

**THE GOSPEL
IN THE OLD TESTAMENT**

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LECTURE OUTLINE

It is impossible to clearly and correctly teach the New Testament to believers without adequate Old Testament foundations. In this class we will be studying God's plan of salvation as it has been revealed in the prophecy and typology of the Old Testament. The goal of these lectures is to encourage you to do more preaching and teaching from the Old Testament Scriptures, and to show you how.

I. **The First Preaching Of The Gospel – Genesis 3:15 3**

Genesis 3:15 is called "*the protevangelium*" – the first preaching of the Gospel. The first preaching of the Gospel took place at the very beginning of human history, immediately after man's fall in the Garden of Eden. In this verse God promised that one day he would send a Savior who would destroy Satan and deliver man from his power. This shows that Jesus has always been God's only provision for our salvation; it also shows that the message of the gospel is for the whole world.

II. **Promises Of Christ's Coming In The Old Testament 6**

Fulfilled prophecy confirms that Jesus is the Messiah and the Son of God who was sent to be the Savior of the world. There are 61 major Old Testament prophecies about Christ's first coming that were fulfilled in the New Testament. The place of his birth, the time of his birth, the manner of his birth, his betrayal for 30 pieces of silver, the manner of his death, the reaction of people, the piercing of his hands and feet, his burial in a rich man's tomb, and his resurrection, are just a few of the Old Testament prophecies fulfilled in the life of Christ.

III. **Portraits Of Christ's Person And Work In The Old Testament 10**

Definition of a "Type": A type is a person, event or thing in the Old Testament that foreshadows something in the New Testament. Following are some of the main types of Christ in the Old Testament Scriptures. These portraits of Christ in Old Testament typology help us understand more clearly the person and work of Christ as revealed in the New Testament.

1. **The Story of Cain and Abel (Genesis 4:4) 10**
2. **The Offering of Isaac (Genesis 22) 13**
3. **The Passover Lamb (Exodus 12) 15**
4. **The Tabernacle (Exodus 25-30) 16**
5. **The Five Levitical Offerings (Leviticus 1-7) 17**
6. **The Day of Atonement (Leviticus 16) 20**
7. **The Feasts of Israel (Leviticus 23) 24**

APPENDIX: Central Passages on the Deity and Incarnation of Christ..... 25

INTRODUCTION

THE BIBLE IS GOD'S REVELATION TO MAN

The Bible alone is God's written revelation of truth to the world. This revelation of God began with the Old Testament and was completed with the New Testament revelation (Hebrews 1:1-2).

THE THEME OF THE BIBLE

The central theme of the Bible is Christ. History is **HIS-STORY**.

The Bible reveals that Jesus is the only way to God. To reject Christ as the only way to God is to reject the Bible as the written revelation of God.

THE RELATIONSHIP OF THE OLD AND NEW TESTAMENTS

Jesus Christ is the key to understanding the Old Testament and the New Testament:

The Old Testament is the **preparation** for Christ
The New Testament is the **manifestation** of Christ

The Old Testament is the New Testament **concealed**
The New Testament is the Old Testament **revealed**

A SUMMARY OF THE OLD AND NEW TESTAMENTS:

Old Testament	– He is coming!
Gospels	– He is here!
Acts	– Let's go tell everyone!
Epistles	– How to get to know Him.
Revelation	– He is coming again!

OLD TESTAMENT PROPHECY FORETELLS CHRIST'S COMING

There are many prophecies in the Old Testament that predict the details of both the first and second comings of Christ. The first-coming prophecies were literally fulfilled in history; and we can expect that the second-coming prophecies will be just as literally fulfilled.

OLD TESTAMENT TYPOLOGY FORESHADOWS HIS PERSON AND WORK

There are also many wonderful "types" of Christ in the Old Testament that picture or foreshadow His person and work.

I. THE FIRST PREACHING OF THE GOSPEL

The unifying theme of the Old Testament is God's program of bringing salvation to the earth. The first preaching of the gospel is found immediately after Adam and Eve fell in the Garden of Eden, in Genesis 3:15 (See George Peters, A Biblical Theology of Missions from which the following material on Genesis 3:15 is adapted).

A. THE PLAN OF SALVATION

1. Salvation Promised: The *Protevangelium* (Genesis 3:15)
 - a. This first promise of a coming Redeemer is of tremendous significance.
 - 1) This promise was given to the entire human race at the beginning of human history.
 - 2) It becomes the guiding star throughout the history and prophecy of the Old Testament until it finds its fulfillment in Christ, the seed of the woman.
 - 3) This verse is the key to understanding that God is the God of all mankind and Christ is the only hope of salvation.
 - b. The meaning of Genesis 3:15
 - 1) "Satan's seed" consists of those who partake of the character of the Adversary (John 8:44) and seek to oppose God's purposes in creation and redemption.
 - 2) The "seed of the woman" refers first to those brought into a right relationship with God through faith. It forecasts the age long conflict between the children of God and the children of the wicked one (beginning with Cain and Abel).
 - 3) The primary "seed of the woman" is the Lord Jesus Christ. It is not the seed of the serpent but Satan himself who battles and is destroyed by this Seed (Jesus Christ).
 - 4) This verse predicts that Christ would be born of a virgin and would engage the Serpent in mortal conflict, finally emerging as victor, destroying the works of Satan and setting the captives free.
 - c. Genesis 3:15 upholds at least six facts:
 - 1) Salvation is of God. He is mankind's only hope. He is the source, originator, initiator and procurer of salvation. This refutes humanism, the self-redemption of man, and the principle of inevitable progress, especially as it relates to the religious development of mankind.

- 2) Salvation will destroy Satan, the enemy. Thus evil is not a permanent scourge of mankind and this world. God and good will eventually triumph. This refutes the theory of dualism and also the cyclical theory of history and experience as it underlies most Eastern religions.
- 3) Salvation will affect mankind as a whole; it is broader than only the individual or a nation. This must not be interpreted to mean that all men will eventually be saved, for the Bible does not justify such a hope and claim. The fact, however, is that when God's program will be completed, there will be a reversal in the count; while numerous individuals will be lost, the race as such will be saved.
- 4) Salvation will come through a Mediator who in an organic way is related to mankind. He is of the seed of the woman. This passage is the only place in the Bible where the term "seed of the woman" is used. Thus the Redeemer will be true man, as Christ indeed was. He was real man although not mere man.
- 5) Salvation is bound up with the suffering of the Redeemer; the enemy shall bruise His heel.
- 6) Salvation will be experienced within history as the fall is a part of history. It is as real as the fall is real and as present as the fall is present.

2. Salvation Pictured (Genesis 3:21)

This verse teaches four things:

- a. Man needed a covering
- b. A self-made covering was not good enough
- c. God must provide the covering
- d. This covering must come through the shedding of blood of an innocent victim

B. THE NEED OF SALVATION

The first 11 chapters of Genesis leading up to the call of Abraham demonstrate man's sinfulness and his need for the grace of God. In these chapters we see the power of sin to debase, corrupt and ruin man when left to himself, and render him unable to find God by his own searching. There are four great events in these chapters: creation, the fall of man, the flood, and the Tower of Babel.

1. Entrance of sin: The Fall: Genesis 3
2. Early development of sin: Cain murders Abel: Genesis 4

3. Divine intervention and judgment on sin: The flood: Genesis 6-9
4. Revival of sin: The Tower of Babel: Genesis 10-11
5. Culmination of sin: Genesis 11. At this point, God abandons the nations to go their own ways. He lifted the restraints and allowed the nations to go their own ways and design their own cultures and their own religions. A deep darkness settled upon mankind. Romans 1:18ff is the theological interpretation of the Tower of Babel

C. THE METHOD OF SALVATION

The world had turned from God and God turned from the nations to call one man through whom He would carry out His great plan to send the Savior to redeem the world from sin. That man was Abraham.

Genesis 12:1-3: The Call of Abraham. *"I will bless those who bless you, and whoever **curses (qalal)** you I will **curse (aror)**; and all peoples on earth will be blessed through you."*

1. Two different Hebrew words are used here for curse

Qalal "to treat indifferently, lightly, to despise"

Aoor "to make sterile, to damn"

2. The promise of Genesis 12:1-3 ultimately fulfilled in the Lord Jesus Christ

Hebrews 10:29

Galatians 3:10,13

I. PROMISES OF CHRIST'S COMING IN THE OLD TESTAMENT

A. INTRODUCTION

The identity Of Jesus Christ is crucial to understanding everything he had to say. All that Jesus said and did pointed to his identity as the Messiah, the Son of God, and to the purpose for which he came to earth. If Jesus is not who he claimed to be, then his teachings are either the ramblings of a **lunatic** who sincerely thought he was God (but wasn't) or the words of a **liar** who knew he wasn't God (but said he was).

One of the major evidences to support Christ's claim to be the Messiah, the eternal, incarnate Son of God, are the great messianic prophecies of the Old Testament (The other major evidences are his virgin birth and his miracles).

The fulfillment of all the messianic prophecies in one person, Jesus Christ, provides convincing proof that Jesus Christ is indeed the Son of God – the Incarnate Word: *"And the word became flesh and dwelt among us; and we beheld his glory, the glory of the only begotten from the Father, full of grace and truth"* (John 1:14).

In his book, [Beyond Belief To Convictions](#), Josh McDowell asks us to imagine agreeing over the phone to meet a distant business acquaintance – someone you have never met in person – at a large business convention (From [Beyond Belief to Convictions](#), 63-68).

"How will I know you?" you might ask.

"Well," your associate might suggest, "I'll be carrying a briefcase."

"All right," you reply, then think better of it. "A lot of people will probably be carrying briefcases. Not everyone, but a lot. What color is it?"

"Black."

"That might narrow it down some," you say, "but not enough."

"I'm a redhead," your associate offers.

"That helps," you answer. *Redhead carrying a black briefcase. Still might not be specific enough.* "What will you be wearing?"

A slight hesitation. "A blue blazer. How's that?" You nod, though you know your colleague can't see you.

"That's better. But just to be sure, can you wear red tennis shoes?"

