

Is Jesus in the Old Testament?



Basics of
the Faith

S E R I E S

Iain M. Duguid

Is Jesus in
the Old
Testament?

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Sean Michael Lucas, Series Editor

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P U B L I S H I N G

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What is more, this little booklet contends that Christ is present throughout the Old Testament. He is not merely present through a physical appearance here and there, or through the right interpretation of this or that Old Testament prophecy or type, but he is there on every page as the central theme and storyline of the entire book. Rightly interpreted, the whole Old Testament is about Jesus Christ. More specifically, the Old Testament focuses on and prepares for Christ's sufferings and the glories that will follow—that is, the gospel. As we shall see, this is the perspective that the New Testament itself teaches us to take toward the Old Testament.

However, I also want to explore what it means to rightly see Christ in the Old Testament. Not every attempt to discern the figure of Jesus in the Old Testament has been profitable. Some well-meaning interpreters have allowed their imaginations to run wild on this theme, so we need to learn how to read the story in a way that draws out what is truly there instead of inserting false connections to the gospel.

Finally, I want to look at some specific ways in which the Old Testament focuses on and prepares us to see and understand Christ and his ministry in the gospel.

WHAT IS THE CENTRAL MESSAGE OF THE OLD TESTAMENT?

Why should we expect to see Jesus in the Old Testament? The simple answer is that this is how the New Testament teaches us to read it. Recall the words of Jesus on the road to Emmaus. On that occasion Jesus caught up with two despondent disciples who were leaving Jerusalem after the crucifixion, unaware of the resurrection. As they walked in the gathering gloom of evening, he took them on a tour

of the Old Testament Scriptures, exposing their woefully inadequate knowledge and understanding by saying,

“O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. (Luke 24:25–27)

In other words, Jesus unfolded the Old Testament, showing them how it is fulfilled in him. According to Jesus, we should expect the message of “Moses and all the prophets” (that is, the whole of the Old Testament) to be Jesus Christ. Notice too that the disciples’ response was not to be amazed at his cleverness in uncovering references to himself in such a wide range of sources. Rather, they were astonished at their own dullness in not having recognized before what these familiar books were about.

Nor was this simply Jesus’ message on one particular occasion to those particular two disciples. In that case, the connection between Christ and the Old Testament might simply be an interesting footnote or sidelight to Jesus’ main message. However, Luke 24:44–48 gives us the substance of Jesus’ teaching to all the disciples in the forty-day period between his resurrection and ascension.

“These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that

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repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.”

This is a summary of Jesus’ master class in Old Testament interpretation, given during the climactic last days of his earthly teaching ministry. Notice the comprehensiveness of the language Jesus uses: “Everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” The Law of Moses, the Prophets, and the Psalms make up the three divisions of the Hebrew Old Testament, which Luke later designates “the Scriptures.” In other words, the focus of his teaching was not on a few “messianic” texts here and there, but rather the entire Old Testament. According to Jesus, then, the whole of the Old Testament Scriptures constitutes a message about Christ.

Yet the Scriptures are not only generally a message about Jesus. More specifically, Jesus told his disciples that the central focus of the entire Old Testament is his sufferings, his resurrection, and the proclamation of the gospel to all nations, beginning in Jerusalem. The Old Testament is therefore a book whose every page is designed to unfold for us the gospel of Jesus Christ, accomplished by his sufferings and resurrection and applied through the outpouring of the Spirit on all nations.

Jesus’ followers struggled to understand many aspects of his teaching during his earthly ministry. Yet this part of his message was clearly communicated to his disciples. Thus Peter says,

Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the

Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. (1 Peter 1:10–11)

Paul likewise declared to King Agrippa, “I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: that the Christ must suffer and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles” (Acts 26:22–23).¹

According to Jesus and the apostles, then, when you interpret the Old Testament correctly, you find that its focus is not primarily stories about moral improvement, calls for social action, or visions concerning end-time events. Rather, the central message of the Old Testament is Jesus: specifically the sufferings of Christ and the glories that follow—both the glorious resurrection of Christ and the glorious inheritance that he has won for all of his people. Certainly, understanding this gospel should lead to a new morality in the lives of believers. It should motivate and empower us to seek to meet the needs of the lost and broken world around us and should engage our passion for the new heavens and the new earth that will be realized when Christ returns. But the heart of the message of the Old Testament is a witness to Christ, which centers on his suffering and glory, his death and resurrection.

What Difference Does It Make?

This focus on the gospel as the center of the whole Bible, Old and New Testament alike, has several important implications.

First, it means that the gospel (the good news about Jesus’ death and resurrection) is not merely the starting

point of the Christian life from which we move on to studying ethics and learning how to be better people. Sometimes we act as if the gospel message might be necessary for those who don't know Jesus yet, while we who are believers instead need more guidance on how to live the Christian life. The Scriptures show us, however, that the gospel is the heartbeat of our lives as Christians, the central focus to which we must constantly return. The good news of Christ's death and resurrection is not merely the power by which dead sinners are raised to new life—it is also the power by which God's people are transformed into new creatures in him.

That is why Paul could say in 1 Corinthians 2:2, "I decided to know nothing among you except Jesus Christ and him crucified." Presumably, Paul was not saying that he preached only evangelistic sermons while ignoring the task of discipleship. Rather, he meant that every sermon he preached focused on the cross of Christ, the implications of which he then drew out for every area of life. To put it simply, he never preached Ephesians 4–6 (the ethical imperatives) without connecting them to Ephesians 1–3 (the gospel indicative). Our sanctification is rooted in and flows out of our justification.

Second, the chief problem that we face as believers is not that we don't know what we should do. In my experience, most Christians (including myself) know a great deal about how we ought to live. Our primary problem is that we don't live up to what we know. The gap is not in our knowledge but in our obedience. The eighteenth-century pastor John Newton once wrote a letter to a friend titled "On the Inefficacy of Knowledge."² In it, he lamented his inability to bring the profound doctrines that he loved so dearly to bear on the struggles with sin that he faced in his own life. I think we can all identify with his difficulty.



“If reading the first two thirds of your Bible feels like wandering through a foreign country, Iain Duguid offers hope. Not only does he demonstrate that the Old Testament is all about Jesus, he shows how the ancient Scriptures’ promises and longings find fulfillment in your Savior. This booklet will enrich your appreciation of the events and words by which God forecasted Christ’s redemptive mission before his arrival, and will deepen your faith and wonder.”

■ **Dennis E. Johnson**, Professor of Theology, Westminster Seminary California

Many Christians find the Old Testament to be a difficult book and ultimately ignore large parts of it—often because they simply are not sure what to do with it.

Yet Iain Duguid maintains that the Old Testament is for Christians too. What is more, Christ is present throughout the Old Testament—in fact, when rightly interpreted, the whole book is about him. Duguid explores what it means to rightly see Christ in the Old Testament and looks at some specific ways the Old Testament prepares us to see and understand Christ’s ministry in the gospels.

Basics of the Faith booklets introduce readers to basic Reformed doctrine and practice. On issues of church government and practice they reflect that framework—otherwise they are suitable for all church situations.

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