

CHRIST IN THE OT -- OVERVIEW

Key Text – Galatians 4:4

*But when the **fulness of the time** came, God sent forth His Son*

We want to examine the implications of this statement: “*the fulness of time*” as a period of time, when all intended within it has been accomplished; filled up to completeness; the attainment of a desired objective; sense of consummation

Word used in somewhat parallel fashion:

Romans 11:25 *For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the **fulness of the Gentiles** has come in;*

Significance: God’s redemptive plan, decreed from eternity past, anticipated throughout the OT prophecies, is now bursting upon the scene of human history in the incarnation of the Son of God. God controls history down to its details, and Christ came at **precisely the moment decreed by divine sovereignty.**

Illustration: Titus – “not yet”

Israel had been prepared through:

- Covenants
- Sacrificial system
- Messianic prophecies

The Law functioned as a temporary “**tutor**” (**Gal. 3:24**), and once its preparatory role was complete, Christ came as the fulfilment of all that had been foreshadowed and promised.

Beyond this, the phrase speaks to the **Ripeness of opportunity** for the advent of Christianity and the spread of the gospel message.

So before we begin studying the 27 NT books beginning with the 4 gospels, we are going to take a pause for a couple of weeks and examine the implications of in what sense the *fulness of time* has now arrived. Today we will look at how the **First Coming of Christ** was anticipated in the OT. Next week we will look at the 400 years of silence between the prophecy of Malachi and the entrance on the scene of John the Baptist heralding the arrival of the Messiah. This is called the Intertestamental period – the period between the OT and the NT – looking at how God prepared the world scene for the arrival of the Savior.

Luke 24:25-27

And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken!" ²⁶ "Was it not necessary for the Christ to suffer these things and to enter into His glory?" ²⁷ And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

So I reread the OT this past week to pick out references or types or foreshadowings of Christ's First Coming in each of the 39 books we have previously covered.

GENESIS: BOOK OF BEGINNINGS

- The Word as Creator God – logos in John 1
- Adam vs Second Adam / Headship – concept of imputation of sin vs. righteousness
- The First Gospel – **3:15** – **this seed will be specified more precisely later in OT**
- Garments of skins – **3:21**
- Noah's Ark – Picture of salvation
- Abraham as a Type of Christ – willing to offer up Isaac / sacrificial lamb / Father of the those who believe / justification by faith
- Abrahamic Covenant – **12:3**
- Melchizedek as a Type of Christ – **14:18**
- Messianic Line – Isaac / Jacob / Joseph

EXODUS -- STORY OF REDEMPTION & DELIVERANCE FROM BONDAGE TO OBEY AND WORSHIP GOD

- **Jesus is Our Deliverer / Moses as Type of Christ**

In Exodus 3 God sends Moses to deliver his people from slavery in Egypt by exodus, foreshadowing the sending of Christ to deliver people from slavery to sin. In fact, Jesus death is called an exodus (departure) in **Luke 9:31** indicating the inauguration of a new Exodus.. Jesus is the true and greater Moses who delivers all of His people into God's rest.

- **Jesus is Our Mediator**

In Exodus 7 and 32, we see Moses function as a mediator between God and Israel. In the same way, Christ becomes the mediator between God and man. A mediator stands in the gap speaking on behalf of both sides. When Christ said he was greater than Moses, he was stating that He, like Moses stands in the gap – turning God's wrath away from His people.

- **Jesus is Our Passover Lamb**

In **exodus 12**, Egypt is judged with death, and the spotless lamb is judged in the place of as death passes over Hebrew homes. Specifically, the blood spread on the doorway of the houses of Israel served as both a sign that they were the Lord's beloved people and a seal of His protection from the last deadly plague. In the New Testament, Jesus is presented as our "Passover lamb", who was without blemish. Thus, the New Testament teaches that "in Christ" the church is presented as spotless and without blemish.