"Very funny. I'll just make sure I'm wearing a name tag with my name in big bold letters."

"That should do it," you answer. *I'll just look for a redhead carrying a black briefcase and wearing a blue blazer with a name tag.* "I should be able to recognize you from a distance, and your name on the tag will seal it.

B. RECOGNIZING THE MESSIAH

Now imagine God, several millennia ago, devising the plan to send his only Son to earth to be born as a human infant (see [Beyond Belief To Convictions](#), 63-68). If we could have spoken down the corridors of time, we might have asked **"How will we know him? How will we recognize him as the Messiah, the eternal incarnate Son of God?"**

God might have responded, “I will cause him to be born as **an Israelite a descendant of Abraham** (Genesis 22:18; Galatians 3:16).”

“But,” we might have protested, “Abraham’s descendants will be as numerous as the stars!”

“Then I will narrow it down to only half of Abraham’s lineage and make him a **descendant of Isaac, not Ishmael** (Genesis 21:12; Luke 3:23-34).”

“That will help but isn’t that still an awful lot of people?”

“Let him **be born from Jacob’s line**, then, eliminating half of Isaac’s lineage (Numbers 24:17; Luke 3:23-34).”

“But—“

“I will be more specific. Jacob will have twelve sons; I will bring forth the Messiah from **the tribe of Judah** (Genesis 49:10; Luke 3:23-33).”

“Won’t that still be a lot of people? We still may not recognize him when he comes.”

“Don’t worry! Look for him in the **family line of Jesse** (Isaiah 11:1; Luke 3:23-32). And from the **house and lineage of Jesse’s youngest son, David** (Jeremiah 23:5; Luke 3:23-31). And then I will tell you where he will be born: **Bethlehem**, a tiny town in the area called Judah (Micah 5:2; Matthew 2:1).”

“But how will we know which person born there is your Son?”

“He will **be preceded by a messenger** who will prepare the way and announce his advent (Isaiah 40:3; Matthew 3:1-2). He will **begin his ministry in Galilee** (Isaiah 9:1; Matthew 4:12-17) and **will teach in parables** (Psalm 78:2; Matthew 13:34-35), performing many **miracles** (Isaiah 35:5-6; Matthew 9:35).”

“Okay, that should help a lot.”

“Oh,” God might have responded “I’m just getting warmed up. He **will ride into the city of Jerusalem on a donkey** (Zechariah 9:9; Matthew 21:2; Luke 19:35-37) and will **appear suddenly and forcefully at the temple courts** and zealously ‘clean house’ (Psalm 69:9; Malachi 3:1; John 2:15-16). **In one day I will fulfill no fewer than twenty-nine specific prophecies** spoken at least five hundred years earlier about him!” Listen to this:

1. He will be betrayed by a friend (Psalm 41:9; Matthew 26:49).
2. The price of his betrayal will be thirty pieces of silver (Zechariah 11:12; Matthew 26:15).
3. His betrayal money will be cast to the floor of my temple (Zechariah 11:13; Matthew 27:5).
4. His betrayal money will be used to buy the potter’s field (Zechariah 11:13; Matthew 27:7).
5. He will be forsaken and deserted by his disciples (Zechariah 13:7; Mark 14:50).
6. He will be accused by false witnesses (Psalm 35:11; Matthew 26:59-60).
7. He will be silent before his accusers (Isaiah 53:7; Matthew 27:12).
8. He will be wounded and bruised (Isaiah 53:5; Matthew 27:26).
9. He will be hated without a cause (Psalm 69:4; John 15:25).

10. He will be struck and spit on (Isaiah 50:6; Matthew 26:67).
11. He will be mocked, ridiculed, and rejected (Isaiah 53:3; Matthew 27:27-31: and John 7:5,48).
12. He will collapse from weakness (Psalm 109:24-25; Luke 23:26).
13. He will be taunted with specific words (Psalm 22:6-8; Matthew 27:39-43).
14. People will shake their heads at him (Psalm 109:25; Matthew 27:39).
15. People will stare at him (Psalm 22:17; Luke 23:35).
16. He will be executed among “sinners” (Isaiah 53:12; Matthew 27:38).
17. His hands and feet will be pierced (Psalm 22:16; Luke 23:33).
18. He will pray for his persecutors (Isaiah 53:12; Luke 23:34).
19. His friends and family will stand afar off and watch (Psalm 38:11; Luke 23:49).
20. His garments will be divided and won by the casting of lots (Psalm 22:18; John 19:23-24).
21. He will thirst (Psalm 69:21; John 19:28).
22. He will be given gall and vinegar (Psalm 69:21; Matthew 27:34).
23. He will commit himself to God (Psalm 31:5; Luke 23:46).
24. His bones will be left unbroken (Psalm 34:20; John 19:33).
25. His heart will rupture (Psalm 22:14; John 19:34).
26. His side will be pierced (Zechariah 12:10; John 19:34).
27. Darkness will come over the land at midday (Amos 8:9; Matthew 27:45).
28. He will be buried in a rich man’s tomb (Isaiah 53:9; Matthew 27:57-60).
29. He will die 483 years after the declaration of Artaxerxes to rebuild the temple in 444 B.C. (Daniel 9:24).

As a final testimony, on the third day after his death, he will be raised from the dead (Psalm 16:10; Acts 2:31), ascend to heaven (Psalm 68:18; Acts 1:9), and be seated at the right hand of God in full majesty and authority (Psalm 110:1; Hebrews 1:3).

What extraordinary lengths God went to in order to help people identify and recognize his only begotten Son! Jesus fulfilled sixty-one major Old Testament

prophecies (with about 270 additional ramifications) – all of which were made more than 400 years before his birth.

C. THE PROBABILITY FACTOR

Is it possible to believe that some of the details of Jesus' life just happened to coincide with all those Old Testament prophecies? Peter Stoner in an analysis that was carefully reviewed by the American Scientific Affiliation (quoted in Evidence That Demands A Verdict, 167) used the modern science of probability to show that the chance that any man might have lived down to the present time and fulfilled just eight of these major prophecies is 1 in 10^{17} . That would be 1 in 100,000,000,000,000,000.

In order to help us comprehend this staggering probability, Stoner illustrates it by supposing that we take 10^{17} silver dollars and lay them on the face of Texas. They will cover all of the state two feet deep. Now mark one of these silver dollars and stir the whole mass thoroughly, all over the state. Blindfold a man and tell him that he can travel as far as he wishes, but he must pick up one silver dollar and say that this is the right one. What chance would he have of getting the right one? Just the same chance that the prophets would have had of writing these eight prophecies and having them all come true in any one man, from their day to the present time, providing they wrote them in their own wisdom. Yet not just eight prophecies, but all 61 major prophecies, came true in Christ. This shows that these prophecies about Christ's coming were given by inspiration of God. They were fulfilled in Christ to prove to us that Jesus is indeed the eternal Son of God and the Savior of the world.

D. THE MOST POWERFUL OF ALL MESSIANIC PROPHECIES

The most explicit and powerful of all messianic prophecies is Isaiah 52:13-53:12. It was written seven centuries before the birth of Christ. It reveals that:

The Messiah would suffer sinlessly (53:4-6, 9).

The Messiah would suffer silently (53:7).

The Messiah would die as a substitute to bear the sins of others (53:5-6, 8, 10-12).

The Messiah would be subject to "scourging" "pierced through" "cut off out of the land of the living."

The Messiah would be buried in a rich man's tomb (53:9).

The Messiah would be resurrected (53:11).

The Messiah would justify those who believe in him (53:11).

What a clear portrait of the rejection, death, burial, and resurrection of Jesus!

(Note: The charts on the following two pages are from The Moody Handbook of Theology by Paul Enns).

OLD TESTAMENT PROPHECIES OF CHRIST

Topic	Prophecy	Passage
Christ's Lineage	Virgin birth Lineage of Shem Lineage of Abraham Lineage of Isaac Lineage of Jacob Lineage of Judah Lineage of David	Genesis 3:15 Genesis 9:26 Genesis 12:2 Genesis 17:19 Genesis 25:23; 28:13 Genesis 49:10 2 Samuel 7:12-16
Christ's Birth	Manner of birth Place of birth	Isaiah 7:14 Micah 5:2
Christ's Life	His forerunner His mission His ministry His teaching His presentation His rejection	Isaiah 40:3 Isaiah 61:1 Isaiah 53:4 Psalm 78:2 Zechariah 9:9 Psalm 118:22
Christ's Death	A painful death A violent death	Psalm 22 Isaiah 52-53
Christ's Victory	His resurrection His ascension	Psalm 16:10 Psalm 68:18
Christ's Reign	As sovereign king From exalted Jerusalem With governmental authority In peaceful justice For joyful restoration	Psalm 2 Psalm 24 Isaiah 9:6-7 Isaiah 11 Isaiah 35:1-10

FULFILLED PROPHECIES CONCERNING CHRIST

Topic	Old Testament Prophecy	New Testament Fulfillment
Line of Abraham	Genesis 12:2	Matthew 1:1; Galatians 3:16
Line of Judah	Genesis 49:10	Matthew 1:2
Line of David	2 Samuel 7:12-16	Matthew 1:1
Virgin birth	Isaiah 7:14	Matthew 1:23
Birthplace: Bethlehem	Micah 5:2	Matthew 2:6
Forerunner: John	Isaiah 40:3; Malachi 3:1	Matthew 3:3
King	Numbers 24:17; Psalm 2:6	Matthew 21:5
Prophet	Deuteronomy 18:15-18	Acts 3:22-23
Priest	Psalm 110:4	Hebrews 5:6-10
Bore world's sins	Psalm 22:1	Matthew 27:46
Ridiculed	Psalm 22:7, 8	Matthew 27:39, 43
Hands and feet pierced	Psalm 22:16	John 20:25
No bones broken	Psalm 22:17	John 19:33-36
Soldiers gambled	Psalm 22:18	John 19:24
Christ's prayer	Psalm 22:24	Matthew 26:39; Hebrews 5:7
Disfigured	Isaiah 52:14	John 19:1
Scourging and death	Isaiah 53:5	John 19:1, 18
Resurrection	Psalm 16:10; 22:22	Matthew 28:6; Acts 2:27-28
Ascension	Psalm 68:18	Luke 24:50-53; Acts 1:9-11

III. PORTRAITS OF CHRIST IN THE OLD TESTAMENT

A type is a person, event or thing in the Old Testament that foreshadows something in the New Testament. Following are some of the main types of Christ in the Old Testament Scriptures. These portraits of Christ in Old Testament typology help us understand more clearly the person and work of Christ as revealed in the New Testament.

