

Twelve Old Testament Examples Typifying Jesus Christ  
by Scott Noble (waterpark777@yahoo.com)

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## Moses

Not only are there hundreds of prophecies predicting the life and ministry of Jesus Christ, but the lives of the prophets themselves point to Jesus Christ. This typology is another amazing proof that the Lord Jesus Christ is indeed the Messiah. In Jesus Christ's one life, He portrayed and fulfilled what the many Old Testament prophets foreshadowed in their lives. How could one man live out all of these parallels so perfectly? Only God almighty could reveal His plan to mankind over thousands of years with such detail, foresight, agreement, and ultimate fulfillment.

Based on the audio message "Jesus-- a Prophet Like Unto Moses" by Jacob Prasch

| Moses   | Jesus  |
|---|--|
| Moses was protected by the faith of his parents from a wicked king and hidden for a season in Egypt (Exodus 1)  | Jesus was protected by the faith of his parents from a wicked king and hidden for a season in Egypt (Luke 2)   |
| Moses was a person of privilege, power, and position, but freely chose to turn his back on that and suffer reproach with the people of God (Hebrews 11:24-27)   | Jesus was a person of privilege, power, and position, but freely chose to turn his back on that and suffer reproach with the people of God (Philippians 2:6-7)         |
| Moses was willing to be judged and accursed on behalf of the people of God and begged God to forgive them (Exodus 32:31)  | Jesus was willing to be judged and accursed on behalf of the people of God and begged God to forgive them (Luke 23:24)   |
| Moses fasted 40 days and 40 nights (Exodus 34:28)   | Jesus fasted 40 days and 40 nights (Matthew 4:2)   |
| Moses' face shone (Exodus 34:35)  | Jesus' face shone (Matthew 17:2)   |
| Moses fed people supernaturally in a barren place (Exodus 16:14-15)   | Jesus fed people supernaturally in a barren place (Matthew 14:19-21)   |
| Moses brought deliverance to God's people   | Jesus brings deliverance to God's people   |
| Moses made a covenant with blood, sprinkled it on the people, and brought them out of Egypt through the water and into the promised land (I Corinthians 10:1-4) | Jesus made a covenant with blood, covering the sins of the people, and brought them out of Egypt (figuratively) through the water (baptism) and into the promised land |
| The Jews rejected Moses at first, but the Gentiles (the Midianites) accepted him-- the Jews accepted him the second time  | The Jews rejected Jesus at first, but the Gentiles accepted him-- the Jews will accept him the second time   |
| The following comparisons are adapted from:   | <a href="http://www.learnthebible.org">http://www.learnthebible.org</a>  |
| Moses had the "world" offered to him (Hebrews 11:24-27)   | Jesus had the world offered to Him (Matthew 4:8-9)   |
| Moses was a shepherd (Exodus 3:1)   | Jesus was a shepherd (John 10:11)  |
| Moses kept the Passover (Exodus 12; Hebrews 11:28)  | Jesus kept the Passover (Luke 22:11; Matthew 26:17-19)   |
| Moses sang (Exodus 15:1)  | Jesus sang (Matthew 26:30)   |
| Moses had a ministry to the nation of Israel (Exodus 3:1-10)  | Jesus had a ministry to the nation of Israel (Matthew 15:21-28)  |
| Moses sent out 12 men (Numbers 13;)   | Jesus sent out 12 men (Luke 9:1-6)   |

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| Moses was a prophet (Deuteronomy 34:10)  | Jesus was a prophet (John 6:14)   |
| Moses was a king (Deuteronomy 33:4-5)  | Jesus is a King (John 18:33-40)   |
| Moses was a judge (Exodus 18:13)   | Jesus will be a judge (John 5:24-30)  |
| Moses was a teacher (Deuteronomy 4:5)  | Jesus was a teacher (John 18:20)  |
| The following comparisons are adapted from:<br><a href="http://www.hebrew4christians.com/Articles/Like_Moses/like_moses.html">http://www.hebrew4christians.com/Articles/Like_Moses/like_moses.html</a> |   |
| The Israelites experienced about 400 years of prophetic silence before God sent Moses  | The Israelites experienced about 400 years of prophetic silence before God sent Jesus   |
| Moses had faithful Jewish parents  | Jesus had faithful Jewish parents   |
| Moses was called to come out of Egypt  | Jesus was called to come out of Egypt   |
| The following comparisons are adapted from: <a href="http://www.letusreason.org/islam2.htm">http://www.letusreason.org/islam2.htm</a>  |   |
| Moses made predictions about the nation of Israel (Deuteronomy 28:15-28)   | Moses made predictions about the nation of Israel (Matthew 23:34,24:1,2,8,34)   |
| Moses was used by God to cleanse leprosy (Numbers 12:10-16)  | Jesus cleansed leprosy by the power of God (Mark 1:40-41)   |
| Moses had 70 helpers (Numbers 11:16-17)  | Jesus had 70 helpers (Luke 10:1)  |
| Moses began the Aaronic priesthood which was temporary under the law (Leviticus 9; Numbers 8:20-26; Hebrews 9:19-22)   | Jesus established an eternal priesthood under the new covenant of grace in which He alone functions as the high priest forever (Hebrews 7:17,19,23,25-28; 9:12) |
| Also...  |   |
| Moses' true identity (that he was an Israelite in the palace of Pharaoh) was not known to everyone in Egypt  | Jesus' true identity (that He was God in the flesh) was not known to everyone in Israel   |
| Moses was literate (John 5:46)   | Jesus was literate (Luke 4:16-20)   |

"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."  
(Deuteronomy 18:18)

Muslims will sometimes claim that this prophecy in Deuteronomy was fulfilled by Muhammad, not Jesus. They will cite similarities such as both Moses and Muhammad being married, both beginning their ministries at age 40, both being involved in battles, both had normal births and deaths, both brought new laws to their people, and both had successors that conquered "Palestine," etc. Some of the items here could be said about most men in general, but some are unique items. Both had followers who conquered "Palestine," but in the case of Muhammad's followers they also conquered many other countries as well. Muhammad did begin his ministry at age 40, but Moses received his call from God (at the burning bush) when he was 80 years old (Acts 7:23-32).

When we say that Moses typified or was a type of Jesus, it does not mean that every single aspect of their lives were similar. For example, Jesus was born in Bethlehem, and Moses was born in an Egyptian city. On this point, Muhammad also has no

similarity, being born in Mecca. But, there are essential and unique similarities between Jesus and Moses, which cannot be claimed for Muhammad.

Muhammad was not from among the brethren, the Israelites, as the prophecy in Deuteronomy stipulates. Ishmael was born long before Israel (aka Jacob), and the Ishmaelites had long since separated themselves from the Israelites. Muhammad was not an Israelite, which disqualifies him from fulfilling this prophecy. Unlike the Bible which gives genealogies for God's prophets, especially for Jesus to demonstrate His physical lineage from the Israelites, the Quran offers no genealogies for Muhammad.

Also, very importantly, God spoke with Moses directly (Numbers 12:6-8), whereas Muhammad received his revelations indirectly from (supposedly) the angel Gabriel. Jesus as God's only begotten son had direct communication with His Father.

On one Islamic website, an attempt was made to undermine Jesus' fulfillment of Deuteronomy 18:18, by claiming that Christians don't even consider Jesus to be a "prophet," but there are many verses which point to Jesus being a prophet (Matthew 13:57; 14:5; 21:11; 21:46; Luke 7:16; 13:33; 24:19; John 4:19; 6:14; 7:40; 9:17).

Muhammad was not from among the Israelites, and God did not speak to him directly, but furthermore Muhammad never did any miracles, never fasted for 40 days, was illiterate, and never was a priest.

Moses and Jesus both introduced a covenant by blood. John McTernan points out how Muhammad fails this important criteria also, "Muhammad never created a blood covenant with God, but his message went directly against the revealed word of God. Muhammad denied the basis for the New Testament covenant, which is the death of the Lord Jesus on the cross."

Sura 4.157 "And their saying: Surely we have killed the Messiah, Isa (Jesus) son of Marium, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so"

[http://www.defendproclaimthefaitth.org/muhammad\\_or\\_jesus\\_onto\\_moses.htm](http://www.defendproclaimthefaitth.org/muhammad_or_jesus_onto_moses.htm)

Cornelius, an author at the Answering Islam website, offers even further reasons disqualifying Muhammad: Muhammad said he was different from all other prophets, that would include Moses.... Muhammad's god is not like Moses' God: Allah is called the greatest of all deceivers (Surah 3:54) Makareen, translated plotter or schemer, means deceivers, double crossers. Moses' God does not lie or go back on his word. "God is not a man, that He should lie, Nor a son of man, that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?" (Numbers 23:19)... Moses didn't abrogate his own revelations, Muhammad did.... Before discussing whether Muhammad was "the prophet like unto Moses" mentioned in Deuteronomy, Muslims must first prove that Muhammad was a

prophet. Statements in the Quran, Hadith, and Sirat make it very difficult for Christians to believe Muhammad was a prophet. Muhammad & Allah said the sun set in a muddy pool (Surah 18:86; cf.); Samaritans built the golden calf at the time of Moses (Surah 20:85-95), (the Samaritans didn't exist until after the Assyrian captivity many hundreds of years after Moses). Muhammad & Allah were ignorant of the Christian religion, claiming we worship the father the mother and the son (Surah 5:73-75,116; cf.), and ignorant of the Jews religion, claiming they believed Ezra was the son of God (Surah 9:30) Worse yet, [Muhammad failed the Quran's own test.](http://www.answering-islam.org/authors/cornelius/like_moses.html)" [http://www.answering-islam.org/authors/cornelius/like\\_moses.html](http://www.answering-islam.org/authors/cornelius/like_moses.html)

Jesus' life was the legitimate fulfillment of the prophecy in Deuteronomy 18:18. He was the prophet like unto Moses, fulfilling many unique parallels with the life of Moses. But He is so much more than that, being the Savior of all who believe. Praise His holy name!

### Joseph

There are many kingly prophecies about the Messiah, which the people expected their Messiah to fulfill. These "Son of David prophecies," are for Jesus' second coming, when He will reign victoriously over the whole world. In His first coming Jesus nonetheless did typify aspects of David's life, which will be shown in the chart after this one. But, there are also the "Son of Joseph prophecies," or the suffering servant prophecies, which he fulfilled in His first coming. Jesus was the son of Joseph, his earthly and legal father, the husband of Mary. Being the son of Joseph, he typified many aspects of another Joseph, the favorite son of Jacob.

Based on the audio message "One Messiah, Two Comings" by Jacob Prasch

| Joseph  | Jesus  |
|---|--|
| Jacob loved Joseph more than all of his sons (Genesis 37:3)   | The Messiah the son of Joseph (Jesus) was the beloved of His Father (Matthew 3:17)   |
| Joseph dwelt with his father and was sent by his father to seek the welfare of his brothers (Genesis 37:13-14)  | Jesus dwelt with his Father and was sent by His Father to seek the welfare of his brothers (Philippians 2:5-7)   |
| Joseph testified about the sins of his brothers and they hated him (Genesis 37:2)   | Jesus testified about the sins of His brothers and so they hated Him (John 7:7)  |
| Joseph foretold that he would rule and was hated even more (Genesis 37:5)   | Jesus foretold that He would rule and was hated even more (Matthew 26:64)  |
| Joseph was rejected by his Jewish brothers and betrayed by them into the hands of the Gentiles, but God turned it around and made it into a way for all of Israel and the world to be saved | Jesus was rejected by his Jewish brothers and betrayed by them into the hands of the Gentiles, but God turned it around and made it into a way for all of Israel and the world to be saved |
| Joseph was tempted, but did not sin (Genesis 39:12)   | Jesus was tempted to the utmost, but did not sin (Matthew 4:1-11)  |
| Everything that Joseph did God caused to  | Everything that Jesus did God caused to  |

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| prosper (Genesis 39:5)  | prosper (Isaiah 53:10)   |
| Joseph was falsely accused  | Jesus was falsely accused  |
| Joseph was condemned with two criminals and prophesied that one would live and one would die  | Jesus was condemned with two criminals and prophesied that one would live (go to Paradise); and the other having rejected Jesus would go to hell                           |
| Joseph was betrayed by his brother Judah for twenty pieces of silver (Genesis 37:26-28)   | Jesus was betrayed by Judas for thirty pieces of silver (Matthew 26:14-15)   |
| Joseph was a servant (Genesis 41:12)  | Jesus came as a servant (Philippians 2:6-7)  |
| Joseph was forgotten by those he helped (Genesis 40:23)   | Jesus was forgotten by those he helped (Luke 17:17-18)   |
| Joseph was a wonderful counselor (Genesis 41:39)  | Jesus is a wonderful counselor (Isaiah 9:6)  |
| When Joseph told people the things of God people told him he was out of his mind (37:19)  | When Jesus told people the things of God people told him he was out of his mind (Mark 3:21)  |
| Upon exaltation Joseph took a Gentile bride   | Allegorically, upon exaltation Jesus took a Gentile bride (the church, which is actually Gentiles grafted into a Jewish "tree" together with Jewish believers-- Romans 11) |
| Joseph went from a place of condemnation to exaltation in a single day  | Jesus went from a place of condemnation to exaltation in a single day  |
| The people were told to do what Joseph bid them to do (Genesis 41:55)   | The people were told to do what Jesus bid them to do (John 2:5)  |
| When Joseph was exalted every knee had to bow to him (Genesis 41:43)  | When Jesus is exalted every knee will bow to him (Philippians 2:10)  |
| Joseph was not recognized by his brethren the first time  | Jesus was not recognized by many Jews in His first coming even though He was their Messiah   |
| His brothers recognized Joseph at their second coming and wept bitterly (Genesis 45:4;14)   | Jesus will be recognized at His second coming and the Jews will weep bitterly (Zechariah 12:1-10)  |
| The following comparisons are adapted from: <a href="http://www.bible-history.com/old-testament/types-joseph.html">http://www.bible-history.com/old-testament/types-joseph.html</a> |  |
| Joseph's brothers conspired against him (Genesis 37:23)   | They took counsel against Jesus (Matthew 27:1)   |
| They stripped Joseph of his garments (Genesis 37:23)  | They stripped Jesus (Matthew 27:28)  |
| All things were laid into Joseph's trust (Genesis 39:4-8)   | God hath given all things into his hand (John 3:35; 13:3; 16:15)   |
| Joseph was bound (Genesis 39:30)  | Jesus was bound (Matthew 27:2)   |
| Joseph was 30 years old when he was exalted in Egypt and ministered to people   | Jesus was "about 30 years of age" when he began his ministry (Luke 3:23)   |