- **Jesus is Our Manna from Heaven**

While Israel journeyed through the wilderness in Exodus 16, God provided manna to sustain their lives. Jesus not only points to the manna like sign of provision after he feeds the five thousand (John 6:41, 43-58), he also applies this principle to himself by declaring that is "...the bread that came down from heaven". The Israelites ate the manna and still died, however, those who feast on Christ will live forever (John 6:44-51).

The hymn writer **William Williams** wrote the well-known Welsh hymn, *Guide Me, O Thou Great Jehovah*, as a summary of the book of Numbers. The first verse mentions, *Bread of heaven, feed me till I want no more*. The manna that fed the children of Israel in the wilderness culminates in

the flesh and blood of the Son of God whom all of God's children must feed on by faith (**John 6**).

- **Jesus is God Among Us**

In Exodus 14, God is present with Israel as they journey through the wilderness. This points forward to his presence in Christ, who will never leave or forsake us.

LEVITICUS -- WORSHIPING A HOLY GOD AND WALKING IN HOLINESS

- The Day of Atonement
- Importance of the Blood –
 - **17:11** *“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.”*
 - **Hebrews 9:22** *“And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.”*
- Life of Holiness – we are called to holiness
- Superior Priesthood of Christ
- Concepts of Ransom / Reconciliation / Expiation / Propitiation / Purification

NUMBERS -- DISCONTENT, UNBELIEF AND FAILURE

- Central role of the Tabernacle – **John 1:14**
- Jesus as the Rock that gives living water – **20:10; 1 Cor. 10:3-4**
- Raising up of the fiery serpent – **21:4-9; John 3:14** foreshadowing of the cross

DEUTERONOMY – CHOOSE LIFE

- Content of the Law – Righteousness of God – Interpreted in Sermon on the Mount
- Raising up of the True Prophet – **18:15-22**
- Christ being made a curse for us – **21:23**
“you must not leave the body hanging on the pole overnight. Be sure to bury it that same day, because anyone who is hung on a pole is under God's curse.”

JOSHUA – SPIRITUAL VICTORY

- Joshua as a Type of Christ
 - Joshua and Jesus share the same name
 - Succeeds Moses = the Law
 - Leader who follows God's Word and teaches God's Word
 - Warrior who leads God's people in victory and conquests – Courage and Faith
 - One who divides the inheritance among God's people
 - Leads people into state of rest
- Significance of the Ark of the Covenant – symbol of God's presence and favor
- Joshua's interaction with the Commander of the Lord's Army – **5:13-15**

JUDGES -- CYCLES OF APOSTASY – SIN AND DELIVERANCE

- Reveals the need for a Righteous, Godly and Permanent King – **21:25**
- True Savior contrasted with ineffective human saviors; we need deliverance from the bondage of sin
- Christ foreshadowed in specific Judges – cf. Gideon / Samson
Christ is Spirit-filled

RUTH – LOVE STORY OF REDEMPTION

- Boaz as a Type of Christ = Kinsman-Redeemer
A redeemer had to:
 - Be a close relative
 - Be willing to redeem
 - Be able to redeem
 Boaz points us to Christ's compassion and generosity
- Christ provides salvation by grace to outsiders – Gentiles
- Ruth as the Bride of Christ
- Ruth in the lineage of Christ -- The book ends with a genealogy:
“Boaz fathered Obed... the father of Jesse, the father of David.” (4:17)
Ruth becomes:
 - Ancestor of David
 - Ancestor of **Jesus Christ** (Matthew 1:5)

1 & 2 SAMUEL – TUMULTUOUS MONARCHY

- Samuel a Type of Christ as both Prophet and Priest
- Davidic Covenant – promise of everlasting kingdom with Messiah as King
- David as a Type of Christ – chosen by God / anointed by the Spirit / Shepherd of Israel / King over united nation / enduring suffering and persecution before time of exaltation
- Defeats Goliath as our Champion