1. THE STORY OF CAIN AND ABEL (Genesis 4)

“In the course of time Cain brought some of the fruits of the soil as an offering to the LORD. But Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering he did not look with favor. So Cain was very angry and his face was downcast” (Genesis 4:3-5).

INTRODUCTION

Cain and Abel were both born outside of the Garden of Eden, after the fall recorded in Genesis 3. They were sinners because of their father Adam (Romans 5:12). They were separated from God and could not escape the judgment of God unless God Himself did something to save them.

God had instructed man that if he wished to approach God, he must take a lamb and kill it. Its blood had to be shed to remind the offerers that they deserved to die and that only God could save them. Their faith had to be in God, not in themselves or anything that they could do.

1. Cain refused to come God's way and was therefore rejected.
2. Abel came God's way, trusting in God's mercy and promises and was accepted.
3. Abel responded by faith to God's revelation.
4. Cain rebelled against God's revelation.
5. Cain represents the “natural man.” The natural man is one who rejects the work of Christ on the cross and thinks he can obtain salvation by his own works.
6. Abel represents the “spiritual man”. He represents the one who trusts in the finished work of Christ on the cross as his only hope of salvation.
7. The difference was not in their natures but in their offerings. There is nothing to indicate that at the beginning Cain was a worse man than Abel. He was not an atheist. He acknowledged the existence of God. He was prepared to worship God – but in his own way.

8. Cain's offering was bloodless. It was the product of his own labors, the fruit of the ground. It pictured human works.
9. Abel brought a bleeding sacrifice, picturing the sacrifice of Christ.
10. In bringing his offering Cain deliberately turned his back on God's revealed will. He ignored the demand of God for forgiveness by the death of a substituted. He insisted on approaching God on his own terms.
11. "The way of Cain" spoken of in the Book of Jude is the way of self-will, unbelief, disobedience and religious hypocrisy. It is a way that denies that man is a sinner and separated from God. It denies that man's nature is essentially evil since the fall that that except a man be born again he cannot see the kingdom of God.
12. Cain represents those who rely on their own goodness and morality. Abel represents those who rely upon the precious blood of Christ.

CAIN'S STEPS DOWNWARD

1. Anger – He was angry that he could not approach and worship God in his own way. Unless illumined by the Holy Spirit the human heart rebels against the impossibility of approaching God except through a substitutionary sacrifice.
2. Warned by God – "sin is crouching at your door..."
3. Refused to repent – continued in the way of self-will and rebellion.
4. Murdered Abel – After church he went out and killed Abel
5. Lied to God – "Am I my brother's keeper?"
6. Went off from the presence of the LORD –

CAIN AND ABEL PICTURE THE TWO GREAT GROUPS OF HUMANITY

1. Cain represents those who are lost. They rely on their own goodness. The line of Cain line was devoted to the things of this earth. Cain built a city, made great progress. The line of Cain was involved in music, the arts, metallurgy, and domestication of animals. But they lived apart from God. They were also characterized by sexual immorality and violence. This whole line was ultimately destroyed in the flood.
2. Abel represents those who are saved by resting on the finished work of Christ. He represents those who are accepted and blessed by God.
3. Cain represents those who insist on salvation by human merit. He represents those who are rejected and cursed by God.
4. The remainder of chapter 4 traces the godless line of Cain down to the 7th generation and then closes with an account of the birth of Seth – the appointed

successor of Abel and the one from whom the chosen race and the Messiah would come.

THE DEVELOPMENT OF THE UNGODLY LINE OF CAIN AND THE GODLY LINE OF SETH

1. We see the rapid development of sin in the life of Cain.
 - a. Cain kills Abel – murder in the second generation after the fall
 - b. Cain denies the act, is defiant, and repudiates any obligation to his brother; then after God’s sentence is more concerned with the consequences of his sin not the sin itself.
 - c. We then see human progress: agriculture, musical instruments, metallurgy. But they are living without God – totally devoted to earthly things. Destroyed in the flood.
2. The seventh from Adam through Cain was Lamech. He was an arrogant and immoral man and a murderer.
3. The seventh from Adam through Seth was Enoch. He walked with God, witnessed to his generation, and “was not” because God took him. He did not experience the judgment of the flood.
4. In Genesis 6 we see the blending of these two lines through intermarriage culminating in the judgment of the flood.

ABEL A TYPE OF CHRIST

The word “blood” is first mentioned in the Bible in this chapter. It speaks of innocent blood shed by wicked hands. Thus Abel is a type of Christ. His murder foreshadows our Lord’s rejection and crucifixion.

2. THE OFFERING OF ISAAC (GENESIS 22)

ISAAC AS A TYPE OF CHRIST

1. This chapter has been called a love chapter, because it tells the story of the love of a father for his only son and his willingness to offer his son to God as a sacrifice.
2. Throughout the history of the church, Abraham's sacrifice of his only son Isaac has been seen as a miniature picture of God's love for us in giving His only begotten Son as a sacrifice for our sins.
3. And Isaac's obedience to his father and trust in him has been understood to illustrate the perfect obedience of Jesus Christ to the will of God the Father. Philippians 2:8 says Jesus became "obedient to the point of death, even death on a cross."
4. God's call at the last minute and His provision of a ram in verse 13, is an illustration of the resurrection of Isaac from the dead. SEE HEBREWS 11:17-19. Isaac rose from the dead "figuratively speaking," but Jesus Christ truly rose again from the dead.

ABRAHAM'S SACRIFICE OF ISAAC ON MOUNT MORIAH (22:2)

"Take your son, **your only son** Isaac, whom you **love** and go to the region of Moriah. Sacrifice him there. . . ."

1. This is the first time love is mentioned in the Bible. Notice that the first time love is ever mentioned in the Bible, it is not the love of a man for his wife, or the love of a mother for her children, or even a man's love for God. It is the love of a father for his son. And it is used in connection with a sacrificial offering of that only and beloved son.

This is a picture of God the Father and God the Son. Isaac is a type of Christ. The love of Abraham for Isaac is a miniature picture of the love of God the Father for God the son. And Abraham's offering of Isaac is a picture of the offering God would one day make of His own beloved Son.

The first occurrence of love in the NT is Matt. 3:17: "This is my beloved son in whom I am well pleased." The first occurrence of love in the Gospel of John is John 3:16: "God so loved the world that he gave. . ."

2. This event took place in the "region of Moriah." II Chronicles 3:1 makes it clear that many centuries later it was be in this very place that Solomon's Temple was built. And then, many centuries after the time of Solomon, the Lord Jesus himself was sacrificed and died in this same place where Abraham offered Isaac. Abraham did not hold back his most precious treasure from God. And Romans 8:32 says God did not spare his Son, but delivered him up for us all. Abraham's offering is a picture of God's redeeming love for us in Christ.

THE SACRIFICE OF ISAAC WAS A BURNT OFFERING (22: 2,3,6,7,8,13)

1. Under the Old Testament law recorded later in Leviticus, there were to be seven sacrifices. Each of these sacrifices was a kind of "visual aid" to help the people of God appreciate the many aspects of the work of Jesus Christ on the cross. One of these seven sacrifices was the burnt offering.
2. The SIN OFFERING and the TRESPASS OFFERINGS represented the aspect of forgiveness for sins committed. But the BURNT OFFERING emphasized total consecration to God. The burnt offering was to be offered voluntarily. And it was to be offered whole. Nothing was to be kept back.
3. So when Abraham offered Isaac as an act of worship, he was totally giving Isaac to God. He was freely and trustingly offering back to God, what God had given to him.
4. At the same time Isaac consecrated his life to God. Isaac could have refused to submit to be bound and laid upon the wood. But Isaac lovingly submitted to his father's obedience to God.
5. The Bible says that Christ did the same. Ephesians 5:2: "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us a gave himself up for us as a fragrant offering and sacrifice to God."
6. Jesus fulfilled what was symbolized in the burnt offerings when he offered himself as a "burnt offering" to God in our place. This can also be applied to our consecration to God. READ Rom. 12:1-2.

WHEN ABRAHAM OFFERED ISAAC GOD PROVIDED A RAM IN HIS PLACE (22:11-14)

1. "The Lord will provide." Provide what? Provide a sacrifice.
2. Two thousand years later someone else carried the wood of sacrifice up the hill of Calvary. He was born to die for our sins.
3. God stopped Abraham before Isaac could be sacrificed. But when our Lord climbed Moriah, God's hand was not stopped. God provided the sacrifice in Christ for our greatest need.