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| (Genesis 41:46)   |   |
| The following comparisons are adapted from: <a href="http://www.hannoveribc.com/clientimages/25727/chronological/extrasjanuary/60similaritiesbetweenjosephandjesuspink.pdf">http://www.hannoveribc.com/clientimages/25727/chronological/extrasjanuary/60similaritiesbetweenjosephandjesuspink.pdf</a> |   |
| Joseph was a shepherd (Genesis 37:2)  | Jesus is the Good Shepherd (John 10)  |
| Joseph won the respect of his jailer (Genesis 39:21)  | Jesus won the respect of a Roman centurion standing at the cross (Luke 23:47)                                 |
| Joseph was seated on the throne of another and ruled over Pharaoh's house with his word.  | Jesus shares the Throne with His Father and rules over the Father's household by and through His Word.        |
| Not many years after rejecting Joseph, his brethren had to leave their homeland.  | Not many years after rejecting Jesus their Messiah, his brethren, the Jews, had to leave their homeland.      |
| Jacob believed that his son was dead, not knowing that he had been exalted over all the house of Pharaoh.   | Many Jews believe that Jesus is simply dead, not knowing that He has been exalted as Lord over all the world. |
| Joseph became the sole distributor of bread to a perishing world (Genesis 41:55)  | Jesus is the sole distributor of the Bread of Life to a perishing world (Acts 4:12; Matthew 17:5; John 6:35)  |

Just as Joseph was a servant before his exaltation in Egypt, the "Son of Joseph" prophecies also spoke of Jesus as being a servant before His exaltation:

Joseph:

"And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret." (Genesis 41:12)

Jesus:

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." (Isaiah 42:1-3)

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." (Isaiah 53:11)  
 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of

the land of the living: for the transgression of my people was he stricken." (Isaiah 53:5-8)

"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." (Psalm 22:16-18)

This is confirmed in the New Testament:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:28)

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Philippians 2:6-7)

### David

In the New Testament Jesus is called "the Son of David" 15 times. And yet, Jesus is also more than that. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." (Matthew 22:41-46)

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| David  | Jesus   |
| David came from Bethlehem (I Samuel 20:6; Luke 2:4)  | Jesus was born in Bethlehem (Matthew 2:1)   |
| David was a shepherd (I Samuel 16:11)  | Jesus is the Good Shepherd (John 10)  |
| David was 30 years old when he began to reign as king (II Samuel 5:4)  | Jesus was "about 30 years of age" when he began his ministry (Luke 3:23)  |
| David was of the tribe of Judah  | Jesus was of the tribe of Judah   |
| David had trials in the wilderness (I Samuel 17:28;34-36; 23:14)   | Jesus had trials in the wilderness (Matthew 4:1-11)   |
| David was anointed by a prophet of God (Samuel) and the Spirit of the Lord remained on him from that day (I Samuel 16:13)                  | Jesus was anointed by a prophet of God (John the Baptist) and the Spirit of God remained on him from that day (Matthew 3:16; John 1:29-34; Luke 4:1; Luke 7:28) |
| David put his life on the line in order to face Goliath alone on behalf of all of Israel, and won the victory for his people (I Samuel 17) | Jesus put His life on the line on behalf of all of Israel and the whole world and won the victory for His people (Luke 24:46-47)                                |
| Israel had 40 days of testing and taunting by  | Jesus had 40 days of testing in the   |



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| Goliath, until David, representing Israel, took a stand for God's name and won the victory, showing his worthiness to be Israel's future king (I Samuel 17:16)                       | wilderness, when tempted by the devil. His victory over sin was a victory for Israel and the whole world, showing His worthiness to be the King of kings (Matthew 4:2)   |
| David was a prophet (Psalm 22)   | Jesus was a prophet (Matthew 24)   |
| David was not willing to be king until God put Him in that position-- he did not usurp the kingship nor take it prematurely (1 Sam. 24:4-7, 26:8-9)                                  | Jesus, though He was a king, His kingdom was not of this world, and He would not take the kingship prematurely when the people offered it to Him (Luke 19:37-44, John 6:15; 18:36)   |
| David went up by the ascent of the Mount of Olives and wept over his predicament of having been betrayed by Absalom who wanted to have the kingdom on his own terms (2 Samuel 15:30) | Jesus came to the descent of the Mount of Olives and wept for the people who wanted to have the kingdom on their own terms (Luke 19:37-44)   |
| David's son Absalom who betrayed him ended up being hung in a tree and dying. Ahithophel who betrayed David also ended up hanging himself and dying (II Samuel 17:23; 18:10-14)      | Jesus' disciple Judas who betrayed Him ended up hanging himself and died (Matthew 27:3-5)  |
| David had an impulsive general (Joab) who often took things into his own hands (2 Samuel 3:27; 18:14)  | Jesus had an impulsive disciple (Peter) who sometimes took things into his own hands (Matthew 16:23; John 18:10-11)  |
| David prepared materials for the temple to be built. After his death the temple was built (I Kings 7:51; I Chronicles 28:11-29:16)   | Jesus prepared "living stones" for the temple, His church, to be built. After His death the physical temple was destroyed, but those grafted into Israel became the spiritual temple (II Corinthians 6:16; Ephesians 2:20-22; I Peter 2:4-6) |
| David passed over the brook Kidron after being betrayed by Absalom and Ahithophel (II Samuel 15:23)  | Jesus passed over the brook Kidron after being betrayed by Judas (John 18:1)   |
| Those who trusted David's leadership when he was not yet reigning, though they faced trials, yet inherited the kingdom when David became king (II Samuel 8:15-18)                    | Jesus talked about persecution for His followers, but those who trust and obey Him now will inherit the kingdom when Jesus is exalted among all as the King of kings (Matthew 25:31-46)  |
| David was conspired against (II Samuel   | Jesus was conspired against (Matthew 27:1)   |

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| 15:12;31)  |   |
| David went from Jerusalem and crossed over the Jordan when his life was in danger from those who conspired with Absalom (II Samuel 15:14; 17:22)   | Jesus went from Jerusalem to beyond the Jordan when the people sought to stone Him (John 10:39-40)  |
| David expanded Israel's territory to reach the Euphrates river, and seems to have controlled the area near Egypt's border (I Samuel 27:8-9; I Chronicles 13:5) which was a significant portion of the land promised to Abraham. This advantage was lost in Solomon's day (I Kings 11:24-25), and further lost during the divided kingdoms after Solomon's time (Genesis 15:18; I Chronicles 18:3; II Samuel 8:3) | Jesus is designated by Paul as being the heir to the promises given to Abraham, which would include inheriting the land: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Galatians 3:16) The "Son of David" prophecies declare that He will reign over Israel and beyond (Jeremiah 23:5-6; Psalm 2:7-8; Revelation 12:5)  |
| David brought the ark of the Lord and the tabernacle to Jerusalem, offered burnt offerings and peace offerings, and later expanded his territory to include Edom and other areas (II Samuel 6:17-18; 8:14). In Amos 9:11-12 a prophecy is made about possessing the remnant of Edom and about the tabernacle of David being rebuilt.   | Jesus brought the tabernacle (His body) to Jerusalem and offered the perfect sacrifice on the cross so that all nations could be won into His kingdom (Luke 24:46-47). While the temple was still standing, James quoted the prophecy from Amos about rebuilding David's tabernacle, and applies this to the church (Acts 15:14-17). In Jesus' kingdom conquering nations is spiritual, not physical.   |
| When the ark of God came to Jerusalem, David offered burnt offerings and peace offerings and then gave all of the multitude a cake of bread, a good piece of flesh, and a flagon of wine (II Samuel 6:12-19)   | Jesus is also the ark of God typologically (In Romans 3:25, Jesus is called a "propitiation" which is the same Greek word "hilasterion" that is used for "mercy seat" in Hebrews 9:5). The ark was also the place that God promised to commune with Moses and give him commandments, which is a role that Jesus fulfilled (Exodus 25:21-22; Luke 24:15-32; Matthew 11:1). After the multitudes came to Jesus (the ark of God) and were healed of sicknesses, Jesus fed them bread and fish (Matthew 14:14-21) |
| David was given gall and vinegar by his adversaries (Psalm 69:21)  | Jesus was given gall and vinegar by his adversaries (Matthew 27:34)   |

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| David was a man of prayer as we see in his many Psalms, pouring his heart out to God   | Jesus, although God, because He had willingly taken on the limitations of a human body, stayed in communication with His Father through prayer, giving us this example to follow (Matthew 14:23; 26:39; Mark 1:35; 6:46; Luke 3:21; 5:16; 6:12) |
| Some opposites...  |   |
| David wept over his dead son Absalom, who was the only son of his mother, at a gate (II Samuel 18:33)  | Jesus raised a man from the dead at a gate, who was the only son of his mother (Luke 7:12-14)   |
| During David's reign when the ark of God was brought from Gibeah, Uzzah stretched out his hand to take hold of the ark, and he was smitten by God and died (II Samuel 6:1-7) | When a woman with an issue of blood touched Jesus' (who typologically is the ark of God) garment, instead of being smitten, she was healed (Luke 8:43-48)   |
| Some similar teachings/doctrines...  |   |
| David spoke often of "mercy and truth" (II Samuel 15:20; Psalm 25:10; 61:7; 86:15)   | Jesus was full of "grace and truth" which was in contrast to the law (John 1:14;17)   |
| David knew that sacrifice without a heart yielded to God is worthless (Psalm 51:16-19)   | Jesus taught that God desires mercy, not sacrifice and for sinners to come to repentance (Matthew 9:13)   |
| David knew that God was with him even in the shadow of death (Psalm 23)  | Jesus was a great light for those who were in the shadow of death (Matthew 4:16; Isaiah 9:2)  |
| David often referred to God as his Rock (Psalms 18, 28, 31, 61, 62)  | Jesus is the Rock (Matthew 16:18; Romans 9:33; I Corinthians 10:4)  |
| David taught that the meek shall inherit the earth (Psalm 37:11)   | Jesus taught that the meek shall inherit the earth (Matthew 5:5)  |
| David desired to teach sinners and transgressors the ways of God that they would be converted (Psalm 51:13)  | Jesus desired to call sinners unto repentance, like a doctor helping sick people (Mark 2:17)  |
| David understood forgiveness and righteousness apart from works-- imputed righteousness which is followed by works (Psalm 32:1-2;10; Romans 4:6; Psalm 51:12-13)             | Jesus understood forgiveness and righteousness apart from works-- imputed righteousness which is followed by works (John 3:16; Isaiah 53:5-6;11; John 14:12-15)   |
| David spoke of God as a father. Ethan also spoke of David calling God his father   | Although equal with God, Jesus spoke of God as His Father (John 10:30; Matthew  |

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| (Psalm 68:5; 103:13; 89:26)  | 7:21; Mark 14:36; Luke 2:49)  |
| David said "into thine hand I commit my spirit" (Psalm 31:5)   | Jesus said "into thy hands I commend my spirit" (Luke 23:46)  |
| David said "depart from me, all ye workers of iniquity" (Psalm 6:8)  | Jesus said "depart from me, ye that work iniquity" (Matthew 7:23)   |
| David said "the zeal of thine house hath eaten me up" (Psalm 69:9)   | After Jesus cleansed the temple, his disciples remembered that it was written "the zeal of thine house hath eaten me up" (John 2:17)  |
| The following comparisons are based on e-mails from Jacob Prasch...  |   |
| David was cursed and had stones thrown at him by Shimei after his betrayal by Absalom. When Abishai offered to cut off Shimei's head, David rebuked him, being willing to be cursed if that was God's will (II Samuel 16:5-13) | Jesus was accused by a mob after his betrayal by Judas. When Peter cut off Malchus' ear, Jesus rebuked him, being willing to bear God's curse on the cross and do God's will (John 18:3-11; Galatians 3:13) |
| The reigning king Saul tried to kill David, but David was hidden under God's protection (I Samuel 19:1)  | The reigning king Herod tried to kill Jesus, but Jesus was hidden under God's protection (Matthew 2:13)   |
| David displayed extraordinary ability from his youth (e.g. when he killed Goliath)   | Jesus displayed extraordinary ability from His youth (e.g. with the wise men in the temple)   |
| Even David's siblings did not believe in him (1 Sam. 17:28)  | Even Jesus' brothers did not believe in Him (John 7:5)  |
| Those who were not affluent etc. flocked to David at the Cave of Adullam   | Those not affluent etc. flock to Jesus the Son of David (1 Corinthians 1:26)  |
| David ruled from Jerusalem with a rod of iron bringing peace to Middle East.   | In the Millennium Jesus The Son of David will rule from Jerusalem bring peace to the Middle East & The World.   |
| With King Hiram & the Phoenicians David brought peace and unity between Israel & believing non Jews.   | Jesus brings peace between believing Israel and believing non Jews ( Ephesians 2:11-14)   |

Some of the Son of David prophecies:

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalm 2:6-8)

"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." (Micah 5:2)

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. 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." (Jeremiah 23:3-5)

"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." (Zechariah 9:9)

"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." (Isaiah 9:6-7)

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32-33)

#### Isaac

Speaking of the law, Colossians says that these were a "shadow," but Jesus is the perfect embodiment of what that stood for. "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: Which are a shadow of things to come; but the body is of Christ." (Colossians 2:16-17) In the book of Hebrews this idea of the law being a foreshadowing is also given, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Hebrews 10:1)

Of course, Jesus fulfilled the law perfectly, being the One that the "shadows" pointed to: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (Hebrews 10:11-12) God did not change His plan, but was revealing the full glory of it gradually throughout Old Testament times. He revealed this through the law, the priests, the tabernacle, and also through individuals who all pointed to Jesus the Messiah.

