROPHETS.

All of these legal rituals were designed to symbolically relate to the Messiah. One notable prophecy in the Law that directly speaks of the Messiah is found in **Deuteronomy 18:14-20**. Moses predicted that the Lord would raise up a prophet "like me" who will speak God's words and require obedience (**verse 19**). Some people mistakenly think this is referring to the successor to Moses, Joshua. But **Deuteronomy 34:10** clearly says no prophet like Moses had risen in Israel up to the time Deuteronomy was completed (*the days of Joshua*).

The Lord Jesus Christ is in THE PROPHETS.

Perhaps the clearest of the Messianic prophecies is in **Isaiah 53:1-12**. Take a couple of minutes to read this passage now. The New Testament shows this is speaking of Jesus. Eight of the twelve verses in **Isaiah 53** are even quoted in the New Testament.

Faced with the clarity of this prophecy, many Jewish scholars (who deny Jesus is the Messiah) claim that Isaiah 53 is talking about Israel as God's suffering servant. But this cannot be. The Suffering Servant is without deceit (**Isaiah 53:9**); Israel speaks lies (**Isaiah 59:4**). The Suffering Servant is without defect (**Isaiah 53:10**); Israel was full of sinners (**Isaiah 59:2**). The Suffering Servant is righteous (**Isaiah 53:11**); Israel is unrighteous (**Isaiah 53:6, Eccl. 7:20**). The Suffering Servant is put to death for our sins (**Isaiah 53:12**); no one in Israel is to die for another's sin (**Deuteronomy 24:16**). No, Isaiah 53 is about Jesus not Israel.



The Lord Jesus Christ is in THE PROPHETS.

Isaiah 53:1 Jesus was **not believed** even when he did miracles (*John 12:38*) and is at **the right hand** of the Father (*Romans 8:34*).

Isaiah 53:2 Jesus **grew up** in stature (*Luke 1:52*) and **made himself nothing** and "unattractive" by becoming a man (*Philippians 2:7*).

Isaiah 53:3 Jesus was **despised and rejected** (*Matthew 27:41*) and was **familiar with our suffering** (*Hebrews 2:18, 4:15, 5:8*).

Isaiah 53:4 Jesus **took up our infirmities** by healing the sick (*Matthew 8:16*) and we can be healed because of him (*1 Peter 2:24*).

Isaiah 53:5 Jesus was **pierced** (*Hebrew: slain*), **crushed** or broken, and **wounded** for our sins (*Romans 4:24, Matthew 27:41, 1 Pet 2:24*).

Isaiah 53:6 Jesus **bore our sins** in his body (*1 Peter 2:24*).

Isaiah 53:7 Jesus was **afflicted** with beatings, flogging and mocking (*Matthew 27:27*) and **did not open his mouth** (*Matthew 27:12*).

Isaiah 53:8 Jesus was **taken away** by the crowd (*Luke 22:54*) and was **cut off** (*meaning executed*) by wicked men (*Acts 2:23*).

Isaiah 53:9 Jesus was **assigned a grave** with the rich (*Matthew 27:57*), did **nothing wrong** (*Luke 23:14*), and **couldn't lie** (*Hebrews 6:18*).

Isaiah 53:10 Jesus died by **the Lord's will** (*Acts 4:27-28, Col. 1:19*) and he is the firstborn of God's "offspring" (*Romans 8:29*).

Isaiah 53:11 Jesus **saw the light of life** when raised (*1 Cor. 15:4*), was **satisfied** (*Hebrews 12:2*), and **justified many** (*Romans 4:25*).

Isaiah 53:12 Jesus was **given a name above every name** (*Philippians 2:9*), **divided his spoils** (*Romans 8:17*), and **intercedes** (*Romans 8:34*).

Isa 53:1	=	John 12:38
Isa 53:1	=	Rom 10:16
Isa 53:4	=	Matt 8:17
Isa 53:5	=	1 Pet 2:24
Isa 53:6	=	1 Pet 2:25
Isa 53:7	=	Acts 8:32
Isa 53:8	=	Acts 8:33
Isa 53:9	=	1 Pet 9:22
Isa 53:11	=	Luke 22:37

The Lord Jesus Christ is in the Psalms

King David wrote many of the Psalms. He also prefigured Jesus Christ in many ways. In several Psalms, David wrote prophetically in the first person as though it were Jesus Christ speaking. Most notable among these Messianic **Psalms are Psalm 22 and Psalm 16**. Put yourself in Christ's "shoes" and read **Psalm 22:1-31** for yourself.

Psalm 22:1-2 Jesus spoke **these very words** on the cross (**Matthew 27:46**).

Psalm 22:3 In faith Jesus trusted in God's faithfulness and endured the cross.

Psalm 22:4-5 Even from the days of Abraham, it was **faith** and **trust** which saved men (**Rom 3:25-26, Rom 4:1-3**).

Psalm 22:6 Jesus was **despised and rejected** by men (**Isaiah 53:3, Matthew 27:41**).

Psalm 22:7-8 This captures the essence of the words hurled at Jesus while on the cross (**Matthew 27:43**) adding insult to injury.

Psalm 22:9-10 Jesus was the Son of God from birth (**Luke 1:35**) but David was sinful at birth (**Ps. 51:5**). **Ps. 22 cannot** be about David entirely, even though David wrote it.

Psalm 22:12 Bulls are ceremonially clean (**Deuteronomy 14:4**) and represent Israel; Cows of Bashan were oppressive Israelite women (**Amos 4:1**) so bulls of Bashan are oppressive Israelite men who seized Jesus to kill him (**Isaiah 53:8, Luke 22:54**).

Psalm 22:14 Jesus poured out his life unto death (**Isaiah 53:12**).

Psalm 22:15 Crucifixion sapped every bit of the victim's strength and dried him out as he was exposed to the elements.

Psalm 22:16 Dogs are ceremonially unclean and represent Gentiles (**Matthew 15:26, 1 Samuel 17:43**). Jewish "bulls" seized Jesus, but Gentile "dogs" nailed his hands and feet to the cross.

Psalm 22:17-18 People gloated over Christ's death while his executioners gambled for his clothes (**John 19:23-24**).

Psalm 22:22 These again are the very words of Jesus (**Hebrews 2:11-12**).

Psalm 22:24 God was pleased with Christ's suffering (**Colossians 1:19**).

Psalm 22:26 Jesus is the "bread of life" that satisfies those who come to him (**John 6:35**).

Psalm 22:27-28 News of Christ's death was preached to the ends of the earth to reconcile sinners to God (**Luke 24:47**).



The Lord Jesus Christ is in the Psalms

Psalm 22:29 Every knee will bow before the Lord Jesus Christ because he died on the cross (*Philippians 2:5-11*).

Just as **Psalm 22** is from Christ's perspective on the cross, so **Psalm 16** is from Christ's perspective of his resurrection from the dead.

Psalm 16:1-2 God repeatedly kept Jesus safe when others wanted to kill him (*Matthew 2:11-18, Luke 4:30, John 8:59, 10:39*).

Psalm 16:3 Jesus Christ delights in the saints who believe in him (*Zephaniah 3:17, Romans 12:1, Ephesians 1:18, Hebrews 12:2*).

Psalm 16:4 The wicked have no place in God's kingdom (*Ps. 5:4-6*).

Psalm 16:5 The Lord's cup was the cross (*Luke 22:20, 42*) and his portion is the saints who to him are a delightful inheritance (*Ephesians 1:18*). He received his portion because he first endured his cup (*Isaiah 53:12, Philippians 2:6-11*).

Psalm 16:6 Boundary lines mark a land inheritance. Christ's delightful inheritance is the saints in whom is all his delight (*see above*).

Psalm 16:7-8 Jesus was never shaken because he honored and faithfully obeyed the Father at all times (*Hebrews 4:15, Hebrews 12:2*).

Psalm 16:9-10 After 4 days, Martha feared that Lazarus' body had begun to decay (*John 11:39*), But Christ was raised before his body decayed.

Psalm 16:11 Jesus walked the path of life and is "the way" for us (*John 14:6*). He is now eternally at the right hand of the Father (*Hebrews 1:3*).

After quoting **Psalm 16**, Peter said "Dear brothers, think about this! You can be sure that the patriarch David wasn't referring to himself, for he died and was buried, and his tomb is still here among us. But he was a prophet, and he knew God had promised with an oath that one of David's own descendants would sit on his throne. David was looking into the future and speaking of the Messiah's resurrection. He was saying that God would not leave him among the dead or allow his body to rot in the grave." (*Acts 2:29-31*).

Hebrews 12:2 is virtually a synopsis of **Psalm 16**. "We do this by keeping our eyes on Jesus, the champion who initiates and perfects our faith. Because of the joy awaiting him, he endured the cross, disregarding its shame. Now he is seated in the place of honor beside God's throne." (*Psalm 16:3-8*) **endured the cross, scorning its shame** (*Psalm 16:9-10*), and **sat down at the right hand of the throne of God** (*Psalm 16:11*)."

Summary

Some people think that isolated Old Testament verses are taken out of context and "twisted" to speak of the Messiah. But we have seen that **all** of the Levitical rituals point to Jesus in their entirety. We have also seen **whole chapters** of the Old Testament (*Isaiah 53, Psalm 22 and Psalm 16*) that are unmistakably and clearly Messianic

prophecy. And all this was written hundreds of years before Jesus Christ was born!

Jesus Christ is "**in**" the Old Testament. But so is the gospel and salvation as we will see in **Chapter 3: "Salvation in the Old Testament"**.



DISCUSSION QUESTIONS

After reading Chapter 2, what do you think the central or underlying theme of the Old Testament is? Why?

What are the differences between a "type", a "shadow", and a "prophecy"? How do the following modern examples fit in these categories? Abstract or impressionistic art? Actors who play real-life people? Caricature portraits? Weather forecasts? National symbols like flags? Proxies or personal representatives? Pre-election polls? Historical re-enactments?

Which Old Testament prophecies are the most "impressive" to you? Why?

Do you think Messianic prophecies are isolated verses lifted out of context, or pervasive passages that are clear to all who read them?

Why do you think the bulk of Messianic types, shadows and prophecies in the Old Testament have to do with Jesus Christ's death and resurrection?

Why did God make predictions about Jesus ahead of time instead of just having Jesus "pop" on the scene? In other words, what is the purpose of predictive prophecy? (See Deut 18:21-22.)

All prophecy is a "forth telling" of the mind of God. Some "foretells" the future as God knows it. Some just "tells it like it is." What is the relationship between the Lord's "forth telling" of man's sin and the "foretelling" of the Messiah through the prophets?

“THE JUST SHALL LIVE BY FAITH ...”

Salvation in the Old Testament



The Salvation Principle

Neither Jesus Christ nor the New Testament changed any of the basic principles in the Old Testament (**Chapter 1**). Both the Old and New Testaments are ultimately about Jesus Christ (**Chapter 2**). So far, we can see terrific continuity between the Old and New Testaments in theory. But what about reality? The greatest principle of all in the Bible is man's salvation. Is the Bible consistent on this central point? Isn't there a difference between how people were saved in the Old and New Testaments? Not at all! **The principle of salvation by grace through faith is the same in the Bible, through and through.**

GALATIANS 3:6

In the same way, "Abraham _____ God, and God counted him as righteous because of his _____."

Paul starts out by quoting **Genesis 15:6** to prove that even Old Testament saints were saved through faith instead of the law. He makes the same point in more detail in **Romans 4:1-25**.

GALATIANS 3:7

The real children of Abraham, then, are those who put their faith in God.

