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Testament**

*Over Two Hundred  
Points of Interest*

**James L. Melton**

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# **Christ in the Old Testament**

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*Mailing address:*

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# Introduction

This booklet is the fruit of a four-year Wednesday night study called *Christ in Every Chapter* that we began in late 2007. By God's good grace, the study was completed in January, 2012. The purpose of the study was to find at least one thing about the Lord Jesus Christ in every chapter of the Old Testament. In addition to recording the study, we also made the material available in over fifty printed *Melton Messages*. This booklet contains the "best of" that material.

In our efforts to present Christ in every chapter, we will sometimes point out specific prophecies about Jesus, but most often we point out people, places, and things that serve as *types* of Jesus or types of some work of Jesus. In other instances, we simply point out passages, words, or phrases that Jesus personally quoted in His teaching and preaching. Sometimes we also find it interesting to emphasize the meaning of certain names in the Old Testament that have connections to Jesus, such as the name *Bethlehem* or the name *Noah*. All in all, we found the study to be a very informative study that should open up the Old Testament for a great many people. After all, it was the Old Testament scriptures that Jesus used for revealing Himself to people (Luke 24:27; John 5:39; Mark 12:10; etc.).

I realize that some readers of this booklet will be surprised, and even skeptical, over the notion that the Old Testament has so much to offer about the Lord Jesus. After all, there are many Christians who have never even heard of a type or a dual reference. This is largely due to weak Bible teaching on the part of preachers and teachers and is not always the fault of the individual student. Regardless of the reason(s) for such ignorance, it is our prayer that this work will be used of God to open a whole new world of Bible study for many believers. May the Holy Spirit guide you into all truth (John 16:13).

**Genesis 1:1:** Christ is the Creator Who created the heaven and the earth, according to John 1:1-3, 14. Also see Colossians 1:16 and Hebrews 1:2.

**Genesis 1:4:** God “divided the light from the darkness.” As soon as Christ the light of the world (John 8:12) begins to glow in the heart of a new believer, He begins an inner *dividing* work, separating the clean from the unclean, spiritual things from carnal things. This naturally leads to an outer division among people. In fact, Jesus said, **“Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.”** (Luke 12:51) John 7:43 says, **“So there was a division among the people because of him.”** As it was in the very beginning, division follows when true light appears. Rather than be disturbed by it and oppose it, wise Christians will understand this to be the natural course of things and accept it. Yes, some division is of God.

**Genesis 1:14-16:** The sun being the “greater light” and the moon the “lesser light” speaks of Christ and His relationship to the church. As the moon reflects to the earth the greater light of the sun, so the church reflects the greater light of Christ to the world, thus becoming a lesser light herself. So both Christ and the church bear the title “the light of the world” (John 8:12; Mat. 5:14).

**Genesis 1:27:** **“So God created man in his own image, in the image of God created he him; male and female created he them.”** The fact that God made the first man “in his own image” is very instructive and points us directly to Christ. Adam, representing the entire human race, sins and loses the image of God in Genesis chapter 3. Consequently, when a son is born unto him, the Holy Spirit records that this son is born in *Adam’s* image, not in God’s image (Gen. 5:3). No man is born in God’s image until the Lord Jesus Christ is born, and it is expressly stated that He is the “image” of God (Col. 3:10; II Cor. 4:4; Heb. 1:3). So Christ the “last Adam” (I Cor. 15:45) is typified by the first Adam who was the first to have God’s image. The only way for men to have God’s image today is to be “born again” of His Spirit.

**Genesis 2:1-2:** The fact that God *rested* on the seventh day indicates a Sabbath. Although He doesn’t reveal the Sabbath to man until well over two millenniums later (Neh. 9:14; Exo. 20:8), God does observe it Himself. In fact, the Sabbath serves as a type

of Christ. In Matthew 11:28-29, Jesus said, **“Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”** The best argument against Christians keeping the Sabbath is the fact that *the Sabbath is keeping us!* Our Sabbath is not a day of the week, but rather the rest for our souls that we find in Christ. Therefore, Colossians 2:16 says, **“Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.”** Also see Hebrews chapter four and the “rest” that is spoken of there.

**Genesis 2:9:** The “tree of life” pictures Christ. Like Christ, it was provided by God for the purpose of offering eternal life to man. The fruit of this tree was to be “freely” eaten (Gen. 2:16), just as eternal life in Christ is to be freely received. Merely *knowing* about the tree wasn’t enough; man had to personally *receive* its fruit into his system by eating of it. He had a fair option to choose either this tree or the “tree of knowledge of good and evil,” but like men today, he chose death rather than life.

**Genesis 2:21:** **“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.”** The typology of verse 21 is unmistakable. Here we read that God caused a “deep sleep” to fall upon Adam so that He could remove a rib from his side and create a bride. The deep sleep speaks of the death of Christ, since death among believers is likened unto sleep in the scriptures (I Ths. 4:13; John 11:11; Psa. 13:3, etc.). Just as Adam received a bride as a result of his “sleep,” Christ too receives a bride, the church, as a result of His death, burial, and resurrection. The fact that Eve came from Adam’s *rib* makes the type even stronger since the rib is not far from the *heart*. **“. . . Christ also loved the church, and gave himself for it.”** (Eph. 5:25) Like Adam, Jesus received a wound *in the side* (John 19:34).

**Genesis 3:6:** Adam pictures Christ again when he willingly and knowingly eats of the forbidden fruit. We read in I Timothy 2:14 that **“Adam was not deceived, but the woman being deceived was in the transgression.”** Adam knew that his wife had sinned and that she had become a dead woman spiritually (Gen. 2:17), yet he chose to die with her (spiritually on that day, physically many

years later). Rather than be separated from his bride, he stepped into the realm of sin to be like her. Likewise, Christ loved the church and gave Himself for it (Eph. 5:25). **“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”** (II Cor. 5:21) When Jesus gave Himself for us, He gave Himself *to be sin* so that He might take our sins away. Knowingly and willingly, like Adam, Christ stepped into the realm of sin and death.

**Genesis 3:15:** **“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”** This is the first messianic promise in the Bible, the promise of the victorious seed of the woman. Since a woman has no seed, the verse obviously has prophetic reference to Mary the mother of Jesus who was miraculously *given* a seed by God. But this didn’t happen until after 4,000 years of God’s *preservation* of the seed. As we shall see throughout these studies, time and time again God takes some very measured steps in order to preserve the promised seed in the Old Testament. Actually, a three-fold plan unfolds from Genesis through Revelation: preserve the *seed*, then preserve the *Saviour*, and then preserve the *saints*. As for the promised seed bruising the serpent’s head, as stated in Genesis 3:15, this happened in the *legal* and *spiritual* sense at Calvary, but it will not reach total fulfillment until Christ returns. In fact, Paul confirms this in Romans 16:20 when he writes, **“And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.”**

**Genesis 3:21:** Typifying man’s self righteousness after they had sinned, Adam and Eve attempted to cover their nakedness with fig leaves from Adam’s garden (verse 7), but here we find God replacing the fig leaf aprons with a more appropriate covering. The verse says, **“Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.”** Notice how cleverly the Holy Spirit specifies that these were coats *of skins*. Obviously, an animal had to shed its blood and die so that Adam and his wife could be reconciled to God and live. The animal was likely a lamb (Rev. 13:8; Pro. 27:26), foreshadowing the **“Lamb of God, which taketh away the sin of the world”** (John 1:29) because **“without shedding of blood is no remission”** (Heb.

9:22). Adam's fig leaves represented self righteousness, not blood, so they were rejected.

**Genesis 4:2-8:** Abel, the first shepherd in the Bible, turns out to be a great picture of Christ the "good shepherd" (John 10:11). Rather than offer to God the self-righteous works of his own hands, like Cain, he offers an acceptable *blood* sacrifice by offering the "firstlings of his flock" (verse 4). Being accepted by God, like Christ, he is called "righteous Abel" by none other than Jesus Himself (Mat. 23:35). Also, like Jesus, Abel was murdered by wicked hands. This, of course, was an attempt by Satan to destroy the promised seed and prevent Christ the Redeemer from being born.

**Genesis 6:14:** In several ways, the ark itself serves as a great type of Christ in chapters 6 through 8. The first comparison is found in the fact that the ark was *God's provided means of salvation*. There weren't several ways to be saved from the coming judgment, not even two or three ways. God provided one way only. Jesus said, "**I am the way, the truth, and the life: no man cometh unto the Father, but by me.**" (John 14:6) Those who refused to board the ark perished in their sins; those who refuse to receive Christ will perish in their sins.

**Genesis 6:16:** The ark had only one door, so there is only one way of accessing salvation through Christ: through *faith* only. Ephesians 2:8-9 says, "**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**" One does not gain salvation by joining a church that bears Christ's name or by doing religious things in His name. One must *receive* Christ by grace through faith. There is no other access to Christ's salvation.

**Genesis 7:1:** The invitation to "Come thou and **all thy house** into the ark" reminds us of the New Testament call for men to come to Christ and bring their families with them. In Revelation 22:17, the Spirit and the bride say "Come," and Paul and Silas gave the command to "Believe on the Lord Jesus Christ, and thou shalt be saved, **and thy house**" in Acts 16:31.

**Genesis 7:16:** The fact the "the LORD shut him in" after Noah and his family boarded the ark is a beautiful type of God sealing



us with His Spirit until the day of redemption once we enter into the body of Christ (Eph. 4:30; II Cor. 1:22).

**Genesis 8:4:** Notice that the ark, like Christ, had a first and second coming. The first time the ark touched the earth was when it was built on flat and dry ground, picturing Christ the root out of a dry ground (Isa. 53:2). The second time the ark touched the earth was on a mountain, picturing Christ returning to establish His glorious kingdom (Dan. 2:44; Isa. 9:7, etc.).

**Genesis 11:10:** Immediately after God finishes His comments on Babel, He gets back on the subject of Shem's descendents in 11:10: **"These are the generations of Shem."** Yet, nothing more is said about the descendants of Ham or Japheth because God is interested in the promised seed which is preserved through the Shemites.

