

# Christ in the Old Testament, Class #2

## Christ in the Torah/ Historical Books

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### I. Introduction

Last week, we considered the New Testament teaching that Jesus Christ and His (forthcoming) work is the central message of the Old Testament. We looked at numerous passages that affirm this (John 5:39-47, Acts 17:1-3, 1 Cor. 15:1-4, 2 Timothy 3:14-15) Our theme verse for this series is Luke 24:44-47:

“He told them, “These are my words that I spoke to you while I was still with you—***that everything written about me*** in the Law of Moses, the Prophets, and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures. He also said to them, “***This is what is written:*** The Messiah will suffer and rise from the dead the third day, and repentance for forgiveness of sins will be proclaimed in his name to all the nations, beginning at Jerusalem.”

We saw that in the Old Testament, Christ is primarily seen in three ways.

1. \_\_\_\_\_.
2. \_\_\_\_\_.
3. \_\_\_\_\_.

### II. Christ in the Torah

#### a. Genesis

The First Gospel (Gen. 3:15)

The Abrahamic Covenant (Gen. 12, 15, Gal. 3:7-9)

Isaac (Gen. 22)

Joseph (50:20, Acts 2:23)

#### b. Exodus

Passover (12:13, 46; 1 Cor. 5:7, John 19:36)

God’s People (19:5-6; 1 Pet. 2:9)

“Outside the camp” (29:14; Heb. 13:11)

#### c. Leviticus

Mediator (1:1-2)

The Whole Sacrifice (1:9; Heb. 10:5-10)

Day of Atonement (Ch. 16; Heb. 9:7-14)

#### d. Numbers

Look to the Serpent (21:9, John 3:14-16)

Daily Offerings (28:3-4; Heb. 10:1-10)

#### e. Deuteronomy

Israel a light to the nations (4:6; Is. 42:6; Jn 1:4-9)

Heart Circumcision- (10:16, Col. 2:11)

### III. Christ in the Historical Books

In our English Bibles, the historical books go from \_\_\_\_\_ to \_\_\_\_\_ .

#### a. Joshua

*The conquest through Joshua prefigures Christ conquering His enemies, both Satan (Heb. 2:14-15) and rebellious human beings. The conquest takes place both through the gospel and in the destruction at the second coming.\**

i. The Commander of the LORD's Army (Jos. 5:13-15, cf. Rev. 19:11-16)

ii. Joshua and Rest (Jos. 11:23, cf. Heb. 4:8-10)

#### b. Judges

*The judges save Israel, thus prefiguring Christ. But the judges have flaws and failures, and Israel repeatedly slips back into idolatry (2:19), spiraling down to chaos. They need a king (21:25), and not only a king but a perfect king, the Messiah.*

i. The Angel of the Lord (Judges 13:2-22)

The miraculous birth of a savior for Israel (vs. 5)

A man of God (vs. 6) who is also God Himself (vs. 22)

One whose name is wonderful (!) (vs. 18) willingly entering the flame of sacrifice (vs. 20)

ii. The Death of Samson (Judges 16:10; Col. 2:14-15)

#### c. Ruth

*The line of offspring leading to Christ goes through Judah to Boaz to David (4:18-22; Matt. 1:5-6). Boaz the redeemer (Ruth 2:20), prefiguring Christ, enables Naomi's disgrace to be removed and Ruth, a foreigner, to be included in God's people (prefiguring the inclusion of the Gentiles, Gal. 3:7-9, 14-18, 29).*

#### d. 1 & 2 Samuel

*David, the king after God's heart (16:7; Acts 13:22), prefigures Christ, in contrast to Saul, who is the kind of king that the people want (1 Sam. 8:5, 19-20). Saul's persecution of David prefigures worldly people's persecution of Christ and of Christ's people.*

*David as a model king brings blessing to the nation until he falls into sin with Bathsheba (ch. 11). Though he repents, the remainder of his reign is flawed, pointing to the need for the coming of Christ the perfect messianic king.*

i. Samuel as a type of Christ

Miraculous birth (1 Sam. 1:11)