GALATIANS 3:8

What's more, the Scriptures looked forward to this time when God would declare the Gentiles to be righteous because of their faith. God _____ this good news to Abraham long ago when he said, 'All nations will be blessed through you.'

Paul goes on to show that even Old Testament Israel knew about the gospel! Here he quotes **Genesis 22:18** to show that the effects of the gospel (**blessing of all nations**) was revealed to Abraham. But **Hebrews 4:2** says that the gospel itself was preached to all of Israel.

GALATIANS 3:9

So _____ who put their faith in Christ share the same _____ Abraham received because of his faith.

To paraphrase this verse, both New Testament Christians and Old Testament believers represented by Abraham are in the same boat when it comes to how they are saved.

GALATIANS 3:10

But those who _____ on the law to make them right with God are under his _____, for the Scriptures say, "Cursed is everyone who does not observe and obey all the commands that are written in God's Book of the Law."

Paul teaches not only that everyone has always been saved through faith, but that no one has ever been saved by the law. Again, he cites the Old Testament itself (**Deut. 27:26**) to prove his point.

GALATIANS 3:11

So it is clear that no one can be made right with God by trying to keep the law. For the Scriptures say, "It is through faith that a righteous person has _____."

Finally, Paul concludes with **Habakkuk 2:4** to show that in all times and in all circumstances it is only by faith that either Jew or Gentile is righteous.

Several things stand out as we consider what Paul teaches in **Galatians 3**. First, he is adamant that **salvation has always been and always will be by grace through faith alone**. It is a misrepresentation of the law itself to say that Israel was ever justified by it, much less someone in the church. Second, not only is everyone saved by having faith, but everyone is saved by having faith **in the gospel**. Old Testament Israel did not believe in something different from us. True, today's Christian has a more clear and complete revelation to believe in, but it is not fundamentally different from Israel's faith in the coming Messiah. Third, all of this can be proved based on **the Old Testament itself**. Salvation by grace through faith is not a New Testament innovation. It is the underlying principle of the Old Testament as well.

Reinforcement

Two more passages reinforce Paul's belief that salvation is based on the same principle in the Old and New Testaments.

ROMANS 3:25

For God presented Jesus as the sacrifice for sin. People are made _____ with God when they believe that Jesus _____ his life, shedding his blood. This sacrifice shows that God was being fair when he held back and did not punish those who sinned in times past,

Paul is talking about sins done prior to Christ's sacrifice on the cross (*in other words, the sins of people in the Old Testament*). He is saying that they went unpunished and were forgiven because of the cross. So the reason people in the Old Testament could be forgiven was not because of the sacrifices they performed (*Hebrews 10:1-4*) but because of Christ's sacrifice to which these sacrifices pointed (*Hebrews 7:27*).

Col. 1:19-20 "For God in all his fullness was pleased to live in Christ, and through him God reconciled _____ to himself. He made peace with everything in heaven and on earth by means of Christ's blood on the cross."

The only "things" in heaven are the spirits of people or angels. Moreover, the only things that need to be reconciled to God are sinners. It is true that the whole world was thrown into disarray by Adam's fall. But material things, like plant life and animals, do not need any reconciliation per se. So the "things" of **Colossians 1:20** must refer to the souls of people. If this is true, "things on earth" means living believers reconciled to God in Paul's time. "Things in heaven" means deceased believers already in heaven at

Paul's time. That is, "things in heaven" speaks of Old Testament believers who died and already went to heaven. So the point of **Colossians 1:19-20** is that everything or everyone who ever has been saved or will be saved, has been reconciled to God through Christ's blood and nothing else.

Galatians 3, Romans 3 and Colossians 1 all assume that the basis of salvation for both Old and New Testament saints is the death of Jesus Christ on the cross. This implies that the effects of the cross are both "retrospective" and "prospective." The cross is retrospective, reaching backwards in time into the Old Testament and is prospective by reaching forward into the New. At first, it might seem strange for people to be saved based on an event that had not yet occurred. But this is no stranger than being saved now by an event that happened long ago. The primary purpose of the crucifixion was to satisfy God's demand for a just penalty for man's sin (**Romans 3:25-26**). God foresaw Christ's death on the cross long before it took place (**1 Peter 1:20, Rev. 13:8**). He also announced the gospel of the cross prophetically to the people of Israel so their faith could rest in it (**Galatians 3:8, Hebrews 4:2**). It has been said that the light of the New Testament casts a shadow of the cross into the Old Testament. And this shadow was seen in faith by Israel.

It is one thing for the New Testament to **say** that the Old Testament contains the gospel and salvation depended upon faith in it. It is quite another thing to **show** where the Old Testament teaches the gospel. We have not said that the Old Testament tells us everything we need to know for complete Christianity. All that is claimed so far is that the saving essence of the gospel was taught in the Old Testament.

What is the Gospel?

What is the gospel? The clearest answer is in **1 Corinthians 15:1-4**.

1 CORINTHIANS 15:1

Let me now remind you, dear brothers and sisters, of the Good News I preached to you before. You welcomed it then, and you still stand firm in it.

1 CORINTHIANS 15:2

It is this Good News that _____ you if you continue to believe the message I told you—unless, of course, you _____ something that was never true in the first place.

1 CORINTHIANS 15:3

I passed on to you what was most important and what had also been passed on to me. _____ for our sins, just as the Scriptures said.

1 CORINTHIANS 15:4

He was _____, and he was _____ from the dead on the third day, just as the Scriptures said.

When Paul wrote this, the gospels had not yet been written. The Scriptures he is referring to are the books of the Old Testament. So he asserts believing the gospel of Christ's death and resurrection is both necessary and sufficient to be saved. He also asserts that these essential elements to the gospel can be found in the Old Testament.

The Lord Jesus Christ's DEATH is in the Old Testament.

In **Chapter 2** we looked at some prophecies about Jesus Christ. **Isaiah 53** and **Psalms 22** clearly speak of the Messiah's death for our sins. **Isaiah 53** explains the reason for his death while **Psalms 22** describes his death by crucifixion.

PSALM 22:16

My enemies surround me like a pack of dogs; an evil gang closes in on me. They have pierced my hands and feet.

ISAIAH 53:5

He was despised and rejected— a man of sorrows, acquainted with deepest grief. We turned our backs on him and looked the other way. He was despised, and we did not care.

DANIEL 9:26

After this period of sixty-two sets of seven, the _____ will be _____, appearing to have accomplished nothing, and a ruler will arise whose armies will destroy the city and the Temple. The end will come with a flood, and war and its miseries are decreed from that time to the very end.

ZECHARIAH 12:10

Then I will pour out a spirit of grace and prayer on the family of David and on the people of Jerusalem. They will look on me whom they have _____ and mourn for him as for an only son. They will grieve bitterly for him as for a _____ son who has died.

There are many other prophecies about Christ's death, not to mention the symbolic types and shadows of the Levitical sacrifices and priestly ministry.



Jesus in the Old Testament

The Christ's RESURRECTION is in the Old Testament.

In Chapter 2 we also saw prophecies about Christ's resurrection. Psalm 16 implies the resurrection by saying his body will not see decay. Isaiah 53 implies resurrection as well.

PSALM 16:9-10

Therefore my heart is glad and my tongue rejoices; my body will also rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay.

ISAIAH 53:11

After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many and he will bear their iniquities.

HOSEA 6:2-3

After two days he will revive us; _____ he will restore us, that we may live in his presence. Let us acknowledge the LORD; let us press on to acknowledge him. As surely as _____, _____ appear; he will come to us like the winter rains, like the spring rains that water the earth."

There is also the symbolism of Jonah in the big fish's belly for three days and three nights (**Mat 12:39-40**).

The Lord Jesus Christ is NAMED in the Old Testament.

Enough hints are given by Old Testament prophecies to piece together the name of the Lord Jesus Christ before he was ever born.

ISAIAH 19:1

An oracle concerning Egypt: See, _____ on a _____ and is coming to Egypt. The idols of Egypt tremble before him, and the hearts of the Egyptians melt within them. *(Compare Isa 19:2 with Mat 24:7.)*

DANIEL 7:13

In my vision at night I looked, and there before me was one like a _____ of _____, _____ the _____ of heaven. *(Compare Dan 7:13-14 with Mat 24:30-31.)*

Both of these prophecies speak of Jesus Christ coming on the clouds. Isaiah says "the LORD" (**Hebrew: "Yahweh"**) will be the one coming. Daniel says someone like a man will be coming. The prophets are not talking about two different things. The name of the one coming like a son of man is **the LORD**.

ZECHARIAH 3:8

Listen, O _____ and your associates seated before you, who are men _____ of _____ to _____: I am going to bring my servant, the Branch.

ZECHARIAH 6:12

Tell him this is what the LORD Almighty says: "Here is the man _____ is the _____, and he will branch out from this place and build the temple of the LORD." *(Compare Zec 6:13 with Eph 2:19-22.)*

Jesus, the Christ

Zechariah 3:8 tells us that Joshua the high priest and the other priests are **types** or **representatives** of things to come. It is also clear that Joshua was not himself "the Branch" spoken of since he already existed while the Branch was yet to come. Turning to **Zechariah 6:11-13**, it is clear this Branch refers to the future Messiah. And Zechariah says Joshua is "the man whose name is the Branch." Notice it does not say Joshua **is** the Branch; **Zechariah 3:8** shows the distinction. Yet as the high priestly symbol of the Messiah, "Joshua" is to be the coming Messiah's name. Was Zechariah wrong about Christ's name? Or was Jesus a false Messiah? Not at all! Joshua means "Jehovah Saves" and is the Hebrew form of the Greek name, **Jesus**.

PSALM 2:2

The kings of the earth prepare for battle; the rulers plot together against the LORD and against his _____ one.

PSALM 2:7

The king proclaims the LORD's decree: "The LORD said to me, " _____ my son. Today I have become your Father. "

These two verses show that someone who is the Son of God would be called "the Anointed One." The Hebrew for "Anointed One" in this verse is "Messiah." The Greek word for "Anointed One" is **Christ**.

DANIEL 9:26

After this period of sixty-two sets of seven, the Anointed One will be killed, appearing to have accomplished nothing ...

So, Daniel 9:26 points out that this Anointed One or Christ will be "killed." The word translated as "killed" is a Hebrew expression for a sentence of death or execution. Wrapped up in it is the idea of a violent killing for a sin or crime. In the Anointed One's case, this execution would appear to be "for nothing." So Christ would be put to death even though he committed no sin or crime.

Daniel 9:25 even predicts **when** the Christ would come nearly five centuries ahead of time! From the time Israel returned home from their captivity to the unveiling of the Anointed One there would be sixty-nine 'sevens' or 483 years. The Holy Spirit descended and anointed Jesus when he was baptized (*Mat 3:16-17, John 1:32-33*) in 26 A.D., right on time!

There you have it! Without reference to the New Testament, the Old Testament taught Israel that someone named the Lord Jesus Christ would appear around 26 A.D. and die a violent death for their sins (not his own) and rise from the dead three days later. The essence of the Gospel as defined in 1 Corinthians 15:1-4 is, in fact, **in** the Old Testament Scriptures.

How emphatic is the Old Testament about salvation by grace through faith, not by the law?

Take some time to read Exodus 34:6-9, Nehemiah 9:17, Psalm 103:1-12, Psalm 145:8-9, Joel 2:13, and Jonah 4:2. Get the idea? Most notable is Psalm 103:7-9, where David asserts that the ways of God shown even to Moses (the receiver of the Law) were gracious, not legalistic.