**Genesis 15:5-6:** Abram's faith that God would multiply his future seed as the stars of heaven is rewarded with imputed righteousness: **"he believed in the LORD; and he counted it to him for righteousness."** This serves as a type of the imputed righteousness that the believer receives when placing his faith in Christ. Paul makes this application in Romans 4:1-8, and he also refers to Psalm 32:1-2: **"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."** Righteousness is not what a sinner learns and uses to earn salvation; righteousness is what God *imputes* or accounts to a sinner who places his faith in Christ's finished work on Calvary. As Romans 10:3-4 emphasizes, **"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."**

**Genesis 17:10:** Circumcision is first mentioned in this verse, and it's important to see that it is instituted in connection with the promised *seed*, which, of course, eventually leads to Christ who introduces a totally new kind of circumcision: **"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ."** (Col. 2:11) The fact that circumcision was performed

on the *eighth day* makes the type even stronger since eight is the number of *new beginnings* in Biblical numerology. One who has received the circumcision of Colossians 2:11 has indeed experienced a new beginning. This was foreshadowed by Abram's new beginning as he entered into a covenant with God and even received the new name *Abraham*.

**Genesis 21:10:** “Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.” In Galatians 4, Paul likens the two sons Ishmael and Isaac to the two natures of the believer in Christ, the flesh and the spirit. He writes in Galatians 4:23, “But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.” As Sarah had the bondwoman cast out, Paul recommends the same for the flesh: “Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.” (Gal. 4:30-31)

**Genesis 22:2:** Genesis 22 is one of those chapters that just overflows with material related to our Saviour. It starts in verse 2 with the obvious reverence to Christ “**thy son, thine only son.**” Abraham here pictures God the Father who is willing to give His only Son as a sacrifice (John 3:16, etc.). The location of the sacrifice is also interesting: mount Moriah. This later becomes the location of the temple where regular sacrifices were made (II Chr. 3:1), all of which point to Christ's sacrifice on the cross.

**Genesis 22:3-6:** Abraham took Isaac, two young men, and the wood for the sacrifice and went “unto” mount Moriah. So, the ass carried the wood “unto” the mount. Then the wood was laid upon Isaac, and he carried it on *into* the mount. The picture is crystal clear. Simon the Cyrenian was compelled to carry the wooden cross of Jesus “UNto” Golgotha (Mark 15:21-22), but Jesus carried it onward “INto” Golgotha (John 19:17).

**Genesis 22:5:** Abraham's statement that he and Isaac would go and worship and then “come again” shows that he believed that God would raise up Isaac after he had slain him for sacrifice, and

this is confirmed in Hebrews 11:19. So, in Genesis chapter 22, we have an “only son” being offered in faith of a future resurrection.

**Genesis 22:8:** Abraham’s statement that “**God will provide himself a lamb for a burnt offering**” has a twofold prophetic reference to Christ. First, God the Father indeed does provide the Lamb of God that takes away the sin of the world (John 1:29). Then, secondly, God provides “himself” a lamb in the sense that God “himself” *becomes* the Lamb at Calvary!

**Genesis 22:13:** The “**ram caught in a thicket by his horns**” also makes an interesting picture of Christ because the thicket would have had briars and thorns, corresponding to the crown of thorns which Christ wore.

**Genesis 24:65:** The bride meets the bridegroom in the field, so the church meets Christ in the air (I Ths. 4:16-17). Also notice that she didn’t want to meet him uncovered: “**she took a veil, and covered herself.**” So, one of the final warnings to the church before she is called out to meet the Lord is for her to buy some “**white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.**” (Rev. 3:18)

**Genesis 29:32-35; 30:18-21:** A very interesting thing begins unfolding with Leah and her children, something that points us to Christ Himself. As the reader might know, the number seven is a favored number of God. When God chooses to divide this number, He usually divides it 4/3, picturing 4,000 years in the Old Testament and 3,000 in the New, or He divides it 6/1, picturing 6,000 years of human history before Jesus returns, then a 1,000 year kingdom (Rev. 20:4-6). Interestingly enough, Leah gives birth to *seven* children—six boys and then one girl—and the names of all seven point to Christ. Note the following: (1) *Rueben* means *see* or *behold a son*; so the sinner must see God’s Son as His only hope. (2) *Simeon* means *hearing*; so the sinner must hear the gospel of Jesus Christ. (3) *Levi* means *joined*; so the sinner must be joined to Christ by becoming a member of His body (Eph. 5:30) (4) *Judah* means *praise*; so the new believer in Christ is to continually praise Him (Heb. 13:15). It is also interesting that of all the tribes of Israel, Christ came from Judah. (5) *Issachar* means *a hire*; so the believer works for the Lord and is rewarded for doing so. (6) *Zebulun* means *dwelling*; so the believer dwells

in Christ with his affection on things above (II Cor. 5:17; Col. 3:2). (7) *Dinah* means *judgment*. Being a female, she is *different* from the first six, which were all boys. This points to the coming Millennial Kingdom of Christ when things will be far different from the previous 6,000 years. The meaning of Dinah's name corresponds to the fact that the kingdom age will be a time of righteous judgment in the earth. As Isaiah 2:4 says, "**And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.**"

**Genesis 37:** Genesis chapter thirty-seven introduces Joseph as the greatest type of Christ in the Bible. For a more detailed study of this subject, we recommend Arthur Pink's *Gleanings in Genesis*. In this chapter, and in the following chapters, we will point out some of the stronger points only.

**Genesis 37:3:** "Now Israel loved Joseph more than all his children . . ." This is obviously a type of the Father's love for His Son, the Lord Jesus Christ.

**Genesis 37:4-5:** "And when his brethren saw that their father loved him more than all his brethren, they hated him . . . he told it his brethren: and they hated him yet the more. and could not speak peaceably unto him." The Jews were "the brethren" of Jesus, yet the more he spoke the more they hated Him.

**Genesis 37:24:** "And they took him, and cast him into a pit: and the pit was empty, there was no water in it." So Jesus was placed in a tomb. Yet, like Joseph, he didn't remain there (vs. 28). The fact that there was "no water" in the pit points us Christ's suffering in such passages as John 19:28 and Psalm 16:10.

**Genesis 37:28:** "They . . . sold Joseph to the Ishmaelites." So Christ was sold for thirty pieces of silver (Mat. 26:15, Zch. 11:12-13).

**Genesis 39:4:** "And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all

**that he had he put into his hand.”** So it is with Jesus; the Father has placed all into his hands.

**Genesis 39:17-20:** “**And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me . . . And Joseph's master took him, and put him into the prison,**” Like Christ, Joseph was falsely accused and arrested. Also, like Christ, he was “numbered among the transgressors” (Isa. 53:12)

**Genesis 41:40:** “**Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou**” Christ the King of Kings is here pictured as the ruler over the Father’s house. Also, Pharaoh’s words about his throne point to Christ’s coming Lordship over the world while maintaining the right relationship with the Heavenly Father (Rev. 3:21, 12:15).

**Genesis 41:43:** “**And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.**” Joseph riding in the *second* chariot reminds us of Christ being the second member of the Holy Trinity: Father, Son, Holy Spirit. Also, as with Christ, men had to “bow the knee” before him. Philippians 2:10 says, “**That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.**”

**Genesis 41:46:** The fact that Joseph was thirty years old when he stood before Pharaoh reminds us of the age of Christ when he began his public ministry: “**And Jesus himself began to be about thirty years of age . . .**” (Luke 3:23)

**Genesis 42:1-2:** “**Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.**” Just as a sinner today must *hear* the Gospel of Christ (Rom. 10:17, Jacob “heard” that there was corn in Egypt. But hearing wasn’t enough. It would be necessary to go *down* to Egypt to get the corn. This speaks of the humility, the broken spirit that the sinner must experience before receiving

Christ, the “corn” that fell to the ground and then brought forth much fruit (John 12:24).

**Genesis 42:6:** “. . . Joseph's brethren came, and bowed down themselves before him with their faces to the earth.” In addition to being a fulfillment of the prophetic dream of Genesis 37:9-10, this event also foreshadows the day when our Lord's brethren the Jews will turn to him and bow before him.

**Genesis 42:25:** “Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.” Joseph's refusal to accept money from his brethren pictures Christ's refusal to accept Israel in her self righteousness. Salvation is a free gift.

**Genesis 43:28:** “. . . And they bowed down their heads, and made obeisance.” As pointed out in 42:6, the Jews will one day bow before Christ.

**Genesis 45:3:** “And his brethren could not answer him; for they were troubled at his presence.” So men will be troubled at the presence of Jesus Christ when they meet him in judgment (Rev. 20:11-15)

**Genesis 45:5:** “. . . God did send me before you to preserve life.” As mentioned earlier, this pictures Christ, the one who gives eternal life and preserves those who receive it.

**Genesis 46:3-4:** “. . . fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.” Like the sinner who hesitates to receive Christ, Jacob hears the good news, but he's afraid to act on it. So he is assured that it's the right thing to do and that God will go with him.

**Genesis 47:25:** “. . . Thou hast saved our lives . . .” Jesus Christ saves lives today.

**Genesis 49:8-12:** “Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy

**father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.”** The whole prophecy has reference to Christ, the “lion of the tribe of Judah” (Rev. 5:5), the rightful heir to God’s scepter. “Shiloh” points to Christ as *the peaceful one*, or, as Isaiah 9:6 states it, the “Prince of Peace.” The “colt” is found in Matthew 21:5, and “his clothes in the blood of grapes” points to Isaiah 63:1-6 and Revelation 19:13, both of which speak of Christ at the Second Coming.

**Genesis 50:17-20: “And Joseph wept when they spake unto him . . . his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not . . . ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”** All of this matches Christ and the Jews perfectly. Like Joseph, Jesus wept because of the unbelief of his brethren (John 11:35). Eventually, they do fully trust him and become his servants. On a number of occasions Jesus uttered the words “fear not,” and he was used of God to “save much people alive.”