1 & 2 KINGS – SLIDE FROM KINGDOM GLORY

- King Solomon foreshadows Christ – Wisdom / Peace / Glorious Kingdom / Temple Builder
“something greater than Solomon is here” **Matt. 12:42**
- Temple points to Christ -- Is the dwelling place of God’s presence / center of worship and sacrifice / Where heaven meets earth
“Destroy this temple, and in three days I will raise it up.” (**John 2:19**)
- Prophetic ministries of Elijah and Elisha point to Christ -- Speak God’s word with authority / Confront false worship / Perform miracles / Raise the dead / Care for the poor and outsiders
- Continuation of covenant promises despite human failure and unfaithfulness

1&2 CHRONICLES – PRIESTLY PERSPECTIVE

- Davidic line is front and center – Chronicles Begins with genealogies / Highlights David and his descendants / Minimizes David’s failures / Emphasizes God’s covenant promises. This focus prepares us for Jesus, the Son of David, whose right to rule is grounded in God’s eternal promise.
- Focuses on the temple and true worship and role of the priests and sacrificial system
- Reinforces Covenant Identity and Hope after exile (result of repentance)

EZRA – REBUILDING AND REVIVING

- Return from Exile points to salvation in Christ -- Delivering us from the exile of sin / Bringing us home to God by His grace / Accomplishing redemption by God’s sovereign plan
- Christ is the fulfillment of project to rebuild the temple; God dwelling among us; the final and sufficient sacrifice
- God’s Word brings renewal

NEHEMIAH – HARD WORK IN HARD TIMES

- Foreshadows the ministry of Christ: embodies qualities of vision and leadership (marked by sacrifice), compassion, courage, and unwavering faith.
- Nehemiah's unceasing efforts to rebuild Jerusalem's walls and revive the city resonate with Christ's mission to rebuild and redeem humanity.
- Suffered severe opposition as did Christ.
- Nehemiah was like the One who would enter the Temple and cleanse it. We saw Nehemiah cleanse the Temple in Nehemiah 13. Nehemiah was also concerned for the resumption of the worship instituted by David. Nehemiah initiated a renewal of the covenant, anticipating the One who would usher God’s people into a new covenant.

ESTHER – PROVIDENCE OF GOD PROTECTING HIS PEOPLE FROM EXTERMINATION

The total absence of “God”, “the LORD”, and any other mentions of spiritual beings from this play might unnerve you. However, several moments in particular betray that this story is actually **all about Christ**. Haman is out to destroy all the Jews. That would cut off the promise of the coming Messiah. Satan and the Kingdom of Darkness are making another attempt to destroy the seed of Abraham before the Messiah has a chance to appear. That is why Esther is all about Christ.

4:14 *“For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?”*

- Christ as a greater deliverer than Mordecai or Esther
- Christ working out God’s perfect plan of redemption even when it looks like defeat is imminent
- Christ intercedes and acts as the Mediator to rescue His people

JOB – PERPLEXING HUMAN SUFFERING AND INSCRUTABLE DIVINE SOVEREIGNTY

- Job pictures the **righteous sufferer** – suffering unjustly
- Confidence in an ultimate **Redeemer** -- *I know that my Redeemer lives.*” (**Job 19:25**)
- Picture of ultimate **vindication** and **exaltation** -- Peter tells us that the message of the Old Testament prophets, given by the Spirit of Christ Himself, is all about “*the sufferings of Christ and the subsequent glories*” (**1 Peter 1:10–11**). This pattern of suffering leading to glory, which anticipates the work of Christ, is the essence of Job’s story.
- Job’s typological role is further highlighted through **royal and priestly imagery** throughout the book. He compares himself to a king who has been humbled and lost his crown: “*He has stripped from me my glory and taken the crown from my head*” (**Job 19:9**). **Psalm 89:44** uses the same imagery to describe the psalmist’s dismay that God has allowed His Messiah to fall: “*You have made his splendor to cease and cast his throne to the ground.*” Job pictures himself, in messianic fashion, as a king who suffers great humiliation at the hand of God.