JESUS *the*
CHRIST

Old Testament “Witnesses”

We have demonstrated that the New Testament teaches that its principle of salvation is the same as the Old Testament. We have shown that the gospel which saves is to be found in the Old Testament. We have even seen that the Old Testament repeatedly urges salvation based on grace not by works. The last point remaining in our case for salvation by grace in the Old Testament is to take a look at its fruit. Did men of God in the Old Testament get the message? Were they in fact saved by grace through faith? Or did they trust in their own works and obedience to the law?

ABEL offered his sacrifice in faith (*Hebrews 11:4*) and was looked on with favor (*grace*) by the Lord (*Genesis 4:4*).

ENOCH was caught up to God without ever dying (*Genesis 5:24*) because of his faith (*Hebrews 11:4*).

NOAH found favor (*grace*) in the eyes of the Lord (*Genesis 6:8*) because he was a man of faith (*Hebrews 11:7*), not because he was good or obedient.

ABRAHAM believed God and it was credited to him as righteousness (*Genesis 15:6, Romans 4:1-10, Galatians 3:6-9*).

MOSES found favor in the eyes of the Lord who is gracious (*Exodus 34:6-9, Psalms 103:7-8*) by faith (*Hebrews 11:24-28*).

DAVID depended on God's mercy and compassion to wash away his sin (*Psalms 51:1-5*) in-

stead of sacrifice and offering (*Psalms 51:16-17*) and knew God's ways were gracious (*Psalms 103:7-8*).

NEHEMIAH rested in God's graciousness (*Neh. 9:17*).

JONAH knew God is gracious and was mad that God spared the people of Nineveh instead of destroying them for their sins (*Jonah 4:1-2*).

MICAH trusted in the Lord's work, not his own, when he sinned (*Micah 7:8-9*).

HABBAKUK was told by the Lord that "the righteous will live by faith" (*Hab. 2:3-4*).

As the Lord spoke through **Malachi**, "I am the LORD and I do not change. That is why you descendants of Jacob are not already destroyed." (*Malachi 3:6*). God doesn't change the rules! His way of salvation is the same yesterday, today and forever in Jesus Christ.



The New Testament opens with a profound expectation of the Messiah (or Christ) among the people of God (*see Matthew 2:4-6; Mark 1:2-8; Luke 2:25-26; Luke 2:36-38; John 1:19-27*). There were misunderstandings. There were distortions. But the Old Testament was clear enough, that even the common people of Israel eagerly awaited their Redeemer to save them. The message of the gospel was in the Old Testament. It was the power of God unto salvation. And the people of God got the message!



DISCUSSION QUESTIONS

What is the common assumption about salvation in Old Testament times? Do most people think it was by grace through faith or obedience to the law? Why do you think many people make a **wrong** assumption about this?

How does this false perception about salvation in the Old Testament confuse people? How does it distort one's view of the relationship between Old and New Testaments? How is this perspective dangerous?

What does the New Testament say about what the Old Testament says about salvation? (See, for example, Rom 4 and Gal 3.) How does this teaching help our understanding of continuity between the Old and New Testaments?

What are the three essential elements to the gospel according to 1 Corinthians 15:1-4? Where is Christ's death found in the Old Testament? His resurrection? His name?

How could people in the Old Testament be saved by believing in something like the crucifixion that hadn't happened yet? Is there really anything fundamentally different between faith in a future or past event?

Read Galatians 3:29 and Hebrews 12:22-24. How does knowing salvation is the same in the Old and New Testaments affect your perception of your spiritual "family tree"?

"BY CALLING THIS COVENANT NEW ..."

What the New Testament Changes from the Old Testament



The New Covenant

So far, we have argued for a strong continuity between the Old and New Testaments. The moral law is just as valid and just as binding today as it was in the Old Testament. Salvation was just as much by grace in the Old Testament as it is now. But it should be clear that there **is** a difference between the Old and New Testaments. The mere fact that they are distinguished by the terms, "Old" and "New" implies some kind of change has taken place.

The problem is that many people falsely identify the nature of the difference. **The New Covenant is not so much new because it does away with something. It is new because it *adds* something.**

Read **Hebrews 8:8-13**.

HEBREWS 8:8

But when God found fault with the people, he said: "The day is coming, _____ when I will make a new covenant with the people of Israel and Judah.

Here, the writer of Hebrews is quoting the prophet Jeremiah and says God Himself will make a new covenant with His people.

HEBREWS 8:10

But this is the new covenant I will make with the people of Israel on that day, says the LORD: I will put my _____ in their _____, and I will write them on their hearts. I will be their God, and they will be my people.

Notice God says nothing about **changing the law**.

The thing that will be new will be our **receptivity** to the law, not the content of the law. Under the Old Covenant, the law was an external code which our sinful natures rebelled against. Under the New covenant, we have the Holy Spirit inside us who reminds us of the word and gives us the ability and will to obey it.

HEBREWS 8:13

When God speaks of a "new" covenant, it means he has _____ the first one obsolete. It is now out of date and will soon disappear.

It is true that the New Covenant renders the Old Covenant obsolete. But it is important to realize that **the Old is rendered obsolete not by abolishing it, not by contradicting it, but by fulfilling it.**

Suppose you were a slave and your master told you to move a ton of bricks with a wagon. Of course, there is no way you could push or pull the wagon yourself. Try as you may, you would be unable to obey your master's command. Then comes along your master again with a team of horses. He tells you to hitch the horses to the wagon full of bricks. Now you are able to obey him and finish the job. Although the team of horses makes the old way of doing things obsolete, it does nothing to change the fact that you are moving bricks with a wagon. The horses simply enable you to obey the first command, they do not negate the command. In a similar way, the New Covenant fulfills the Old Covenant of law. Jesus Christ satisfied the penalty of the law by dying in our place. The Holy Spirit enables us to live godly lives in obedience to the law. The old legalistic pattern is rendered obsolete by fulfilling the law, not by abolishing it.

The Fulfillment of the Law

What is Not Rendered Obsolete

The law in Genesis, Exodus, Leviticus, Numbers and Deuteronomy is generally broken down into three components: Moral law, civil law, and ceremonial law. The moral law includes those codes about what is right and wrong **individually**. Commands like, "Do not steal", "Do not murder", and "Do not covet" are moral laws guiding personal behavior. The civil law includes those things that govern **social justice**. Thus, civil codes guide a group's or government's dealings with its people. Laws about taxation, deciding legal cases, and punishments of individuals for sins and crimes are examples of civil laws. The ceremonial law stipulates the **religious rituals** that were to be performed by Israel. These rituals include the Levitical priesthood, the tabernacle, the offerings, the feasts of Israel and so forth.

Does the New Testament change the Ten Commandments or Proverbs? No! It **does not** change the moral law. Where the new Testament does recount moral issues, they are in accordance with the Old Testament. We still cannot steal, murder or covet! The New Testament **does not** change the civil law in principle. The application may be a bit different, but the civil principles remain the same. For instance, restitution for stealing may now be done with money instead of livestock. But the principle of paying someone back that you steal from stays the same.

We have said in an earlier chapter that whatever the New Testament does not change is carried over from the Old Testament. The presumption is that the Old Testament is valid unless the New Testament clearly changes it. We can liken this today to a change in administration in the government. Suppose a new president is elected and control of congress passes from one party to another. This change in administration does not immediately negate every law passed earlier. The new administration does not start from scratch.

Instead, everything from the previous administration continues until the new one explicitly enacts new laws to replace them.

What is Rendered Obsolete

Only the ceremonial law is changed in the New Testament. And, again, this change occurs by fulfillment rather than abolishment. We have already seen how these rituals were types and shadows for Jesus Christ and his church. When Jesus came, their purpose was fulfilled.

The High Priesthood was fulfilled and replaced by Jesus Christ.

HEBREWS 7:23-24

There were many priests under the old system, for death prevented them from remaining in office. ²⁴ But because Jesus lives forever, his

_____ lasts forever."
er." (See also Hebrews 7:11-12; 10:11-14.)



More Fulfillment

The Levitical Priesthood fulfilled and replaced by the church.

1 PETER 2:9

But _____ are not like that, for you are a _____ people. You are royal priests, a _____ nation, God's very own possession. As a result, you can show others the goodness of God, for he called you out of the darkness into his wonderful light."

The Levitical Offerings fulfilled by the death of Jesus Christ.

HEBREWS 7:27

Unlike those other high priests, he does not need to offer sacrifices every day. They did this for their own sins first and then for the sins of the people. But Jesus did this once for all when he offered himself as the

_____ for the people's _____. " (See also Hebrews 10:1-4.)

The Tabernacle and Temple fulfilled and replaced by the church.

EPHESIANS 2:21-22

We are carefully joined together in him, becoming a _____ for the Lord.

Through him you Gentiles are also being made part of this dwelling where God _____ by his Spirit. (See 1 Cor. 3:16-17).

The Sabbaths and Feasts fulfilled by realities found in Christ.

COLOSSIANS 2:16-17

So don't let anyone condemn you for what you eat or drink, or for not celebrating certain _____ or new moon ceremonies or Sabbaths. For these rules are only shadows of the

reality yet to come. And Christ himself is that reality.

Several observations should be made here.

First, the New Testament tells us when it does something different from the Old Testament. We are not left to wonder what does and does not still apply. Second, for the most part, the things that are new in the New Testament have to do with the ceremonial aspects of the law, not the moral or civil codes. Third, whatever the New Testament renders as obsolete from the Old, it replaces with something "new and improved." The New Testament never simply does away with something and leaves us hanging. There is always something to take its place. So you cannot use silence in the New Testament as an excuse to avoid a moral obligation laid down in the Old.

Returning to the example of civil government, some laws passed by congress have a built in expiration. They may pass an act that continues until a certain term is expired or certain conditions are met. Then the law ceases to assert itself. Without such an expiration, laws continue in force until changed. But with law's expiration, the law has not really changed! The expiration is built in, so the law requires its own nullification. It is not overturned or contradicted by something else. Such is the case with the ceremonial law. The sacrifices, the priesthood, the feasts, and so forth were instituted to point to Jesus Christ. Once Jesus Christ came to fulfill them, these rituals expired as far as we are concerned. But this expiration was intended from the beginning. There was no conflict between them and Christ. In fact, these ritualistic elements of the law existed solely for Jesus Christ.

One Unified Book

There are many other arenas where laws change **by their own design** once they are fulfilled. For instance, you set certain rules for your children when they are young that you don't intend to apply when they mature. You may tell them to hold your hand when they cross the street. As they get older you tell them to look both ways before they cross the street without holding your hand. Now, did you change the rules? Or did the situation change so the rules no longer applied? The rule of holding your hand was simply a stop-gap measure until the child could take precautions on his own. So it was the situation that changed, not the rule. The matter is clarified once we examine the nature of our rules. Your rule was not really that your child should **always** hold your hand when crossing the street. Your rule was that he should hold your hand **until he is able to cross safely on his own**. This qualification to the rule may not be articulated to your child. But, no doubt, these kinds of things are implied by most of the rules we give our kids. So, as parents, we are not being self-contradictory when we relax or change rules as our children mature. Neither is God self-contradictory. When we receive the Holy Spirit, God's laws may come into play in a whole new way. But he has not changed or abolished any of his laws.