**Exodus 3:14: “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”** The New Testament confirms that the “I AM” is none other than Christ Himself: **“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.”** (John 8:58) John 18:5-6 are also very good: **“They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.”**

**Exodus 12: 3-5:** The Passover lamb was first called “a lamb” in verse 3, then “the lamb” in verse 4, and finally “your lamb” in

verse 5. So it is with the sinner's relationship to Christ. First, he sees Jesus is only "a" religious figure among many others. Then after the Holy Spirit has softened his heart, he sees Jesus as "the" only true Saviour of men. But even that isn't enough. The sinner must personally receive Christ as his own Saviour. Hence the term "your lamb" in Exodus 12:5.

**Exodus 12:13: "...when I see the blood, I will pass over you..."** The New Testament places a heavy emphasis on the saving power of the blood of Christ (Rev. 1:5, 5:9-10, Col. 1:14, Rom. 5:8-10, Acts 20:28, etc.)

**Exodus 16:4:** Exodus 16 introduces the manna, the bread from heaven that God provided for the Israelites. Jesus said, in John 6:51, **"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."** From this we know that the manna pictures Jesus Christ.

**Exodus 16:14:** **"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground."** The fact that the manna was "small" points to Christ's humility. Its roundness speaks of Christ's eternal existence.

**Exodus 16:22-30:** The Lord gave enough manna on the sixth day to last through the seventh day. For those familiar with God's 7,000 year plan, with each 1,000 period matching a day of the week (II Pet. 3:8), this fact is interesting. More manna was given on day 6, which corresponds roughly to 1,000 to 2,000 A.D. There has been more spiritual manna given (preaching, teaching, and printing the gospel of Christ) during this time period than in all of history. Furthermore, there will be no prophecy at all during the millennial Sabbath (Zch. 13:3), corresponding to the seventh day Sabbath rest when there was no manna given.

**Exodus 17:6:** **"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."** I Corinthians 10:4 says, **". . . they drank of that spiritual Rock that followed them: and that Rock was Christ."** Notice how the Lord seems



to take for granted that you, the reader, understand his usage of typology. He doesn't say, "and that Rock pictured Christ" or "that Rock was a type of Christ." He simply states that the Rock "was Christ" and assumes that you have the discernment to understand the typology implied. The Rock that brought forth water for the people points to Christ who brought forth the "living water" of John 4:11. Also see Deuteronomy 32:18, 30-32.

**Exodus 26:35:** "And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side." The fact that God chose to put the table of showbread and the candlestick "without the vail" points directly to Christ. The table of showbread speaks of Christ the bread of life (John 6) while the candlestick typifies Christ the light of the world (John 8:12). God placed these items without the vail in the middle section of the tabernacle where the priests had *daily* access, unlike the ark of the covenant in the holy of holies where the high priest went only once per year. So the placement of the candlestick and the table speak of God's mercy toward men, found in the person of Christ alone.

**Exodus 33:21-22:** "And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by." The rock pictures Christ (I Cor. 10:4), and Moses' finding security in the clift of the rock pictures the security we have in Christ (John 10:28-29). Psalm 27:5 words it adequately enough: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

**Exodus 39:3:** "And they did beat the gold into thin plates, and cut it into wires, to work it in the blue, and in the purple, and in the scarlet, and in the fine linen, with cunning work." Before the gold could be useful it had to be beaten. Only then could it be worked into the cloth. So it was with Christ. He could not indwell the believer until he had first been "bruised for our iniquities" (Isa. 53:5). And so it is in the believer today: Christ cannot work through us until we beat down and crucify the flesh that we may walk in the spirit (Gal. 2:20).

**Leviticus 1:4:** “**And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.**” The sacrifice, as always, pictures Christ, but notice particularly how the one offering the sacrifice had to put his hand on the head of the sacrifice. This symbolizes the transfer of guilt from the sinner to the sacrifice, which is precisely what happens the moment a sinner receives Christ as his Saviour: “**For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.**” (II Cor. 5:21) As Isaiah 53:6 states the matter, “. . . **the LORD hath laid on him the iniquity of us all.**”

**Leviticus 10:1-2:** Nadab and Abihu erred greatly by offering “strange fire” to the Lord. The fire of the censor was to be taken from the altar (Lev. 10:12; Num. 16:46), a fire of divine origin, yet Nadab and Abihu put their own fire in their censors and found their offering rejected. This speaks of Christ, the only means by which man may clear himself before God. Those who approach God in some other way are thieves and robbers (John 10:8), and, like Nadab and Abihu, they will reap a fiery judgment.

**Leviticus 17:11:** “. . . **for it is the blood that maketh an atonement for the soul.**” This is one of the stops in God’s long trail of blood running from Genesis 3:21 through Revelation 12:11. The statement points to “**the precious blood of Christ, as of a lamb without blemish and without spot.**” (I Pet. 1:19)

**Leviticus 23:5:** The feasts of Leviticus 23 all point out specific truths about Christ. The Passover points to Christ in many ways. For specific details we recommend our message titled *Christ Our Passover*. I Corinthians 5:7 says, “**Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.**” This feast originated in Exodus on the night that the Israelites fled Egypt (Exo. 12). The term itself comes from Exodus 12:13, which says, “**And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.**” Those who were covered with the blood of the Passover lamb were protected from death. Those

today who are covered with the blood of Christ are protected from the “second death” (Rev. 20:14-15).

**Leviticus 23:26-32:** The day of atonement, as seen earlier, was the day on which the high priest went alone into the most holy place and applied the blood to the mercy seat. This points directly to Christ our High Priest who ascended alone into heaven and atoned for our sins at the mercy seat of the Father.

**Leviticus 23:33-44:** The feast of tabernacles was a joyous time of harvest which looked back to Israel’s deliverance from Egyptian bondage, but it also foreshadowed Christ’s millennial kingdom following Israel’s future national restoration. This is made clear in Zechariah 14:16-21: “**And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.” We are also reminded of this again at the transfiguration in Matthew 17:4 where the second coming of Christ is pictured and Peter suggests building three *tabernacles*.**

**Leviticus 25:8-24:** The fiftieth year was the year of jubilee, a time of *liberty* when all men were restored to their original possession of land and their families (so America has a *liberty* bell, a statue of *liberty*, and a flag with *fifty* stars). On the day of atonement a trumpet was blown to signal the jubilee. Interestingly enough, the jubilee trumpet was blown at a time when people had

been afflicting their souls over their sins (Lev. 23:27), so the trumpet began a time of rejoicing in their liberty. All of this points to the liberty that we have in Christ, which is stressed in the New Testament: **“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.”** (Luke 4:18-19) **“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”** (Gal. 5:1)

**Numbers 2:1-34:** What first appears to be only a long list of names and numbers turns out to be a rather impressive picture of the cross of Christ. In all, there were twelve tribes consisting of 603,550 soldiers prepared for battle. In relation to the tabernacle, three tribes camped to the east, three to the west, three to the north, and three to the south. The totals are as follows:

**East Encampment - 31% - 186,400**

Judah – 74,600  
Issachar – 54,400  
Zebulun – 57,400

**West Encampment - 18% - 108,100**

Ephraim – 40,500  
Manasseh – 32,200  
Benjamin – 35,400

**North Encampment – 26% - 157,600**

Dan – 62,700  
Asher – 41,500  
Naphthelai – 53,400

**South Encampment – 25% - 151,450**

Rueben – 46,500  
Simeon – 59,300  
Gad – 45,650

What's interesting is how the numbers of soldiers in these four divisions form the shape of a cross. Beginning at the east and looking westward, the longest division formed the leg of the cross, consisting of 31% of the soldiers. The upper extension of the cross was formed by the smallest division on the west, where 18% of the soldiers camped. Then the horizontal beam of the cross was formed by the southern and northern encampments, with 25% to the south and 26% to the north. The tabernacle, picturing Christ, was right in the middle. So, looking down from heaven, the Father saw a continual reminder of His own Son's sacrifice on Calvary. Baalim also saw this in Numbers 23:9-10 when he refused to curse Israel.

**Numbers 10:35-36:** “**And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O LORD, unto the many thousands of Israel.**” This points to the second coming of Christ. The reading is very much like the second coming prayer of Psalm 68:1: “**...Let God arise, let his enemies be scattered...**” This is sort of an Old Testament version of “**Even so, come, Lord Jesus**” (Rev. 22:20).

**Numbers 17:6-9:** Christ's resurrection is foreshadowed when life is imparted to Aaron's dead rod and everyone else's rod remains lifeless. God has only one way of salvation, the Lord Jesus Christ (John 14:6).

**Numbers 35:6:** Strategically placed throughout the land, the cities of refuge were visible and accessible to all who needed protection from the avenger of blood. So it is with Christ (Heb. 6:18; Psa. 142:4-5). He's like a city on a hill (Mat. 5:14) that offers refuge to those in need. There were six of these cities, and they are found in *four books* of the Bible (Exo. 21:13; Num. 35:15-24; Deu. 19:2-9; Jsh. 20:1-9). This is no accident because there are *four books* of the Bible which give us detailed accounts of the life and ministry of *our* Refuge, the Lord Jesus Christ.

The meanings of the names of these cities are also interesting. “Kadesh” means “holy”, which clearly points us to the holy Lamb of God which took our sins away. Had Jesus not been holy He could not be our refuge. “Shechem” means “shoulder, which

reminds one of those shoulders of the Saviour which bore our burdens up Calvary's mount and nailed them to the cross. "Hebron" means "fellowship." Until Christ came and paid for our sins, we had no fellowship with God (I John 1:1-10). "Bezer" means "a fortified place." What place could be more fortified than the body of Christ, the abode of all born-again believers? "Ramoath," meaning "exaltation," serves as a reminder that we are to exalt the Saviour for his goodness extended toward us. Finally, "Golan" means "joy," which is a fruit of the Spirit (Gal. 5:22) and also the strength of the saint (Neh. 8:10).