Based on the audio message "Isaac-- Son of Promise" by Jacob Prasch

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| Isaac  | Jesus  |
| Isaac's father sent his servant to prepare a bride for his son. The gifts are given as proof that the servant was sent by the father (Genesis 24:1-4)  | The Father sent the Holy Spirit to prepare a bride for His Son Jesus. Gifts are given by the Holy Spirit to the bride, His church. (Hebrews 2:4) |
| Abraham's only legitimate son, Isaac was laid down to be received back (Genesis 22)  | The only begotten Son, Jesus laid down His life and received it back again (John 10:17-18)   |
| Isaac was mocked by the son of a bondswoman (Genesis 21:9)   | Jesus was mocked by the sons of the bondswoman in figure (the Pharisees) (Galatians 4:30)  |
| The following comparisons are adapted from:  | <a href="http://carm.org/dictionary-type">http://carm.org/dictionary-type</a>  |
| Isaac carried wood to the place of sacrifice (Genesis 22:6)  | Jesus carried wood to the place of "sacrifice" (John 19:17)  |
| God will provide Himself a lamb (Genesis 22:8)   | God did provide Himself a lamb (John 1:29)   |
| Isaac was offered on the wood (Genesis 22:9)   | Jesus was offered on the wood (Luke 23:33)   |
| A Ram (a male sheep) was caught in a thicket by its horns (Genesis 22:13)  | Jesus, the lamb of God, had a crown of thorns placed on his head (Matthew 27:29)   |
| Also...  |  |
| Isaac's life was spared because a ram was offered in his stead (Genesis 22:13)   | Our life is spared when we trust in Jesus the lamb of God (John 1:29)  |
| Isaac was born supernaturally  | Jesus was born supernaturally  |
| Isaac was the son of Abraham   | Jesus was also the son of Abraham (Matthew 1:1)  |
| Isaac was offered in the land of Moriah on one of the mountains there (Genesis 22:2)   | Jesus was crucified outside of Jerusalem not far from Mount Moriah where the temple was (II Chronicles 3:1)                                      |
| On the day Isaac was delivered it was the third day, from the time Abraham received commandment from God to offer his son, and he considered his son to be dead during those days (Genesis 22:4) | Jesus was considered by many to be dead, but was raised to life on the third day (Matthew 16:21)   |
| Isaac blessed Jacob (aka Israel) (Genesis 27:28-30)  | Jesus blessed Israel (Acts 3:25-26)  |

## Jeremiah

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Hebrews 8:1-5)

Based on the audio message "Two Lambs for the Slaughter" by Jacob Prasch

| Jeremiah  | Jesus  |
|---|--|
| Jeremiah from his youth confounded religious leaders (Jeremiah 1:7,18)  | Jesus from his youth confounded religious leaders (Luke 2:46-47)   |
| Jeremiah spoke only the judgments of God-- he did not speak from himself (Jeremiah 1:16-17)   | Jesus spoke only the judgments of the Father-- he did not speak from His human nature (John 12:49)   |
| Jeremiah was destined for opposition from his childhood (Jeremiah 1:19)   | Jesus was destined for opposition from his childhood (Luke 2:34)   |
| At the preaching of Jeremiah the Jews rejected the fountain of living water (Jeremiah 2:13)   | At the preaching of Jesus the Jews rejected the fountain of living water (John 7:38)   |
| Jeremiah declared the sin of God's people, disdaining outward religiosity (Jeremiah 2:22)   | Jesus declared the sin of God's people, disdaining outward religiosity (Matthew 23:25-26)  |
| Jeremiah promised God's people good shepherds who would feed them (Jeremiah 3:15)   | Jesus promised God's people good shepherds who would feed them (John 21:10-17)   |
| Jeremiah predicted the destruction of Jerusalem (Jeremiah 4:16). It was destroyed on the 9th day of the Hebrew month of Av (Tisha B'Av) | Jesus predicted the destruction of Jerusalem (Matthew 23:37; Luke 21:24). It was destroyed on the 9th day of the Hebrew month of Av again (Tisha B'Av) |
| Jeremiah predicted darkness, wars, earthquakes, and famines (Jeremiah 4:23-24; 14:12)   | Jesus predicted darkness, wars, earthquakes, and famines (Matthew 24:6-7;29)   |
| Jeremiah castigated the religious leadership of his day for their exploitation of the poor and the socially disenfranchised (Jeremiah   | Jesus castigated the religious leadership of his day for their exploitation of the poor and the socially disenfranchised (Matthew                      |

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| 5:26-28)  | 23:14)   |
| Jeremiah warned the faithful to escape from Jerusalem (Jeremiah 6:1)  | Jesus warned the faithful to escape from Jerusalem (Luke 21:20)  |
| Jeremiah by divine revelation knew what was in man (Jeremiah 6:27)  | Jesus knew what was in man (John 2:25)   |
| Jeremiah called the temple a den of robbers and they accused him falsely of having spoken against the temple (Jeremiah 7:11)                      | Jesus called the temple a den of robbers and they accused him falsely of having spoken against the temple (Matthew 21:13)  |
| Jeremiah called but the people would not listen (Jeremiah 7:13)   | Jesus called but the people would not listen (Matthew 11:16 )  |
| The rejection of Jeremiah was foretold by God (Jeremiah 7:27)   | The rejection of Jesus was foretold by God (Isaiah 53:3)   |
| In their confrontation with Jeremiah the "wise" men were dismayed (Jeremiah 8:9)  | In their confrontation with Jesus the "wise" men were dismayed (Matthew 22:46)   |
| Jeremiah wept over Jerusalem. He was a man of sorrows acquainted with grief who foresaw the coming destruction of Jerusalem (Jeremiah 9:1; 15:17) | Jesus wept over Jerusalem. He was a man of sorrows acquainted with grief who foresaw the coming destruction of Jerusalem (Luke 19:41; Isaiah 53:3; Matthew 23:35-36; ) |
| Jeremiah denounced the nominal Judaism of his day and they tried to kill Him (Jeremiah 9:25; 18:23)   | Jesus denounced the nominal Judaism of his day and they tried to kill Him (John 8:39-40)   |
| Jeremiah encouraged the faithful not to fear the signs of the end (Jeremiah 10:2)   | Jesus encouraged the faithful not to fear the signs of the end (Luke 21:25-26;28)  |
| Jeremiah denounced the hireling shepherds who did not properly look after the sheep (Jeremiah 10:21)  | Jesus denounced the hireling shepherds who did not properly look after the sheep (John 10:12)  |
| Jeremiah prophesied the restoration of Israel (Jeremiah 16:15)  | Jesus prophesied the restoration of Israel (Luke 21:24)  |
| Because of his preaching the son of a priest had Jeremiah arrested and beaten (Jeremiah 20:1-2)   | Because of his preaching the high priest had Jesus arrested and beaten (Matthew 26:62;67)  |
| Jeremiah warned of the false prophets of the last days (Jeremiah 23:16;20)  | Jesus warned of the false prophets of the last days (Matthew 24:24)  |
| Jeremiah used the imagery of the fig tree to explain the last days (Jeremiah 24:2-3;8)  | Jesus used the imagery of the fig tree to explain the last days (Matthew 24:32)  |
| After prophesying against Jerusalem a conspiracy was hatched by the priests of the  | After prophesying against Jerusalem a conspiracy was hatched by the priests of the   |



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|---|---|
| Lord to demand the execution of Jeremiah (Jeremiah 26:11)   | Lord to demand the execution of Jesus (Matthew 26:59-61)  |
| While the priests were demanding Jeremiah's execution, the civil officials knew he was innocent (Jeremiah 26:16)    | While the priests were demanding Jesus' execution, the civil officials knew he was innocent (Matthew 27:17-19)    |
| Jeremiah predicted the great tribulation (Jeremiah 30:7)  | Jesus predicted the great tribulation (Matthew 24:21)   |
| A wicked king murdered the innocent in the time of Jeremiah (Jeremiah 31:15)  | A wicked king murdered the innocent in the time of Jesus (Matthew 2:18)   |
| Jeremiah predicted God would inaugurate a new covenant (Jeremiah 31:31-32)  | Jesus inaugurated a new covenant, which also points to His deity (Matthew 26:28; Luke 22:20; I Corinthians 11:25) |
| Jeremiah rebuked Israel's rejection of the prophets sent to warn Israel (Jeremiah 35:15)                            | Jesus rebuked Israel's rejection of the prophets sent to warn Israel (Matthew 23:34)                              |
| The preaching and teaching ministry of Jeremiah was written down by others by direct, divine decree (Jeremiah 36:4) | The preaching and teaching ministry of Jesus was written down by others by direct, divine decree (John 21:24-25)  |
| Jeremiah was hidden and protected by the Lord (Jeremiah 36:26)  | Jesus was hidden and protected by the Lord (John 8:59)  |
| Jeremiah was thrown into prison and unjustly condemned (Jeremiah 37:15)   | Jesus was thrown into prison and unjustly condemned (Matthew 27:1-2)  |
| Jeremiah was rescued from death (Jeremiah 38:10)  | Jesus was rescued from death (Matthew 28:7)   |
| Jeremiah was protected for a season in Egypt (Jeremiah 43:9)  | Jesus was protected for a season in Egypt (Matthew 2:14)  |
| Jeremiah was like a lamb led to the slaughter (Jeremiah 11:19)  | Jesus was like a lamb led to the slaughter (Isaiah 53:7)  |

Jeremiah predicted the temple would be destroyed, that false prophets would come, and predicted the rise of Babylon. There will be those in the last days in the character of Jeremiah, warning about "Babylon."

#### Elijah and Elisha

Elijah foreshadowed both the ministry of John the Baptist, and as all of the prophets of God did to one degree or another, also the life of Jesus. Elisha, who came after Elijah, seems to have foreshadowed both the life of Jesus and also the ministry of the body of Christ, the church. Additionally, in his book "Harpazo" Jacob Prasch points

out that, "...in a point by point comparison of Elijah, Elisha and John the Baptist, we do get a typological paradigm for understanding the future ministry of Elijah and therefore the Two Witnesses." (Prasch, 268-269)

| Elijah and Jesus  |  |
|---|--|
| Elijah  | Jesus  |
| Elijah fasted for 40 days (I Kings 19:8)  | Jesus fasted for 40 days (Matthew 4:1-2)   |
| Elijah was used of God to raise a boy back to life (I Kings 17:22)  | Jesus raised the dead back to life (a man's daughter: Matthew 9:24-25; a woman's son: Luke 7:12-15; and Lazarus: John 11:44)   |
| Elijah asked a woman for water and then ended up blessing her (I Kings 17:10-14)  | Jesus asked a woman for water and then ended up blessing her (John 4:7-42)   |
| A woman gave to Elijah what little food she had and God multiplied that food supernaturally (I Kings 17:14-15)  | A boy gave to Jesus what little food he had and God multiplied that food supernaturally (John 6:9-11)  |
| Elijah was persecuted: he was called a troubler and an enemy by Ahab, and Jezebel attempted to kill him (I Kings 18:17; 19:2; 21:20)                          | Jesus was persecuted and told his disciples, "Rejoice, and be exceedingly glad: for great <i>is</i> your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:12)                                  |
| Elijah prophesied   | Jesus prophesied   |
| Elijah anointed Hazael to be king in the wilderness of Damascus and Hazael would make Israel suffer, which had been rebellious (I Kings 19:15; II Kings 8:12) | In contrast, Saul who was breathing out slaughter against Jesus' obedient disciples, was met by Jesus near Damascus and commissioned to bless Israel and the Gentiles with the gospel and Saul would suffer for the Lord (Acts 9:1-16) |
| Elijah and John the Baptist   |  |
| Elijah  | John the Baptist   |
| Elijah had a leather belt (II Kings 1:8)  | John the Baptist had a leather belt (Matthew 3:4)  |
| Elijah's ministry was powerful  | John the Baptist came in the character and power of Elijah (Luke 1:17)   |
| Elijah spent much time in the wilderness  | John the Baptist spent much time in the wilderness   |
| Elijah rebuked Ahab who was stirred up by his wife to do evil (I Kings 21:25)   | John the Baptist rebuked Herod who was later stirred up by his wife to do evil (Mark 6:18-28)  |
| Elijah anointed Elisha to be prophet instead of himself (I Kings 19:16)   | John the Baptist baptized (a type of anointing) Jesus and said that Jesus must increase, but John the Baptist must decrease (John 3:30)  |
| In Elijah's life there were many miracles of fire (on mount Carmel [I Kings 18], on the   | Unlike Elijah, John the Baptist did no miracles, but he was a "voice of one crying   |

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| soldiers who came to take Elijah [II Kings 1], and a chariot of fire and horses of fire to rapture Elijah [II Kings 2]), but when Elijah waited on the Lord, the Lord was not in the strong wind, nor the earthquake, nor the fire, but in the still small voice. | in the wilderness" who spoke the truth: "And many resorted unto him [Jesus], and said, John did no miracle: but all things that John spake of this man were true. And many believed on him [Jesus] there." (John 10:41-42) |
| Elijah prophesied   | John the Baptist prophesied  |
| Elijah preached a message of repentance and reform  | John the Baptist preached a message of repentance and reform   |
| Elijah was persecuted   | John the Baptist was persecuted and in fact beheaded (Matthew 14:10)   |
| <b>Elisha and Jesus</b>   |  |
| Elisha  | Jesus  |
| Elisha began his ministry at the Jordan river (II Kings 2:7-13)   | Jesus began His public ministry at the Jordan river (Matthew 3:13)   |
| Elisha had a double portion compared to the one who came before him   | Jesus was greater than the one who came before him (John the Baptist)  |
| God used Elisha to heal Namaan of leprosy (II Kings 5:14; Luke 4:27)  | Jesus healed many lepers during His ministry   |
| Elisha made an iron axe head float on water, contrary to the laws of nature (II Kings 6:5-6)  | Jesus walked on water and also made Peter ("a stone") walk on water, contrary to the laws of nature (Matthew 14:28-29)   |
| Elisha was able to see into the spiritual realm and knew that God's angels were with him and against the enemy (II Kings 6:16-17)   | Angels came to minister to Jesus (Matthew 4:11) and Jesus could see into the spiritual realm, knowing that he could have 12 legions of angels on request (Matthew 26:53)   |
| Elisha at times knew the thoughts of others such as the time when the king sent a messenger to have Elisha killed, but Elisha prophesied of a reversal of the situation (II Kings 6:32-7:2)   | Jesus knew the thoughts of Peter and preemptively spoke to Peter concerning taxes and finding a money in a fish, as Peter came to speak to Jesus (Matthew 17:24-27)  |
| Elisha's servant Gehazi went beyond Elisha's wishes for the greed of money (II Kings 5:25-27)   | Jesus' disciple Judas betrayed him for money (Matthew 27:3)  |
| Elisha was used of God to raise a boy back to life and a man was raised back to life after touching Elisha's bones-- a "double portion" of resurrections as compared to Elijah (II Kings 4:35; 13:21)   | Jesus raised at least three dead people back to life (a man's daughter: Matthew 9:24-25; a woman's son: Luke 7:12-15; and Lazarus: John 11:44)   |
| God used Elisha to multiply food (II Kings 4:42-44)   | Jesus multiplied food (Matthew 14:20; 15:37)   |
| Elisha prayed for his servant's eyes to be opened to the spiritual realm and he saw   | Jesus opened both physical and spiritual eyes to see (Matthew 9:30; 13:16; 20:34;  |