Another example may be found in the army. During boot-camp men are required to do many things that are seemingly irrelevant to combat. Soldiers are held to high standards of protocol with saluting. They wear dress uniforms and polished boots. They must maintain regulation hair cuts and keep beds made. In the marines, the words "I" and "my" are literally purged from the recruit's vocabulary and he must refer to himself by name in the third person. All this is designed to instill the discipline and team spirit necessary to win in combat. But none of it wins a fight! In the heat of battle, soldiers do not polish boots, no one cares if beds are made, and no one corrects you if you say "I" or "my." The boot camp discipline has served its intended purpose by instilling discipline. Yet no one can say that such discipline is abolished. While one veteran soldier is ignoring it in the field, another raw recruit is at the same

moment being indoctrinated with it in boot camp back home. The principles have not changed. The rules have not changed. But the two soldiers are in two different situations.

There are several important conclusions we have drawn so far:

- Jesus said he did not come to abolish the law but to fulfill it.
- The Law, the Prophets and the Psalms all speak about Jesus Christ.
- No one in the Old or New Testament was saved by obeying the Law.
- Salvation in the Old and New Testaments is by grace through faith.
- The New Covenant adds to the Old rather than doing away with it.
- The New Covenant changes our receptivity to the law, not the law.
- The Old Covenant is fulfilled by the New, not abolished by it.

It should be apparent that there is profound continuity and agreement between the Old and New Testaments, even though the New is more clear, more glorious, more exciting, and more final than the Old. So how should we view the two testaments of the Bible? They are not two separate and unrelated books. Nor are they two editions of the same book, the one correcting and overriding the other. The Old and New Testaments comprise two volumes in one unified book. You might liken the Bible to a mystery. It opens with the "crime" of Adam's fall and then hints at how the crime will be solved. More and more facts and pieces of evidence are described, but as the story progresses it becomes more and more of a puzzle with more questions asked than answered. Then, in the New Testament, just like a final chapter in a mystery, the crime is solved and all the pieces of the puzzle fall into place. From the perspective of the end of the book, the whole makes sense and reader wonders why he didn't "see it" all along.

DISCUSSION QUESTIONS

Does the New Testament abolish, contradict or fulfill the Old Testament? Does the New render the Old obsolete by "addition" or "subtraction"?

How does the illustration of the slave pulling the wagon of bricks help us understand what is new about the New Testament? How does the New Covenant help us personally to fulfill the law?

Describe the difference between the moral, civil and ceremonial aspects of the law. Which of these aspect(s) are changed in the New Testament?

Is it really a "change" in a law for it to expire **by its own design**? Why? What are some everyday examples of laws ceasing to apply because they are fulfilled? What things in the law have Jesus Christ fulfilled?

There are three principles that tell us when the New Testament has changed something from the Old Testament. How do we know **what** is "new"? Which of the three aspects of the law is it that changed? Is the Old Testament changed by doing away with something or by replacing it?

Why are these principles important to you as a believer? How do they help you understand, apply and obey the Old Testament for yourself?

“Ye Do Well that Ye take Heed ...”

The Vitality of the Old Testament



The Vitality of the Old Testament

By now you should be convinced that the Old and New Testaments are in agreement with each other. Hopefully you have also grown in your understanding of how the two testaments are related to each other. Yet it still remains to explore the unique importance and vitality of the Old Testament to you as a Christian.

The New Testament says that what is written in the Old Testament is very important to Christians.

ROMANS 15:4

Such things were written in the _____ long ago to teach us. And the Scriptures give _____ and encouragement as we wait patiently for God's promises to be fulfilled.

The whole Old Testament gives Christians instructions, encouragement and hope. Not only the law itself, but the whole history of Israel is filled with lessons that, if learned, will encourage us in our faith.

2 CORINTHIANS 3:6

He has enabled us to be ministers of his new covenant. This is a covenant not of written laws, but of the Spirit. The old written covenant ends in death; but _____ the _____, the Spirit gives life.

Often people think this means that the Spirit is opposed to and negates the "dead letter of the law." Actually, the letter of the law is not dead; it is **deadly**! The letter of the law kills man's fleshly hopes for justifying himself while the Spirit gives life to the mortified old man. The Spirit always works through the letter, not apart from or against it.

2 TIMOTHY 3:16-17

_____ is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It **corrects** us when we are wrong and **teaches** us to do what is right. God uses it to **prepare** and **equip** his _____ to do every good work."

Again, Paul is saying the Old Testament is useful to us as Christians. With both the Old and New Testaments we can be prepared for anything the Lord has for us. Without one or the other, we may be left ill-equipped for something in God's plan.

2 PETER 1:19

Because of that experience, we have even greater confidence in the message proclaimed by the prophets. You must pay close _____ to what they _____, for their words are like a lamp shining in a dark place—until the Day dawns, and Christ the Morning Star shines in your hearts.

Here Peter is specifically talking about the prophets in the Old Testament. Not only the law, but the prophets should be listened to. Their words are like a light in a confusing and wicked world until Jesus comes back.

The gist of these four Scriptures is that the Old Testament is vital to Christians today and is far from obsolete. If the Old Testament is obsolete, then why is it encouraging (**Romans 15:4**), deadly (**2 Cor. 3:6**), useful (**2 Tim. 3:16**) and enlightening (**2 Peter 1:19**)? As we have seen, the Old Covenant was made obsolete by the New Covenant (**Hebrews 8:13**). But the Old Covenant is obsolete because it is incomplete without the New. And the New Covenant is new because it adds to the Old. We need both -- the New Testament built upon the foundation of the Old Testament -- to have the whole picture.

The Value of the Law

When preachers emphasize that no one is or can be saved by obeying the law, Christians sometimes draw the false conclusion that the law has no value to us. Just because it cannot save us does not mean it cannot help us. A map is useless to someone drowning in a river flowing through a jungle. But once he is safely on the bank, a map is very desirable to show him the way home. So likewise the law is powerless to save us. But it is still vital to mankind for three reasons:

The Law restrains sinful men.

1 TIMOTHY 1:8-9

We know that the law is good when used correctly. For the law was not intended for people who do what is right. It is for people who are _____ and rebellious, who are ungodly and sinful, who consider nothing sacred and defile what is holy, who kill their father or mother or commit other murders.”

The first use of the law is to restrain the sinful behavior of unbelievers. Not everyone is an enlightened Christian. And until they are, we need laws and punishments to keep the wicked from going wild. Ideally, the civil government's laws will reflect biblical law. The government should oppose murder, stealing and adultery as much as the Bible does. But even with less than ideal civil justice, the law can restrain sinners. Most people have some kind of religious convictions. They respect the Ten Commandments even if they are not saved. Moreover, they often have

the misguided idea that obeying the law will get them into heaven. Although this idea is clearly wrong, it serves the purpose of bridling their wickedness until they come to faith in Jesus.

The Law Leads Sinners to Christ.

ROMANS 3:20

For no one can ever be made right with God by doing what the law commands. The law simply shows us how sinful we are.”

ROMANS 7:7

Well then, am I suggesting that the law of God is sinful? Of course not! In fact, it was the law that _____ me my sin. I would never have known that coveting is wrong if the law had not said, “You must not covet.”

GALATIANS 3:24

Let me put it another way. The law was our guardian until Christ came; it _____ us until we could be made right with God through faith.

The second use of the law is to lead sinners to Jesus Christ by showing them their need for him. Whether by telling us what sin is, or by making us aware of how sinful we are, or by pointing to Jesus Christ with types and shadows, the law serves the purpose of telling us we need Jesus Christ and cannot please God on our own merit.



The Value of the Law

The Law informs believers of right and wrong.

JAMES 2:8

Yes indeed, it is good when you _____ the royal law as found in the Scriptures: "Love your neighbor as yourself."

JAMES 2:12

So whatever you say or whatever you do, _____ that you will be judged by the law that sets you free.

The third use of the law is to inform believers of right and wrong. While we are blind to the gospel, our sinfulness is restrained by our vague understanding of the law. After the law shows us our need for a Savior we do not toss the law out the window. We do not obey it because it saves us but because it is right. It tells us what is right, how to speak and how to act. It is true that a Christian should follow his conscience and be led by the Holy Spirit. But it is the law that trains our conscience and through which the Holy Spirit works.

Parts of the Old Testament seem boring and uninteresting to many believers. I think the problem is that many Christians read the Old Testament from the wrong perspective. If you read it in isolation from the New Testament, briefly forgetting what you know to be true

about grace, then the Old Testament is not only boring, it is a terrible burden! But if you can apply some of the principles we have talked about, the Old Testament opens up with life. As you read about sacrifices or the priesthood, these things come alive not as dead rituals but symbolic of truths you already know about Jesus Christ. As you read the moral laws, you do not see an insurmountable duty that condemns you but guidelines for right and wrong that the Holy Spirit enables you to follow willingly.

There is another problem some people have with the Old Testament. Since the New Testament is the final, clearest and ultimate revelation, they suppose that it tells them everything they need to know. It does not. Why should the New Testament recapitulate something that is clear enough in the Old Testament? Why should the New re-hash what is complete enough in the Old? All the New Testament does is add to the Old Testament by filling in the missing pieces and clarifying what may be vague or ambiguous. It does not "re-write" the Old Testament. Nor should we expect it to. Does today's newspaper reprint all of last week's news? Does a movie's sequel re-film all of the original version? Does your boss rehash all of yesterday's instructions to you today? Thank God everything is not repeated in newspapers, movies, work or the Bible! Otherwise, we would be so bogged down with the repetition of details that we would never get to the end of anything.



Ignore the Old Testament?

What we lose by ignoring the Old Testament.

Whenever people abandon the truths of the Old Testament, there is a tendency to lose balance in doctrine. It matters little whether we abandon the Old Testament by dismissing it as mythological, or by rejecting it as "superseded", or by or by ignoring it as "boring." A rejection of the Old Testament causes several doctrinal errors and distortions that lead to a weakening of every aspect of Christian life.

If the Old Testament is no longer valid, then we are left with:

A weakened "god". God says he will not alter his word (*Psalms 89:34*). "God is not a man, that he should lie, nor a son of man, that he should change his mind" (*Numbers 23:19*). So if the Old Testament was overturned, then God is a liar and he has changed his mind. Nothing he says could be trusted since he would have proven himself to be fickle and wishy-washy. Is this what God is like?

- **A weakened gospel.** The belief that the Old Testament is invalid is based on the assumption that the New Testament way of salvation is fundamentally different than salvation in the Old Testament. In other words, it is presumed there has been at least two ways to be right with God (*law and grace*). How do we know God will not change his mind again? How can you urge sinners to believe the gospel if it is just one optional way to eternal life instead of the way? Without harmony between the Old and New Testaments, the gospel is weakened to the status of a contingency rather than a necessity.

- **A weakened lifestyle.** Supposing someone does embrace the gospel, dismissal of Old Testament truths will likely lead to a feeble Christian walk. The "Christian" rejection of the law is usually coupled with a distorted view of grace which denies any obligation on our part to obey God. The result is professing Christians involved in drunkenness, fornication, lies and stealing because "God loves them no matter what." They fail to realize that the very grace that forgives is also the grace that sanctifies (*Titus 2:11-14*). They settle for an essentially ungodly and heathen lifestyle.
- **A weakened family.** It is true that the New Testament tells us to discipline our children. But it is primarily the Old Testament, particularly Proverbs, that tells us how to do it. Either we will embrace the instruction of the Old Testament and raise godly, well-behaved children, or we will ignore it and raise worldly, wild children. Disregarding what the Old Testament says about our kids will leave our children rebellious, bickering, and disrespectful.
- **A weakened church.** God's pattern for financing ministry in the church is tithing. If we neglect what the Old Testament says about tithing, the church cannot help but be limited in its ability to do what God has called it to do. True, the New Testament mentions tithing. But it is only the Old Testament that establishes what tithing is and how it is to be done. And true, God will provide for the church even if you do not give tithes and offerings. But he will provide through other people who *will* tithe. There is no strength, only weakness, in failing to obey God in tithing.