3. THE PASSOVER LAMB (EXODUS 12)

What the Passover Lamb was to Israel, Jesus Christ is to us

"Christ our Passover is sacrificed for us" (I Corinthians 5:7). "Behold the Lamb of God who takes away the sin of the world" (John 1:29)

A. The Sacrifice Of The Lamb (1-7)—a picture of our salvation

1. Supply of the Lamb (3-4)
 - a. sufficient for everyone (I John 2:2)
 - b. very precious (Hebrews 10:29)
2. Standard of the Lamb (5-6)
 - a. perfect (I Peter 1:18)
 - b. proven
3. Slaying of the Lamb (6)
 - a. time (Matthew 27:45-46, 50; John 19:31-34)
 - b. method (John 19:36; Psalm 34:19-20)
4. Sprinkling of the blood (7)

B. The Supper Of The Lamb (8-11)—a picture of our sanctification

1. The Lamb (8-10)
2. Unleavened bread (8)
3. Bitter herbs (8)
4. How the Israelites were dressed (11)

4. THE TABERNACLE (EXODUS 25-30)

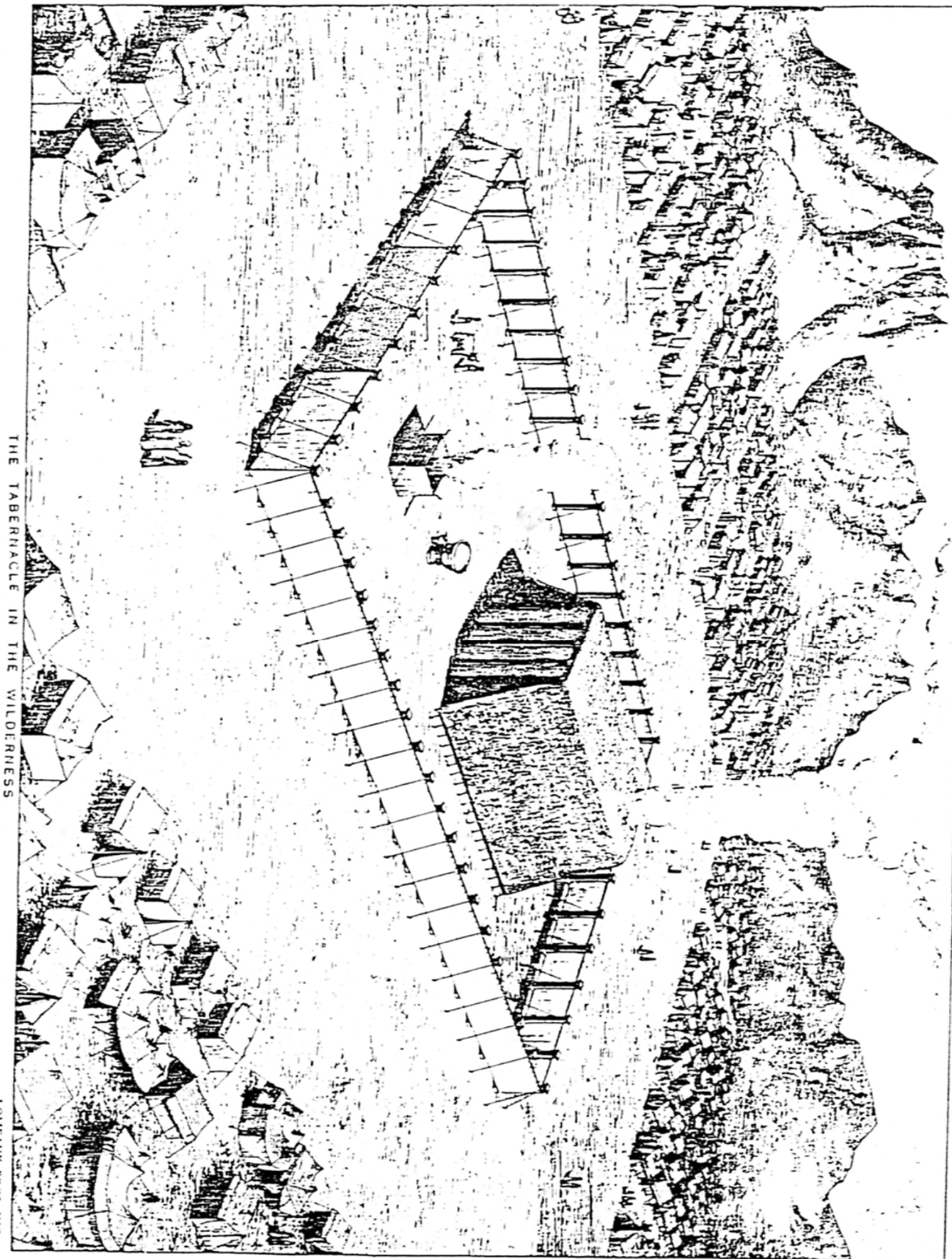
One of the great truths God taught his people anticipating the incarnation of the Lord Jesus Christ was the Tabernacle. In the Book of Exodus God came down and dwelt among his people in a tabernacle made of wood and gold. 1500 years later he came again and dwelt among us in a tabernacle of flesh (John 1:14).

THREE PARTS OF THE TABERNACLE

1. Outer Court – contained the Brazen Altar and the Brazen laver where the sin question was settled.
2. Holy Place – contained three articles of furniture, all of gold speaking of worship and fellowship: the Golden Altar of Incense, the Golden Lampstand and the Golden Table of Showbread.
3. Holy of Holies – contained the Ark of the Covenant. The lid was called the Mercy Seat. The High Priest entered the Holy of Holies once a year on the Day of Atonement. He went into the Holy of Holies twice (Hebrews 7:26-28): once for himself with the blood of the bullock as a sin-offering. Then he went in for the people with the blood of the goat as a sin-offering.

TYPOLOGY OF THE TABERNACLE

1. The **Ark of the Covenant** and the **Brazen Altar** represented two extremes Christ experienced for us.
 - a. The Ark of the Covenant symbolized God's Throne – a place of light and beauty and worship in God's presence.
 - b. The Brazen Altar pictures the Cross of Christ – a place of suffering, blood and death.
2. **Philippians 2:5-11** – depicts Christ's journey from the Throne to the Cross and back again.
 - a. Seven steps down (6-8)
 - b. Seven steps up (9-11)
3. **Each article of furniture in the Tabernacle typified some aspect of Christ's work for us.**
 - a. Brazen Altar – Christ our Substitute
 - b. Laver of Brass – Christ our Cleanser
 - c. Golden Lampstand – Christ our Light
 - d. Table of Showbread – Christ our Bread of Life
 - e. Altar of Incense – Christ our Intercessor
 - f. Mercy Seat – Christ our Propitiation

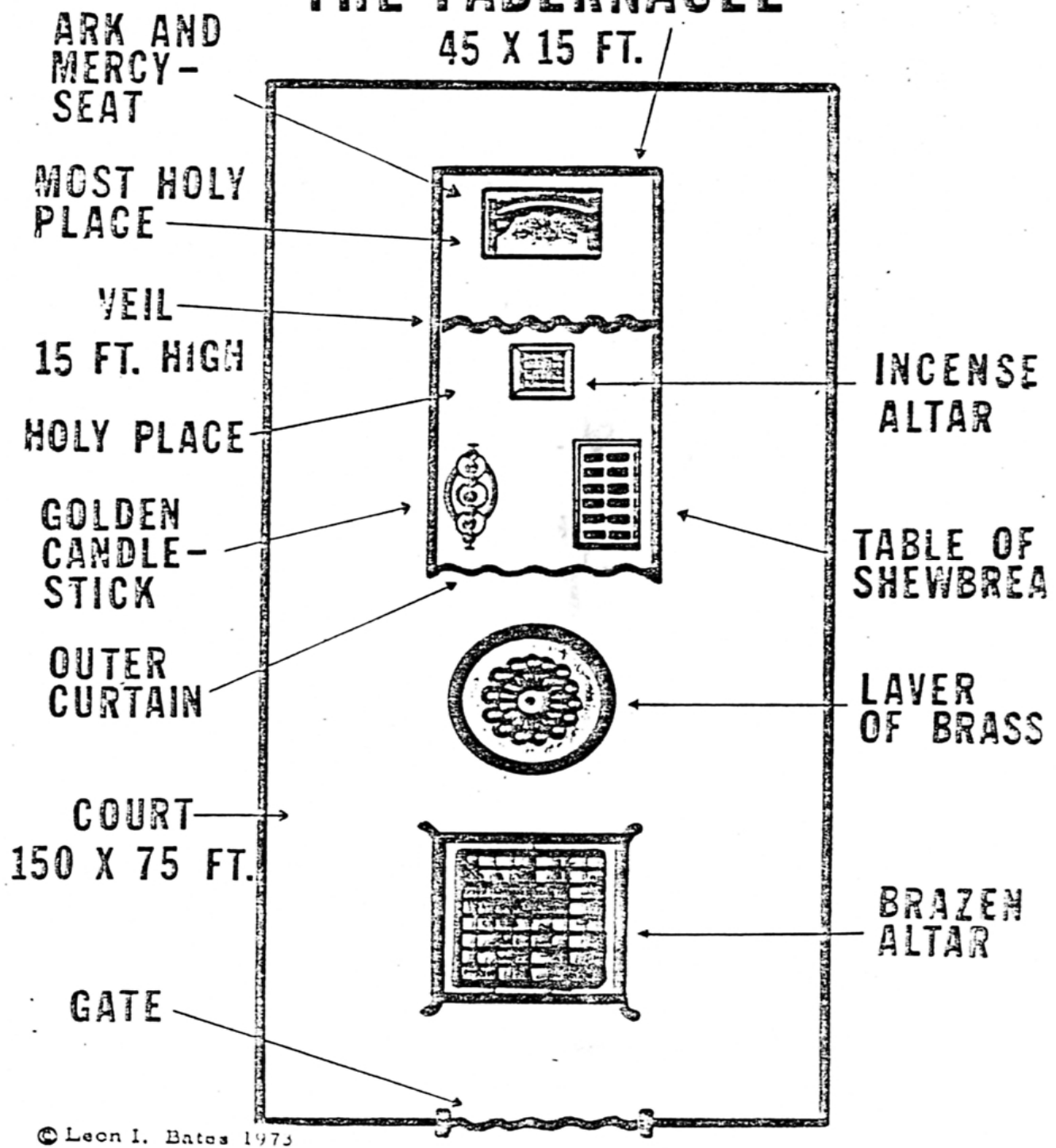


THE TABERNACLE IN THE WILDERNESS

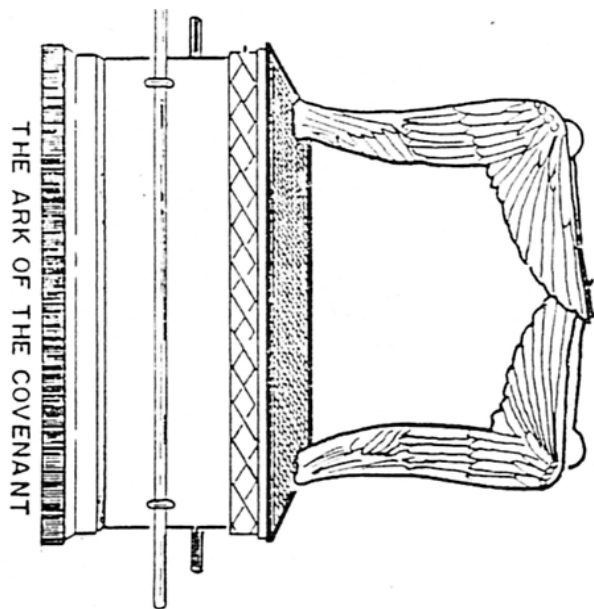
LOZEMAN BROS. INC.
Newport, N.J.