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| horses and chariots of fire (II Kings 6:17)  | Luke 24:31; John 4:35)  |
| Elisha prayed that the Syrian soldiers would be blind and they were (II Kings 6:18)  | Paul was blinded by Jesus (Acts 9:3-8; John 9:39-41)  |
| Elisha was persecuted: the Syrian king attempted to kidnap him, and the king of Israel attempted to behead him (II Kings 6:13; 6:31)   | Jesus was persecuted: many attempts were made to kill Jesus and finally they did crucify Him (John 5:18; 7:1; 8:59 ; 10:31, 39; Luke 24:46)   |
| Elisha was well known in Syria (II Kings 5; 6:11-12; 8:7)  | Jesus was well known in Syria (Matthew 4:24)  |
| Elisha prophesied  | Jesus prophesied  |
| <b>Elisha and the Church</b>   |   |
| <b>Elisha</b>  | <b>The Church</b>   |
| Elisha was give a double portion of Elijah's spirit (2 Kings 2:9-11). One example of this doubling in Elisha's ministry is that there was a famine for seven years (2 Kings 8:1), whereas in Elijah's ministry the rain stopped for 3 1/2 years (James 5:17).                                  | Jesus said that believers (the Church) would do greater works than He did (John 14:12). God has used believers throughout the Church age to do many great works, the ministry of Jesus being multiplied through His Church. |
| In 2 Kings 4, the oil (which in figure stands for the Holy Spirit) filled all of the empty vessels behind closed doors.  | In Acts 2 the disciples were in a house on the day of Pentecost and were filled with the Holy Spirit.   |
| Elisha left his oxen to follow Elijah (I Kings 19:19-21)   | The disciples left fishing and left the tax collection table to follow Jesus  |
| Elisha prayed for his servant's eyes to be opened to the spiritual realm and he saw horses and chariots of fire (II Kings 6:17)  | Ananias was used by God to restore Paul's sight (Acts 9:18). Paul was also commissioned to open the eyes of people in Jesus' name (Acts 26:14-18)   |
| Elisha prayed that the Syrian soldiers would be blind and they were (II Kings 6:18)  | Paul pronounced Elymas to be blind for a season (Acts 13:11)  |
| Elisha had Elijah's mantle thrown over him when Elijah called him to follow him (I Kings 19:19)  | When Jesus called Peter and Andrew to follow Him, he told them, "...Follow me, and I will make you fishers of men." (Matthew 4:19) Elisha having a mantle thrown over him seems like a picture of that.                     |
| Elisha was persecuted  | The Church has been persecuted  |
| In the Old Testament only Elijah and Elisha were used of God to raise people back to life (although Abraham did receive his son back from the dead in figure-- Hebrews 11:19; and Moses was used of God to bring healing to the fatally bitten Israelites who were almost dead-- Numbers 21:9) | In the New Testament Jesus raised people from the dead and he gave this authority to His church also, such as through Peter and Paul (Acts 9:36-41; 20:7-12). Jesus also sent out the 12 to raise the dead (Matthew 10:5-8) |
| Elisha was sent to Jews and Gentiles   | The Church was sent to Jews and Gentiles  |
| The following two sections of comparisons are based on an e-mail from Jacob Prasch...  |   |

|   |   |
|---|---|
| Elijah  | Jesus   |
| Elijah was raptured up to heaven while his disciple Elisha looked on. There was a promise for Elijah to return (II Kings 2:11; Malachi 4:5) | Jesus was raptured up to heaven while his disciples looked on. His disciples were promised Jesus would return (Acts 1:9-11) |
| Elijah went to a Gentile woman in modern day Lebanon and saved her child (I Kings 17:9-24)  | Jesus went to a Gentile woman in modern day Lebanon and saved her child (Mark 7:24-31)                                      |
| In Elijah's time the faithful were fed in groups of 50 (I Kings 18:4)   | In Jesus' time the faithful were fed in groups of 50 (Luke 9:14)  |
| Elijah in a crises went to the Jordan (I Kings 17:3)  | Jesus in a crises went to the Jordan (John 10:39-40)  |
| Comparing Jesus to one of the two witnesses in Revelation 11 who comes in the character of Elijah...  |   |
| Elijah to come (Malachi 4:5; Matthew 17:11) will have a ministry of 3 1/2 years (Revelation 11:3)   | Jesus is estimated to have had a ministry of 3 1/2 years  |
| Elijah to come will be killed in Jerusalem (Revelation 11:8)  | Jesus was killed in Jerusalem   |
| Elijah to come, unlike Jesus, will be refused to be put in a tomb (Revelation 11:8)   | Jesus was laid in a tomb (John 19:42)   |
| Elijah to come will die for 3 1/2 days and then be resurrected (Revelation 11:9)  | Jesus was resurrected after 3 days (Mark 8:31)  |
| Elijah to come will be raptured up in a cloud (Revelation 11:12)  | Jesus was raptured up in a cloud (Acts 1:9)   |

People who have counted the miracles and prophecies of Elijah and Elisha have found that Elisha had twice as many. With prophecies included this would be 14 for Elijah and 28 for Elisha. Even though Elisha did more miracles, it seems that Elijah still held a place of greater honor since he was taken up without dying-- unlike Elisha; and Elijah appeared with Moses on the mount of transfiguration with Jesus. Also, the angel of the Lord, which most commentators would say is an appearance of Christ in the Old Testament, appeared to Elijah twice (I Kings 19:7 and II Kings 1:3,15), but did not appear to Elisha as far as we know.

In comparison Jesus did about 45 miracles and gave about 55 prophecies, for a total of about 100. These miracles are only the ones recorded, since John said, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (John 21:25) Even though Jesus said his disciples would do greater works than He did (John 14:12), just as Elisha did more works than Elijah, Jesus still holds the greater place of honor in comparison to the Church, just as Elijah who typified Jesus in this regard, held greater honor than Elisha. And, the Church can in fact do nothing without Jesus (John 15:5).

John the Baptist by comparison did no miracles (although he did prophesy), but Jesus said of him, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matthew 11:11) By this we see that miracles by themselves are not the proof of greatness. Jesus warned, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24) But, we are in awe to see the true miracles God has revealed in His Word, and like Elijah also want to listen to God's still small voice.

The expectation of the Jews was to see Jesus come as a conquering and reigning king, but in His first coming He came as a servant. Likewise, given the prophecy, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD" (Malachi 4:5), surely the Jews would have expected the fulfillment of this to be with many miracles and a show of power by Elijah. Instead John the Baptist who fulfilled this prophecy in its initial fulfillment, came showing no miracles, but preaching repentance.

After literally seeing Elijah on the mount of transfiguration Jesus told his disciples of the fulfillment of the Malachi prophecy, which applied to John the Baptist, speaking in the past tense, and Jesus also spoke of a future fulfillment of this prophecy. Many prophecies of the Bible have multiple fulfillments: "And Jesus answered and said unto them, Elias [Greek form of Elijah] truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." (Matthew 17:11-12)

John the Baptist, who was referred to as Elijah (Matt. 17:12), was not literally Elijah ("And they asked him, What then? Art thou Elias? And he saith, I am not...." [John 1:21]), but John the Baptist came in that character. So, maybe the final fulfillment of the Malachi 4:5 prophecy will also not literally be Elijah, but it could be literally Elijah. The two witnesses of Revelation 11 certainly come in the character of Moses and Elijah. The first fulfillment of the Malachi prophecy was a man of God (John the Baptist). Who that man of God is for the final fulfillment of the Malachi prophecy (which I believe applies to one of the two witnesses of Revelation 11), we can't say for sure, but it would be in keeping with the biblical pattern for these two witnesses to be men of God, not angels, nor symbolic of something else, but literally two men of God, as the first fulfillment of Malachi 4:5 was literally a man of God.

Another interesting comparison is that Elijah and Elisha are never mentioned as having any ministry in Jerusalem. And, John the Baptist, although he was from a Levitical lineage is not recorded as having any ministry in the temple or in Jerusalem. Moses also did not have any ministry in Jerusalem. They "wandered in deserts" and were "strangers and pilgrims on the earth" (Hebrews 11:13,38).

Jesus' ministry however, which came shortly before the destruction of the temple and Jerusalem, had much ministry in Jerusalem, just as Jeremiah did, whose ministry came before the destruction of the temple and Jerusalem. The two witnesses of Revelation 11, who follow in the pattern of Jesus' death, resurrection, length of ministry, and rapture, and who come in the character of Elijah and Moses, will also have their ministry in Jerusalem (Revelation 11:8), which will be before a destruction, too (Revelation 11: 13; 16:19).

In His first coming Jesus came as a servant. In His second coming He will be the King of Kings and the Lord of Lords. In the first fulfillment of the Elijah prophecy from Malachi, John the Baptist was a preacher of repentance who did no miracles. In Revelation 11, which seems to speak of the final fulfillment of the Malachi prophecy, one of the two witnesses who is at least in the character of Elijah, does many powerful miracles. Great things are yet to come. To God be the glory!

#### More Insights From Jacob Prasch's book "Harpazo"

"As Jezebel turned Ahab against Elijah, (I Ki. 19) so, too, the wicked woman Herodias turned Herod against John the Baptist who was sent in the spirit of Elijah. (Mt. 14:3) This foreshadows what will take place in Revelation 17 where the great harlot will turn the political establishment of Antichrist against the people of God, bringing her into conflict with Elijah." (Prasch, 232-233) "Later in Revelation, we see the wicked seductress in league with the Antichrist and his political system. (Rev. 17:1-7) It is in this environment that the ministry of Elijah as one of the Two Witnesses will be played out in the future eschatologically-- it will be in the same pattern." (Prasch, 249)

"As Elijah ministered concurrently with the treachery of Jezebel, so did Elisha minister with the concurrent treachery of Athaliah, queen of Judah and Jezebel in Israel, who died in the days of Elisha. His double anointing pegged him against the influence of two wicked women as did John the Baptist with Herodias and Salome." (Prasch, 250)

"The presence of the '1,260 days' which applies to the Two Witnesses (as opposed to the '42 months' in Revelation 11:2 which applies to the defiling nations), is the same amount of days associated with the rescue of the woman in Revelation 12:6... Hence the '1,260 days' connection reinforces the suggestion that the Two Witnesses, like the two angels and two spies in the rescues of Lot and Rahab respectively, play some role in preparing the people of God to be rescued for their exit just as Moses and Aaron prepared Israel for theirs." (Prasch, 261)

As seen above in the 42 months, "...which [number] so often represents apostasy in Scripture..." (Prasch, 267), it is noteworthy that Elisha was mocked by 42 children and scornfully told to "Go up" (II Kings 2:23) referring to Elijah's rapture. "The

divinely dispatched bears being sent to devour as a judgment following a harpazo event [rapture] in a text containing the number '42' is without doubt illustrative of the wrath of God that will be unleashed in 'the day of the Lord' once the Harpazo has taken place." (Prasch, 267)

"As Elijah contended for Naboth's vineyard, we see the restoration of the Shunamite's land through the influence of Elisha in 2 Kings 8." (Prasch, 268)

"The portrait this paints is that while there is a Tribulational Temple in Revelation 11:2 which will be defiled by the Antichrist and in which he will take his seat deifying himself over Israel, the Two Witnesses will be prophesying and preparing the way for the coming of Christ who will establish His Millennial Temple in its place, of which Zerubbabel's Temple [the post-Babylonian exile temple] is a type. Whereas Herod the Great took control of Zerubbabel's Temple in order to glorify himself in collaboration with the Romans, so the Antichrist will take control of a reconstructed Temple to similarly glorify himself and will likely do so once more in collaboration with pagan Gentile powers which affords us further understanding of Revelation 11:2 and Luke 21:24." (Prasch, 272)

"We are convinced that while the ministry of the Two Witnesses may to a degree extend to others in association with them, as with the escorts of Zerubbabel and Yeshua [the governor and priest in the time of the post-Babylonian exile] and quite possibly the sons of the prophets [in the time of Elijah and Elisha], the Two Witnesses will actually be literal individuals and not mere symbolic personifications of an elect group." (Prasch, 274)

Referring to the measuring of the temple, which is both literal and figurative, Jacob Prasch exhorts God's people to discernment in the end times: "To those who do not measure carefully, the harlot church of Antichrist prior to the Harpazo will be able to pass itself off as the legitimate Bride of Christ." (Prasch, 276)

### Job

In the life of Job we see a type of Christ-- he typified the righteous sufferer. Cliff Boone gives the following insight into the Greek word "tupos": "In the ancient world there were seals used by nobility or authoritative offices. The seal had its own image, and would be pressed into hot wax-- shaping the wax into its image. Then the seal would be removed, and what you saw in the wax as it hardened was called, in Greek, the 'tupos,' or in English, the 'type.' In that type you could see the outline, even the details, of the authoritative seal. Your eye could trace the curves and lines and read the letters, and recognize the person's face. What you saw was not the person, or the actual seal-- it was a 'type' of the real thing. But seeing the 'type' you recognized what it stood for. Pressed into the hot wax of the book of Job is the person of Jesus." ([http://www.cedarcrestbfc.org/documents/Job\\_as\\_a\\_Type\\_of\\_Christ.pdf](http://www.cedarcrestbfc.org/documents/Job_as_a_Type_of_Christ.pdf))



In the King James Version, the word "tupos" is variously translated. In the following verses, the word which was translated from "tupos" is underlined:

"Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." (Acts 7:44)

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (Hebrews 8:5)

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." (Romans 5:14)

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Corinthians 10:11)

Our lives are also supposed to be a "type" of Christ in which others can see the character and ways of Christ:

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Philippians 3:17)