Ignore the Old Testament? (continued)

- **A weakened country.** Without the Old Testament, there is a tendency for Christians to think they should be pacifists. They assume that since Jesus told Peter to put his sword away, that there is never a time to resort to the sword. (*Why did Jesus allow Peter to carry a sword in the first place? And why did he tell him to put it back in its place instead of throwing it away?*) Of course, there is a strong principle of self-defense -- both individually and nationally -- in the Old Testament. We also find the "civil law" in the Old Testament that stipulates how governments should maintain justice. To the extent the state ignores these principles, they impose unfair laws on citizens and pass unfair sentences for criminals. So ignoring these Old Testament principles leads to undefended borders and a travesty of justice.
- **A weakened hope.** Without getting sidetracked into the subject of end times, let me simply say there is a necessary connection between one's view of the Bible and one's end times doctrine. The Dispensational doctrines of a "pre-tribulation rapture", reconstruction of the Jewish temple, and the re-establishment of the Mosaic economy of sacrifices are openly and necessarily founded on the belief that the New Testament is not a fulfillment or partner with the Old Testament but a "parenthesis" or unrelated interruption to the Old Testament. All this tends to muddle the hope in the Second Coming of the Lord to the point of confusion and complacency.



Embracing the Old Testament

What we gain by paying attention to the Old Testament

On the other hand, there is much wisdom to be gained from studying the Old Testament. There is a corresponding **strengthening** of everything that would be weakened by ignoring the Old Testament. We would serve a faithful God, consistent in all he says, instead of a fickle one. We would preach a forceful gospel that alone could save instead of an optional one. We would live fitting lifestyles of godliness instead of lives indistinguishable from the unbeliever. We would have the means to raise flourishing families, disciplined with God's ways, instead of families falling apart with kids running wild. We would have a fortuitous church, amply supplied by tithing, instead of a limited one. We would have a fortified country, well defended and served by justice, instead of a vulnerable one filled with crime. And we would have a firm hope in the Second Coming of the Lord Jesus Christ, who in

one fell swoop will gather up his saints, raise the dead, renew the world and overcome all sin instead of a disjointed, confused and complacent future speculation.

Look at the contrast between what is lost by ignoring the Old Testament and what is gained by embracing it:

Having laid this foundation in *The Bible Through and Through*, we encourage you to turn your attention to the task of strengthening your finances, your relationships, your families and your devotional life. If you have not already done so, please consider going through our **Discovery Series** and our **Make Us One** series. In our teaching, we draw heavily from **both** the Old and New Testaments so we can see the whole counsel of God on these vital issues.

OLD TESTAMENT IGNORED	OLD TESTAMENT EMBRACED
A weakened "God"	A faithful God
A weakened Gospel	A forceful Gospel
A weakened lifestyle	A fitting lifestyle
A weakened family	A flourishing family
A weakened church	A fortuitous church
A weakened country	A fortified country
A weakened hope	A firm hope

DISCUSSION QUESTIONS

Can you give any examples of how the Old Testament has encouraged you (Rom 15:4)? Been "deadly" to your sinful nature (2 Cor 3:6)? Equipped you to serve God (2 Tim 3:16-17)? Enlightened your way (2 Pet 1:19)?

What is one way the law **should not** be used? Why? What are the three ways the law should be used? Why is each of these uses important to us?

How does rejection or ignorance of the Old Testament affect our views about God? The gospel? Christian walks? Child discipline? Tithing? Civil justice? Our hope in Christ? Is the Old Testament vital to us?

What thing(s) that you have learned about the Old Testament have been most interesting, encouraging or helpful to you? Christ's views on it? Messianic prophecies? Salvation in the Old Testament? What the New Testament changes? The importance of the Old Testament? How and why?

How has this material helped set the stage for strengthening your finances, marriage, family life, and other practical issues for our daily life? Do you think the Old Testament has wisdom to offer you?

APPENDIX A: THE BOOKS OF THE OLD TESTAMENT

The following is a brief synopsis of each of the books in the Old Testament. They are listed in the order in which they appear in the Bible. After a short description of the book, some examples are given of how the book relates to Jesus Christ and New Testament Christianity. **These Messianic features are printed in bold.** Thus, this Appendix concisely explains the gist of the Old Testament with an emphasis on its underlying theme of salvation through Jesus Christ.



GENESIS means "origin" or "beginning". Thus, the book of Genesis records the beginnings of creation, of man, of sin, of grace, and of Israel. **Genesis even has the first prophecy of Jesus Christ in Gen 3:15.**

EXODUS means a mass "exit" or "migration." The book of Exodus records the exodus of the people of Israel from their oppression in Egypt. Highlights of the book are the ten plagues on Egypt, the Ten Commandments and **the pattern for the Tabernacle which foreshadows Jesus.**

LEVITICUS is taken from the name of the tribe of Levi which was chosen to be God's priests. **It describes the Levitical ritual offerings, the ordination of the Levitical priests and the Day of Atonement, all of which are symbolic of Christ, our sacrifice, high priest and atonement.**

NUMBERS gets its name from the fact that the people of Israel were numbered with a census in two places in this book. Numbers chronicles the wanderings and rebellions of Israel in the desert on their way to the promised land. **The bronze snake in Num 21:4-9 represented Jesus Christ crucified (John 3:14).**

DEUTERONOMY literally means "second law" and gets its name from the fact that in it Moses gives Israel the Ten Commandments for a second time. It elaborates God's law and **speaks of the prophet like Moses that God will raise up (Deut 18:15) who is Jesus Christ.**

JOSHUA is the name of Moses' successor who led the people of Israel into the promised land. Joshua traces Israel's triumphs as they conquered the promised land and the division of the

land among the Twelve Tribes. **The commander of the Lord's army in Joshua 5:13-15 was probably the Lord Jesus.**

JUDGES covers the period of Israel's history when they were governed by "judges" or leaders who were not kings. **Israel's repeated ups and downs in turning to the Lord and then abandoning him demonstrates God's grace to those who repent.**

RUTH is the story of a non-Jewish widow who left everything to return to Israel with her mother-in-law. Her loyalty is an example for us. But, more importantly, **she was the great grand mother of David (Ruth 4:18-22) and therefore an ancestor of our Lord Jesus Christ (Matthew 1).**

1 & 2 SAMUEL are named for the last "judge" of Israel, Samuel. During his life, the transition was made to a kingdom, first under the rule of Saul, and then under David. **Jesus Christ came from David's line and in many ways King David was typical of Christ as the King of Kings.**

1 & 2 KINGS covers the reigns of the kings of Israel. They begin with the reign of Solomon, David's son, cover the division of the kingdom into Judah and Israel, the succession of kings and the exile of Israel in Babylon for turning away from God. **The temple that was built, like the tabernacle before it, was symbolic of truths found in Jesus.**

1 & 2 CHRONICLES are so-called because they are "chronicles" or records of the history of Israel. Spanning the period from Noah's flood to Israel's exile, they are a brief but over-arching synopsis of the books preceding them. **They also include many of the same types and shadows.**

EZRA was the name of the Israelite who returned to the promised land after Israel's exile to teach the people the Law. **The book of Ezra describes the rebuilding of the altar and the temple which point to Christ.**

NEHEMIAH was the Jewish cup-bearer to King Artaxerxes who ruled over Israel after their return to their homeland. He was sent by the king to Jerusalem to supervise reconstruction of its walls. **It also has material on Ezra who taught of God's grace and Spirit (*Nehemiah 9:16-21*).**

ESTHER is the story of a Jewish wife of King Xerxes who ruled over Israel from Persia and Media. Esther used her position of influence with the king to save her people from destruction. **The king's grace in extending his scepter to her rather than having her executed is often thought to parallel the Lord's relationship to the church.**

JOB is named for a man who lived in the land of Uz, probably sometime before the flood of Noah. Though he was righteous, God allowed Satan to wipe out his family and fortunes as a test. After Job and his "friends" argue about his predicament, God steps in to show them his sovereignty. **Several passages (*Job 9:33-35, 19:25-27, 33:23-24*) are about Christ.**

PSALMS are a collection of songs (psalms). Many were written by David. As a collection of songs, the book of Psalms does not present a continuous story. Each of them stands alone as an expression of faith in or worship to God. **Psalms 2, 16, 22, 45, 65, 72, and 110, among others, are Messianic prophecies.**

PROVERBS is a collection of proverbs or sayings, mostly by Solomon. It is a tremendous source of wisdom, giving profound insight into many is-

sues with few words. **The personification of wisdom in Proverbs 8 and the "who" of Proverbs 30:1-4 are none other than Jesus Christ.**

ECCLESIASTES explains Solomon's search for meaning. Though its verses can stand alone like the Psalms and Proverbs, they do form a continuous line of thought when taken together. **Ultimately, nothing has meaning apart from serving God. Of course, this is only possible in Christ.**

SONG OF SONGS (or THE SONG OF SOLOMON) is a love song. On the surface it appears to be nothing more than a passionate exchange between a king and his lover. **However, the king is usually interpreted to represent Jesus and the lover stands for the church.**

ISAIAH was a prophet during the reigns of Uzziah through Hezekiah. His prophecies follow a logical progression of exposing and judging sin, **announcing the coming of the Messiah (see especially Isa 40, 49 and 53), and the grace offered to Israel.**

JEREMIAH is often called "the weeping prophet" since he gave so many judgmental prophecies about Israel. Under his prophetic watch, God rejected Israel and sent her into exile for her sins. **Jeremiah showed that only the impossible complete obedience to the law would save (*Jeremiah 11:1-5*), and predicted the days of the Messiah (*Jeremiah 23:5-6, 30:21, 31:31-34*).**

LAMENTATIONS is thought to have been written by Jeremiah. It "laments" and grieves the destruction of Jerusalem and exile of Israel.

EZEKIEL was another prophet who spoke against Israel. His visions revealed the idolatry in Israel, the destruction of the temple, Israel's exile to Babylon, and later on, their return and the rebuilding of the temple. **Ezekiel taught the principle of repentance (Ezekiel 18) and predicted that God would place his own shepherd, a descendent of David, over his people (Ezekiel 34:11-31).**

DANIEL was a young man who was taken into exile with the rest of Israel. Because of his integrity and gifts God had placed in his life, he rose to prominence in the courts of several Babylonian and Persian kings. **His visions of the statue (*Daniel 2*), the four beasts (*Daniel 7*) and the seventy weeks (*Daniel 9*) progressively showed the rise and fall of several kingdoms leading to the kingdom of God under the Anointed One who would rule forever.**

NOTE: The last twelve books of the Old Testament are referred to as the Twelve Minor Prophets, not because they are unimportant, but because they are relatively short compared to Isaiah, Jeremiah and Ezekiel.