PSALMS – HEART CONNECTIONS

So many Messianic Psalms

- **Psalm 2** – God’s Son the anointed King
- **Psalm 8** – Incarnate Son of Man
- **Psalm 16** – Resurrection and Incorruptibility
- **Psalm 22** – Suffering Messiah
- **Psalm 41:9** – Betrayal by a close friend
- **Psalm 69: 9, 21** – Rejection and Zeal for God
- **Psalm 110** – Functions as Priest and King

PROVERBS – PATHWAY OF WISDOM VS PATHWAY OF FOOLS

- Proverbs is not a prophecy book, so there is no direct prophesy that says he is coming. It’s not a narrative book so we can’t point to a story that foreshadows His coming. But there are still some ways we can see Jesus in Proverbs
- **Proverbs 8:22-24** -- **Wisdom** Existed Before Creation – Jesus is **God’s Wisdom** personified, the perfectly righteous Son, the true Teacher, and the one who enables us to live wisely; Lady Wisdom is talking in Chap. 8; not identical to Jesus but certainly tied together with Jesus
- Jesus is more **precious** than silver or gold

ECCLESIASTES – CHASING THE WIND – LIFE OF FUTILITY

- This book is a **pre-evangelism tool** that depicts the emptiness of life apart from Christ; so it prepares people for their need of the Savior
- We see the **longing for eternity** -- 3:11 -- “*He has put eternity into man’s heart.*”

SONG OF SOLOMON -- LOVE LESSONS — CELEBRATION OF IDEALISTIC ROMANTIC LOVE

- Union of Christ and His Bride -- Christ's very nature should cause those who know him to love him.
- We see **Christ in the Song of Solomon** through the concepts of **covenant love, delight, pursuit**. While the book literally celebrates real marital love, it is legitimate to make some theological applications to Christ's love for His church.

ISAIAH – JEHOVAH IS SALVATION

Isaiah contains some of the **clearest and most foundational Messianic prophecies** in the Old Testament concerning the **first coming of Christ**. These prophecies describe **who the Messiah would be, how He would come, what He would do, and how He would suffer**. The New Testament repeatedly identifies Jesus as their fulfillment.

- The virgin-born Immanuel (**7:14**) – miraculous conception and birth
“Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.”
Immanuel = *God with us*
- The divine child and promised Son (**9:1–7**)
“For to us a child is born, to us a son is given...”
Titles given:
 - Wonderful Counselor
 - Mighty God
 - Everlasting Father
 - Prince of Peace
- The Spirit-anointed Messiah (**11:1–5**) from the line of David
“A shoot from the stump of Jesse... the Spirit of the LORD shall rest upon him.”
- The cornerstone and tested foundation (**28:16**) (**Romans 9:33; 1 Peter 2:6**)
“Behold, I am laying in Zion a stone... a precious cornerstone.”
- The light to the nations (**42:1–7**) – **Matt. 12:17-21** – applies this to Christ
“I will give you as a covenant for the people, a light for the nations.”
- **Is 50-53** – **Suffering Servant** passage which foretells many details of the substitutionary death of Christ in his crucifixion
 - Jesus is rejected by leaders and crowds
 - Crucified for sins not His own
 - Silent before Pilate
 - Executed among criminals
 - Buried in a rich man's tomb
 - Brings justification through His death

- The good news preacher (**61:1–2**) – **Luke 4:21**
“The Spirit of the Lord GOD is upon me... to proclaim good news to the poor.”
 - The Messiah brings spiritual restoration
 - Freedom for captives
 - Healing and hope

JEREMIAH – PUNISHING AND RESTORING

Jeremiah’s Messianic prophecies related to the **first coming of Christ** focus less on miraculous signs and more on **inner renewal, righteous kingship, covenant faithfulness, and shepherd-like leadership**. In a book marked by judgment and exile, Jeremiah points forward to a Messiah who would **restore God’s people from the inside out**—fulfilled in Jesus.