**Deuteronomy 18:15-18:** "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." The reference is to Christ in His office as Prophet (John 7:40). Notice again the requirement for Israel's leader to be "from the midst of thee." This is a sharp warning for the Jews to not choose the Antichrist, but they told everyone that they weren't listening very well when they boldly proclaimed "We have no king but Caesar" (John 19:15). There is no way that the numerous Old Testament messianic types can find fulfillment in anyone other than a full-blooded descendant of Abraham, Isaac, and Jacob from the tribe of Judah.

**Deuteronomy 32:4, 15, 18, 30, and 31:** "He is the Rock...the Rock of his salvation...the Rock that begat thee...except their Rock had sold them...For their rock is not as our Rock..." The "Rock" is a reference to Christ (I Cor. 10:4; Mat. 16:18).

**Joshua 2:18:** "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Sooner or later, most every Bible-believing preacher gets around to preaching on Rahab's scarlet thread as a picture of the blood of Christ. Just as the death angel of Exodus chapter twelve had to see the blood on the door, Joshua's men had to see the scarlet thread in the window. Isaiah 1:18 strengthens the type by telling us that scarlet is the color of sin. Also see Matthew 27:28 and Proverbs 31:21.

**Joshua 3:7:** “And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel . . .” In the New Testament, the Lord Jesus is magnified. Acts 19:17 says, “. . . the name of the Lord Jesus was magnified,” and Paul said, “Christ shall be magnified in my body, whether it be by life, or by death” in Philippians 1:20.

**Judges 5:31:** “So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might . . .” Christ at the Second Coming is pictured by the sun in Malachi 4:2: “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . .” Also, Christ’s followers are likened unto the sun in Matthew 13:43: “Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.”

**Judges 16:30:** “And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.” So Jesus’ greatest victory came when He sacrificed His own life for the liberation of others. The phrase “Let me die with the Philistines” is a perfect fit for Philippians 2:7-8: “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” Like Samson, Christ willfully gave His life for others.

**Ruth 2:1:** The name *Boaz* means “strength.” So, just as Boaz has the strength or power to redeem Ruth, Christ has the strength to seek and save that which is lost.

**Ruth 4:15:** “And he shall be unto thee a restorer of thy life...” So Jesus Christ restores life to all who receive Him. Psalm 69:4 is a good reference: “. . . then I restored that which I took not away.”

**I Samuel 3:21:** “And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.” Samuel’s association with Shiloh further establishes

him as a type of Christ. Shiloh, signifying *a place of rest*, is the word used in reference to Christ in the messianic promise of Genesis 49:10: **“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”**

**I Samuel 13:14:** “. . . the LORD hath sought him a man after his own heart, and the LORD hath commanded him to be captain over his people . . .” The short view obviously has David in focus, but the long view points to Christ the “captain” of our salvation (Heb. 2:10).

**I Samuel 15:3:** “Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” Amalek is a type of the flesh, one of the three enemies of Christ (Exo. 17:8-16). Only through the word of God and prayer does the Christian gain victory over this enemy and live in the power of Christ.

**I Samuel 17:49:** “And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.” We are reminded here that God hasn’t forgotten His promise of Genesis 3:15, the fact that His Son will wound the head of the old serpent.

**I Samuel 19:5:** “. . . wherefore then wilt thou sin against innocent blood, to slay David without a cause?” This was exactly the case with Jesus. In fact, in Matthew 27:4, Judas said, **“I have sinned in that I have betrayed the innocent blood.”**

**I Samuel 20:32:** “And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?” The wording is very similar to the words of Pilate in Mark 15:14: **“Then Pilate said unto them, Why, what evil hath he done?”**

**I Samuel 23:14:** “And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand.” Likewise, we read in the gospels that Christ’s



enemies sought to kill Him throughout His ministry, but the heavenly Father always provided a way of escape (Mark. 14:1; John 7:30; 10:39).

**I Samuel 25:39:** “And when David heard that Nabal was dead, he said, Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.” David gets a bride who had previously been married to an unworthy and unappreciative man. Such is the case with Christ. He has a bride, the church, which is made up of people who had previously been bound to the flesh under the law of sin and death. Upon receiving Christ, the marriage to the flesh was dissolved and a new relationship began. Romans 7:4-6 states the case perfectly: “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.”

**I Samuel 29:9:** “And Achish answered and said to David, I know that thou art good in my sight, as an angel of God . . .” David being compared to “an angel of God” points us to similar comments about Christ in the New Testament: “And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.” (Gal. 4:14) “For there stood by me this night the angel of God, whose I am, and whom I serve.” (Acts 27:23)

**II Samuel 3:1:** “Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.” This is very similar to what John the Baptist said about Jesus in John 3:30: “He must increase, but I must decrease.”

**II Samuel 5:1:** “Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh.” The fact that David’s men were of his own “bone” and “flesh” points us straight to Ephesians 5:30: “For we are members of his body, of his flesh, and of his bones.”

**II Samuel 8:6:** “...And the LORD preserved David whithersoever he went.” So the Father preserved Jesus withersoever He went, and He didn’t die until He willingly gave up His own life (John 10:17-18).

**II Samuel 9:1:** “And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan’s sake?” We received the gift of eternal life for *Jesus’* sake.

**II Samuel 12:30:** “And he took their king’s crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David’s head. And he brought forth the spoil of the city in great abundance.” So Christ will one day be crowned to rule over all nations, even nations that had formally been ruled by unbelieving Gentiles (Rev. 11:15).

**II Samuel 18:3:** “. . . thou art worth ten thousand of us.” David was highly valued in the eyes of His men. Interestingly enough, the same terminology is used for Christ in Song of Solomon 5:10: “My beloved is white and ruddy, the chiefest among ten thousand.”

**II Samuel 19:10:** “. . . Now therefore why speak ye not a word of bringing the king back?” Likewise, the last thing that anyone wants to talk about today is the Second Coming of Jesus Christ.

**II Samuel 22:44:** “Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.” The same is true of Christ. He will be the “head of the heathen,” and He will be served by the heathen (Psa. 2:8).

**II Samuel 23:3-4:** “The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning,

**when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.”** These verses are loaded with references to Christ. The “Rock of Israel” has obvious reference, as we’ve seen many times. Christ will one day “rule” over men in the fear of God. He’s the “light of the morning, when the sun riseth” (Mal. 4:2). The expression “as the tender grass” is similar to Christ being “as a tender plant” (Isa. 53:2), and the expression “after rain” points us to the Second Coming references regarding the “latter rain” preceding the Second Advent (Psa. 68:9; Joel 2:23; James 5:7, etc.).

**I Kings 4:21: “And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.”** So, Jesus will rule over all kingdoms, and presents will be brought to him: **“The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.”** (Psa. 72:10-11) Matthew 2:11 is only a foreshadow of something far greater that is coming.

**I Kings 8:8: “And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.”** The staves were for moving the ark, but they were taken out at the dedication of Solomon’s temple. With the tabernacle of Moses the staves were not taken out (Exo. 25:15) because they were constantly needed for moving the ark. Solomon’s temple, on the other hand, was not mobile, so the staves were removed. We know from John 2:19-21 that this temple pictures Jesus, so the removing of the staves points to the fact that the coming kingdom of Jesus Christ will be a permanent kingdom. The tabernacle of Moses pictures the First Coming of Christ, and the temple of Solomon pictures the Second Coming. Daniel 2:44 is a good reference: **“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”**

**I Kings 11:36:** “And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.” The long view obviously points to Christ the “light of the world” who will rule from Jerusalem with a name above every name (John 8:12; Mat. 5:35; Plp. 2:9).

**I Kings 18:44:** “And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.” After seven trips to the sea, the servant reports to Elijah that a little cloud like a man’s hand is visible, and then a great rain comes (vs. 45). The seven times match the seven year tribulation, while the little cloud like a man’s hand is similar to Jesus’ description of the Second Coming: “Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.” The rain points to the early and latter rain of Joel 2:23 and James 5:7, a restoring rain that is given to Israel at the end of the Great Tribulation.

**I Kings 21:13:** “And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died.” Like Naboth, Christ was killed as a result of false witnesses (Mat. 26:60).

**I Kings 22:8:** “And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.” There was “one man” that provided the way of truth. The rest of the prophets were liars. So there’s only one man that can provide the way of salvation, the Lord Jesus Christ (John 14:6; I Tim. 2:5). But, like Micaiah, He is hated.

**II Kings 2:9-10:** “And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee,

let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.” This is very similar to Acts 1:8-9 where spiritual “power” is spoken of in the context of Christ ascending up to heaven in the presence of witnesses.

**II Kings 4:40-41:** “So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.” Since the wages of sin is *death* (Rom. 6:23), this whole scene is a picture of man being plagued by sin and death until Christ enters the human race, pictured by the meal.

**II Kings 5:** The first fifteen verses of this chapter offer an excellent picture of salvation with the healing of Naaman the leper.

**II Kings 5:1:** “Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.” The last five words speak volumes. Just as Naaman was a leper, in spite of his many accomplishments and his social status, men today are sinners in need of Christ, in spite of their many accomplishments.

**II Kings 5:2-3:** “And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.” Naaman's healing comes as the result of this little maid witnessing about Elisha's healing power. Sinners today can only be saved by being told about the Lord Jesus Christ and then believing on Him.

**II Kings 5:10:** “And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” So the sinner must be

washed in the blood of Jesus Christ: “. . . **Unto him that loved us, and washed us from our sins in his own blood.**” (Rev. 1:5)

**II Kings 5:14:** “Then went he down . . .” This typifies the humility that a sinner must have, if he is to have his sins washed away. Like Naaman, he must come down from his “high horse” and be humble enough to receive God’s Son as his only hope for salvation. “. . . **his flesh came again like unto the flesh of a little child, and he was clean.**” So it is with the converted sinner who has been born again: he starts over as a little child. The New Testament reference is Matthew 18:3: “**And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**”

**II Kings 5:15:** “. . . Behold, now I know that there is no God in all the earth, but in Israel . . .” So the converted sinner has assurance after believing on Christ. He doesn’t *think* or *hope* that he’s saved; he *knows* he is saved. I John 5:13 says, “**These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.**”

**II Kings 11:1-12:** Joash (“whom Jehovah bestowed”) became king after six years of hiding. This is interesting because it is after 6,000 years that Jesus Christ returns to become King. In fact, Jesus is *revealed* (hence: *Revelation*) after hiding Himself from Israel (Deu. 31:17-18; Hos. 5:15-6:2; Ezk. 39:29).