Similar language used of Samuel (1 Sam. 2:26) and Jesus (Luke 2:52)

Samuel served as a prophet (1 Sam. 3:19-20), priest (1 Sam. 7:8-9) and judge (1 Sam. 7:15)

ii. The Davidic Covenant (2 Sam. 7:12)

#### e. 1 & 2 Kings

*The reign of Solomon fulfills the first stage of God's promise to David to establish the kingdom of his offspring (2 Sam. 7:12). Solomon in some ways is a model king, prefiguring Christ. But his decline into sin (1 Kings 11), the sins of his offspring, the division and strife between Israel and Judah, and the continual problems with false worship indicate the need for a perfect king and an everlasting kingdom (Isa. 9:6-7) surpassing the entire period of the monarchy.*

*Following the history in 1 Kings, Israel and Judah continue to decline through their false worship and disobedience, leading to exile (2 Kings 17; 25). Some good kings (notably Hezekiah and Josiah, chs. 18-20; 22:1-23:30) prefigure the need for Christ the perfect king, while Elisha prefigures the need for Christ the final prophet (Heb. 1:1-3). Many passages in 1 & 2 Kings have parallels in 1 & 2 Chronicles.- ESV Study Bible*

Once the kingdom divided after Solomon's death, there were forty kings total over the next 340 years or so. 20 in Israel and 20 in Judah. We see the divine assessment of each King. Either "He did \_\_\_\_\_ in the sight of the Lord" or "He did \_\_\_\_\_ in the sight of the Lord". How many of the 40 did what was right? \_\_\_\_\_. How many in Israel? \_\_\_\_\_. How many in Judah? \_\_\_\_\_. The result of this was exile, for Israel in \_\_\_\_\_ b.c. and for Judah in \_\_\_\_\_ b.c.

f. 1 & 2 Chronicles

David as the righteous leader and king prefigures Christ the king, not only in his rule over the people of God but in his role in preparing to build the temple. First Chronicles looks back on the faithfulness of God to his people in the entire period from Adam (1:1) to David (3:1) and even beyond (3:10-24; 9:1-34), indicating the steadfastness of God's purpose in preparing for the coming of the Messiah as the offspring of Adam (1:1; Gen. 3:15; Luke 3:38), offspring of Abraham (1 Chron. 1:28; Gal. 3:16), and offspring of David (1 Chron. 3:1; 17:11, 14; Luke 3:23-38; Acts 13:23).

*Solomon as a wise king and temple builder prefigures Christ the king and temple builder. After Solomon the line of Davidic kings continues, leading forward to Christ the great descendant of David (Matt. 1:6-16). But many of the later kings go astray from God, and they and the people suffer for it, showing the need for Christ as the perfect king. Hezekiah (2 Chronicles 29-32) and Josiah (chs. 34-35) as righteous kings prefigure Christ. Second Chronicles has parallels in 1-2 Kings but focuses on the southern kingdom (Judah) and the line of David, and it shows focused concern for the temple and its worship, anticipating the fulfillment of temple and worship with the coming of Christ (John 2:19-21; 4:20-26; Eph. 2:20-22; Rev. 21:22-22:5).*

g. Ezra & Nehemiah

*The restoration and rebuilding after the exile, in fulfillment of prophecy (1:1), prefigure Christ's salvation (Col. 1:13) and the building of the church (Matt. 16:18; Eph. 2:20-22). They also look forward to the consummation of salvation in the new heaven and new earth (Rev. 21:1). The restoration and rebuilding after the exile prefigure Christ's salvation (Col. 1:13) and the building of the church (Matt. 16:18; Eph. 2:20-22).*

h. Esther

*God providentially brings deliverance to his people through Esther, prefiguring final deliverance through Christ.*

*\*Overview notes taken from the ESV Study Bible, "History of Salvation in the OT".*

## **Upcoming Classes**

Christ in the Psalms (12/15)

Christ in the Prophets (12/22)

*If you have questions or comments on this class, please contact Davey Walker at [daveyW@hinsonchurch.org](mailto:daveyW@hinsonchurch.org).*