- Jeremiah himself as a type of Christ -- While not a single prophecy, Jeremiah himself functions as a Messianic pattern:
 - Rejected by his own people
 - Faithful to God’s word
 - Weeping over Jerusalem
 - Suffers for speaking truth – **11:19** – *like a gentle lamb led to the slaughter*
- The Righteous Branch from David (**23:5–6**)
“Behold, the days are coming... when I will raise up for David a righteous Branch... and this is the name by which he will be called: ‘The LORD is our righteousness.’”
 Righteous leader in contrast to Judah’s kings
- The Branch who reigns wisely (**33:14–16**)
- New Covenant written on the heart (**31:31–34**)
“I will make a new covenant... I will put my law within them... and I will remember their sin no more.”
- The Shepherd-King who gathers the flock (**23:1–4**)
“I will gather the remnant of my flock... and I will set shepherds over them who will care for them.”
 - Condemnation of corrupt leaders – Jesus is the Good Shepherd
 - He protects and gives His life for the flock
- Herod’s massacre of the infants -- *Rachel weeping for her children* (**31:15**)
“A voice is heard in Ramah... Rachel weeping for her children.”

LAMENTATIONS -- GLIMMER OF HOPE AMIDST JUDGMENT AND DESPAIR

- The Man of Sorrows – (**3:1**)
“I am the man who has seen affliction under the rod of his wrath.”
 Christ embodies the suffering lamented in Lamentations – both suffering personally and then grieving for Jerusalem

- Christ is the fullest expression of our hope in the steadfast love of the Lord and His compassions which are new every morning (**3:22-23**)

EZEKIEL -- THEN THEY WILL KNOW THAT I AM THE LORD

- True Shepherd-King from the line of David
34:15 *I will feed my flock and I will lead them to rest*
37:24 *My servant David will be king over them (speaking of reunited kingdom in last days), and they will all have one shepherd*
- New Heart / New Spirit / Spiritual Life -- **36:25-27; 37:1-14**
- God dwelling with His people again / return of glory – **37:26-28; 43:1-5**
My dwelling place shall be with them
- Covenant of Peace – secured by Christ – **34:25; 37:26**

DANIEL -- THE SUPREME GOD REIGNS OVER ALL

- As Son of Man (favorite title used by Jesus to refer to Himself) – given eternal dominion – **7:13-14; Mark 14:62**
- 70 week prophecy in **Daniel 9:24-27** – Anointed one that is cut off; atones for iniquity

HOSEA -- A STORY OF UNCONDITIONAL LOVE

- “*Out of Egypt I called my son*” – **11:1** – refers initially to Israel’s exodus from Egypt; Matthew applies this verse to Jesus’ return from Egypt as a child (**Matt. 2:15**)
- Foreshadowing of resurrection – **6:1-2** – “*after two days he will revive us; on the third day he will raise us up*” – Promise of national restoration after discipline
- Picture of Christ loving and remaining faithful to an unfaithful people in Hosea’s marriage to Gomer
- **13:14** – “*O death, where are your plagues? O Sheol, where is your sting?*” – God promises victory over death for his people; Paul applies this passage to resurrection of Christ (**1 Cor. 15:55**)

JOEL -- DEVASTATING DAY OF THE LORD

- Outpouring of the Spirit on all flesh due to Christ's death, resurrection and ascension – **2:28-29** “*I will pour out my Spirit on all flesh... your sons and your daughters shall prophesy.*” Peter makes reference to this at Pentecost (**Acts 2:16-21**)
- Salvation by calling on the name of the Lord – **2:32** – Paul applies this to faith in Jesus as Lord (**Rom. 10:9-13**) – applies to Gentiles as well as ethnic Israel