HOSEA was called by God to portray Israel's infidelity to God with his own marriage. God had him marry an unfaithful wife who represented Israel's unfaithfulness to God. **Hosea 6:2-3 speaks of the Lord's resurrection while Hosea 13:14 speaks of our general resurrection.**

JOEL spoke of a locust plague upon Israel. **He then used this imagery to predict the Second Coming of Christ (*Joel 2:1-12*) which should cause us to depend on God's grace (*Joel 2:12-14*), receive the Holy Spirit (*Joel 2:28-29*) and call on the name of the Lord (*Joel 2:30-32*).**

AMOS was a shepherd and tended sycamore-fig trees when God called him to prophesy against the sins of Israel. **In Acts 15:17, James interpreted Amos 9:11-12 to speak of Christ taking Gentiles for himself.**

OBADIAH spoke against the nation of Edom which oppressed Israel. Prophetically, Edom represents the unbelieving world while Israel represents the people of God. **In verses 15-17, Obadiah predicted the day of the Lord (*Second Coming*) when Jesus will deliver and destroy.**

JONAH resisted God's call to speak to the city of Nineveh. After his episode with the big fish, Jonah complied with God's command. Jonah's message resulted in the salvation of the whole

city. **Jesus likened his burial and resurrection to Jonah's three days in the fish (*Mat 12:40*).**

MICAH was a contemporary of Isaiah. He also spoke against Israel and other nations that turned away from God. He taught that God was not interested in sacrifices for their own sake (***Micah 6:6-8***), that all men are sinful (***Micah 7:1-6***), and that salvation is God's doing, not man's (***Micah 7:7-9***). **Micah 5:2 predicted that the Messiah would come from the tribe of Judah and be born in Bethlehem.**

NAHUM is the counterpart to Jonah. Nahum predicted the destruction of Nineveh sometime after Jonah's message led to their repentance. Apparently, Nineveh quickly regressed back into sin after Jonah's time.

HABAKKUK was dismayed that the Lord allowed the Babylonians to overrun Israel. The theme of his prophecy is to rejoice in the Lord regardless of circumstances. **In Hab. 2:4 he says the righteous live by faith, presumably in the Messiah spoken of in Chapter 3.**

ZEPHANIAH ministered during the revival in Josiah's reign when the people of God turned away from idolatry and back to the Lord. **He predicted Christ's Second Coming (*Zep 1:14-18*), his purification of his people (*Zep 3:8-11*), and his atonement for our sins (*Zep 3:15-17*).**

HAGGAI was a messenger of God during the time the temple was rebuilt after Israel returned from captivity. His prophecies motivated the people to complete the work on the temple. **Haggai 2:6-9 turned to the future and spoke prophetically of the temple representing the body of Christ.**

ZECHARIAH had several visions in the same time period as Haggai when the temple was rebuilt. **Zechariah 3:8-9 compared with 6:12-15 shows the Messiah's name would be Joshua (Greek: Jesus). He predicted the Messiah would come on a donkey (*Zechariah 9:9*) and would be pierced (*Zechariah 12:10*).**

MALACHI means "messenger" and was the last Old Testament prophet. He spoke sometime after the temple was rebuilt and about 300 years before Christ. He rebuked Israel for several of their practices. **He predicted John the Baptist's ministry to prepare Israel for Christ (Mal 3:1), Christ's purification of God's people (Mal 3:2-4), and the Second Coming (Mal 4:1-6).**

Appendices B, C and D explore three of these books in a bit more detail to show the richness of the Law (Leviticus), the Prophets (Joel) and the Writings (Job). I have purposely selected three of the less popular and more obscure books of the Old Testament to emphasize the point of their vitality.



APPENDIX B: THE MESSIAH IN LEVITICUS

Is Leviticus a boring book? It certainly would be if its rituals had no deeper meaning and if its regulations were to be carried out by us mechanically. But Leviticus is actually rich with types and shadows. The offerings, the priesthood, the regulations, and the Day of Atonement all foreshadow a vast array of New Testament truths. We need not take liberties in reading things into Leviticus that aren't there. By simply examining what Scripture has to say about it we can find the intended significance of the Levitical economy.

First, let's pause to reflect on what the book of Leviticus must mean. In it God lays out five kinds of offerings to be made by the priests to God. Four of these offerings are bloody sacrifices. Now the initial presumption is these sacrifices somehow forgave or covered sin. This is the impression of both Christians who believe in Jesus Christ and of Jews who reject Jesus Christ. But if the Levitical sacrifices were necessary for the forgiveness of sins, then how do Jews believe they can be forgiven today? They no longer have a temple, a priesthood, or sacrifices. If the sacrifices were not essential for forgiveness, then why did God institute them in the first place? Indeed, the Lord repeatedly spoke through the prophets that he was not really after sacrifice and offering (*Isa 1:11-13, Isa 66:1-3, Amos 5:21-25, Micah 6:6-8, Hos 6:1-6*).

There is no escaping the conclusion that sacrifices were of value in what they signified rather than what they did.

The New Testament tells us that Jesus Christ's ministry, death and resurrection is what the sacrifices signify. It is no accident that the temple, priesthood and sacrifices all met their permanent demise in 70 A.D., within a generation of Christ's redemptive work. They met their demise because with Christ's coming they no longer served any purpose.

As we survey the book of Leviticus, we will see that the offerings in **Leviticus 1-7** have to do with the atonement of Christ, **Leviticus 8-9** with

the high priesthood of Christ, **Leviticus 10-15** with the struggles Christians have against sin, and **Leviticus 16** with the final complete triumph over sin.

The Burnt Offering (*Leviticus 1*)

The burnt offering emphasizes Christ's total devotion and obedience to God throughout his life. Just as the whole sacrifice was burned before the Lord, so also Jesus held nothing back from the Father.

Leviticus 1:3 "no defect" foreshadows the Lord's sinless perfection.

Leviticus 1:5 "Slaughter" speaks of Christ's violent death on the cross.

Leviticus 1:9 "Burn the entire sacrifice" typifies Christ's total devotion (**Hebrews 10:6**).

Leviticus 1:9 "Burn" points to Christ's baptism by fire (*Mark 10:38-39*).

Leviticus 1:13 "Wash with water" emphasizes Christ's purity, cleanness.

Leviticus 1:17 "Pleasing aroma to the Lord" is what Christ's death was. (*Isaiah 53:10*).

The Grain Offering (*Leviticus 2*)

The grain offering also has more to do with Christ's life than his death since it does not involve a bloody sacrifice. It represents him as the Bread of Life.

Leviticus 2:4 "Choice Flour" represents Jesus, the Bread of Life (*John 6:35*).

Leviticus 2:9 "Pleasing aroma to the Lord" is what Christ's life was as well.

Leviticus 2:11 "Do not use yeast" means Christ was without sin (*1 Corinthians 5:7*).

Leviticus 2:15 "Oil" signifies Christ's anointing by the Spirit (*1 Samuel 15:13*).

Leviticus 2:15 "Incense" symbolizes Christ's prayerful life (*Psalms 141:2*).

Leviticus 6:18 "Anyone or anything that touches these offerings will become holy." Jesus makes us holy.

Leviticus 6:21 "Slice this grain offering" speaks of Christ's body (*Isa 53:5*) and the bread of communion which also is his body.

The Fellowship Offering (Leviticus 3)

The fellowship or peace offering was a bloody sacrifice that emphasizes the fact that Christ's death brought us reconciliation, peace and fellowship with God (**Romans 5:1-2, Col. 1:19-22**).

Leviticus 3:1 "Peace" come through Christ (*Isaiah 9:6, Micah 5:5*).

Leviticus 3:2 "Lay hands on" shows Christ bearing our sins (*1 Peter 2:24*).

Leviticus 3:2 "Slaughter it" represents Christ's violent death on the cross.

Leviticus 3:2 "Splatter it" is about Christ's blood (*Romans 3:25-26*).

Leviticus 3:5 "Pleasing aroma to the Lord" is what Christ's death was. (*Isaiah 53:10*).

Leviticus 3:7 "Sheep" speaks of Jesus Christ as the Lamb of God (*John 1:29*).

Leviticus 7:17 "Any meat left over until the third day must be completely burned up" paralleled Christ's tomb being empty on the third day.

The Sin Offering (Leviticus 4:5-13)

The sin offering typifies Christ's substitutionary death for our sins. Just as the sin offering was to "cover" the unintentional sins of Israel, so also Christ's death covers our sins.

Leviticus 4:4 "Lay his hand on the bull's head" shows him bearing our sins. (*1 Peter 2:24*)

Leviticus 4:4 "Slaughter it" represents Christ's violent death on the cross.

Leviticus 4:6 "Sprinkle it" is about Christ's blood (*Rom 3:25-26*).

Leviticus 4:12 "Carry it away to a place outside the camp" parallels Christ taken outside the city to be put to death and buried.

Leviticus 4:31 "Pleasing aroma to the Lord" is what Christ's death was. (*Isa 53:10*)

Leviticus 4:32 "Sheep" speaks of Jesus Christ as the Lamb of God (*John 1:29*).

Leviticus 6:27 "Anyone or anything that touches the sacrificial meat will become holy" symbolizes the fact that Christ's sacrifice makes his believers holy.

The Guilt Offering (Leviticus 5:14-6:7)

The guilt offering emphasizes that Christ's death takes away the guilt and condemnation for sin as well as the sin itself.

Leviticus 5:15 "Defiling" parallels Christ's penal death for sin.

Leviticus 5:15 "With no defect" foreshadows Christ's own sinless perfection.

Leviticus 5:15 "Guilt offering" means Christ takes away our guilt.

Leviticus 5:16 "You must make restitution" speaks of Christ's death making restitution for our sins.

Leviticus 5:16 "Restitution" foreshadows Christ's atonement (*Romans 3:25-26*).

Leviticus 6:6 "You must bring the priest your own ram" clearly shows that the priest represented the Lord (*Hebrews 3:1, 4:15, 7:27*).

The Ordination of the Priests (*Leviticus 8-9*)

We know from the book of Hebrews that the high priest typified Jesus Christ as our high priest. Therefore, the ordination of Aaron and his sons can be expected to parallel Christ's anointing into ministry.

Leviticus 8:6 "Washed them with water" is like Christ's baptism (*Matthew 3:16*).

Leviticus 8:12 "Then he poured some of the anointing oil on Aaron's head" represents Christ's anointing by the Holy Spirit (*Matthew 3:16*).

Leviticus 8:22 "Laid their hands on the ram's head" talks about how Jesus Christ bore our sins (*1 Peter 2:24*).

Leviticus 8:23 "Slaughtered it" shows Christ offering himself (*Hebrews 7:27*).

Leviticus 8:33 "You must not leave the Tabernacle entrance for seven days" follows Christ's testing for 4 days (*Matthew 22-26*) before his death for 3 days (*Matthew 27*).

Clean and Unclean Food (*Leviticus 11*)

For Israel, animals like the pig (*Leviticus 11:7*), dog and eagle (*Leviticus 11:13*) were unclean and not to be eaten. Consistently we see that pigs (*Matthew 7:6, Matthew 8:31, and Luke 15:15*), dogs (*1 Samuel 17:43, Psalm 59:5-6, Matthew 15:26*) and other unclean animals represent ungodly Gentiles whom the Israelites were not to have contact with (*Deuteronomy 7:1-6, Judges 3:1-6*). Under the Old Covenant, there was a danger that the idolatry of Gentiles would spread among Israel. The natural danger of trichinosis and similar diseases from animals paralleled this spiritual danger of worldly influence. However, in the New Covenant, the Holy Spirit wants us to be separate from worldly ways but not worldly people. Hence, we are to make disciples of all nations (*Matthew 28:18-20*) and also are permitted to eat "unclean"

food (*Acts 10:11-35*).

Childbirth, Skin Diseases, Mildew and Discharges (*Leviticus 12-15*)

The particular significance of childbirth and mildew escape me, although given their context in Chapters 12-15 they would seem to represent some kind of threat to the well being of Christians or the church. The significance of skin diseases and discharges is clear.