THE TABERNACLE

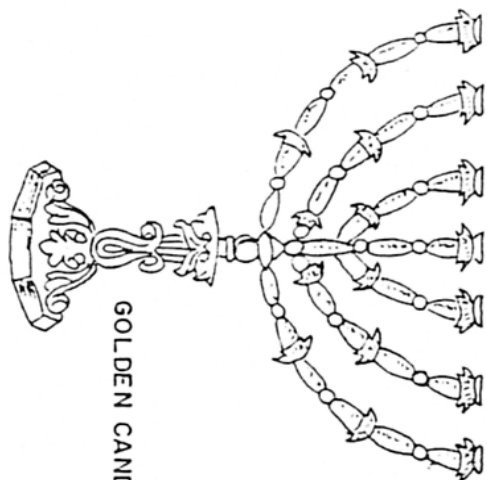
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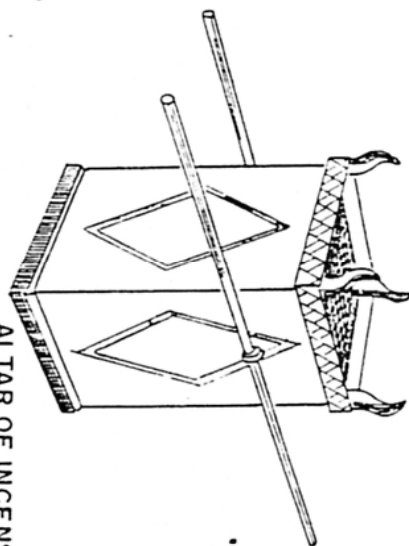
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THE ARK OF THE COVENANT



GOLDEN CANDLESTICK



ALTAR OF INCENSE

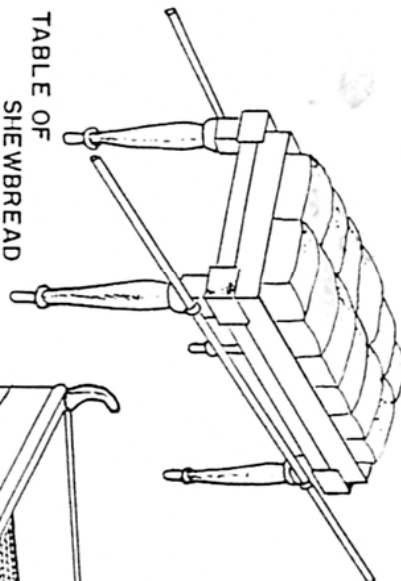
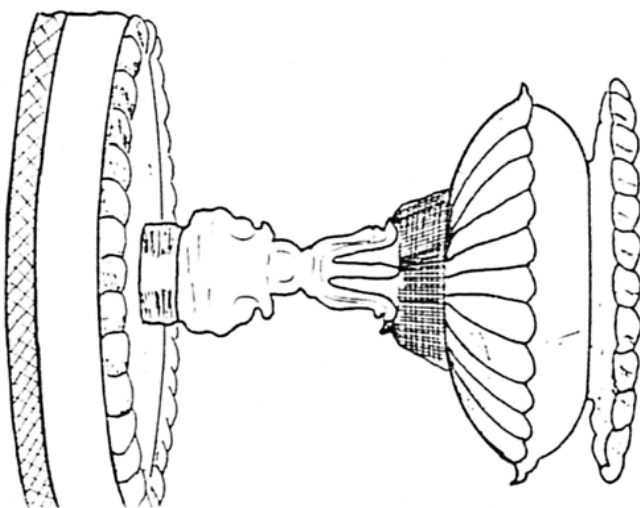
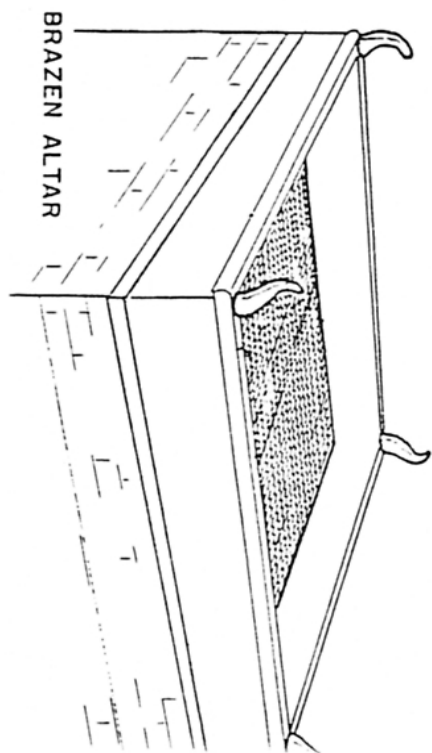


TABLE OF SHEWBREAD



THE LAVER



BRAZEN ALTAR

THE FURNISHINGS OF THE TABERNACLE

THE HIGH PRIEST HAD SEVEN SPECIAL GARMENTS
"for glory and for beauty"

⑥
Mitre--the linen headdress of the priest
Aaron's Sons had bonnets

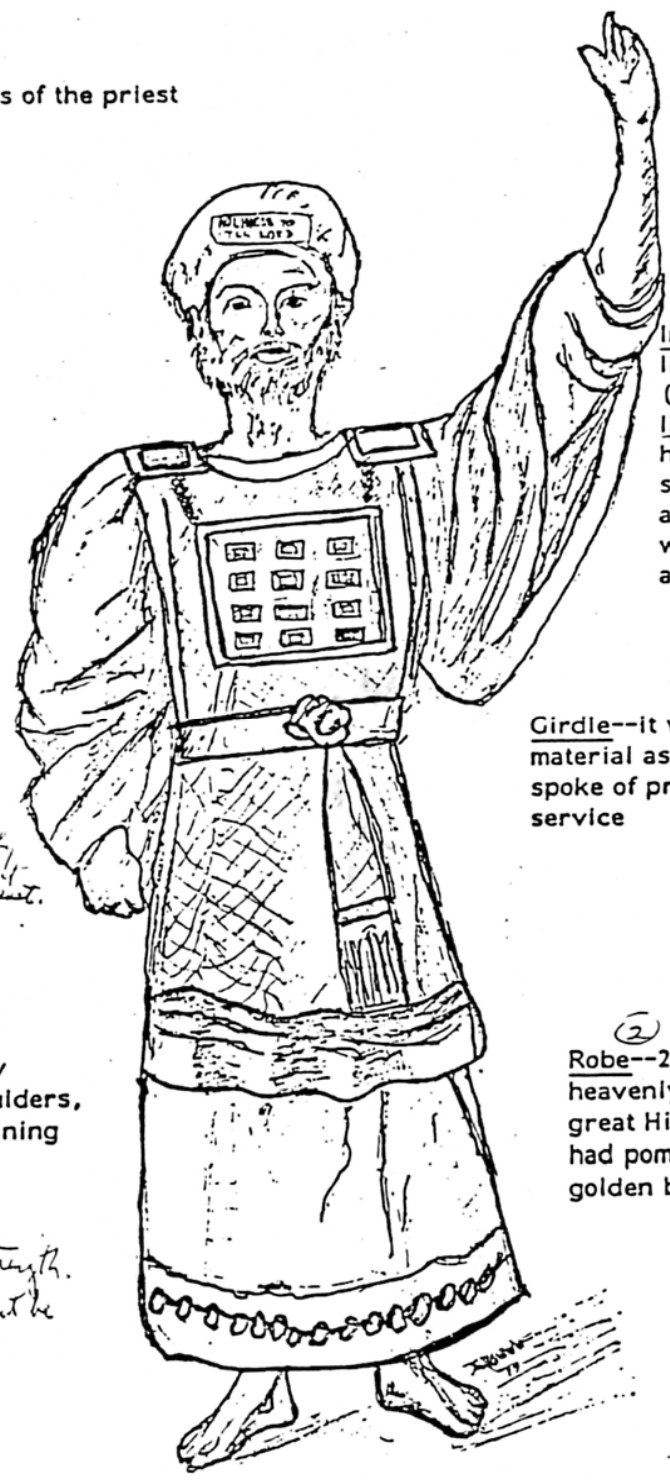
⑦
Plate of Pure Gold--
"Holiness to the Lord"
placed on the mitre
28:36-38

④
Breastplate--
28:27-28, twelve
precious stones
presented the
twelve tribes--
were precious stones--
all were over Aaron's
heart.

*Carrying collectively
on the priest's heart
represented the tribes.*

③
Ephod--the outer robe of
the priest--gold, blue,
purple, scarlet--made of
two parts held together by
golden clasps, at the shoulders,
with a stone setting containing
the names of six tribes--
it served to support the
breastplate *Ex 28:6-11*

*Carried in the place of strength.
Names engraved - cannot be
erased.*



①
Inner Garment--
linen coat & breeches
(28:40-42) spotless
linen spoke of the hol
humanity of Christ--
spotless purity,
also righteousness
with which believers
are clothed *2 Cor 5:2*

⑤
Girdle--it was of the same
material as the ephod--it
spoke of preparedness for
service

②
Robe--28:31-32, blue--
heavenly character of our
great High Priest--hem
had pomegranates and a
golden bell (28:33-35)

5. THE LEVITICAL OFFERINGS (LEVITICUS 1-7)

God provided atonement and forgiveness of sins in the Old Testament sacrificial system in view of the all-sufficient and once-for all sacrifice that Jesus Christ would offer on the cross (Romans 3:25; Hebrews 10:4).