**II Kings 20:5:** “Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD.” Hezekiah is a good king who pictures Christ. Here we have something more. Hezekiah was “sick unto death” (vs. 1), yet he is told that he will be healed and that he will go up into the house of the LORD on the “third day.” In addition to picturing the third day resurrection of Christ, tis also points to the third millennial day (II Pet. 3:8; Hos. 6:2) after Calvary when Christ returns and establishes His kingdom and the “house of the LORD” (Isa. 2:1-5).

**I Chronicles 4:9-10:** “And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.” The name Jabez signifies *affliction*, thus we are supplied with another type of Christ, the “man of sorrows, and acquainted with grief” (Isa. 53:3). Also, the fact that Jabez “was more honourable than his brethren” points to Christ, as does the fact that “God granted him that which he requested.” This passage stands out and shines in I Chronicles chapter 4 much like Christ stands out and shines among men.

**I Chronicles 10:14:** “. . . he slew him, and turned the kingdom unto David the son of Jesse.” So Satan’s kingdom of this world will one day be given to Jesus Christ, the King of Kings (Rev. 11:15).

**I Chronicles 12:22:** “For at that time day by day there came to David to help him, until it was a great host, like the host of God.” Such is the manner in which God builds His army under His Captain Jesus Christ. As Acts 2:47 says, “. . . the Lord added to the church daily such as should be saved.”

**I Chronicles 24:** This chapter deals with the twenty-four course division of Aaron’s sons. As we’ve seen many times, Aaron and his sons picture Christ and His sons. The mention of the twenty-four elders in Revelation 4:4 make the comparison even stronger: “And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.” Just as God had the Aaronic priesthood neatly divided, God also has the spiritual priesthood of Christ divided. Ephesians 4:11 says, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” I Corinthians 12:4-11 speaks of the diversities of gifts in the body of Christ with verse eleven saying, “But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

**I Chronicles 29:25:** “And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.” So God the Father will magnify His Son Jesus Christ in the sight of all Israel.

**II Chronicles 7:17-18:** “And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.” The long view obviously points to Christ the “son of David” (Mat. 1:1) who will sit upon the throne of David (Luke 1:32).

**II Chronicles 9:4:** When the queen of Sheba beheld Solomon’s glorious kingdom, “**there was no more spirit in her.**” This reminds us of the fact that the old dead spirit of the sinner (Eph. 2:1) must be replaced by the living spirit of Christ (John 3:6).

**II Chronicles 17:5:** “Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.” Here we see Jehoshaphat serving as a small picture of Christ in that he was a good king of Judah who received presents from his subjects after his kingdom was established. Jesus will receive presents in His millennial kingdom: “**The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.**” (Psa. 72:10-11)

**II Chronicles 21:7:** “Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.” So the Father has a covenant with Christ and His sons forever.

**II Chronicles 23:3:** “. . . Behold, the king's son shall reign, as the LORD hath said of the sons of David.” So Christ the “king’s son” and the “Son of David” shall reign. Satan’s rule is only temporary. God’s eternal plan is for His Son to reign, and no



one else. As Revelation 11:15 states, “. . . and he shall reign for ever and ever.”

**II Chronicles 29:1-2, 10:** “Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother’s name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the LORD, according to all that David his father had done . . . Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.” Here Hezekiah (“whom Jehovah has strengthened”) typifies Christ in that he was a good Judean king who mediated a covenant on behalf of the people to turn away God’s wrath. Christ, of course, is the “mediator of the new covenant” (Heb 12:24).

**II Chronicles 33:4:** “. . . In Jerusalem shall my name be for ever.” It is “in Jerusalem” that the Lord Jesus Christ reigns, and He reigns “for ever” with the “name” that is above every name (Luke 1:33; Rev. 11:15; Phil. 2:9).

**II Chronicles 36:23:** “Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.” This is the last verse in the Hebrew Bible, and it points typically to the Jews re-gathering in Israel and rebuilding the temple in preparation for the Second Coming of Christ. Rather than seek riches in the gentile nations, the Jew is to “go up” to Israel where he will one day seek his King, the Lord Jesus Christ.

**Ezra 8:18:** “. . . And by the good hand of our God upon us they brought us a man of understanding . . .” What man has more understanding than the Lord Jesus Christ? He understands all the ways of God, and He was touched with “the feeling of our infirmities” and was “in all points tempted like as we are, yet without sin.” (Heb. 4:15). It’s interesting that they “brought” a man of understanding to the people. Our duty as Christians is to bring Jesus Christ to the lost (Mat. 28:18-20).

**Nehemiah 3:1:** “Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate . . .” Elishib’s name means “whom God will restore.” This is interesting in light of the fact that the same verse speaks of the *sheep* gate being restored. God sent His Son to restore the way of life for the sheep that had gone astray (Isa. 64:6). In John 10:7-9, Jesus said, “. . . Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” This was not possible until Jesus came and restored that which He took not away (Psa. 69:4). God has many gates for the Christian to go through, but the first one is the sheep gate of salvation which allows us to enter into His fold.

**Nehemiah 6:3:** “And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” Amen to that! Thank God that Jesus didn’t “come down” (Mark 15:30) while He was doing His great work on Calvary.

**Esther 8:2, 15:** “And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman . . . And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad.” So the Lord Jesus Christ will be exalted as King of Kings after the antichrist and his followers are judged and condemned to the lake of fire (Rev. 19).

**Job 2:3:** “And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.” Interestingly enough, the name “Job” means *persecuted*. So Jesus Christ was “a perfect and an upright man” who was persecuted as a direct result of Satan’s attacks upon Him. Yet, like Job, He held His integrity and sinned not.

**Job 6:1-8:** “But Job answered and said, Oh that my grief were throughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? The things that my soul refused to touch are as my sorrowful meat. Oh that I might have my request; and that God would grant me the thing that I long for!” The passage is loaded with references to Christ on the cross. The grief, the calamity, the arrows of the Almighty, the poison, and the terrors of God are all fitting descriptions of Christ’s sufferings, and the “things which my soul refused to touch” match the sin of the world that Christ took upon Himself.

**Job 13:15:** “Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.” Only one man could have ever said that and came out flawless in the end. Job said it, but was declared to be self-righteous as a result. If Jesus were to say it (and in spirit, He did), no one could find any flaw in Him. God did allow Him to be slain on Calvary, yet He still trusted God, and He maintained His own ways.

**Job 16:9-18:** “He teareth me in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant. I have sewed sackcloth upon my skin, and defiled my horn in the dust. My face is foul with weeping, and on my eyelids is the shadow of death; Not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou my blood, and let my cry have

**no place.” “They have smitten me on the cheek”** matches Micah 5:1, a clear reference to Christ. **“They have gathered themselves together against me”** matches Psalm 2:2 where the kings and rulers get together against the “Son” (Psalm 2:7, 12) who is also the King (Psalm 2:6). **“God hath delivered me to the ungodly”** perfectly describes what happened at Calvary (Mat. 27:46).

**Job 19:8-15: “He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. His troops come together, and raise up their way against me, and encamp round about my tabernacle. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight.”** (Job 19:8-15) The passage is filled with references to Christ in His sufferings. **“He hath fenced up my way that I cannot pass . . .”** is a good description of Jesus not being permitted to avoid drinking the cup of the Father’s wrath (Mat. 26:39). Christ’s leaving heaven and coming to earth to suffer and die for sinners is well wrapped up in the statement, **“He hath stripped me of my glory, and taken the crown from my head”** The words **“he counteth me unto him as one of his enemies”** well describes Christ becoming sin for us (II Cor. 5:21). **“He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me”** are perfect words for describing the manner in which so many forsook Jesus, even His own family members, as is recorded in Psalm 69:8-9.

**Job 19:25: “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth.”** Our Redeemer is Jesus Christ, and He will most definitely “stand at the latter day upon the earth.” A good reference is Zechariah 14:4: **“And his feet shall stand in that day upon the mount of Olives . . .”**

**Job 30:14-22:** “They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud. And now my soul is poured out upon me; the days of affliction have taken hold upon me. My bones are pierced in me in the night season: and my sinews take no rest. By the great force of my disease is my garment changed: it bindeth me about as the collar of my coat. He hath cast me into the mire, and I am become like dust and ashes. I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me not. Thou art become cruel to me: with thy strong hand thou opposest thyself against me. Thou liftest me up to the wind; thou causest me to ride upon it, and dissolvest my substance.” The passage has several good references to Christ. “**They came upon me as a wide breaking in of waters . . .**” has reference to the baptism of wrath that Jesus received on the cross (Mat. 20:22-23). The expression “**my soul is poured out**” is a good match for Matthew 26:38 and Isaiah 53:10. “**He hath cast me into the mire, and I am become like dust and ashes**” can have reference to Jesus being buried. “**I cry unto thee, and thou dost not hear me**” matches Matthew 27:46, where Jesus asked why the Father had forsaken Him. The statement “**thou opposest thyself against me**” is precisely what happened to Jesus when the Father poured out His wrath on sin.

**Psalm 2:7:** “**I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.**” This is an obvious reference to Jesus, and it has two fulfillments. Jesus was begotten when He was born physically (Heb. 1:5-6), and He was begotten when He arose from the dead (Acts 13:33).

**Psalm 8:5-6:** “**For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:**” Christ will be crowned with glory and honour, and He will have dominion over the works of God’s hands since all things will be put under His feet (I Cor. 15:25).

**Psalm 16:9-11:** “**Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One**

**to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”** The passage is speaking on the resurrection of Christ, according to Peter’s comments in Acts 2:25-32.