AMOS – NO ESCAPE CLAUSE FROM GOD’S JUDGMENT

Second coming focused [his words prepare the way for the Messiah as the **righteous king who restores God’s people and brings true justice.**]

OBADIAH – THE BOOMERANG EFFECT -- JUDGMENT ON EDOM

Second coming focused

JONAH -- MERCY TRIUMPHS OVER JUDGMENT

- Jonah as a type of the Messiah -- Jonah’s three-day entombment and deliverance – picturing the death, burial and resurrection of Christ, his role as a prophet to a rebellious city, and his experience of God’s compassion all prefigure Jesus’ work. Jonah shows the pattern of death, intercession, and salvation, which Christ fulfills historically and perfectly.
“For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.” (Matthew 12:40)

MICAH -- WHO IS A GOD LIKE YAHWEH?

- Birthplace of the Messiah – **5:2** - *But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.*
 The prophecy implies a humble birth in a small town
 Messiah is not a conquering warrior by worldly standards

NAHUM -- WHEN GOD IS YOUR ENEMY

- Jesus is the stronghold and refuge for believers – **1:7** - *The LORD is good, a stronghold in the day of trouble; He knows those who take refuge in Him.*

HABAKKUK -- IN WRATH REMEMBER MERCY

- The righteous shall live by faith – **2:4** – **Rom. 1:17**

ZEPHANIAH – THE FEARSOME DAY OF THE LORD’S ANGER

Second coming focused

HAGGAI -- SEEK FIRST THE KINGDOM OF GOD

- Zerubbabel as a type of the Messiah – **2:20-23** -- “*On that day... I will make you like my signet ring... For I have chosen you,*” says the **LORD of hosts**. **Luke 1:32-33** He is God’s chosen King, the ultimate **signet ring of authority**

ZECHARIAH -- THE LORD WILL AGAIN CHOOSE JERUSALEM

- Triumphal entry as a humble king entering Jerusalem – **9:9** -- “*Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.*”
- Betrayal by Judas for 30 pieces of silver – **11:12-13** – rejected and undervalued by his own people; money later used to the potter’s field (Matt. 27:9-10)
- Piercing of the Messiah at His crucifixion – **12:10** -- *They will look on me, whom they have pierced, and they will mourn for him, as one mourns for an only child*
- When the shepherd is struck down, the sheep will be scattered – **13:7** -- *Strike the shepherd, and the sheep will be scattered* – **Matt. 26:31**

MALACHI -- GOD ANSWERS BACK

- Coming of the messenger to pave the way for the Messiah – **3:1** - *Behold, I send my messenger, and he will prepare the way before me; and the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.* (also **4:5-6**)
Ministry of John the Baptist; Christ comes to His temple
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One might think that the closer we get to the Coming of the Promised Messiah, the more intense would be God's communication. But we find the opposite. After Malachi, there is a 400 year period of God's silence. No more prophecies of the coming Christ. Next week we will look at the mysterious Intertestamental Period that most of us know so little about. What was taking place in the Jewish nation during this dark period?

But God's silence does not mean that the Hope of seeing the Messiah had been extinguished. Remember the faithful expectation of Simeon recorded in **Luke 2:25-35**.

"looking for the consolation of Israel"

Look at the expectation of the old widow prophetess Anna – 84 years old – as Jesus was brought to the temple to be presented to the Lord and to be circumcised, she rose up and gave thanks to God *"and continued to speak of Him to all those who were looking for the redemption of Jerusalem."* **Luke 2:38**

Look at the reaction of the people to the ministry of John the Baptist – **3:15** –

"Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he was the Christ"

Yet the sad reality is that He came unto His own and was rejected instead of being welcomed and embraced as the Messiah.

Hopefully our study this morning will intensify your hope and expectation of Jesus coming again. No matter how long the waiting period might seem to us, God will bring about the triumphant return of the King of Righteousness in the fullness of time – right on schedule according to God's timetable. May we be prepared and looking forward to His coming and embrace Him in belief and faithful service.