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia." (I Thessalonians 1:6-7; also on this point, see II Thessalonians 3:9, I Timothy 4:12, Titus 2:7, and I Peter 5:3)

| Job   | Jesus   |
|---|---|
| Job was upright as far as a person can be (Job 1:8), but suffered much  | Jesus was the ultimate righteous sufferer   |
| Job was rich (Job 1:2-5)  | Jesus was rich (Philippians 2:6-8)  |
| Job was the greatest man of the east (Job 1:3) and God said of him "there is none like him in the earth" (Job 1:8; 2:3)   | Jesus was the greatest man who ever lived in all the earth, because He was God in the flesh (John 1:14; Acts 10:38-43)  |
| Job was tempted by the devil twice. His possessions were taken away in four waves: the oxen and the servants, the sheep and the servants, the camels and the servants, and his sons and daughters (1:11-21). Then, his body was covered in boils (2:3-7). In Job's case his health and possessions were taken | Jesus was tempted three times (to turn the stone into bread; to jump off the temple and let the angels catch Him; and to worship Satan in order to gain the world-- Matthew 4:3-11). In Jesus' case the temptation was to gain things in the wrong way (bread, fame, and power, or the lust of the flesh, the lust of |

|   |  |
|---|--|
| away, tempting him to blame God.  | the eyes, and the pride of life-- I John 2:16).  |
| Job was further faced further opposition through the false counsel of his wife and friends  | Jesus faced further opposition through those who should have been His friends-- the religious leaders  |
| After his afflictions, Job was not recognized by his friends (Job 2:12)   | After his afflictions, Jesus was not recognized by His friends (Isaiah 52:14; Luke 24:30-31)   |
| In the book of Job, God refers to Job six times as "My servant" (Job 1:8; 2:3; 42:7-8)  | In some of Isaiah's prophecies about Jesus, He is called "My servant" (Isaiah 42:1; 52:13; 53:11)  |
| Job esteemed the words of God more than his necessary food (Job 23:12)  | Jesus said, "...Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4)   |
| Job was spit upon (Job 30:10)   | Jesus was spit upon (Matthew 27:30)  |
| Job was mocked (Job 17:2)   | Jesus was mocked (Matthew 27:29)   |
| Job was willing to have his indictment written by his adversary and put upon his shoulder or his crown (Job 31:35-36)   | Jesus did have His indictment written by His adversary and it was posted above Him on the cross (John 19:19-21)  |
| Job instructed many and strengthened the weak (Job 4:3-4; 29:10-12)   | Jesus instructed many and strengthened the weak (Luke 19:47; Isaiah 35:3; Luke 6:19)   |
| Job's friends, in exalting God's justice to the exclusion of His ability to bring about good through suffering, could not understand how a righteous man would ever have to face persecution (Job 8:20; 18-2-3) | Likewise to the Jews and the Greeks, to whom the cross was a stumbling block and an offence, they could not see how Jesus suffering on the cross could bring about any good (I Corinthians 1:23)         |
| From Job's own house, his wife thought God should be cursed if He does not give us what we expect and that Job should kill himself (Job 2:9-10)   | At some synagogues, the people of Israel also sometimes called the wife of God (Isaiah 54:5; Hosea 2:15-20), when Jesus did not do as they expected, tried to kill Jesus (Matthew 12:9-14; Luke 4:16-30) |
| Job experienced humiliation and then exaltation   | Jesus experienced humiliation (on the cross) and then exaltation   |
| Job was falsely accused of being punished for his sins (Job 11:6; 18:21)  | Jesus was falsely accused of being a sinner (John 8:48)  |
| Job offered up sacrifices for his sons and daughters (Job 1:5)  | Jesus offered one final sacrifice on behalf of His sons and daughters (Hebrews 10:10)  |
| Job acted in a mediatorial way for his friends, praying for them (Job 42:8)   | Jesus acted in a mediatorial way for his friends, praying for them (Luke 23:34; Hebrews 7:25)  |

### Timing

Trying to guess Job's age, we know that he had 10 grown children to begin with, so this would give him an age of probably more than 50 years. It is likely that he was even older than that, since Elihu refers to Job and his friends as "very old" (Job 32:6).

At the end of the book of Job, God added another 140 years to Job's life, so he would most likely have been more than 190 years old when he died! Abraham was "only" 175 years old when he died and Moses was 120 years old when he died. Job's great age is one reason to think that his life took place at about the time of Abraham when ages in general were still longer.

We don't know exactly when Job lived, but we do have some other clues from the book of Job. The New Defender's Study Bible states, "... Job is probably the oldest book in the Bible. It contains more references to Creation, the Flood and other primeval events than any book of the Bible except Genesis.... Uniform Jewish tradition ascribed the book of Job to Moses and also accepted it as part of the true canon of Scripture. This ascription seems quite reasonable if Moses is regarded as the editor and original sponsor of Job's book rather than its author.... Moses most likely came into possession of Job's record during his forty-year exile from Egypt in the land of Midian (not far from Job's own homeland in Uz), and quickly recognized its great importance...." (<http://www.icr.org/books/defenders/2603>)

After the global flood Shem had a grandson named Uz (Genesis 10:22-23). The land of Uz, where Job was from, may have been named after and founded by Shem's grandson. Lita Cosner in a book review critiquing Hugh Ross' unbiblical claims about the book of Job adds these insights about the era Job lived in, "Many commentators would put Job's life at around the time of the Patriarchs for several reasons. First, his wealth was counted in flocks and not precious metals. Second, there's no hint of the Levite priests, or any distinctive Jewish religion. Third, he offers sacrifices on his own behalf and for his family, and there's no temple involved." (<http://creation.com/review-hidden-treasures-job-hugh-ross>)

### Names For God

The book of Job uses the Hebrew word "Shaddai" 31 times (scattered throughout chapters 5-40), which is a lot considering that in the whole Old Testament this word is used just 48 times. In English, "Shaddai" is translated as "Almighty." This is also a name God used with Abraham (such as in Genesis 17:1) and it was also used later by David, Isaiah, Ezekiel, and Joel.

Job refers to God with various titles. Some of these include, "God" ("Elohim" 17 times, "Eloah" 41 times, and "El" 56 times), "preserver" (7:20), "judge" (9:15), "Lord" ("Jehovah" [also pronounced "Yahweh"] 32 times, and "Adonay" once), wanting to talk with God as a "neighbor" (16:21), "witness" (16:19), yearning to have a "daysman" (also translated as "umpire" and "mediator"-- 9:33), "redeemer" (19:25), and "His Spirit" (26:13).

Most of the references to "Jehovah" are at the beginning of the book and at the end of the book (1-2; 38-42) with the exception of chapter 12, verse 9. The use of God's name "Jehovah" is interesting, because God said that Abraham, Isaac, and Jacob did

not know God by this name: "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty [El Shaddai], but by my name JEHOVAH was I not known to them." (Exodus 6:3) The name Jehovah was revealed by God to Moses.

In English, the word Jehovah is often translated as "LORD." In narrating the stories of Abraham, Isaac, and Jacob, the name Jehovah is used, even though they didn't know God by this name. If Moses compiled the books of the Bible from older manuscripts, maybe he was translating them from another language or from an older dialect of Hebrew, which used the word "Lord" and he translated that, by inspiration of the Holy Spirit, as "Jehovah."

If this is the way Moses compiled older records it would be similar to what Luke did in the New Testament, compiling various accounts by inspiration of the Holy Spirit. Surely the Hebrews kept a record of their origins and Moses would have had access to these. Archeologist Dr. Livingston said, "Abraham had *written* laws of Jehovah which he kept: Genesis 26:5 says he kept, among other things, Jehovah's statutes ('*chuqqim*') and laws ('*torah*'). A '*chuqqim*' is a written commandment.... The word '*chuqqim*' comes from a root meaning *to engrave*." (<http://www.biblearchaeology.org/post/2005/12/26/From-What-Did-Moses-Compose-Genesis.aspx#Article>)

Likewise in the book of Job which is thought by Hebrew tradition to have been included by Moses in Scripture, Moses may have been translating the book of Job into Hebrew from another language and used the word "Jehovah" (Edom is in the land of "Uz" where Job was from--Lamentations 4:21). This is similar to what we see in Hebrews chapter 11, speaking of Moses and "Christ" ("Christos" in Greek)--although Moses did not know God by that name (Hebrews 11:26); and Philip preaching about Jesus to the Ethiopian eunuch from Isaiah (Acts 8:35). In the Old Testament we see "shadows" and "types" which foreshadow the perfect revelation God gave us of Himself in Jesus Christ.

Jesus Christ is the "Neighbor" and the "Mediator" Job Wanted

Jesus was a "neighbor" to us...

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14)

Jesus is the ultimate mediator...

"For there is one God, and one mediator between God and men, the man Christ Jesus." (I Timothy 2:5) "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Hebrews 12:24)

Jesus has the name that is above every name...

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven,

and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)

No other name...

Peter in preaching the gospel in Acts 4:10, said, "...by the name of Jesus Christ of Nazareth..." A couple of verses later, referring to the name of Jesus Christ, he said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) Since Jesus and the Father are one (John 10:30), those people in Old Testament times, like Job or Abraham, who believed in the Father, did in that sense also believe in Jesus, as we also saw regarding Moses (Hebrews 11:26). Now in New Testament times, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36)

### Proverbs

The following two verses from the book of Job clearly have parallels in the book of Proverbs, written by Solomon. From what we've seen already, the book of Job came first:

"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:28) "No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies." (Job 28:18)

"Be not wise in thine own eyes: fear the LORD, and depart from evil." (Proverbs 3:7) "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Proverbs 8:11)

### Job Restored

At the end of the book of Job, the Lord "turned the captivity of Job": "And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before." (Job 42:10) The Hebrew word "shub" is translated in English as "turned." In Leviticus chapter 25, which speaks of the Jubilee, this word "shub" is used 11 times and is translated variously as "return," "restore," and "give again."

The Hebrew word "shebooth" is translated here as "captivity." These two words ("shub" and "shebooth") are used together in the same verse 26 times in the Old Testament. In most of those cases it is referring to the Jewish people being restored to the land of Israel after being driven out-- a type of Jubilee. In this sense Job's restoration also typifies Israel's restoration. It is different though in that Israel was driven out for her rebellion against God and her restoration is complete only in so far as she believes in and is reconciled to her Messiah Jesus Christ-- which reconciliation is typified in Job praying for his friends as a mediator between them and God.

In his restoration, Job received twice as much as he had before. Although his animal possessions were doubled, he received the same number of children as he had before. Maybe this is because from an eternal perspective his previous children will be in heaven, so he would thus have double the children, including the ten new children, unlike the animals.

### Short-Sighted Theologies Versus Final Justice

Ultimately there will be final closure and complete justice-- heaven and hell. There will be no more righteous people suffering, and there will be no more wicked people living unaffected by their sins. Job's friends misunderstood this and were looking for final judgment right now, holding to a type of "prosperity gospel," and also misjudging who is righteous and who is wicked according to God's standard. In the words of Elihu, Job's friends condemned Job without having an answer (Job 32:3).

In other words they judged him guilty before he was proven innocent and considered themselves to be innocent even though they were condemning a man favored by God. Many monotheistic people do the same thing regarding Jesus Christ, thinking that the cross is foolishness, trying to justify themselves by their works, or in the case of prosperity preachers, that living by faith in spite of trials is foolishness. Just being a monotheist is not enough-- we need to believe in God rightly, according to His Word, just as we need to believe in the Jesus of the Bible rightly-- not "another" Jesus which has false characteristics attached to that name (II Corinthians 11:4).

At first Eliphaz acknowledged that Job helped those in need (Job 4:3-4), but later accused Job of the opposite (Job 22:5-9), assuming Job must be guilty of something because of his sufferings. Eliphaz, Bildad, and Zophar each gave long monologues about the ways of the wicked, as if that were something that righteous Job needed to hear (Job 15, 18, 20). His friends judged by outward appearances, not with righteous judgment (John 7:24).

Job's friends also had hints of Roman Catholic theology in their ideas: Eliphaz spoke of calling on saints (Job 5:1); Bildad looked to the traditions of man (Job 8:8), and Zophar persecuted Job (as the others did also) with his words (Job 11:6; 19:22). That is also in the character of the Roman Catholic church which has historically persecuted true believers. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Galatians 4:29) The words of Job's friends also hint at "meriting" favor with God (Job 4:7-8; 8:6), and penance (Job 11:6) In Job's case it was not penance-- firstly, because Job was not suffering for his sins, and secondly, because God does not use the method of penance. God may chastise His children for the sake of teaching them, but this has nothing to do with taking away their sins (Hebrews 12:5-10). Those who put their faith in Jesus Christ are forgiven of their sins. Jesus suffered on our behalf. It is His merit, not ours. We put our faith in Him, not in ourselves. Any suffering we may experience has nothing to do with washing away sins. Our justification is by faith in Jesus Christ.

## Job's Justification

Towards the beginning Job had the right idea in not wanting to justify himself:

"I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand." (Job 9:2-3) "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." (Job 9:20)

After Job spoke of putting his trust in God even if he were slain (13:15), he said:

"Behold now, I have ordered my cause; I know that I shall be justified." (Job 13:18)

Later though, it seems that Job did justify himself at the expense of blaming God:

"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.... Not for any injustice in mine hands: also my prayer is pure." (Job 16:11-12;17) "Know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment.... He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies." (Job 19:6-7;11) "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. Let me be weighed in an even balance, that God may know mine integrity." (Job 30:20-21;31:6)

Elihu faulted Job for justifying himself at the expense of not justifying God:

"Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God." (Job 32:2)

Elihu desired to justify Job, but ended up condemning him:

"If thou hast any thing to say, answer me: speak, for I desire to justify thee." (Job 33:32) "But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee." (Job 36:17)

God faulted Job also for condemning Him in order to justify himself:

"Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous?" (Job 40:8)

Job refused to justify the false ideas of his friends:

"God forbid that I should justify you: till I die I will not remove mine integrity from me." (Job 27:5)

Job recognized that God, not himself would be his salvation:

"He also shall be my salvation: for an hypocrite shall not come before him." (Job 13:16)

If Job had an arm like God's; could thunder with a voice like God's; array himself with majesty, excellency, glory and beauty; and bring low every proud and wicked person (Job 40:9-13), "Then will I [God] also confess unto thee that thine own right hand can save thee." (Job 40:14) Of course, no person could make such claims and thus no person can save themselves.

Although Job was a righteous man, yet as a man he was still a sinner in need of redemption-- not able to save himself. Job acknowledged his sins and his need to listen to God: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." (Job 40:4) Job repented after seeing the Lord: "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5-6) Job also saw that he needed a redeemer: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25)

But, he was not a sinner in the sense that his friends thought-- thinking that Job deserved his punishment. In that sense he was an innocent sufferer and trusted the Lord God incredibly steadfastly: "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also shall be my salvation: for an hypocrite shall not come before him." (Job 13:15-16)

As in New Testament times, this trust/faith is also what pleased God in Old Testament times: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) Abraham, who probably lived in the era of Job, was also justified by faith, not by the works of the law (Romans 4).