Hebrews 10:1-14 – *“Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God. Since that time he waits for his enemies to be made his footstool, because by one sacrifice he has made perfect forever those who are being made holy.” (11-14).*

THE NON-SWEET SAVOR OFFERINGS

Trespass Offering – The offerer came feeling sorry for a sin he had committed, and by bringing a trespass offering he received forgiveness. Christ in his death atoned for the sins we have committed against God and man so that we might be forgiven.

Sin Offering – The offerer came feeling guilty not just for his acts of sin, but as a sinner; and by a sin offering he received pardon. Christ is our sin offering. He died that the guilt of sin might be removed.

THE SWEET-SAVOR OFFERINGS

Peace Offering – The offerer came with a sense of distance from God, and through bringing a peace offering he went away with a sense of renewed fellowship with God on the basis of sacrifice. Christ made peace by the cross. On the basis of his sacrifice we have peace with God. He is our peace offering.

Meal Offering – The heart of the offerer was filled with a great desire to express his gratitude to God and he came with a meal offering which said “thank-you” to God. He left with a sense of acceptance by God. Christ offered to God a perfect life which made his death effective in providing forgiveness and acceptance with God.

Burnt Offering – Finally, as an act of utter devotion to the will of God and craving God’s complete ownership, the offerer brought a burnt-offering which was wholly consumed on the altar as “a sweet-savor to the Lord.” In offering himself Christ yielded completely to the Father’s will.

“Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God” Ephesians 5:2.

“I beseech you therefore brethren by the mercies of God to present your bodies a living sacrifice, holy and pleasing to God. This is your spiritual act of worship.” Romans 12:1

THE LEVITICAL OFFERINGS

The Offering	What It Expressed	Resulting Act of God
1. Trespass	A sense of sorrow and penitence over some wrongdoing.	Forgiveness
2. Sin	A sense of guilt and being a sinner.	Pardon
3. Peace	A sense of distance from God	A sense of restored relationship
4. Meal	A sense of gratitude because of indebtedness	A sense of acceptance
5. Burnt	A sense of devotion to the will of God	A sense of God's ownership

The simplest way to grasp the spiritual meaning of these five offerings is to imagine an Israelite worshipper coming to the priest in these five different conditions of soul.

Imagine, then a worshipper who has stolen one of his neighbor's sheep. He has returned the stolen animal to its owner, but now he feels the need of forgiveness from God. He comes to the priest and asks for instructions as to what to do. The priest explains that for such an offence the man must bring a **TRESPASS-OFFERING** – a lamb, or two doves, or a handful of flour, according to his means. He does this, and is assured of God's forgiveness. (Read Leviticus 5:6-13).

Next day the man comes again to the priest. This time the trouble on his conscience is heavier and deeper. God has forgiven him his act of theft but he feels that not only has he consciously sinned, but that he is a sinner. What must he do? The priest orders him to bring a **SIN-OFFERING** that he may receive God's pardon. (This is described in Leviticus 4).

Next day the man is back again to the priest. This time he explains that, in spite of having received both pardon and forgiveness from God, he is told to bring a **PEACE-OFFERING** – not a sacrifice to meet his sin, but "an offering...of sweet savor unto the Lord." (study chapter 3).

Next day the man is back once again. This time his heart is not burdened with guilt, but anxious to give thanks to God for all His favors – the blessings of pardon, forgiveness, and the sense of restored relationship. He is instructed to bring a **MEAL-OFFERING**. This is to be of "fine flour...oil...and...frankincense" – not an offering with shedding of blood, but another "sweet savor unto the Lord." (ch. 2).

Finally, the man pays his fifth and last visit to the priest. What more can he possibly seek from God? Just this. He longs to yield himself wholly to the One to whom he owes so much. First he came feeling sorry for a sin he had committed, and by bringing a trespass-offering he received forgiveness. Then he came feeling guilty as a sinner, and by a sin-offering he received pardon. Then he came with a sense of distance from God, and through bringing a peace-offering he went away with a sense of renewed relationship with God. Then his heart was filled with a great desire to express his gratitude to God, and he came with a meal-offering which said "thank-you" to God. Now, finally, as an act of utter devotion to the will of God and craving God's complete ownership, he has brought a **BURNT-OFFERING**. (This is in chapter 1. It is a bullock, v.5; or sheep, v. 10; or birds, v. 14; and "a sweet savor unto the Lord," v. 17.).

G.R. Harding Wood, A Bird's-Eye View of the Bible, pp. 40-41.

THE LEVITICAL OFFERINGS

“When we first come, as awakened and believing sinners, to the Cross, the first thing we see in it is forgiveness for our many **trespasses**. But scarcely have we begun to rejoice in the forgiveness of our sins before we realize that there is a further and deeper need, namely, **sin** in our nature. This further need is met by a deeper insight into the meaning of the Cross. Christ not only died for our sins; He bore our sin, as typified in the **Sin Offering**. It is then, when we realize that both sins and sin have been dealt with in the Cross that we enter into wonderful peace with God, as set forth in the **Peace Offering**. Then, still further, we find rest and joy and complete acceptance with God in the glorious perfections of Christ as typified in the **Meal Offering**; while more and more we come into fellowship with God through the fullness of that one perfect Offering to God on our behalf which is set forth in the **Burnt Offering**. Is there not wonderful Divine design in all this?”

J. Sidlow Baxter, Explore the Book, I, pages 124-125.

6. THE DAY OF ATONEMENT (LEVITICUS 16)

The Day of Atonement (Yom Kippur) points to Christ as no other sacrifice, ceremony or ordinance in the Old Testament. He is the Great High Priest. He is the sin offering. What the High Priest did once a year, Jesus did once for all.

Hebrews 9:11-14 –

Hebrews 9:14-18 –

FACTS ABOUT THE DAY OF ATONEMENT

1. The most solemn occasion of the whole year. It symbolized removal of all sin.
2. The Sin Offering was the center of attention on this day.
3. The fullest revelation of the holiness and grace of Israel's God, and the supreme expression of the sacrificial system.
4. Nothing like this in the religions of any other people.
5. Called the "Good Friday" of the Old Testament because it points to the death of Christ in the most effective way of all the sacrifices.
6. What Isaiah 53 is to Christ's messianic prophecies, Leviticus 16 is to all the Mosaic types of Christ.
7. Could only be offered by the High Priest.
8. Offered only once in the whole year. It pointed to the once-for-all sacrifice of Jesus Christ (Hebrews 9:24-26; 10:10; 10:4-13).
9. The High Priest laid aside the garments made for glory and beauty and assumed the same garb as his sons (a simple linen tunic). This foreshadows the truth of Hebrews 2:14-17. Jesus laid aside his glory to offer the sacrifice of himself for our sins (Philippians 2:4-11).
10. Having offered the sin offering Aaron the High Priest disappeared from the sight of Israel within the veil of the Holy of Holies – where, in the presence of the unseen glory, he offered the incense and sprinkled the blood (Hebrews 9:11,12, 24).
11. After the sin offering was offered, the blood sprinkled on the Mercy Seat, and his work ended, the High Priest was again arrayed in his glorious garments and reappeared to bless the waiting congregation. This foreshadows Christ's return in glory. Hebrews 9:28.
12. Thus the Day of Atonement is a marvelous revelation of the Lord Jesus Christ in his incarnation, death, resurrection and ascension to heaven and his return!

PURPOSE OF THE SACRIFICIAL SYSTEM OF THE OLD TESTAMENT

The whole sacrificial system of the Old Testament Law spelled out clearly the principle of atonement for sin through a substitutionary sacrifice.

The only way to restore the broken relationship between a holy God and sinful man is through substitutionary sacrifice.

When an Israelite was conscious of a sin he would bring a sacrifice to the Tabernacle.

1. The worshipper laid his hands on the head of the animal, identifying himself with the animal as his substitute.
2. The laying on of hands accomplished a symbolic transfer of his sins and a legal transfer of his guilt to the animal.
3. The animal was killed and its blood shed.
4. Then the animal's body was burned on the altar of sacrifice as a payment for the sin committed.
5. The sacrifices were limited to one sin per sacrifice. Each sin required another sacrifice. As a result there was never a permanent purging of a person's conscience. Read Hebrews 10:1-14.
6. God provided atonement and forgiveness of sins in the Old Testament sacrificial system in anticipation of the all-sufficient sacrifice that Jesus Christ would offer on the cross (Romans 3:25; Hebrews 10:4).

OUTLINE OF LEVITICUS 16

- | | |
|-------|---|
| 1-4 | Priestly preparation |
| 5-10 | The two goats |
| 11-22 | The sin offerings – for the High Priest (11-14); for the people (15-22) |
| 23-28 | Rituals for cleansing |
| 29-34 | Enactment of the Day of Atonement as a permanent statute |

PURPOSE OF THE DAY OF ATONEMENT

1. To make atonement for sin in the fullest possible sense.
2. Countless sins and transgressions and defilements must have passed unrecognized and unconfessed by even the most conscientious Israelite. So they could not have been covered by any of the daily offerings for sin.
3. The sacrificial system had still fallen short of expressing adequately the idea of the complete removal of all sin.
4. The complete removal of all sin is essential to the life of peace and fellowship with God. It received its highest possible symbolic expression on this Day.

MEANING OF “ATONEMENT”

1. Hebrew word for atonement means – “to cover” KAPHAR (Genesis 6:14).
2. “Mercy Seat” comes from this word. The sprinkling of blood on the Mercy Seat of the Ark of the Covenant was the divine way of picturing the merciful covering of our sins.
3. The word “atonement” is never used in the New Testament, because Jesus did not simply cover our sins. He paid in full for them and took them away.

ORDER OF SERVICE ON THE DAY OF ATONEMENT

Leviticus 16: 5, 7-8, 15, 20-22 23-25.