Skin diseases like leprosy were very contagious just like sin can be (*Proverbs 10:17, Ecclesiastes 8:11*). Just as a leper was unclean (*Leviticus 13:44*) so a sinful man is unclean (*Mark 7:20-23*). Just as a leper must live outside the camp to prevent the disease's spread (*Leviticus 13:46*) so an unrepentant sinner must be separated from the church to prevent the spread of sin (*1 Corinthians 6:1-12*). Just as God healed the diseases of Israel (*Exodus 15:26*), so also Jesus heals us of our sins (*Isaiah 53:4-5*). Just as the healed leper was declared clean after eight days (*Leviticus 14:10, 23*), so also Jesus was raised on the "eighth day" of his trial (*first day of the next week in Matthew 28:1*) and brought our justification (*Romans 4:24*). God healed lepers in the Old Testament (*Numbers 12:10-15, 2 Kings 5:1-11*) and Jesus healed lepers in the New Testament (*Matthew 8:2-4, Luke 17:12*).

Bodily discharges were naturally unclean since they could potentially transmit disease. But they also signified the impurity of a particular type of sin. Rachel claimed to be on her period when she was sitting on an idol (*Genesis 31:34-35*). Isaiah says to throw away idols like a menstrual cloth (*Isaiah 30:22*) and likens our righteous acts to filthy rags (*Isaiah 64:6*). And Ezekiel says that Israel's idolatry defiled them like a woman's monthly uncleanness (*Ezekiel 36:17-18*). All this seems to say that unclean discharges represent man's idolatry. And just as such discharges made the Israelite unclean for a time, so also idolatry makes us un-useful to the master until we do away with our idolatry.

The Day of Atonement (*Leviticus 16*)

The Day of Atonement **does not** represent our initial justification but our **final complete** sanctification. Just as the Day of Atonement follows the offerings and Israel's struggles against uncleanness so also the counterpart to the Day of Atonement follows the Christian's salvation and struggle against temptation and sin.

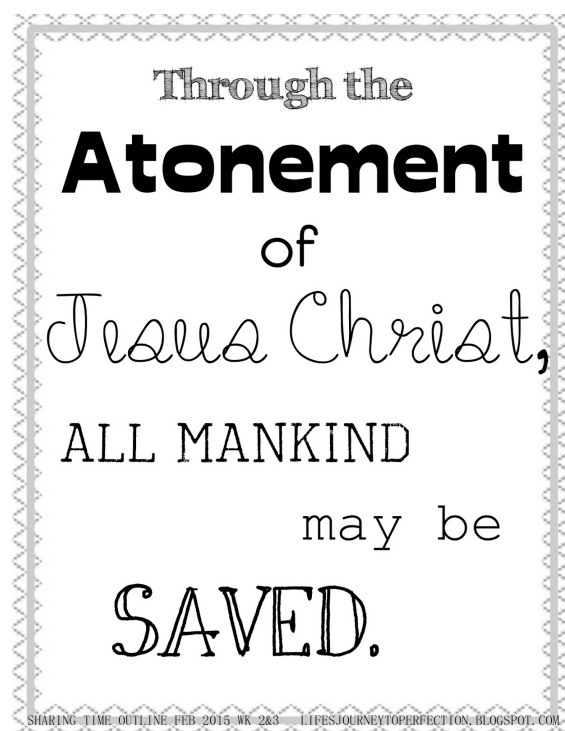
The Day of Atonement was a once per year event. While it does represent Christ's atonement for us, it concerns the final not the initial fruit of his work in us. Just as the high priest bathed himself (*Leviticus 16:5*), so also Christ was baptized and pure. The scapegoat was chosen to carry the sins of Israel into the desert (*Leviticus 16:10*) like Jesus bore our sins in his body (*1 Peter 2:24*). Just as the smoke of the incense concealed the atonement cover (*Leviticus 16:13*), Christ prays and intercedes for us with the Father (*Psalms 141:2, Romans 8:34, 1 John 2:1*). The result of all this was that all the sins of Israel were atoned for (*Leviticus 16:21, 22, 30, 34*). No other sacrifice or feast is said to take away all of Israel's sins. This is because the sacrifices symbolically covered only the sins committed previously. But the Day of Atonement signifies the day when Christ's work of sanctification will be complete in us. Before we knew Jesus we were completely sinful and unable to do good. After receiving Jesus we were freed from the necessity to sin but are still able to sin if we chose to do so (*Romans 6:1-23*). But when the church's Day of Atonement comes, we will be done with sin forever!

The Feasts of Israel (*Leviticus 23*)

The feasts of Israel were religious festivals to God throughout the year. They were all shadows of the reality to come in Jesus (*Colossians 2:16-17*). No work was done on the Sabbath. So also, Christians rest from their good works for salvation (*Hebrews 4:9-11*). The Passover speaks of

salvation as we have noted in Chapter 2. The feast of First fruits points to the fruit of the Spirit arising from our salvation. The feast of weeks, or Pentecost, was when the Holy Spirit descended on the first believers (*Acts 2:1-4*) and celebrates the coming of the Holy Spirit. Toward the end of the Jewish year is the feast of trumpets. This feast "sounded the alarm" for the Day of the Atonement just as the church must give warning of the end of the age and return of the Lord. The Day of the Atonement was when all the sins of the people were atoned for (*Leviticus 16:21, 22, 30, 34*). It speaks not just of forgiveness of past sins, but the eradication of sin itself. As such it represents the day when Jesus will purge all sin from his people and purify them completely. The feast of tabernacles was the climax of the Jewish year during the harvest of the crops. It symbolizes the harvest of souls at the end of the age when Jesus Christ returns in glory (*Matthew 24:30-31, Revelation 14:14-20*).

The next time you think Leviticus is boring, remember how much it symbolizes the Lord Jesus Christ.



APPENDIX C: WHO WAS RIGHT IN JOB?

Is Job a "bummer" of a book? Many believers think it is depressing to read it. On the other hand, I am either spiritual enough, Stoic enough, or morbid enough for it to be my favorite book of the Old Testament. The key to enjoying Job is to understand it. If you miss the big picture of what is taking place and what is (and is not) being taught, you are likely to get lost in Job's misery and confusion.

There is a key question that must be answered to have an overall appreciation for the book of Job. We need to determine which of the people involved are right in what they say. Only then can we see the big picture and ascertain what the lessons to be learned from Job are.

The Correct Character(s)

When we read Job we are immediately faced with a problem. What we find are four men (Job and his three so-called friends) involved in an argument. In any argument, at least one side must be wrong. Perhaps all sides are wrong. To muddy the water further, a fifth person named Elihu enters the fray in **Chapter 32**. Just because the book is inspired by God does not mean that everything said is right and true. In **Job 1:9-11** Satan contradicts God and falsely accuses Job. In **Job 2:9** his wife told him to "Curse God and die!" Are these true statements? Are they wise counsel? Of course not! As inspired Scripture, the book of Job is totally accurate in recording **what was said** by everyone involved. But that does not mean everything said is right. So who is right?

As the argument progresses each side's position sounds good. "The first to present his case seems right, till another comes forward and questions him" (*Proverbs 18:17*). Fortunately, we have God to set things straight at the end of the book and the rest of Scripture. For several reasons, we can see that Elihu was the one that

was right (along with God himself) while Job, Eliphaz, Bildad, and Zophar were all washed up.

- The Lord rebuked Job (*Job 38:1-2*) who repented in dust and ashes (*Job 42:6*). Clearly this shows Job was wrong on something. He was blameless and upright before his troubles (*Job 1:8*). But in the midst of them he falsely accused God of wrongdoing in afflicting him unjustly and for no reason (*Job 9:16-17, 13:24, 19:6, 27:2*). **Job incorrectly assumed all suffering should only result from sin.** While it is true affliction does befall men for sinful behavior, it may also come as a test of our character, as a molder of character (*Romans 5:3-5*), or as an assault from the devil (*Matthew 4:1-11*).
- The Lord's statement that Job has spoken rightly of him (*Job 42:7*) is not in reference to Job's argument in Chapters 3 through 31 but is in reference to the immediate context of Job's repentant words in *Job 42:1-6*.
- The Lord also rebuked Job's three "friends" (*Job 42:7-8*) because **they made the same wrong assumption and presumed that misfortune is only the result of sin.** They each groundlessly accused Job of committing sin based solely on his misery (*Bildad - Job 8:4; Zophar - Job 11:14; Eliphaz - Job 22:4-5, 10*).
- The Lord did not rebuke Elihu. This does not directly prove Elihu was right. But we can see Elihu gave good answers. He was angry that Job tried to justify himself instead of God (*Job 32:2*), upheld God's integrity (*Job 34:10-12*), and rightly fingered Job's error as speaking without knowledge (*Job 35:16*). He was also angry with the three friends for condemning Job without basis (*Job 32:3*). Thus, Elihu's words closely reflect the Lord's (*Job 38:2, 42:3, 42:7*).

- Job (*Job 12:2, 16:2-3, 21:3*), Bildad (*Job 8:2, 18:2-3*), Zophar (*Job 11:2-3*) and Eliphaz (*Job 15:2-4*) each began their replies with stinging put downs of their opponents. While these insults make an argument interesting to watch, they accomplish nothing positive and tend to indicate a distorted rather than reasoned position. On the other hand, Elihu demonstrated humility (*Job 32:4-9*) as he addressed the others as "men of understanding" (*Job 34:10*).
- Elihu expounded on the gospel in *Job 33:23-28*. Jesus is an angel or "messenger" (*Job 33:23 with Malachi 3:1*), mediator (*Job 33:23 with 1 Timothy 2:5*), our ransom (*Job 33:24 with Mark 10:45*), who gives us new birth (*Job 33:25 with John 3:3*), restores us (*Job 33:26 with Hosea 6:2-3*), though we do not deserve it (*Job 33:27 with Romans 6:23*) and redeems us from the pit (*Job 33:28 with Zechariah 9:9-11*).
- All this suggests Elihu (*Job 32-37*) and God (*Job 38-42*) were right while the others were wrong. This does not mean everything said by Job and his friends is wrong. But on several key points they were mistaken.
- Suffering is not forever for the righteous. The righteous do suffer for various reasons. But in the end -- either in this life or certainly in the one to come -- God will settle everything and bless us immensely more than we have suffered (*Romans 8:18*).
- Great men can be wrong in their judgments. Though Job was an upright man, he fell into error when his own torment clouded his understanding. So no matter how godly someone is, their views can never be depended on totally. We can only depend on God's word.
- We must listen to God instead of interpreting circumstances. There are any number of reasons why good things and bad things can happen. It is fundamentally wrong to look at mere circumstances and make judgments about why they occur. Only God through his word can tell us what is right and wrong and give circumstances meaning.
- God is sovereign and even uses Satan to accomplish his will. No matter how evil a man may be, regardless of how bad a situation may get, God is in control and can use it for good (*Romans 8:28*).

The Lessons To Be Learned

Reading Job from this perspective teaches us several lessons:

- Suffering is not always the direct result of sin. If we find ourselves or others in misery we should check our conscience for sin. But if none is revealed we need not feel guilty and make up something that isn't there or level unfounded accusations.

APPENDIX D: THE MEANING OF JOEL

The book of **Joel** talks about locust swarms, famine, rainfall and crops. On first inspection it would appear to be nothing more than a prophetic "farmer's almanac," making agricultural predictions based on Israel's faithfulness to God. Most interpret **Joel 1** to be describing a locust plague that is likened to a foreign invader. Others interpret **Joel 1** to be describing a foreign invasion likened to a locust plague. Either way, the first chapter is simply the **setting** for **Joel 2-3** where the real message is to be found. And here we find a virtual survey of the New Testament, right in the midst of the Old Testament.