### Jonah

How many of us would be thrilled to receive an assignment from God to go and preach to the members of ISIS? Or, who would have sought out an opportunity to preach to Hitler's Gestapo? The Assyrians of Jonah's day had a similar, if not worse reputation for being a "bloody city" (Nahum 3:1-- though Nahum was later). Jonah, whose name means "dove," was sent by God to that bloody city of Nineveh. This brings to mind Jesus' words, "Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves." (Matthew 10:16)

Not only did the prophets, priests, and kings of the Old Testament give verbal prophecies about the coming of the Messiah, but in many cases their lives were living prophecies prefiguring the life of the Messiah. Jonah was a "harbinger" of Jesus:

The historical roots of the word "harbinger" are explained by the following online etymology dictionary: "harbinger (n.) late 15c., herbengar 'one sent ahead to arrange



lodgings' (for a monarch, an army, etc.).... Sense of 'forerunner, that which precedes and gives notice of the coming of another' is mid-16c." (<http://www.etymonline.com/index.php?term=harbinger>)

Based in part on the audio messages "The Book of Jonah" and "The Book of Nahum" by Jacob Prasch

|  |  |
|--|--|
| Jonah  | Jesus  |
| Jonah was sent to his own people the Jews and to Gentiles (II Kings 14:25)   | Jesus was sent to His own people the Jews and to Gentiles (Matthew 15:24)  |
| Jonah was from Gathhepher in Galilee, though the Pharisees of Jesus' day had overlooked that fact (John 7:52; II Kings 14:25)  | Jesus was from Nazareth in Galilee (Matthew 2:23)  |
| Jonah slept in a boat during a storm (Jonah 1:5)   | Jesus slept in a boat during a storm (Mark 4:37-38)  |
| Jonah was willing to lay down his own life to bring salvation and deliverance to others, including Gentiles (Jonah 1:12)       | Jesus was willing to lay down his own life to bring salvation and deliverance to others, including Gentiles (John 10:17-18)  |
| At the preaching of Jonah the Gentiles repented (Jonah 3:5-6)  | At the preaching of Jesus the Gentiles repented (Matthew 12:21; Luke 2:32)   |
| Jonah was delivered up by the fore plan of God to a place of destruction in the sea (Jonah 1:17)                               | Jesus was delivered up by the fore plan of God to a place of destruction (Acts 2:23; Isaiah 53:10) In Hebrew prophetic poetry the death of Jesus is represented as a drowning experience (Psalm 69:1;21) |
| Jonah gave a message of repentance so that judgment could be averted (Jonah 3:8)   | Jesus gave a message of repentance so that judgment could be averted (Matthew 4:17)  |
| Jonah was expelled from before God's eyes (Jonah 2:4)  | Jesus was momentarily forsaken by the Father (Matthew 27:46)   |
| Jonah was three days and three nights in the great fish (Jonah 1:17)   | Jesus was three days and three nights in the heart of the earth (Matthew 12:39-40)   |
| Some Parallels With Simon Peter...   |  |
| Jonah  | Peter  |
| Jonah didn't want to go to the Gentiles, the Assyrians, who were oppressing his Jewish brethren (Jonah 1:3)                    | Peter didn't want to go to the Gentiles, the Romans, who were oppressing his people (Acts 10; John 21:18)  |
| In the prophetically inspired aspects of his character, Jonah foreshadowed Jesus, but in his own impulsive human character, he | Peter was called Simon Barjona (the son of Jonah-- both literally and in the character of the eighth century BC prophet-- Matthew  |

|   |   |
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| foreshadowed Peter  | 16:17; John 1:42; 21:15-17) )   |
| Also...   |   |
| Jonah   | Jesus   |
| When Jonah was thrown into the sea and the sea became calm, the men on the ship were exceedingly fearful (Jonah 1:15-16)  | When Jesus commanded the sea to become calm, the disciples in the ship were exceedingly fearful (Mark 4:39-41)  |
| After his "resurrection" from the great fish, Jonah preached the overthrow of Nineveh in yet 40 days (Jonah 3:4)  | Jesus appeared to his disciples for 40 days after his resurrection (Acts 1:3)   |
| After his "resurrection" Jonah preached to the Gentiles   | After his "resurrection" Jonah preached to the Gentiles   |
| The sailors on the ship were concerned that they would not "perish" (Jonah 1:6; 1:14). Also, the people of Nineveh were concerned not to "perish" (Jonah 3:9)   | The disciples in the ship were concerned that they would not "perish" (Mark 4:38)<br>The Jews were also concerned not to perish, but instead of repenting, they "sacrificed"<br>Jesus: "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:50) |
| There are a number of miracles in the book of Jonah. We are not told that the Ninevites were shown any of these, and yet they repented.   | Jesus did many miracles, and yet only some of the people repented (John 12:37). Jesus was greater than Jonah, but the Ninevites repented at his preaching (Matthew 12:41)   |
| The sailors cast lots in an attempt to find out for who had sinned (Jonah 1:7)  | The soldiers cast lots for Jesus' clothing not realizing that these were the clothes of a man who had never sinned (John 19:24)   |
| Jonah in his rebellion went DOWN to Joppa, DOWN into the ship, further DOWN into the sides of the ship, and finally DOWN to the bottoms of the mountains (Jonah 1:3; 1:5; 2:6). In the confession of his sin he was taken UP to be cast into the sea (Jonah 1:12) | Jesus in His obedience went UP to Jerusalem, rose UP from prayer, was lifted UP on the cross, gave UP the ghost, lifted UP his hands, and was carried UP into heaven (Luke 18:31; 22:45; 23:46; 24:50-51; John 3:14; 8:28; 12:32)   |
| Some More Parallels With Simon Peter...   |   |
| Jonah   | Peter   |
| Jonah was from Galilee (II Kings 14:25)   | Peter was from Galilee (Matthew 4:18)   |
| Jonah went to Joppa to try escaping from God's call to preach to the Gentiles (Jonah 1:3)   | Peter went to Joppa and then was called to preach to the Gentiles, which call he tried to escape at first (Acts 10  |

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| When his soul fainted, Jonah remember the Lord (Jonah 2:7) | After denying Jesus, Peter remembered the word of the Lord (Luke 22:61) |
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### Jonah's "Sitz Im Leben"

The port of Joppa, from which Jonah tried to escape, was under Phoenician control during Jonah's time (Dunston, 19). In order to avoid going to preach to the Assyrian Gentiles, he got on a Phoenician Gentile ship and ended up preaching to them also.

The Assyrians would have spoken an Akkadian influenced Aramaic at this time in Nineveh's history. Either Jonah could speak this language, or God gave him the ability, or he had a translator. The book of Jonah is written in Hebrew though for a Hebrew audience to consider the lesson of having compassion on and desiring the repentance of their enemies.

Jonah was probably contemporary with several Assyrian kings. After the time of Adad-nirari III (811 to 783 BC) the role of the Assyrian king seems to have become very weak, there being no grants or decrees that are known of, made by kings for almost 40 years.

It was around this time of the weak Assyrian kings that Jeroboam II (793-753 BC) was able to expand the territories of Israel, which was prophesied to him by Jonah:

“He [Jeroboam II] restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.” (2 Kings 14:25)

Although Israel was outwardly prosperous and expanding at that time, they were inwardly corrupt and in disfavor with God, as Amos and Hosea, who also lived during Jeroboam II's time, testified.

During this almost 40 years period of weak Assyrian kings (783-745 BC) the Assyrian nobles built monuments and seemed to be stronger than the kings. Tiglath-Pileser III (745–727 BC) brought many reforms and again centralized power in role of the king in 745 BC.

### When did Jonah go to Nineveh?

There's no conclusive date, but we have evidence for a limited range of possible dates. We do know that Jonah prophesied during Jeroboam II's reign (793-753 BC), so to state the obvious, the Assyrian king at the time of Nineveh's repentance would have been before, during, or after Jeroboam II's time, but close to it in any case. ∴ Basically there are three likely candidates:

In Favor of Adad-nirari III (811 to 783 BC)...

"Halley's Bible Handbook" favors Adad-nirari III (811 to 783 BC) as the king of Assyria during Jonah's time. During his reign Calah was the capital. Nineveh was not officially the Assyrian capital until 705 BC, but Nineveh was an alternate royal residence as early as the 13th century BC, so it's not implausible for the Assyrian kings of the 8th or 9th centuries BC to have been in Nineveh at the time of Jonah's visit.

Adad-nirari III was apparently a monotheist, but exalted "Nabu," not Yahweh. At the temple of Nabu he put an inscription saying, "do not trust in another god" (Dunston, 20). After his reign a period of almost 40 years of weak kings ensued.

This "god" Nabu, in the Bible spelled Nebo, is supposedly the son of Marduk and Sarpanitum, and had two consorts named Tashmetum and Nissaba (<https://en.wikipedia.org/wiki/Nabu>). In the book of Isaiah Nebo is mocked as a false god: "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity." (Isaiah 46:1-2)

In Favor of Ashur-dan III (773 to 755 BC)...

"Nelson's Complete Book of Bible Maps and Charts" favors Ashur-dan III (773 to 755 BC) as being the king during Jonah's visit.

During Ashur-dan III's reign (one of the "weak" kings) a famine occurred in 765 BC that either continued until 759 BC (seven years), or returned then. Also, on June 15, 763 BC Assyria experienced a total eclipse of the Sun, which would have been an ominous sign in their way of thinking. In the Assyrian culture, after an eclipse, a substitute king would sit on the throne until the feared danger had passed (Harris, 16). "According to the eponym canon, in 765 BC Assyria was hit by a plague, and the following year the king could not campaign (it was customary for the Assyrian king to lead a military expedition every year). In 763 BC a revolt broke out, which lasted until 759 BC, when another plague hit the land." ([http://en.wikipedia.org/wiki/Ashur-dan\\_III](http://en.wikipedia.org/wiki/Ashur-dan_III))

Following a revolt, two plagues, an eclipse, and a period of a weak kingdom, a visit from a prophet of God could have had a deep impact. During this 40 or so year period of weak kings, the "king of Nineveh" (Jonah 3:6) spoken of in the book of Jonah might also have been only the king of Nineveh, not the king of the entire empire of Assyria, meaning it could have been a nobleman or strong military general who was reigning in Nineveh.

In Favor of Tiglath-Pileser III (745–727 BC)...

"The Authenticity of the Book of Jonah" by Bill Cooper (better known for his book "After the Flood") favors Tiglath-Pileser III (745–727 BC) as being the Assyrian king at the time of Jonah.

"He [Tiglath-pileser III] is also known to us as Pulu out of the Babylonian records, a discovery which was most unwelcome to the modernists and critics after they had gone to such great pains to assure everyone that the Bible was in error here, and that there never had been a king of Assyria called Pul. But there had, and his throne-name in Assyria was that of Tiglath-pileser III." (Cooper, 41)

James Ussher in his chronology written in 1658, also names Pul [Tiglath Pileser III] as the king Jonah spoke to: "This man named Pul seems to have been the same man who was converted and brought to repentance by the preaching of the prophet Jonah. This means that the men of Nineveh may have risen in judgment against this nation. God here raised up a repentant, heathen man to take vengeance on the unrepentent Israel." (Ussher, 96, The Annals of the World)

"Tiglath-Pileser III seized the Assyrian throne during a civil war and killed the royal family." ([http://en.wikipedia.org/wiki/Tiglath-Pileser\\_III](http://en.wikipedia.org/wiki/Tiglath-Pileser_III))

"Tiglath-Pileser III was the first Assyrian king to devise the uprooting of rebellious nations on a large scale and their transportation to opposite ends of the empire where they were settled in foreign lands." (Cooper, 54)

Thus fulfilling... "But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.... And the LORD shall scatter thee among all people, from the one end of the earth even unto the other..." (Deuteronomy 28:15;64)

"So the God of Israel stirred up the spirit of Pul king of Assyria, that is Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day." (1 Chronicles 5:26)

If Jonah was born in 800 BC, and prophesied to Jeroboam as an 18 year old in 782 BC, he could still have prophesied to Tiglath-Pileser III in 745 BC as a 55 year old.

These various estimates give us a date somewhere between 811 BC [the beginning of Adad-nirari III's reign] to 727 BC [the end of Tiglath-Pileser III's reign]-- giving us an 84 year range.

Nahum prophesied of Nineveh's fall. He mentions the fall of Thebes (No-Amon) as a past event, which took place under Ashurbanipal in 663 BC (Street, 15). And, Nineveh fell in 612 BC, which gives us the dates between which Nahum would have prophesied.

The book of the Law was rediscovered while rebuilding the temple in Jerusalem in 622 BC during king Josiah's rule (Street, 16). Nahum admonished Judah to keep the feasts, which did occur under Josiah.

"Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." (Nahum 1:15)

Manasseh, Josiah's wicked grandfather, was taken captive by Ashurbanipal and repented in Babylon (where Assyria also ruled at that time): "And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God." (II Chronicles 33:12-13)

Zephaniah was written in the reign of king Josiah of Judah and also prophesied of Nineveh's destruction: "And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness." (Zephaniah 2:13)

#### Assyrian Attacks on Syria

Not unlike the terror which the Islamic State of Iraq and Syria inspire, the Assyrian empire was known for its brutality: Ashurbanipal (also known as the "librarian king") had people's lips and hands ripped off, and Tiglath-pileser had people skinned alive and made big piles of his enemies' skulls (Dunston, 19).

Abu Bakr Al-Baghdadi, the founder of ISIS was originally from Samarra, Iraq, which would have been south of Nineveh in the territory of Assyria, but close to Babylon. He later moved to Baghdad (near the ruins of Babylon). Like modern day ISIS, the Assyrians had interests in both what is now Iraq (the ruins of Nineveh are not far from modern day Mosul) and what is now Syria. By the way, Syria (descendants of Aram in the west) is not the same as Assyria (descendants of Asshur in the east).

"In 853 B.C., Assyria's King Shalmaneser III invaded the region of Syria." (Browning, 40)

"Adad-nirari sacked Aram's [Syria's] capital Damascus in 806 B.C., thus weakening Aram so that Israel escaped its domination." (Browning, 41)

During Shalmaneser IV's reign (783-773 BC), one of the "weak kings," an Assyrian general engraved his own name in a victory monument in the Syrian city of Til Barsip." (Harris, 15)

"Tiglath-pileser [III] soon turned his attention to Syria. By 738 B.C., several panic-stricken states became vassals, including Aram-Damascus under King Rezin and Israel under King Menahem." (Browning, 41)

“Tiglath-Pileser III launched a campaign against the Aramaeans in Babylonia. In several expeditions he conquered the Aramaean kingdoms in north Syria and defeated Urartu. Afterwards he invaded southern Syria and Palestine, and severely defeated Israel. In 731 BC he turned against Babylonia where the Aramaean Ukin-zer crowned himself king. The Aramaean king of Babylonia was captured and deposed in 729 BC, while Tiglath-Pileser III became the first Assyrian king of Babylonia under the name Pulu (Pul in the Old Testament).” (<http://www.anciv.info/mesopotamia/late-babylonian-period-neo-assyrian-period.html>)

#### Some of the Kings of Assyria

**Shalmaneser I** (1273-1244 BC) He used Nineveh as an alternative royal residence to his capital at Calah (Eddinger, 7).

**Shalmaneser III** (858-824 BC) He was the first Assyrian king to come into conflict with Israel. King Ahab fought against him, and king Jehu paid him tribute in 841 BC. At the time of Jehu, the Assyrian capital was still Calah (Browning, 40).