1. Only the High Priest could officiate
2. Only after certain preparation (1-4)
3. Prepared a sin-offering for himself (11-14). Jesus, the sinless High Priest had no need to make atonement for Himself before he could die for human sin (Hebrews 7:27-28).
4. Prepared a sin-offering for the people (5-10, 15-22)
5. Difference between this and other sin offerings in that it was brought into the immediate presence of God in the Holy of Holies. It is the most perfect type of the one offering of the Lord Jesus Christ.
6. The sin offering for the people consisted of two male goats (5-10)
7. The High Priest was to take two male goats and present them before the Lord.
8. Then he cast lots for them: one goat for the Lord and one goat for the scapegoat (goat of removal, dismissal)
9. Both animals focus our attention on the principle of atonement for sin through substitution.

THE TWO GOATS OF THE SIN OFFERING FOR THE PEOPLE (Lev. 16:11-22)

Two goats were needed because two sides of the atonement were to be represented: the Godward side and the Manward side. One killed and its blood presented to God. The other sent away bearing the sins of the people.

1. First Goat – sin offering for the people. This goat was killed and its blood brought into the Holy of Holies and presented to God.
2. Second Goat – the “scapegoat.” Aaron took the live goat, laid his hands on its head and confessed over it all the sins of the people. This goat bearing the sins of the people was then led away into the wilderness, never to be seen again.

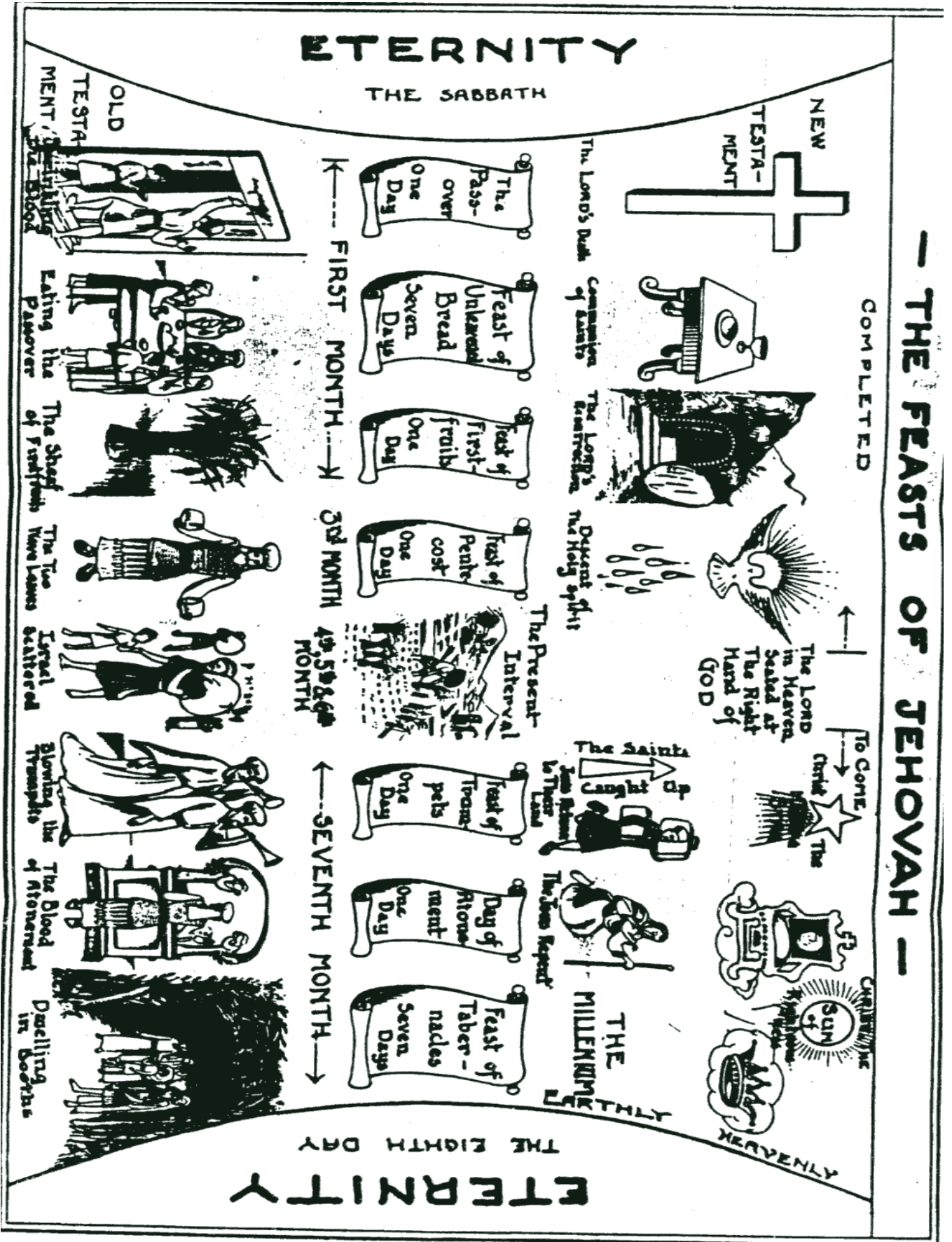
3. These two goats represent the two sides of the atonement. Christ's atonement for our sins met all the claims of God and all the needs of man.
4. First Goat – pictures paying the penalty for sin and thus satisfying the claims of God's holy law (Isaiah 53:5; Romans 4:25; Hebrews 9:28; I Peter 2:24).
5. Second Goat – the scapegoat or "goat for removal" bears away from the presence of the Lord and from the camp of His people all the iniquities of Israel. (John 1:29; Psalm 103:12; Romans 8:1; Isaiah 43:25).
6. The killing and sprinkling of the blood of the first goat sets forth the **MEANS** of reconciliation with God, through the offering of an innocent victim.
7. The sending away of the second goat laden with these sins sets forth the **EFFECT** of that sacrifice, the complete removal of those sins from the presence of God.

7. FEASTS OF ISRAEL (LEVITICUS 23)

Each of the seven feasts of Israel has a future significance for all God's people under grace. Four have been fulfilled. The last three have yet to be fulfilled.

1. The Passover points to the Death Of Christ Lev. 23:4-8; I Cor. 5:7
2. The Feast of Unleavened Bread points to A Holy Walk Lev. 23:4-8; I Cor. 5:8
3. The Feast of Firstfruits points to the Resurrection Lev. 23:9-14; I Cor. 15:23
4. The Feast of Pentecost points to the Outpouring Of The Holy Spirit Lev. 23:15-22; Acts 2:1-4
5. The Feast of Trumpets points to Israel's Regathering Lev. 23:23-25; Matthew 24:31
6. The Day of Atonement points to Salvation Of Israel Lev. 23:26-32; Romans 11:26
7. The Feast of Tabernacles points to Rest And Reunion With Christ In His Coming Kingdom On Earth Lev. 23:33-44; Zechariah 14:16-18; Rev. 20:1-6

— THE FEASTS OF JEHOVAH —



APPENDIX

CENTRAL PASSAGES ON THE DEITY OF CHRIST IN THE NEW TESTAMENT

John 1:1-14

The Creator (vv. 1-2). John, when speaking of Christ's preexistent deity, always uses a form of the verb eimi which means "to be" or "to exist," and implies existence without a beginning.

The Creation (v. 3). When John speaks of the creation which Christ made, the word egeneto is used, and means existence with a very definite beginning. It comes from the verb ginomai, which in other places is translated "generate," "to be created," "to come into existence," "to be born." This word implies the existence of a subject having a definite time of beginning before which it did not exist.

Christ's beginningless existence (v. 6, 8, 9,10). The Holy Spirit is careful to use the verb eimi, denoting eternal preexistence, when referring to Jesus, and the word ginomai, denoting a beginning, for all the other references.

God became man (v. 14, 15). The word in verse 14 is egeneto, referring to His incarnation, where the human Jesus had His beginning. In John 1:1 the verb is eimi. But in verse 14 where it speaks of Jesus becoming a man, the word egeneto is used, which denotes a beginning. In John 1:15 Jesus was both after John egeneto and before John eimi.

Colossians 1:15-21

1. Importance F. F. Bruce (NIC), p. 192, "This is one of the great Christological passages of the NT, declaring as it does our Lord's divine essence, pre-existence, and creative agency."
2. Background: Paul's answer to a heresy creeping into the church (apparently an early form of Gnosticism).
3. Exposition of Colossians 1:15-23

Christ is seen here in three relationships:

- (1) Christ in relation to God (15)—the Revealer of the Father

Image--eikon of the invisible God ("exact likeness"). He is the perfect visible manifestation of the invisible God. Illustration: from early church father Origen

- (2) Christ in relation to Creation (15-17)—the Lord over Creation

- a. Significance of prototokos "first born." See: Psalm 89:27; Jer. 31:9

If Paul had meant that Jesus was the first created being, he would have used the specific word for first created, protoktistos, not first-born prototokos.

Revelation 3:14: Jesus refers to himself as "the beginning of the creation of God." "Beginning" here can be translated "origin" or "source" which means that Jesus is the one who is the origin of creation, the Creator.

- b. Four reasons for Christ's preeminence over creation:

"In Him all things were created"

"All things have been created through Him and for Him."

"He is before all things."

"In Him all things hold together."

- 3) Christ in relation to the Church (vv. 18-23)—the Head of the Church

- a. He is head of the body, 18a (the church therefore owes Him exclusive allegiance)
- b. He is prototokos from the dead, 18b (His sovereignty extends even to the last great enemy—death)

Hebrews 1:1-3

In this passage we have a seven-fold presentation of the excellencies of Jesus Christ.