**Psalm 19:4-6: “Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.”** Christ is the “bridegroom,” and He is like the sun in the Scriptures (Mal. 4:2; Rev. 1:16).

**Psalm 22:1: “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?”** The reference is to Christ on the cross in Matthew 27:46.

**Psalm 22:16-18: “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.”** The “dogs” are the unsaved and unclean sinners that assembled together against Jesus. The words “**they pierced my hands and my feet**” speak of His crucifixion, a Roman death, as opposed to a Jewish stoning. This is because a stoning would have broken some bones, and a perfect sacrifice could have no broken bones (Exo. 12:46). Consequently, the passage says, “**I may tell all my bones.**” That is, none were broken or unaccounted for. As verse eighteen says, they also gambled over Jesus’ garment (John 19:24).

**Psalm 22:30-31: “A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.”** The “seed” would be you and I. It’s a regenerated seed, an “incorruptible” seed (I Pet. 1:23) that gives to us the new birth. Jesus even rebuked Nicodemus for not knowing “these things” in John 3:10.

**Psalm 23:1:** “**The LORD is my shepherd . . .**” This shepherd is none other than the Lord Jesus Christ: **“I am the good shepherd: the good shepherd giveth his life for the sheep.”** (John 10:11) Hebrews 13:20 and I Peter 5:4 are also good references.

**Psalm 35:14:** “**I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.**” The reference is to Jesus treating Judas as a “friend,” which He did: **“And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.”** (Mat. 26:50)

**Psalm 40:2:** “**He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.**” This is New Testament salvation, if you ever saw it, and the “rock” that our feet have been set upon is none other than Jesus Christ (Mat. 7:24; I Cor. 3:11).

**Psalm 45:6:** “**Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.**” The passage refers to Christ, according to Hebrews 1:8-9. He has been anointed by the Father to sit on His throne and rule in righteousness (Isa. 32:1).

**Psalm 48:2:** “**Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.**” The “great King,” of course, is Jesus Christ. In fact, Jesus makes reference to this verse in Matthew 5:35: **“Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.”**

**Psalm 55:12-14:** “**For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.**” The reference is obviously to Judas, the betrayer that Jesus called “friend” (Mat. 26:50)

**Psalm 61:2:** “From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.” The “rock” obviously refers to Christ, as the traditional hymn says.

**Psalm 68:1-2:** “Let God arise, let his enemies be scattered: let them also that hate him flee before him. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.” The passage is a Second Coming reference. The wording originated in Numbers 10:35 where Moses said, “**Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.**” This will happen when Jesus returns.

**Psalm 68:18:** “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.” The reference is to the work of Christ at Calvary. See Ephesians 4:8-9.

**Psalm 69:8-9:** “I am become a stranger unto my brethren, and an alien unto my mother’s children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.” The passage is quoted by John and applied to Jesus in John 2:17.

**Psalm 69:21:** “They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.” The reference is obviously to Christ on the cross (Mat. 27:34).

**Psalm 72:10-11:** “The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him.” The gifts that the wise men brought to Jesus at His First Coming (Mat. 2:11) were only a small glimpse of the many gifts that will be brought to Him in His kingdom.

**Psalm 75:8:** “For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.” This is the “cup” that Jesus drank of at Calvary, the cup of God’s wrath on sin (Mat. 20:22-23;



26:39, 42). Those who reject Christ will get to drink of this cup themselves.

**Psalm 78:65:** “Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.” The verse points to the Second Coming when Jesus will “awake” to judge the world (Psa. 59:4-5).

**Psalm 80:7:** “Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.” Israel will be saved when she receives Christ as her Messiah in the Great Tribulation.

**Psalm 86:9:** “All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.” Obviously, this refers to the Millennial Kingdom of Christ. See Zechariah 14:14-16.

**Psalm 89:3-4:** “I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah.” So is the case with Christ the Son of David. His throne and His seed will endure forever.

**Psalm 91:** The whole Psalm deals with Christ’s faithfulness to the Father and His victory over Satan. Satan quotes verses 11 and 12 to Jesus in Matthew 4:6, but he is careful to not quote verse 13: “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.” As the reader can readily see, the verse speaks of Satan’s coming defeat by Jesus Christ.

**Psalm 99:9:** “Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.” His “holy hill” is the “holy hill of Zion” according to Psalm 2:6. This is where people will come to “kiss the Son” (Psa. 2:12) in His coming kingdom. See Zechariah 14:14-16.

**Psalm 102:13:** “Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come” Christ will arise (Psa. 68:1) at the Second Coming, and He will show favor to Zion.

**Psalm 109:4-5:** “For my love they are my adversaries: but I give myself unto prayer. And they have rewarded me evil for good, and hatred for my love.” Jesus showed unmerited love toward men throughout His earthly ministry, yet they rewarded “evil for good” by becoming His adversaries and crucifying Him.

**Psalm 110:** The whole Psalm is messianic. Verse one is quoted by Jesus in Matthew 22:44, and verse four is quoted in Hebrews 7:17. The Psalm as a whole points to the Second Coming and the Millennium.

**Psalm 114:7:** “Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.” This is obviously a Second Coming reference when the earth will literally “tremble” (Jer. 10:10; Joel. 2:10; Isa. 2:19-21)

**Psalm 118:22:** “The stone which the builders refused is become the head stone of the corner.” The rejected “stone” is Jesus Christ, according to Peter (I Pet. 2:7) and according to Jesus (Mat. 21:42). A good illustration of this is the thirteen layer pyramid on the dollar bill that has the separated capstone. The Jews and the Gentiles have rejected Christ and are ready to receive the Antichrist, typified by the capstone with the all-seeing eye of the Illuminati. Meanwhile, the true and rejected stone (Gen. 49:24) has been cast aside to become a stumblingstone for unbelievers (Rom. 9:32-33).

**Psalm 121:1:** “I will lift up mine eyes unto the hills, from whence cometh my help.” Two hills come to mind, Mt. Calvary and Mt. Zion. We get help for the soul when we come to the cross of Calvary, and we get help for our vile bodies when we come to the heavenly Mt. Zion in our new incorruptible bodies.

**Psalm 129:3:** “The plowers plowed upon my back: they made long their furrows.” The reference is to the scourging that Christ received at Calvary (John 19:1). Some writers claim that this beating involved thirty-nine stripes in all, thirteen on the front and twenty-six on the back.

**Psalm 138:4-5:** “All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth. Yea, they shall sing in the ways of the LORD: for great is the glory of the

**LORD.”** The kings of the earth are certainly not praising God today, but they will in the Millennial Kingdom when Christ the King of Kings rules and the earth is full of the knowledge of the Lord as the waters cover the sea (Isa. 11:9).

**Psalms 143:3:** “**For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.**” The enemy in the verse is Satan who smote Jesus down to the ground and had him buried in darkness, believing that would be the end of the story. Unfortunately for him, it was only the beginning.

**Proverbs 1:28:** “**Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.**” Such will be the case with millions who reject Christ today and then turn to him tomorrow for help. It’ll be too late: “. . . **because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.**” (II Ths. 2:10-12)

**Proverbs 7:19-20:** “**For the goodman is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed.**” Today the “goodman” is Jesus. He is presently on a long journey, so people are living in sin as if He will be gone forever. But there is the day in which He will judge the secrets of men (Rom. 2:16).

**Proverbs 14:25:** “**A true witness delivereth souls: but a deceitful witness speaketh lies.**” According to Revelation 3:14, Jesus is “the faithful and true witness,” and He has delivered hundreds of millions of souls.

**Proverbs 18:24:** “**A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.**” Jesus showed Himself friendly, even to His enemies (Mat. 26:50).

**Ecclesiastes 4:13-14:** “**Better is a poor and a wise child than an old and foolish king, who will no more be admonished. For out of prison he cometh to reign; whereas also he that is born**

**in his kingdom becometh poor.”** The poor and wise child is Jesus, being born into a humble carpenter’s family, and the old and foolish king is Herod. This child will soon reign over the kingdoms of the world, yet Herod has been poor in hell for the past two thousand years.

**Ecclesiastes 8:4: “Where the word of a king is, there is power: and who may say unto him, What doest thou?”** So it was when Jesus spoke during His earthly ministry, and so it will be when He returns. Millions of people have their arguments all prepared, thinking that Christ will be influenced by their excuses and accusations, yet His very presence is so powerful that every mouth will be stopped and found guilty (Rom. 3:19).

**Ecclesiastes 11:1: “Cast thy bread upon the waters: for thou shalt find it after many days.”** The gospel of Jesus Christ is like bread (John 6:35, 48), and the waters symbolize the lost multitudes of this world (Rev. 17:15; Isa. 57:20).

**Song of Solomon 2:1: “I am the rose of Sharon, and the lily of the valleys.”** The verse is obviously a reference to Christ and is the text from which the hymn *Lily of the Valley* comes, except the text says that Jesus is the lily of the *valleys* (plural), not just one valley. Jesus Christ can be a comfort and blessing to the Christian in any and every valley he enters along life’s journey. See I Kings 20:23, 28-30 for further comment.

**Song of Solomon 2:8-10: “The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.”** This passage *could* imply a springtime rapture of the church. The “beloved” is Christ who calls His bride away in accordance with I Thessalonians 4:16-18. The resurrection of Jesus, the ascension of Jesus, and the coming of the Holy Ghost on Pentecost were all springtime occurrences, so the rapture might be as well.

**Song of Solomon 7:10-13: “I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards;**

**let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.”** So Christ has a personal interest in His church and His desire is to bear fruit through it. The “field” is the world in which Christ and His church work (Mat. 13:38), and, spiritually speaking, the “vineyard” is the ministry (Mat. 20:1; 21:28), although, doctrinally, the vineyard is Israel (Isa. 5:7; Jer. 12:10).