**Shamsi-Adad V** (824-811 BC) There was open rebellion against the Assyrian throne in his day (Dunston, 20).

**Adad-nirari III** (811-783 BC)

**Shalmaneser IV** (783-773 BC)

**Ashur-dan III** (773-755 BC)

**Assur-nirari V** (755-745 BC)

**Tiglath-pileser III** (Pul) (745-727 BC) He is the "Pul" mentioned in the Bible and the one who began to destroy Samaria, the capital of the Northern Kingdom of Israel. He carried many away into captivity. This captivity is mentioned in his own inscriptions, the Babylonian Chronicle, and the Bible.

**Shalmaneser V** (727-722 BC) He besieged Samaria, the capital of the Northern Kingdom of Israel. He died during the siege, and his son Sargon came to power.

**Sargon II** (722-705 BC) He completed the destruction of Samaria and the captivity/deportation of Israel. His name was “found” by archeologists in 1842-- the Bible never “lost” him: “In the year that Tartan came unto Ashdod, when Sargon the king of Assyria sent him, and fought against Ashdod, and took it.” (Isaiah 20:1)

**Sennacherib** (705-681 BC) His army was defeated at the gates of Jerusalem by the Angel of the Lord (Isaiah 37:36). Sennacherib returned back to Nineveh and was killed violently by his own sons, as mentioned in the Babylonian Chronicle, the Bible, and various other inscriptions (Isaiah 37:37-38). He also conquered Babylon. Nineveh didn't become the capital of Assyria until 705 BC during Sennacherib's

reign.

**Esar-haddon** (681-668 BC) He rebuilt Babylon, invaded and conquered Egypt by crossing over the Sinai Desert with Arab camels carrying water for his army, and was one of Assyria's greatest kings, but died fighting Egypt.

**Assur-banipal** (668-627 BC) He was known as the "librarian king" whose library was found in Nineveh in 1849. King Manasseh of Judah was captured by Assur-banipal, but later released.

**Assur-etil-ilani** (627-624 BC) It was under his reign that the Assyrian Empire fell.

**Sin-shumu-lishir** (624-623 BC)

**Sin-shara-ishkun** (623-612 BC) Assyria's capital, Nineveh, was destroyed in 612 BC and forgotten by the world (the Bible did not forget though). It was rediscovered in the 1840s, more than 2000 years later, along with Sennacherib's palace and Ashurbanipal's library of 24, 000 cuneiform tablets.

### Ezekiel

In 605 BC, Judah began to pay tribute to Babylon. In 597 BC Judah rebelled against Bablyon and was besieged by them. Ezekiel's ministry began in about 593 BC and continued for about 20 years. In 589 BC, Jerusalem was besieged again and fell in 586 BC, which included the destruction of the temple.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews 9:24-26)

In the new earth and in the new Jerusalem (after the Millennium), God Almighty and the Lamb are the temple. They are the "true" of which the Levitical temples were "figures.": "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Revelation 21:22) As with the book of Revelation, there is much in the book of Ezekiel that is difficult to understand, including the Millennial temple. Nevertheless, there are some things we can see clearly, such as Ezekiel foreshadowing the life of Christ, and God using some of the same pattern in the lives of the apostles as He did with Ezekiel.

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| Ezekiel  | Jesus   |
| "The heavens were opened" and Ezekiel saw visions of God (Ezekiel 1:1) | "The heavens were opened" and Jesus saw the Spirit of God descending like a dove (Matthew 3:16) |
| Ezekiel is called "son of man" 93 times in the 48 chapters of Ezekiel. | Jesus is called "Son of man" 88 times in the New Testament.                                     |
| Was a priest (Ezekiel 1:3)   | Jesus is our high priest (Hebrews 7:17,19,23,25-28; 9:12)                                       |



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| Was a prophet (Ezekiel 2:5)   | Jesus was a prophet (Matthew 13:57; 14:5; 21:11; 21:46; Luke 7:16; 13:33; 24:19; John 4:19; 6:14; 7:40; 9:17)   |
| Ezekiel told parables (Ezekiel 17:2; 20:49; 24:3)   | Jesus told parables (the word parable[s] is found in the gospels 47 times)  |
| Ezekiel spoke in proverbs (Ezekiel 12:22-23; 14:8; 16:44; 18:2-3)   | Jesus spoke in proverbs (Luke 4:23; John 16:25;29)  |
| Ezekiel was sent to his own people, not a people of a strange speech (Ezekiel 3:5;11)   | Jesus was sent to the house of Israel (Matthew 15:24), but also for the whole world (John 1:29)   |
| Ezekiel was a watchman unto the house of Israel to give them warning (Ezekiel 3:17; 33:7)   | Jesus also gave warning as a watchman to the house of Israel and the world, and also told his disciples to "watch," "watch with me," and "watch and pray" (Matthew 24:42; 26:38;41)   |
| Though Israel had religious leaders, yet Ezekiel said the people were as sheep with no shepherd (Ezekiel 34:5)  | Though Israel had religious leaders, yet Jesus said the people were as sheep with no shepherd (Matthew 9:36)  |
| Ezekiel speaks about the good shepherd and the bad shepherds (Ezekiel 34)   | Jesus speaks about the good shepherd (He Himself) and the bad shepherds (John 10)   |
| The phrase "know that I am the Lord" is stated 63 times in book of Ezekiel, which is the vast majority of the times that phrase occurs in the whole Bible (81 times)  | Jesus also spoke of the importance of knowing God (Matthew 7:23; John 7:28; 8:19; 10:27; 14:7; 15:21; 17:3)   |
| Ezekiel used the phrase "know that" in relation to knowing that: "there hath been a prophet among them" (2:5; 33:33); "I the LORD have spoken it" (5:13); "I have not done without cause all that I have done in it" (14:23); "I the LORD build the ruined places" (36:36); "the house of Israel went into captivity for their iniquity" (39:23); "I have gathered them unto their own land, and have left none of them any more there" (39:28) | Jesus used the phrase "know that" in relation to knowing that: "the Son of man hath power on earth to forgive sins" (Matthew 9:6); "I am He" (John 8:28); "ye are my disciples, if ye have love one to another" (John 13:35); "I am in my Father, and ye in me, and I in you" (John 14:20); "I love the Father" (John 14:31); "thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23). |
| Ezekiel was bound and then kept silent for a period of time: "But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor: for they are a rebellious house." (Ezekiel 3:25-26)  | Jesus was bound and then kept silent for a period of time: "And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.... And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch                         |

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|  | that the governor marvelled greatly." (Matthew 27:2;12-14; see also Isaiah 53:7)  |
| Ezekiel  | Jesus' Disciples  |
| Ezekiel was told not to be afraid even though he dwelt among "scorpions" (Ezekiel 2:6)   | Jesus' disciples had authority to tread on "scorpions" (Luke 10:19)   |
| Ezekiel was a watchman to call people to repent (Ezekiel 33:7) and was not to have any of the "blood" of the people on his hands (Ezekiel 33:5-6)                    | "Obey them that have the rule over you, and submit yourselves: for <u>they watch for your souls</u> , as they that must give account..." (Hebrews 13:17). Paul was a faithful watchman who was "pure from the blood of all men." (Acts 20:26) |
| Ezekiel was given a roll to eat, which in his mouth was as sweet as honey (Ezekiel 3:3), but in that roll were written lamentations, mourning, and woe (Ezekiel 2:9) | John was told to eat a little book which would be bitter in his belly, but sweet as honey in his mouth (Revelation 10:9-10)   |
| Ezekiel accompanied a "man" who measured the temple (Ezekiel 40-42)  | John was told by an angel to measure the temple of God and later accompanied an angel who measured the city (Revelation 11:1-2; 21:15-17)   |

### Watchmen Do More Than Watch

Jesus told his disciples to "watch" regarding the end times (Matthew 24:42). Taken together with Ezekiel's call to be a "watchman," this "watching" involves not only being aware, but also telling others.

### Hints of the Gospel in Chapters 36 & 37

Ezekiel prophesied the gospel message of being cleansed and having a new heart and a new spirit: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36:25-27)

The sprinkling of water doesn't refer forward to baptism, but rather backwards to a cleansing ceremony in the book of Numbers, which is a type of the blood of Christ, as can be seen in the book of Hebrews. The Jamieson, Fausset, and Brown commentary explains Ezekiel 36:25: "sprinkle ... water-- phraseology taken from the law; namely, the water mixed with the ashes of a heifer sprinkled with a hyssop on the unclean (Num\_19:9-18); the thing signified being the cleansing blood of Christ sprinkled on the conscience and heart (Heb\_9:13, Heb\_9:14..."

A.M. Hodgkin in "Christ in All the Scriptures," wrote, "Chapter 37 again refers primarily to the Jews. "Son of man, these bones are the whole house of Israel." It is again a promise of salvation and restoration to God's chosen people. But it contains a beautiful Gospel picture of God's power to raise those who are dead in trespasses and sins. It corresponds with His words to Nicodemus about the necessity of the new birth, and the mighty action of the Holy Spirit, coming unseen as the wind, to quicken the dead [Eph 2:1,2; John 3:3-8]."

#### Ezekiel's Temple Vision

"Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern." (Ezekiel 43:10)

"And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." (Ezekiel 44:23)

Ezekiel was prophesying for 3 time frames-- his own times; the first coming of the Messiah; and for the second coming of the Messiah.

In the audio sermon "The Eastern Gate-- Ezekiel 43" Jacob Prasch points out, "The Hebrews expected a political Messiah who would depose the Romans the way the Maccabees had deposed the Greeks 160 years earlier." The Romans built the Fortress Antonio (to the north and to the right of the East Gate) towering over the temple complex with pagan emblems. This was an abomination to the Hebrews, representing pagan dominion over their faith. They wanted the Messiah to come through the East Gate, make a right, and get rid of the Romans. Jacob Prasch also speaks of the doctrinal and holiness focus rather than political focus that Jesus had in His first coming: "Instead he comes through the East Gate, makes a left, and he gets rid of Kenneth Copeland, Benny Hinn, and Joyce Meyers. It's His purpose in His second coming to establish kingdom dominion. In His first coming He comes to be an atonement for sin." (Luke 19:37-48)

#### East Gate Shut

"Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut." (Ezekiel 44:1-2)

The East Gate is now shut. Jacob Prasch says, "Unsaved Jews have a problem. The Messiah must have entered by it [the East Gate], and the Messiah must have been God-- otherwise it wouldn't be shut." Suleiman the Magnificent sealed the East Gate and put a graveyard there-- a literal fulfillment of the gate being shut-- although these verses do have a future meaning for the Millennium also.

As the late Chuck Smith (founder of Calvary Chapels) pointed out, the prince in the following verse (Ezekiel 44:3) is not the Messiah (in Ezekiel 45:22, the prince made a sin offering for himself, which of course would not apply to the Messiah). The preceding verses (Ezekiel 44:1-2), which speak of the God of Israel having gone through the gate and then the gate being shut, do apply to Jesus the Messiah, because Jesus is God, and He did go through the gate, but was rejected by the priesthood.

A.M. Hodgkin had the following to say about Ezekiel's temple: "The last nine chapters contain Ezekiel's vision of the New Temple. This vision has never yet been fulfilled. The Temple built by Zerubbabel, and that by Herod, fell far short of the size of the New Temple of which Ezekiel was given the plan by the angel. 'Just what the meaning of this vision is, it is by no means easy to determine... The new distribution of the land according to the twelve tribes and the prince and his portion, and the suburbs; the new city and the immense Temple area, -- all combine to point to a future re-establishment of Israel and to the millennial glory. It has never yet had its appropriate fulfillment. To spiritualize it, as some do, exhausting all its splendors and hopes in the Christian dispensation, is to mistake its meaning and [to] dwarf its magnificent proportions. For unmistakably, the vision has to do with Israel in the last and glorious days when all God hath promised for that people shall have its accomplishment.' [*Outline Studies in the Books of the Old Testament*, p.274, Moorehead.] When the Temple was complete [in his vision], Ezekiel saw the glory of the Lord returning by the way of the east gate-- the direction in which it had left the city-- and filling the house of the Lord [Eze 11:23; 43:2,4].-- [The primary picture here is of the Lord Jesus Christ, who likewise departed in rejection via the Mount of Olives, but who someday will return to reign from the same direction (cp. the references above with Mat 26:27-31; Joh 14:28-31; 18:1; Zech 14:4; Rev 1:15; 14:2; 18:1; 19:1,6)... The book closes with the promise of God's continued presence. "The name of the city from that day shall be *Jehovah-shammah*, The Lord is there." [Eze 48:35; cp. Jer 3:17; Zech 2:10; Rev 21:3; 22:3]." (<http://www.thebookwurm.com/amh-eze.htm>)

### Eight Temples

By some counts there are/will be seven temples:

- 1- the tabernacle in the wilderness
- 2- Solomon's Temple
- 3- Zerubbabel's Temple (remodeled by Herod)
- 4- Jesus Christ's body (John 2:19)
- 5- The church of Jesus Christ (I Corinthians 3:16; I Peter 2:5)
- 6- The Tribulational Temple (Revelation 11:1-2)
- 7- The Millennial Temple (Ezekiel 40-42)

After the Millennium the Lord God Almighty and the Lamb are the temple: "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." (Revelation 21:22) That would be the "eighth" temple. The number 8 is often

used as a number of new beginnings (the eighth day after a seven day week is the beginning of a new week; eight people were saved in the ark to make a new beginning in the world, etc.).

In this study we've only seen a small glimpse of the riches of God's Word. There is much that is beyond our understanding now. We do see clearly though that Ezekiel foreshadowed both Jesus Christ and the Revelation of Jesus Christ (the book of Revelation).