1. He is heir of all things: "*In these last days (God) has spoken to us in His son, whom He appointed heir of all things.*" As the Son of God Jesus is the heir of all that God possess. Everything that exists will find its true meaning only when it comes under the final control of Jesus Christ.
2. He is the creator of the world: "*through whom also He made the world*" Christ is the agent through whom God created the world. Ability to create belongs to God alone and the fact that Jesus creates indicates that he is God. He created everything material and everything spiritual. He created the whole universe and everything that makes it function (see John 1 and Colossians 1).
3. He is the radiance of God's glory: "*and He is the radiance of His glory.*" The word "radiance" represents Jesus as the manifestation of God. He expresses God to us.
4. He is the exact representation of God's being: "*and He is the radiance of His glory and the exact representation of His nature.*" Jesus is not only God manifest, He is God in substance. "*Exact representation*" translates the Greek term used for the

impression made by a die or stamp on a seal. Jesus is the perfect, personal imprint of God in time and space (See Colossians 1:15, and 2:9)

5. He upholds all things by the word of his power: *“upholds all things by the word of his power.”* The Greek word *“upholds”* means “to support, to maintain,” and it is used here in the present tense, implying continuous action. Everything in the universe is sustained right now by Jesus Christ.
6. He made purification for sins: *“when He had made purification of sins..”* The Bible says the wages of sin is death. Jesus Christ went to the cross, died our deserved death for us, and thereby took the penalty for our sin on Himself. If we will accept His death and believe that He died for us, He will free us from the penalty of sin and purify us from the stain of sin. It was a wondrous work when Jesus Christ created the world. It is wondrous that he sustains the world. But a greater work than making and upholding the world is that of purging men of sin (see Isaiah 52:10 and compare with Psalm 8. The stars are the work of his fingers, but if you want to see him roll up his sleeve and show you his mighty arm then look at his work of saving men from sin).
7. He sat down at the right hand of the Majesty on high: *“he sat down at the right hand of the Majesty on high.”* The *“Majesty on high”* is God. The *“right hand”* is the power side. Jesus took His place at the right hand of God. The marvelous thing about this statement is that Jesus, the perfect high Priest, sat down. This is in great contrast to the priests of the Old Covenant. They had no place to sit and it was never appropriate for them to sit down, because their work was never done. They were responsible to sacrifice, sacrifice, sacrifice, over and over and over again. They never sat down. But Jesus offered one sacrifice, and said, “it is finished.” Then he went and sat down with the Father. The work was done.

Sitting down at the Father's right hand signifies at least four things:

- (1) He sat down as a sign of honor. “that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:11). To be seated at the right hand of the Father is honor.
- (2) He sat down as a sign of authority. “He is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him” (I Peter 3:22). He sat down as a ruler.
- (3) He sat down as a sign that His work was done. *“But He, having offered one sacrifice for sins for all time, sat down at the right hand of God”* (Hebrews 10:12).
- (4) He sat down to intercede for us. *“Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us”* (Romans 8:34). He is seated at the right hand of the Father making intercession for all of us who belong to Him.

Around AD 400, Augustine helpfully observed that the Scripture concerning Christ may be classified in three groups:

1. Those passages which teach the inferiority of Christ because He voluntarily became incarnate, was born as a baby, grew as a child, hungered, thirsted, grew tired, etc. In this truly human condition the Father was greater than He.
2. A second group of texts affirms that Jesus, before the foundation of the world, was distinct from the Father.

He was distinguished:

- a. as a word from the speaker of the word (John 1:1)
- b. as a uniquely begotten Son from His Father (John 1:14)
- c. as one who had priority in rank over all created things (Col. 1:14)

These passages show the Father and the Son are eternally distinct persons. The Bible recognizes an order, placing the Father first, the Son second, the Holy Spirit third.

3. But a third group of Scriptures teaches that the Father and the Son are NOT two separate beings or Gods, but rather one essence and spiritual substance. In this respect the Son is equally God. The doctrine of the Trinity teaches that the Godhead is one in respect to essence, three in respect to personal distinction, and three in respect to roles in creation and redemption.

Conclusion: The Bible, while not neglecting Jesus' humanity, and distinctness from the Father, also teaches His essential deity. John 1:1: "In the beginning was the Word (Jesus Christ) and the Word was with God and the Word was God."

Problem: In the New World Translation, the Jehovah's Witnesses change the end of John 1:1 so that it reads "the Word was a god." The small "g" is required, they argue, because the Greek word for God is not preceded by a definite article, "the."

Solution: When this argument is presented, any Christian can point out three things:

1. To translate John 1:1 "the Word was a god" overlooks entirely an established rule of Greek grammar which necessitates the rendering "...and the Word was God." The rule says "a definite predicate nominative has the article when it follows the verb; it does not have the article when it precedes the verb." (Bruce Metzger) In the last clause of John 1:1 the predicate nominative "God" precedes the verb "was."

As we see, the order in the Greek text is: "God was the Word." That order emphasizes Christ's deity, and explains the absence of the definite article. Since English word order differs from Greek, the phrase is translated, "the Word was God."

2. In the second place, any Christian can point out to a Jehovah's Witness that the word for "God" (theos) without the definite article ("the") is often used for Jehovah God. He may show this to a Witness in the New World Translation itself. That

version translates theos without the article by “God,” with a capital “G” in John 1:6, 12, 3:2, 21.

3. Third, any Christian can show a Jehovah’s Witness the fact that some passages do designate Jesus as “the” God, using the definite article with “God.”

According to Matthew 1:23, the birth of Jesus fulfilled the prophetic announcement that the virgin born Son should be called “Immanuel,” “which means when translated, ‘with us is God.’” Note the capital “G” which, according to the New World translators, denotes Jehovah God, the God (ho theos).

Again, when skeptical Thomas was finally overwhelmed with the evidence that Jesus had risen from the dead, he cried out, “My Master and My God! (John 20:28). The Jehovah’s Witnesses’ own translation employs a capital “G.” Their Scriptures unmistakably call Jesus Jehovah God, the God (ho theos).

CENTRAL PASSAGE ON THE MEANING OF THE INCARNATION OF CHRIST

Philippians 2:4-11

Philippians 2:5-11 v. 7 – Greek word kenao means “to make empty”
KJV “emptied himself” NIV “made himself nothing”

A. Importance of the passage

“The *locus classicus* of Pauline Christological doctrine is Philippians 2:5-11 with its deep teaching on the pre-existent, incarnate and exalted states of Christ in a hymn which J. Jeremias regards as ‘the oldest document on which the whole Christology of later times was built up.’” Ralph Martin, Tyndale Bible Commentaries, Vol. 11.

B. Context of the passage

1. Paul’s exhortation (2:1-4)

- a. The immediate context indicates that some of the proud citizens of Philippi were seeking a significant place for themselves in the church from “selfish ambition and vain conceit” (2:3)
- b. Paul appeals to them on the fourfold basis of humble service (2:1)
- c. He anticipates a fourfold result (2:2)
- d. He admonishes his readers to humble service (2:3-4)

2. Paul applies his exhortation to four examples of humble service

- a. _____ (2:12-18, especially 17-18)

- b. _____ (2:19-24, especially 20-21)
- c. _____ (2:25-30, especially 29-30)
- d. SUPREMEY, _____ (2:5-11)

“The Philippians passage concerning the self-emptying or “kenosis” of the Son of God was introduced in connection with a practical exhortation to have the mind or attitude of Christ. The action of Christ in proceeding from glory to become man and suffer on the cross was cited as an illustration of the attitude of Christ. In the accompanying explanation, the apostle gave one of the most concise theological statements of the incarnation to be found anywhere in the Scriptures” (John Walvoord, Jesus Christ Our Lord, 138)

C. The Divine Preexistence of Christ (2:6)

1. “Who, being in very nature God” NIV
 - a. “Being” – *huparchon* (present active participle). The thought is that Christ always has been in very nature God with the implication that He still is. His deity continues unchanged by the act of incarnation.
 - b. “in very nature God” NIV – *morphe* (Literally, “in the form of God”). Means “the outward display of the inner reality or substance.
2. “Did not consider equality with God something to be grasped”
 - a. Christ’s “equality” with God is synonymous with His existence in the form of God.
 - b. “something to be grasped” – *harpagmos*. Christ had divine glory, but He refused to exploit it for personal gain. As the God-man He sought exaltation in obedience to the Father as the example of the righteous servant for us (we too are to actively and positively pursue the servant’s role, rather than clinging to our rights at all costs)

D. The human incarnation of Christ (2:7-8)

1. “but made himself nothing” (or “emptied himself” *kenao* “to make empty”)

He did not give up His deity, or any of His attributes as God. But he laid aside the independent exercise of His divine attributes in submission to the Father during His time on earth.
2. “taking the very nature of a servant (*doulos*, literally “bondslave”)
3. “being made in human likeness, and being found in appearance as a man...”

morphe – “form” verse 7 “very nature” NIV The outward appearance of a servant and the human nature which corresponds to it.

Homoiomia – “likeness” verse 7. He looked and acted like a man

Schema – “appearance or “fashion” verse 8. Indicates the more transient manifestations of humanity such as weariness, thirst and other human limitations.

“Taking the whole passage together, there is no declaration here that there was any loss of deity, but rather a limitation of its manifestation. It is certainly clear from other declarations of Paul that he recognized that Jesus Christ in the flesh was all that God is even though He appeared to be a Man” Walvoord, 140.

E. The theological emphases of kenosis

1. Veiled glory
2. Unglorified humanity
3. Non-use of divine attributes
4. Voluntary dependence

These four may be reduced to two principles:

1. The incarnation involved supreme humility in the assumption of unglorified humanity during His earthly sojourn.
2. The incarnation involved supreme humility in the voluntary non-use of His divine attributes in dependence upon the Father and the Spirit.

F. The Divine-human exaltation of Christ (2:9-11)

1. To say that the Son exalted Himself would contradict everything said to this point. He waited upon the Father as an example to us of patience and faith in service.

Huperupho – “highly exalted” Not to describe a different stage in Christ’s existence in a comparative sense, but to contrast His exaltation with the claim of other powers and thereby to proclaim His uniqueness and absoluteness.

He was given the greatest name – the supreme incarnate name (Lord Jesus Christ)

Verse 11: “to the glory of God the Father” -- similarly God will exalt our service not for our glory but His.

2. Christ as God became man and is exalted as the God-man. Christ and the Father are one in essence (the nature and title of God), yet hierarchical in function as distinct personalities (obedience and exaltation).