**Isaiah 4:2: “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.”** The “branch” in the verse is Christ. See Isaiah 11:1, Jeremiah 23:5, Zechariah 3:8 and 6:12 for confirmation. Actually, the word “branch” is used in four different contexts for describing Christ in the Old Testament, each one corresponding to His portrayal in each of the four gospels. In Matthew, Christ is portrayed as the King, in Mark He is God’s faithful servant, in Luke He is the son of man, and He’s the Son of God in John, the book that promotes His deity. The breakdown is as follows:

Matthew – King – Jeremiah 23:5

Mark – Servant – Zechariah 3:8

Luke – Son of Man - Zechariah 6:12

John – Son of God – Isaiah 4:2; 11:1

**Isaiah 7:14: “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”** The verse is a reference to the Virgin Birth of Christ, according to Matthew 1:23.

**Isaiah 8:14-15: “And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.”** The passage refers to Christ, according to I Peter 2:8 and Romans 9:32. Jesus was supposed to have been Israel’s chief cornerstone, but they rejected Him. Therefore, He is presently a stumblingstone for Israel while a cornerstone for the church (Psa. 118:22; Acts 4:11; I Pet. 2:7).

**Isaiah 9:6-7:** “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.” This is the standard Christmas passage, and it is loaded with references to Christ the “son” that is given (John 3:16). Notice how the Holy Spirit delights in calling Jesus “the everlasting Father” and the “mighty God.” See John 16:13-14 and John 10:30.

**Isaiah 22:22-25:** “And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the LORD hath spoken it.” The prophetic reference is to Christ the “son of David” Who will sit on David’s “throne” even after having been “cut down” and “cut off” (Isa. 53:8). Making a spiritual application, Jesus quotes verse twenty-two when addressing the church at Philadelphia in Revelation 3:7: “**And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.**”

**Isaiah 25:8-9:** “He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.” Paul quotes part of verse eight in I

Corinthians 15:54 when speaking of the resurrection, and John quotes some more of it in Revelation 21:4. Verse nine refers to Israel rejoicing over her salvation in Christ that she had neglected for so long.

**Isaiah 27:13:** “And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” This is the prophetic fulfillment of the Feast of Trumpets which re-gathers Jews to Israel in preparation for the Second Coming of Christ (Lev. 23:24; Mat. 24:31).

**Isaiah 32:1-2:** “Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.” The “king” is obviously Jesus, while the “princes” are believers that reign with Him (II Tim. 2:11-13; Rev. 20:4-6). The phrase “rock in a weary land” is the chorus text for the popular hymn by Ira Sankey.

**Isaiah 40:2:** “Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.” Her warfare certainly is not accomplished yet. The prophecy concerns the Second Coming of Christ and the establishment of His Millennial Kingdom.

**Isaiah 42:18-20:** “Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.” So Christ opened the eyes of the blind and the ears of the deaf, both physically and spiritually, yet He will be both blind and deaf to the influence of men when He sits in judgment of this world. Hence, the expression “justice is blind.”

**Isaiah 43:11:** “I, even I, am the LORD; and beside me there is no saviour.” Then “the LORD” of the Old Testament must be Jesus Christ “the saviour” of Titus 2:13.

**Isaiah 49:1-6:** “And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” The “light to the Gentiles” is Christ (Acts 13:47; Luke 2:32).

**Isaiah 52:7:** “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!” Paul quotes the verse in reference to the gospel of Christ in Romans 10:15.

**Isaiah 52:13-15:** “Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.” Here we have Christ the “servant” of Isaiah 42 being further revealed as a sin-bearer. He *shall be* “exalted and extolled,” but not before first performing His atoning work on the cross when “his visage was so marred.” His sprinkling of many nations refers to His blood atonement (Heb. 12:24; I Pet. 1:2). The kings shutting their mouths have mostly to do with the Second Coming and even the White Throne Judgment (Rom. 3:19).

**Isaiah 53:** The whole chapter is on the crucifixion of Christ, which is confirmed by Phillip in Acts 8:32-35. Verse one is quoted by Paul in Romans 10:16, and Peter makes reference to verse five in I Peter 2:24. Verse twelve is referenced in Mark 15:28. But the whole chapter is filled with obvious crucifixion references, especially verses three through seven. The deepest verse in the chapter is verse ten where the Father makes Christ’s soul “an offering for sin.” Most authors, including this one, lack the nerve to fully expound on the statement. If you want to try your hand, you might start with Psalm 16:10, II Corinthians 5:21, Galatians 3:13, and Matthew 27:46.

**Isaiah 60:1-3:** “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the



**darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”** Some of this can apply to the Christ’s earthly ministry and even the day of Pentecost (“his glory shall be seen upon thee” – Acts 2), but, as we’ve seen before, any references to the Lord *rising* is a Second Coming reference.

**Isaiah 61:1-3: “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.”** Jesus quotes from this passage in Luke 4:18 and applies it to Himself. Up until the middle of verse two, the passage refers to Jesus’ earthly ministry, but from “the day of vengeance” onward it points to the Second Coming and Millennial Kingdom.

**Jeremiah 1:5: “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”** Every aspect of the statement is true of the Lord Jesus Christ, which becomes even more significant when we consider the meaning of Jeremiah’s name: “raised up or appointed by Jehovah.”

**Jeremiah 6:21: “Therefore thus saith the LORD, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.”** One of the “stumblingblocks” that God lays before the Jewish people is Jesus Christ, as Paul affirms in Romans 9:32-33 and Peter affirms in I Peter 2:5-8. Both passages refer to the prophecies of Isaiah 8:14, Psalm 118:22, and Jeremiah 6:21.

**Jeremiah 11:19: “But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised**

**devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.”** If you’re familiar with Isaiah 53, then you understand the type very well. See Isaiah 53:7-8 for the language match-up.

**Jeremiah 14:8:** “O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?” Israel’s Saviour in “time of trouble” will be Jesus Christ. The time of trouble will be the “time of Jacob’s trouble” (Jer. 30:7), and Israel’s salvation is mentioned there also: “but he shall be saved out of it.”

**Jeremiah 23:5-7:** “Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt.” The “King” that shall prosper is obviously Jesus Christ. He is also called a “Branch” in Isaiah 4:2, Isaiah 11:1, Zechariah 3:8, and Zechariah 6:12.

**Jeremiah 26:15:** “But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.” The “innocent blood” points us to Christ in Matthew 27:4.

**Jeremiah 33:15-17:** “In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness. For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel.” The “Branch” in the verse is Jesus Christ in the Millennial Kingdom. Also see Isaiah 4:2, 11:1, Jeremiah 23:5,

Zechariah 3:8, 6:12. This Branch was “cut off” (Isa. 53:8), yet He lives and will grow into a great King.

**Jeremiah 47:6-7:** “O thou sword of the LORD, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea shore? there hath he appointed it.” This “sword of the LORD” is the one that will render judgment to Christ’s enemies at the Second Advent. The references are Deuteronomy 32:41, Isaiah 34:6, and Revelation 19:11-15.

**Jeremiah 50:28:** “The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.” The reference is to the vengeance that Christ will take on His enemies when He returns (Isa. 63:1-6; Rev. 19:11-21).

**Lamentations 3:53-66:** “They have cut off my life in the dungeon, and cast a stone upon me . . .” If *that’s* not a reference to Calvary, then there are none! The whole passage points to Christ’s sufferings and then His Second Coming (verses 64-66).

**Ezekiel 2:1-10:** The term “son of man” is the standard title used for Ezekiel throughout the book. In the New Testament, it is the Lord Jesus Christ who wears this title, so Ezekiel (“God will strengthen”) becomes a type of Christ. Here he pictures Christ in that he receives a commission to be a faithful prophet and not be discouraged by the rejection of the people. Jesus was very faithful in this regard by fulfilling the Father’s will to every jot and tittle.

**Ezekiel 17:22-24:** “Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken

**and have done it.”** So Jesus the meek and lowly Galilean has been exalted by the Father and will be yet even more exalted in His kingdom when the times of the Gentiles expire, the world powers fall, and Christ’s Millennial Kingdom is firmly established from Jerusalem (Isa. 2:2-4).

**Ezekiel 20:46-49:** “**Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?”** Notice how it is pointed out that fiery judgment from God is interpreted by many as being “parables.” Sound familiar? It should because that’s how Jesus’ words from Luke 16:19-31 are interpreted by the liberal scholars and commentators.

**Ezekiel 33:7-9:** “**So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”** So Christ the “son of man” was a perfect watchman that left no work unfinished. In fact, He said of the lost religious crowd of His day, “**If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.**” (John 15:22)

**Ezekiel 34:11-18:** This whole chapter deals with the irresponsible shepherds of Israel in contrast to Christ the “good shepherd.” (John 10:11, 14) The key verse is verse eleven: “**For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out,**” which goes very well with Luke 19:10: “**For the Son of man is come to seek and to save that which was lost.**”

**Ezekiel 40:2:** “In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.” Ezekiel chapters forty through forty-eight cover the measurements and order of the millennial temple, the entire existence of which points back the Christ’s finished work at Calvary. As such, the section begins quite appropriately on “a very high mountain.” That would be Mt. Moriah, the location of the temple (II Chron. 3:1) and the location of Abraham’s efforts to sacrifice Isaac (Gen. 22:2), which pictured God’s sacrifice of His Son at Calvary. The mention of the “very high mountain” here is to emphasize the fact that this concerns Christ’s *kingdom*, since mountains picture kingdoms in the Bible. Ezekiel 17:22 is a good reference: “**Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent.**”

**Ezekiel 47:9:** “And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.” This river pictures the water of life that is found in Christ alone. John 7:38-39 is a good reference: “**He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)**” Also see Revelation 22:17.

**Daniel 2:34-45:** The whole chapter deals with the dream of Nebuchadnezzar that had to be recalled and interpreted by the Jewish prophet Daniel since none of Nebuchadnezzar’s men were able to be of any service. The dream concerned a large metallic image representing the Gentile powers that would arise over Israel from B.C. 606 through the Second Coming of Christ. The image is toppled to the ground by a stone that is cut out of a mountain and smites the image on the feet. We then read these words in verses forty-four and forty-five: “**And in the days of these kings shall the God of heaven set up a kingdom, which shall never be**

**destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.”** The stone is obviously Christ (Deu. 32:15, 30, 31; I Pet. 2:5-7), and the kingdom is Christ’s Millennial Kingdom that follows His Second Coming.