The book of Ezekiel ends with this comforting verse: "It was round about eighteen thousand measures: and the name of the city from that day shall be, The LORD is there." (Ezekiel 48:35) Let us also rest in Jesus' similar promise: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matthew 28:20)

### Daniel

Like all of the prophets of God, Daniel is a "type" of Jesus. Like Jonah, Isaac, and Joseph, in figure Daniel also foreshadows the death and resurrection of Jesus through his lion's den experience. Jesus spoke of Daniel as a prophet and alluded to his prophecy in Daniel chapter 9 in both Matthew 24:15, and also Mark 13:14. The prophecies of Daniel chapter 11 record incredible detail of the events leading up to the coming of the Messiah, when the Gentile kingdoms were in control of the "glorious land" (Israel). The timing of the Messiah was also prophesied with stunning accuracy in Daniel chapter 9. Daniel prophesied about both the first and second coming of the Lord Jesus Christ. In the Old Testament people saw Jesus in shadows and types and longed to see Him clearly: "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matthew 13:17; also Colossians 2:17) Now in New Testament times we see Jesus clearly looking back, and yet still walk by faith: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29) Daniel believed His God (Daniel 6:23).

| Daniel   | Jesus   |
|--|---|
| Daniel was of the tribe of Judah (Daniel 1:6)                          | Jesus was of the tribe of Judah according to the flesh (Matthew 1:2; Luke 3:33)   |
| Being a eunuch, Daniel was single (Daniel 1:7)                         | Jesus was single in His earthly life  |
| Daniel is called "son of man" once in the book of Daniel (Daniel 8:17) | Jesus is called the Son of Man many times in the gospels  |
| No error or fault was found against Daniel (Daniel 6:4)                | Pilate found no fault in Jesus, calling Him a just person, and in fact Jesus was completely without sin (Matthew 27:24; Hebrews 4:15) |

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| In spite of his innocent standing, Daniel was plotted against (Daniel 6:5-7)  | In spite of His innocent standing, Jesus was plotted against (John 11:47-53)   |
| Daniel prayed 3 times a day from Babylon, which was east of Jerusalem, and prayed towards Jerusalem before his arrest (Daniel 6:10)                                       | Jesus prayed 3 times from the Mount of Olives, which was east of Jerusalem and overlooking Jerusalem, before His arrest (Matthew 26:44)  |
| Daniel then faced a lion's den (Daniel 6:16)  | In poetic language, prophesying about Jesus' crucifixion, salvation is prayed for against a ravening and roaring lion (Psalm 22:13;21)   |
| A stone was placed upon the lion's den with a seal (Daniel 6:17)  | A great stone and a seal was placed on Jesus' tomb (Matthew 27:66)   |
| Very early in the morning the king went to the lion's den to check on Daniel and found him to be alive-- a resurrection in figure (Daniel 6:19-22)                        | Very early in the morning on the 3rd day Mary Magdalene first saw Jesus alive again in His resurrected body (John 20:1-18)   |
| Darius sent a decree of peace to all people, nations, and languages on the earth that the God of Daniel should be feared because He delivers and rescues (Daniel 6:25-27) | Jesus commissioned His disciples to go to all nations, teaching people to observe all things that He commanded them. They were to bring a gospel of peace (Matthew 28:18-20; Ephesians 6:15) |
| Daniel experienced prosperity and blessings after passing through this trial (Daniel 6:28)  | Jesus experienced prosperity and blessings after passing through His trials (Matthew 28:18)  |
| Daniel was not a native of Babylon (Daniel 1:1-6)   | Jesus was not a "native" of earth (John 8:23)  |
| Daniel faced persecution (Daniel 6)   | Jesus faced persecution and finally they did crucify Him (John 5:18; 7:1; 8:59 ; 10:31, 39; Luke 24:46)  |
| Daniel bore testimony before rulers (Daniel 1, 2, 4-6)  | Jesus bore testimony before rulers (Mark 15; John 18-19)   |
| Daniel was put on death row (Daniel 6:15-16)  | Jesus was put on death row (John 19:13-16)   |
| Daniel interceded for his people (Daniel 9)   | Jesus ever lives to make intercession for His people (Isaiah 53:12; Hebrews 7:25)  |
| Daniel was given strength by an angel (Daniel 10:18-19)   | Jesus was strengthened by angels (Matthew 4:11; Luke 22:43)  |
| Daniel gave incredibly detailed prophecies both for his own time, such as concerning  | Jesus gave incredibly detailed prophecies both for His own time, such as where to find   |

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| king Nebuchadnezzar's period of grazing like an ox (Daniel 4), and also concerning the events of future kingdoms and the End Times (Daniel 7-12) | a fish with a piece of money (Matthew 17:27), or who would betray Him (John 6:64), and also concerning the future of Israel and the End Times (Matthew 24; Luke 21) |
| Daniel is called greatly beloved three times in the book of Daniel (Daniel 9:23;10:11;19)  | Jesus is called "my beloved" three times in the book of Matthew (Matthew 3:17;12:18;17:5)   |
| Daniel spoke of the saints taking possession of God's kingdom (being co-heirs) (Daniel 7:18; 22; 27)   | Jesus spoke of the kingdom of God belonging to the saints (Matthew 5:3,10; 25:34; James 2:5)  |

### Kingdom Statistics

The "kingdom of heaven" is mentioned 33 times in the New Testament, and the "kingdom of God" is mentioned 70 times. The word "kingdom" or "kingdoms" is used 163 times in the New Testament. Matthew and Luke have the most mentions of any New Testament book-- 57 times and 46 times, respectively. In total in the New Testament the heavenly kingdom is referred to in different terms 137 times out of the 163 times "kingdom" or "kingdoms" are mentioned. The remaining use of these words refers to earthly kingdoms. In the book of Matthew we see that Jesus is the King (Matthew 21:5; 25:34). In the book of Revelation we see that Jesus is the King of kings (Revelation 17:14; 19:16).

In the Old Testament however, the situation is reversed. Out of the 236 times "kingdom" or "kingdoms" is mentioned, most uses of these words refer to earthly kingdoms. A few of these are difficult to classify as strictly earthly or strictly heavenly, because a few times Israel is referred to as "the kingdom of the Lord." But, even including those, only 33 of the 236 Old Testament mentions have a heavenly emphasis. Out of those 33, 15 of them are in the book of Daniel, 7 in the book of Psalms, and the rest are scattered in various books of the Old Testament. The book of Daniel uses the word "kingdom" or "kingdoms" 59 times, but only 15 of these are referring to God's eternal kingdom (Daniel 2:44; 4:3; 34; 6:26; 7:14; 18; 22; 27).

### Lessons From Archeology

The historian Herodotus named Nabonidus as being the last Babylonian king, but Daniel recorded that Belshazzar was the last Babylonian king (Daniel 5). At one time, historians scoffed at the Bible for listing Belshazzar as the last Babylonian king. In the mid 1800s archaeologists unearthed tablets in Babylonian ruins that listed Belshazzar, son of Nabonidus, as co-ruler in Babylon. Nabonidus ruled the empire of Babylon from 555-538 B.C.

Another piece of evidence for Belshazzar's reign in the city of Babylon comes from an inscription where he is referred to as the son of Nabonidus and is given authority

to rule: "Putting the camp under the rule of his oldest son.... His hands were now free; He entrusted the authority of the royal throne to him." Belshazzar was the second-in-command at the time of Nabonidus. That's why Daniel was promised a position as the THIRD ruler in the kingdom-- not second. Archaeology again confirms the biblical record!

The Medes were at one time allies with Babylon: "The second chapter of Nahum describes the fall of the city of Nineveh to the Babylonians and Medes in 612 BC." (<http://www.biblearchaeology.org/post/2009/05/28/Nahum2c-Nineveh-and-Those-Nasty-Assyrians.aspx>) Later in their history the Medes joined forces with the Persians to conquer their former allies Babylon. In the book of Revelation, the former allies of the harlot Babylon also turned against her (Revelation 17:16).

### The Belt of Truth and The Breastplate of Righteousness

In the book of Daniel understanding the truth is linked with walking in righteousness: "...that we might turn from our iniquities, and understand thy truth." (Daniel 9:13) "...none of the wicked shall understand; but the wise shall understand." (Daniel 12:10) The wise are not contrasted with the foolish, but the wise are contrasted with the wicked. In the end times, which Daniel prophesied about, we will need to love the truth, and love righteousness ("And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (II Thessalonians 2:10). Jesus is holy and true (Revelation 3:7). Walking in holiness is not only morality, although holiness certainly includes morality. Holiness also includes the truth-- right doctrine-- "Sanctify them through thy truth: thy word is truth." (John 17:17).

### Noah Typified Jesus

The worldwide flood of Noah's day took place about 2300 years before Jesus was born in Bethlehem. Jesus compared the days of Noah to the time before His second coming when in spite of impending judgment it will be "business as usual." Those who escaped the judgment were those who remained with Noah in the ark (Genesis 7:23). Those who are saved now are those who remain with Christ in His Church. In Noah we see a man who stood almost alone against the tide of wickedness in his day. This brings to mind Jesus' words that the way to life is narrow "and few there be that find it" (Matthew 7:14).

| Noah   | Jesus   |
|--|---|
| Noah was a preacher of righteousness (II Peter 2:5)  | Jesus was a preacher of righteousness (Matthew 4:17)  |
| Noah lived in a generation which was wicked, evil, corrupt, and violent (Genesis 6:5; 11; 7:1) | Jesus lived in a generation which was sinful, wicked, and adulterous (Mark 8:38; Matthew 12:45) |
| Noah built the ark by which people could be saved (Genesis 6)                                  | Jesus built the Church by which people can be saved (Matthew 16:18; Ephesians 2:10)             |



|   |   |
|---|---|
| Noah was a carpenter (Genesis 6:13-14)  | Jesus was a carpenter (Mark 6:3)  |
| There was no other way of salvation except through the ark (II Peter 3:6).  | There is no other way of salvation except through Jesus (John 14:6)   |
| There was only one door to the ark to enter-- people could not climb in some other way (Genesis 6:16)                                 | There is only one door to the sheepfold, which is Jesus-- people cannot climb in some other way (John 10:1-7) |
| Noah offered burnt offerings which were a sweet smelling savour (Genesis 8:20-21)   | Jesus offered Himself as a sacrifice and a sweet smelling savour (Ephesians 5:2)                              |
| God established an everlasting covenant with Noah which prefigured the ultimate covenant which Jesus would establish (Genesis 9:9-17) | Jesus is the mediator of a better covenant (Hebrews 8:6; 12:24; 13:20)  |
| God spoke to Noah (Genesis 6:13; 9:12; 17)  | The Father spoke to Jesus (John 15:15)  |
| Noah had a message which would affect the whole world   | Jesus had a message which affected and still affects the whole world  |

### "Ransom" and "Atonement" Pitch

"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch." (Genesis 6:14)

73 out of the 80 times that the word "atonement" is used in the Old Testament it is the word "kaphar," which is the Hebrew word that in English is the first "pitch" in Genesis 6:14. The second word translated as "pitch" in English in Genesis 6:14, is "kopher" in Hebrew. This word "kopher" occurs 17 times in the Old Testament, and mostly is translated as "ransom" (8 out of the 17 times-- the other 9 times the word is translated variously).

It is interesting to note the association of the words "atonement" and "ransom" in relation to pitching the inside and the outside of the ark. Through Jesus we have received the atonement (Romans 5:11), and are ransomed (Matthew 20:28; Mark 10:45; I Timothy 2:6).

Just as the ark's design was revealed by God, so the design of the Church was revealed by God-- and both speak of being ransomed by atonement. The ark of Noah's day speaks typologically of Jesus' redemption. Jesus is also the ark of the covenant typologically (In Romans 3:25, Jesus is called a "propitiation" which is the same Greek word "hilasterion" that is used for the "mercy seat" of the ark of the covenant in Hebrews 9:5).

### Rest In The Ark

The name "Noah" means "rest." Through Noah, God accomplished His judgment for sin on the earth, which brought rest for those who survived the flood through the ark. Through Jesus, God accomplished His judgment for sin on the cross, which results in rest for all who believe in Jesus Christ (who represents the ark). Aside from Noah's name, the Hebrew word "nuach/noach" is also used in relation to the ark of the

covenant, translated as "resting place:" "Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness." (II Chronicles 6:41)

In the record of the flood, the words "nuach" and "manoach" related to "Noah," are used: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." (Genesis 8:4) The ark (which was pitched with "atonement" and "ransom") came to rest on the 17th day of the 7th month, during what later in Israel's history would be right after the feast of atonement (10th day of the 7th month), and during the feast of tabernacles (15th-21st of the 7th month). Noah and his family were resting on the mountains of Ararat, prefiguring the feast of tabernacles, as the "tabernacled" in the ark.

The birds were searching for rest. The raven did not come back to "Rest" (Noah's name) for rest, but the dove did come back to "Rest" (Noah) for rest when it found no rest outside the ark: "But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark." (Genesis 8:9)

#### Rest in the New Testament

Jesus is the "ark" in whom we rest. In the New Testament, the parallel word for rest comes from "pauo" (to stop/cease), from which we get our English word "pause." This Greek word is used with various prefixes:

anapauo/anapausis

"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. For my yoke is easy, and my burden is light." (Matthew 11:28-29)

"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." (I Peter 4:14)

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13)

In the book of Hebrews what almost seems like an oxymoron is used in relation to rest-- "laboring" to maintain faith and enter into final rest:

katapausis

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Hebrews 4:11)

"And to whom swore he that they should not enter into his rest, but to them that believed not?" (Hebrews 3:18)

That "labor" is not a resting in the law or resting in our works, which Paul condemns in the book of Romans:

epanapauomai

"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God.... For the name of God is blasphemed among the Gentiles through you, as it is written." (Romans 2:17; 24)

Our "labor" now is to walk by faith in Jesus in whom is our rest as we saw in the opening verses of this section (Matthew 11:28-29). In one sense that's a "labor," but in another sense it's not, because His yoke is easy, since we are saved by grace not by works. Salvation is a free gift and faith is what pleases God. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." (John 6:27-29)

In light of other verses in the New Testament, I believe when Jesus said, "This is the work of God..." He was responding to their desire to do works to earn salvation, but instead of giving a list of laws, He turned the word "work" on its head, pointing to the simplicity of faith in the One whom God sent.

#### Noah's Faith

In the account of Noah in Genesis the words "faith" or "believed" are not seen at all, but we know that Noah was a man of faith. For one thing Noah found grace in the eyes of the Lord: "But Noah found grace in the eyes of the LORD." (Genesis 6:8) As now, grace is not something earned, but given as a free gift: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8)

Noah walked with God and was a just man: "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." (Genesis 6:9) Since we know that Noah was a just man, let's look at how the just live: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Romans 1:17)

The inescapable proof of Noah's faith though is in the book of Hebrews. We know that Noah had faith, because Noah pleased God, and without faith it is impossible to

please God and Noah's faith is also plainly stated: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Hebrews 11:6-7)

Also, in the account in Genesis we see how Noah lived out his faith:

- Being a righteous man in a wicked generation
- Building according to God's plan in spite of what others must have thought of his (in their eyes) ridiculous ark
- Waiting 7 days in a dry ark before the rain began

### Conclusion

Noah brought his "house" into the ark (Genesis 7:1). We also are called to bring our house into the ark (Jesus). The men of God in the Old Testament foreshadowed and pointed forward to the life of Jesus Christ. Nowadays the lives of Christians, when yielded to Christ to reflect His character, point backwards to the glorious life of Jesus Christ. In both cases, Jesus Christ is pointed to as worthy of being exalted and worshipped-- the focal point of the whole Bible. Paul the apostle said, "Be ye followers of me, even as I also am of Christ." (I Corinthians 11:1)

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