Many people wrongly carry the locust motif from **Joel 1** into **Joel 2**. But a natural reading of the text will show that **Joel 2 cannot** be speaking about a locust plague and more properly speaks of the Second Coming of Jesus with his angels. **Joel 2:1** opens with a reference to the "day of the Lord" which always refers to the Second Coming. In **Joel 2:2**, it says the day will be dark but that "like dawn" the army will spread across the mountains. Had Joel been thinking about a locust swarm, he would have said it was "like dusk" since it would have darkened the horizon instead of brightening it. He goes on to describe this army "such as never was of old nor ever will be to come." Either he is not talking about locusts or he is contradicting **Exodus 10:14** that says the worst locust plague of all time was on Egypt. The fact is, if we take the imagery of **Joel 2:1-11** seriously, it is much more descriptive of the Second Coming than any locust swarm or human army.

Joel 2:1 "Sound the alarm in Jerusalem." Jesus and his angels will return with the trumpet call of God (*Matthew 24:31, 1 Thessalonians 4:16, Revelation 11:5*).

"The day of the Lord" refers to the Second Coming (*Isaiah 13:6, Malachi 4:5, 1 Corinthians 5:5, 1 Thessalonians 5:2, 2 Peter 3:10, etc.*)

"It is upon us." The New Testament repeatedly warns us Christ's coming is near (*2 Peter 3:8, Revelation 1:3*).

Joel 2:2 "It is a day of darkness and gloom." Sun and moon will be darkened.

"Like dawn spreading." But the angelic host will shed light.

Joel 2:3 "Fire burns in front of them" The angels coming with the Lord will destroy the earth by fire (*2 Peter 3:10, Revelation 8:7*).

". . . and flames follow after them" The entire earth will be laid bare by this destruction (*2 Peter 3:10*).

Joel 2:4 "They look like horses." The armies of heaven are seen riding white horses (*Revelation 19:14*) and will burn (*Matthew 13:41-42*).

Joel 2:5 "Listen to the noise they make— like the rumbling of chariots." See *Isaiah 66:15-16* which describes the Second Coming with chariots of fire.

Joel 2:6 "Fear grips all the people." Notice it is not just Israel, but all the people. (*Matthew 24:30, Revelation 1:7*).

Joel 2:9 "Like thieves." The Lord says he will return like a thief in the night (*1 Thessalonians 5:2, 2 Peter 3:10, Revelation 16:15*).

Joel 2:10 "The earth quakes as they advance, and the heavens tremble." The earth will shake before the armies of the Lord (*Revelation 6:12-13*).

"The sun and moon grow dark." The sun and moon will be darkened before the Lord's return (*Matthew 24:29-31*).

Joel 2:11 "The Lord thunders at the head of his army." The Lord will be at the head of his angelic army when he comes (*Rev 19:11, 15*).

Joel 2:11 "The day of the Lord." Again this is about the Second Coming.

Joel 2:11 "Who can possibly survive?" Indeed, no one can (*Mal 3:2, Luke 21:26*).

Clearly, **Joel 2:1-11** is a powerful description of the Second Coming of Jesus Christ with his army of angels. This passage closes with the rhetorical question, "Who can possibly survive?" The remainder of Joel answers this question. **Joel 2:12-32** lays out several features of the New Testament and concludes that those who call upon the Lord will be saved on the day of the Lord. **Joel 3** describes the judgment of God upon the ungodly who do not receive Jesus Christ. They will not endure it.

So how are we to endure the day of the Lord?

Joel 2:12 "Return to the Lord your God." We must repent (*Ezekiel 18:20-32, 2 Peter 3:9*).

"With all our hearts." We must really mean it (*Matthew 22:37-38*).

Joel 2:13 "He is merciful and compassionate." We are saved by grace alone (*Ephesians 2:8-9*).

Joel 2:14 Who knows? Perhaps he will give you a reprieve, sending you a blessing instead of this curse. Perhaps you will be able to offer grain and wine to the LORD your God as before."

Grain offerings signify Jesus Christ (*Lev 2*). God will provide the sacrifice for us.

Joel 2:15 "Blow the ram's horn in Jerusalem!" parallels the Feast of Trumpets to warn.

"Declare a holy fast." The church must be seeking the Lord.

Joel 2:17 "Let the priests..." Believers are the N.T. priests (**1 Pet 2:9**).

"Spare your people." We must be interceding for other people.

Joel 2:18 "The Lord will ..." Our acceptance of grace and intercession changes the "may" of Joel 2:14 into a definite "will."

Joel 2:19 "Grain, new wine and oil" represents the body and blood of Christ (*Mat 26:26-28*) and the anointing of the Holy Spirit (*1 Sam 10:1-6, 1 John 2:20*) which satisfies us (*John 6:35*).

Joel 2:22 "Don't be afraid, you animals of the field, for the wilderness pastures will soon be green." Animals are representative of Gentiles (*Acts 10:9-35*).

Joel 2:23 "Rejoice, you people of Jerusalem!" is in reference to the people of God.

"Once more the autumn rains will come, as well as the rains of spring." are the words of God (*Isaiah 55:10-11*).

Joel 2:24 "...piled high..." Our spiritual hunger will be satisfied (*John 6:35*).

Joel 2:25 "I will give you back..." The Lord will make up for our hardships.

Joel 2:26 "...you will have all the food you want..." The Lord will give to us all we need.

2:32 Everyone who calls on the Lord will be saved even on the terrible day of the Lord (*Mat 10:32-33, Rom 10:9, 1Thes 4:17*).

All this pretty much answers, "Who can endure it?" in Joel 2:11. Everyone, whether Gentile or Jew (verses 21-22) who repents (verse 12), accepts God's grace (verse 13) and Christ's sacrifice (verse 14) will not only be spiritually satisfied (verse 19), have plenty (verse 26) and receive the Holy Spirit (verse 28) but will be saved on the day of the Lord (verse 32). On the other hand, harsh judgment awaits those who ignore God's gracious offer in Christ (*Joel 3:1-16*). They will be gathered for judgment (*Joel 3:2*). They may assemble themselves for war (*Joel 3:9*-

Joel 2:27 "Then you will know that I am among my people Israel, that I am the Lord your God." (*See Hebrews 8:11-12*)

"Never again will my people be shamed." (*Romans 10:11, 1 John 2:28*).

Joel 2:28 "Then after doing all those things..." Everything promised in **Joel 2:12-27** was accomplished by the cross; afterward came the Holy Spirit.

Joel 2:29 This was fulfilled on the day of Pentecost (*see Acts 2:1-29*).

"In those days..." is indefinitely long, and involved the whole church age during which the Holy Spirit will move through us.

Joel 2:30 "Wonders" describes events at end of the age (*Revelation 6:12, 9:2*).

Joel 2:32 "But everyone who calls on the name of the Lord will be saved..." (*Matthew 10:32-33, Romans 10:9, 1 Thessalonians 4:17*).

All this pretty much answers, "Who can endure it?" in **Joel 2:11**. Everyone, whether Gentile or Jew (**verses 21-22**) who repents (**verse 12**), accepts God's grace (**verse 13**) and Christ's sacrifice (**verse 14**) will not only be spiritually satisfied (**verse 19**), have plenty (**verse 26**) and receive the Holy Spirit (**verse 28**) but will be saved on the day of the Lord (**verse 32**). On the other hand, harsh judgment awaits those who ignore God's gracious offer in Christ (**Joel 3:1-16**). They will be gathered for judgment (**Joel 3:2**). They may assemble themselves for war (**Joel 3:9-12, Psalm 2:1-3, Revelation 19:19**) but to no avail (**Psalm 2:4-6, Revelation 19:20-21**), because the Lord will harvest the wicked (**Joel 3:13, Matthew 13:36-43, Revelation 14:14-20**) who will be destroyed on the day of the Lord.

Is it any wonder Hebrews says the gospel was preached to Old Testament Israel (**Hebrews 4:2**)? Joel covered it fairly well all by himself!



TEST: The Bible Through and Through

Name: _____

Small Group Leader or Elder: _____

Score: _____

4 points each answer

INSTRUCTIONS: Circle the correct answer for the following multiple choice question.

1. Jesus Christ came to establish
 - a. A revolution
 - b. New laws that God forgot about
 - c. To upgrade the Old Testament
 - d. A new Covenant
2. The New Testament is for
 - a. To explain the New Covenant
 - b. To confirm the Law and The Prophets
 - c. To enable Jesus to accomplish Old Testament predictions about Himself
 - d. All the above
3. Divorce is Allowed for
 - a. Unfaithfulness
 - b. Being a messy housekeeper
 - c. Spending too much money
 - d. Not supporting spouse's desires
4. You Will go to Heaven if you
 - a. Obey all the Law's
 - b. Accept Jesus as your personal savior and believe that he died for our sins and rose again
 - c. If you love someone that has done you wrong
 - d. If you give the church a large part of your paycheck
5. An "eye for an eye" means
 - a. Do unto others as others do unto you
 - b. A court should make the punishment fit the crime
 - c. If your brother pokes you in the eye then, poke him back
 - d. Judge others according to how they judge you
6. Old Testament Messianic Prophecies
 - a. Predict what Christ will do
 - b. Predict what will happen
 - c. Explains what Christ does in the New Testament
 - d. All of the above
7. What is a "Type" (in the symbolism of their rituals)
 - a. A perfect example of something To follow
 - b. An imperfect example of something to follow
 - c. An image of something to follow
 - d. All of the above
8. What is a "Shadow" (in the symbolism of their rituals)
 - a. A dim expression, image, or symbol of some other reality
 - b. A perfect example of some other reality
 - c. The outline of a perfect object
 - d. All of the above
9. The greatest principle of all in the Bible is:
 - a. Love your neighbor
 - b. An eye for and eye
 - c. Man's salvation
 - d. All of the above
10. "Things in Heaven" mean
 - a. Plant life in heaven
 - b. Animals in heaven
 - c. Spirits of people or angels
 - d. All of the above

- 11.** According to the Old Testament
- If we live by God's rules, we will go to heaven
 - If we make sacrifices, we will go to heaven
 - Salvation is based on grace not by works
 - If we do enough good works, we will be saved
- 12.** The "New" Covenant is called "New" because
- It adds something
 - It does away with something
 - Jesus changed some things
 - All of the above
- 13.** The "Old" Covenant is obsolete because
- The "New" Covenant fulfilled it.
 - It is incomplete without the "New"
 - It no longer applies to us today
 - Out with the Old and in with the New

- 14.** The value of the Law
- Restraints sinful men
 - Leads sinners to Christ
 - Informs believers of right and wrong
 - All of the above
- 15.** What do we lose by ignoring the Old Testament
- A weakened God
 - A weakened family
 - A weakened Church
 - All of the above

INSTRUCTIONS: Circle the correct answer for the following true or false questions.

- | | | | | | | | |
|------------|----------|----------|--|------------|----------|----------|---|
| 16. | T | F | Jesus Christ is in the Old Testament. | 23. | T | F | The Lord Jesus Christ's death and resurrection can be found in the Old Testament. |
| 17. | T | F | It's OK for a woman to dress according to her mood. | 24. | T | F | The "Law" is only for unbelievers. |
| 18. | T | F | Isaiah 53 is about Israel, not Jesus. | 25. | T | F | There are many laws in the Old Testament that changed by their own design once they were fulfilled. |
| 19. | T | F | There are things in the Old Testament which do not apply to us today. | | | | |
| 20. | T | F | "Everything" in the Passover pointed to Jesus Christ as the "Lamb of God." | | | | |
| 21. | T | F | King David wrote the entire book of Psalms | | | | |
| 22. | T | F | Salvation has always been and always will be by grace through faith alone. | | | | |