**Daniel 3:25: “He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.”** All of the new Bible translations claim that Nebuchadnezzar saw “a son of the gods” instead of “the Son of God,” which is obviously a pre-incarnate appearance of Christ. Their reasoning is that Nebuchadnezzar was a polytheist and would not have used the term “Son of God.” But this is what the Bible terms as *leaning to one’s own understanding* (Pro. 3:5). Evidently, God wants us to know that it *was* “the Son of God” in the fire, so He preserved the language for us in the KJV, regardless of what Nebuchadnezzar believed.

**Daniel 7:9-14: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”** The “Ancient of days” on the throne is the Lord Jesus Christ at the White Throne Judgment of Revelation 20:11-15. The kingdom in the passage is the coming Millennial Kingdom of Christ.

**Daniel 9:26: “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary;**

**and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”** The “Messiah” is obviously Jesus, and the cutting off is His crucifixion. The same term is used in Isaiah 53:8: **“he was cut off out of the land of the living.”** The actual context of Daniel 9:26 is the Great Tribulation and the “abomination of desolation” (verses 24-27) that Jesus spoke of in Matthew 24:15.

**Hosea 5:15: “I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.”** Their offense was their rejection and murder of God’s Son. In the Great Tribulation they (the Jews) will seek His face and find Him.

**Hosea 6:1-3: “Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.”** This is a prophecy of Israel’s revival as a nation after two thousand years (“two days” according to II Pet. 3:8). In the “third day” after rejecting Christ (5:15), the nation will be reconciled to God through Christ and live in the land in fellowship with Him. The “morning” is the dawning of the new millennial day, as in Malachi 4:2. The rain is the early and latter rain of Joel 2:23 that comes at the end of the Great Tribulation.

**Hosea 10:3: “For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?”** Wow, that’s quite a statement in light of John 19:15. In fact, there are only two places in the Bible where the phrase “We have no king” is found: here and in John 19:15. John 19:15 is where Israel’s leaders have Christ crucified after boldly declaring **“We have no king but Caesar.”**

**Hosea 11:1: “When Israel was a child, then I loved him, and called my son out of Egypt.”** The verse refers to Israel historically, but it’s also a prophecy of Jesus Christ. Matthew 2:15 says, **“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,**

**Out of Egypt have I called my son.”** This is one of the great examples of the dual reference system found in the Bible. We cut ourselves short when we limit a verse or a statement to only one meaning, and this verse proves it. If we consider the spiritual application, then the verse has even third and fourth references: you were called out of Egypt (the world) also when you received Christ and became a son of God, and you will be called out physically in the rapture.

**Hosea 13:4: “Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me.”** Since Jesus is the Saviour (I John 4:4; Tit. 2:13; 3:6), He must be God.

**Joel 2:22-23: “Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.”** Verses 22-23 have reference to the great rain that Israel will receive for her land just prior to the Second Coming of Christ her King. See Psalm 68:9, II Samuel 23:4, and I Kings 18:45 on the rain. Verses 24-32 are all Second Coming verses as well, especially verses 30-32.

**Joel 3:1-2: “For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.”** This is Christ presiding over the judgment of nations just before the Millennial Kingdom. The New Testament reference is Matthew 25:31-46.

**Amos 7:7-8: “Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the LORD said unto me, Amos, what seest thou? And I said, A plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more.”** A plumbline is used for measuring the perpendicular position of structures, so it serves as a good type of



Christ. When measured against God's sinless Son, **"all have sinned, and come short of the glory of God."** (Rom. 3:23) Micah 7:2 is a good reference: **". . . there is none upright among men . . ."** That is, all are crooked, leaning too far one way or the other. Only Christ is the perfect measure. Also see Ephesians 4:13.

**Amos 8:9-10:** **"And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day."** The reference is to the Great Tribulation when Israel is chastened for her rejection of Christ and even ends up mourning. The "mourning of an only son" makes that pretty clear. A good New Testament reference is Revelation 1:7: **"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."** A remnant finally receives Christ while the rest perish in their unbelief. Also see Zechariah 12:10.

**Jonah 2:1-10:** The whole chapter deals with Jonah in the whale's belly, which Jesus said is a type of His death and resurrection: **"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."** (Mat. 12:40) The similarities are the three days and nights, the mention of "hell" (see Psalm 16:9-10), the "waves" passing over Jonah picturing Christ's baptism in God's wrath (Mat. 20:22-23), the weeds around Jonah's head like Christ's crown of thorns, and Jonah being brought up "from corruption" like Jesus was (Psa. 16:9-10).

**Micah 3:6:** **"Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them."** The night in the verse is the church age night that precedes the millennial day following Christ's return. The sun going down corresponds to Israel's rejection of Christ, the event that ushered in the present church age "night" consisting of four watches (Luke 12:38; Mat. 14:25).

When this night is over, the “Son of righteousness” shall arise (Mal. 4:2).

**Micah 5:1:** “Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.” The prophecy was fulfilled when Jesus was smitten in Luke 22:64.

**Micah 5:2:** “ But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” The verse refers to Christ being born in Bethlehem. The New Testament reference is Matthew 2:5-6.

**Micah 6:5:** “O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the LORD.” The righteousness that the verse refers to is the *imputed* righteousness that God gives to those who exercise faith in Him. The answer that Balaam gave to Balak was that “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel” (Num. 23:21), which must have sounded like some kind of a joke to Balak. After all, Israel had been sinning regularly since leaving Egypt. Yet, the declaration was that God didn’t *behold* iniquity in Israel. This was because He had imputed to Israel His own righteousness. A good example is Abraham in Genesis 15:6: “**And he believed in the LORD; and he counted it to him for righteousness.**” All of this points to Christ who is “**the end of the law for righteousness to every one that believeth.**” (Rom. 10:4) Earlier in Romans, Paul said it this way: “**But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.**” (Rom. 4:5) That’s the righteousness that Israel does not yet know, nor does the world, nor do most professing Christians.

**Nahum 1:1-7:** The whole passage is on the Second Coming of Christ when He takes “vengeance on his adversaries.” Verse seven assures us that the Lord will care for those that trust Him “in the day of trouble,” which means that we will not have to be

worried about burning at his presence (verse 5) or abiding the fierceness of his wrath (verse 6).

**Habakkuk 3:13:** “Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah.” The whole chapter is on the Second Coming of Christ. This verse in particular has reference to Christ’s final victory over the Antichrist in fulfillment of Genesis 3:15, the wounding of the serpent’s head. As pointed out in prior studies, this event is foreshadowed by the wounding of the heads of Sisera, Goliath, and Abimelech.

**Zephaniah 3:8:** “Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” If there’s one verse in the Bible that is aimed at the United Nations, this is the verse. Christ will not return and commend the UN for a job well done (as a former UN Secretary General suggested); He will return and destroy the Jew-hating institution and replacing it with a Jewish kingdom ruled by a Jewish King and a Jewish council from Jerusalem (Mat. 19:28).

**Haggai 2:6-7:** “For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.” The shaking is at the Second Coming, and the “desire of all nations” is the Lord Jesus Christ bringing righteousness, peace, and joy to the earth. This is the text from which Bach got his *Jesu Joy of Man’s Desiring*.

**Zechariah 9:9:** “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.” The verse was partially fulfilled when Jesus entered Jerusalem in Matthew 21:5, although the words “having salvation” are omitted by Matthew since He was rejected by Israel. The “having salvation” part will be fulfilled at the Second Coming, at least for Israel.

**Zechariah 11:12-13:** “And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD.” The prophetic reference is to the events of Matthew 27:3-10 where Judas betrayed Jesus for thirty pieces of silver and then later returned the money.

**Zechariah 12:10:** “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.” The reference is obviously to Israel looking upon Christ when He returns and realizing that He’s the “only son” that they “pierced.” The New Testament reference is Revelation 1:7. Also, this is a great verse on the deity of Christ since the Father says here that He (God) is the one that they pierced.

**Zechariah 13:7:** “Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.” According to the words of Jesus in Matthew 26:31, the prophecy refers to Jesus’ disciples forsaking Him the night before the crucifixion.

**Zechariah 14:1-21:** The whole chapter deals with the Second Coming and the Millennial Kingdom. For the a-millennialist who believes that Jesus will never set foot on earth again, verse four informs us that “his feet shall stand in that day upon the mount of Olives.” The whole passage is on the battle of Armageddon, the Lord destroying His enemies, and the glorious kingdom. Those who refuse to come up to Jerusalem the worship the King in the Millennial Kingdom will experience weather trouble back home, according to verses sixteen through nineteen.

**Malachi 3:1-3:** “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the

**LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness."** The messenger was John the Baptist at the First Coming, and it will be Elijah and Moses at the Second Coming, the two witnesses of Revelation chapter eleven. The "day of his coming" refers to the Second Coming of Christ when He comes as Judge.

**Malachi 4:1-6:** It's interesting to note that the last chapter of the Old Testament deals with the Second Coming: **"the day cometh, that shall burn as an oven"** (verse 1) and **"the great and dreadful day of the LORD"** (verse 5). This is the "day" that we have seen so many times in these studies. It is the greatest day in the history of the world and the greatest day on God's calendar. To the wicked it is a most dreadful day, but to the righteous it is a day that has the most glorious sunrise ever because it is on this day that "the Sun of righteousness" will arise (verse 2) after the night of the Great Tribulation and establish His glorious kingdom. Moses and Elijah are mentioned in verses four and five because they represent the law and prophets and they are the two "anointed ones" (Zch. 4:14) that stand before Christ at the transfiguration (Mat. 17:1-5) and are on His left and right hand in the Millennial Kingdom (Mat. 20:23). The last word of the Old Testament is "curse" because (1) the law of the Old Testament places everyone under a curse that can only be escaped through Christ and (2) the Second Coming of Christ will be a curse to most people.