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Christ in the Old Testament

by Wil Pounds

PROPHECY	OLD TESTAMENT TEACHING	FULFILLMENT IN NEW TESTAMENT	APPLICATION FOR TODAY
Proto-evangel Genesis 3:15	Promise of redemption before any one died physically. First word of grace in the Bible. Satan will be crushed in the undying opposition & conflict between Satan and the Seed of the woman. The LORD narrows down the promise from <i>any</i> male child to a child will be born to the seed of Abraham and the tribe of Judah.	Christ is the "Seed of the woman" (Gal. 4:4; Matt. 1:18; Gal. 3:16, 19; Rom. 16:20; II Sam. 7:8, 12; Rom. 1:1, 3). Death blow to Satan was accomplished by the death, resurrection, and in the Second Coming of Christ (Heb. 2:9-18; Rev. 20:10) Christ was born of a virgin (Lk. 1:27-35; Matt. 1:18).	Redemption begins with God. He took the initiative in our eternal salvation. Ultimate victory over sin is assured. There is life in death. The first promise of God is redemption. Jn. 3:16, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."
Redemption comes through the seed of Abraham. Genesis 12:1-4	Promise of redemption is confined to the people of Israel. Descendants of Abraham will be the instrument of God (12:3; 13:14-17; 15:1-14; 17:1-21; 22:16-18; 21:12; 28:13, 14). The LORD is the God of redemption. Covenant of Abraham is a	Salvation is of the Jews (Jn. 4:22) Christ is the Savior of the world (Jn. 3:16; 4:42; Acts 3:25-26; Gal. 3:8). Abraham blesses the families of the earth through the Messiah. Christ is the desire of the nations (Hag. 2:7; Jn. 12:32; 6:52; 11:52; Gen.	I am included in the promise of redemption. God has called me to be a blessing to others. The moment that I believed I fulfilled this prophecy in Gen. 12:3d, "And in you all the

	covenant of redemption. Expansion and closer definition of the salvation promise given in Genesis 3:15. Gentiles are included in God's promise (Gen. 12:3c).	49:10d; Jn. 10:36). Abraham looked forward to the day of Christ (Jn. 8:56).	families of the earth shall be blessed."
"Until Shiloh Comes" Genesis 49:8-12	<i>Shiloh</i> - "to give rest, giver of rest," "Rest-bringer," from <i>shalah</i> "to have rest." Judah signifies "he for whom JHVH is praised." The capacity to rule Israel will be in the hands of the tribe of Judah (Ezek. 21:24-27; Zech. 6:12). Shiloh will descend from the tribe of Judah. Gentiles will cheerfully and willingly submit to Shiloh.	Christ is the giver of rest (Isa. 9:6; Heb. 4:8; Matt. 11:28, 29; Rom. 5:1). Christ is of the tribe of Judah (Lk. 1:32-33, 69, 78-79; 3:33; Heb. 7:14; Rev. 5:5). The passage will be perfectly fulfilled at the Second Coming of Christ (Rev. 11:15; Ezek. 21:27). Gentiles are the obedient people (Jn. 4:42) in that they have believed in Him as the Giver of Rest (Acts 1:8; 11:1, 18; 13:46-48; 15:3-18; Rev. 7:9; 14:6, etc.).	Jesus is my Rest Giver. Matt. 11:28, "Come to Me, all who are weary and heavy-laden, and I will give you rest."
Messiah Ben-Joseph The Suffering Messiah Psa. 22; 16; 69:4, 21; 118:22-23	Vicarious Suffering (Ps. 22:1) One forsaken of God. Description of the death of the Divine Sufferer (Ps. 22:6-8, 15-18; Isa. 53:3, 5; Zech. 12:10). Description of His enemies (Ps. 69:4; 35:19; 22:7-8, 16-18; 69:21).	Christ quoted these words & applied them to Himself (Matt. 27:46; Mk. 15:34). Christ died on the cross (Matt. 27:35; Jn. 20:20, 25). New Testament describes the enemies of the Messiah gathered about the	The death of Christ was a sacrifice & offering for my sins in the fullest sense of the meaning. The power of the resurrection of Jesus Christ is available to me to

<p>God lays Him low in death (Ps. 22:15; Isa. 53:4, 6, 10). Victory over death (Ps. 16:7-10). Rejected Stone becomes the Chief Corner Stone (Ps. 118:22-23; Isa. 28:16). Results of the Resurrection of the Suffering Messiah (Ps. 22:22-31; Isa. 53:10-12).</p>	<p>Cross (Jn. 15:25; Matt. 27:34, 39-43, 48; Mk. 15:23, 24, 29-32; Lk. 23:34-36; Jn. 19:23-25, 28-30). Christ is made sin on our behalf (II Cor. 5:21; Jn. 3:16; I Jn. 4:9-10; Rom. 5:8; 4:25; 8:32, etc.). Christ's Resurrection (Acts 2:22-23; 13:33-35, 37; I Cor. 15). Christ is the Chief Corner Stone (Matt. 21:42; Mk. 12:10-11; Lk. 20:17-19; 2:34; Rom. 9:32-33; I Pet. 2:6-8; Eph. 2:20). Christ's resurrection results in Forgiveness of sins (I Cor. 15:14). Justification (Rom. 4:25; 8:34). Hope (I Cor. 15:19). The efficacy of preaching (I Cor. 15:14). Proof of His being the Son of God (Ps. 2:7; Acts 13:33; Rom. 1:4). The first-fruits of our resurrection (Acts 26:23; I Cor. 15:20, 23).</p>	<p>live the Christian life. Christ is in my presence right now.</p>
<p>Messiah ben David Messiah's Royal Lineage (II Sam. 7:12-16)</p>	<p>Royal lineage will be through the house of David (II Sam. 7:12) and is an eternal promise (v. 13). Seed of David</p>	<p>Christ is the "Seed of David" (Matt. 1:1, 20; Lk. 1:31-33, 69; 3:31; Matt. 22:42; Jn. 7:42; Rom. 1:3; Rev. 22:16). God does not make promises to us because we deserve them, but through His grace.</p>

<p>I Kin. 2:45; 9:5; Psa. 89:2-4, 20, 27-29, 36-37; Isa. 9:7; 11:1, 10; Jer. 23:5, 6; 33:15-17; I Chron. 28:4-7, etc.</p>	<p>commences with Solomon (I Kin. 2:45, 46) and closes with the eternal King Messiah (II Sam. 7:13, 16). Chastisement for disobedient members of David's family (v. 14), but an eternal love relationship with David's seed (v. 15). Eternal continuance of the Seed of David (v. 15). "An eternal duration" in the absolute sense (v. 16). I Chron. 28:3-4, 7; II Chron. 7:16; Psa. 89:3-4, 27-29, 36). Building of the House of the Lord goes hand in hand with the eternity of the Kingdom (II Sam. 7:13). As the King endures forever so the Temple endures forever (v. 16).</p>	<p>The Temple culminated in the appearance of Christ. Temple is a symbol of the Incarnation. In Christ, God dwelt among His people (Jn. 1:14; 2:19; I Cor. 3:16-17; 6:19; II Cor. 6:16; Jn. 14:23; Rev. 3:12; 22:1-3) The Eternal King is the Messiah (Rev. 11:15; 22:16). In the absolute sense, "an eternal duration" of David's seed could only last forever by running out into a person who lives forever, and whose kingdom has no end. The Seed of David commences with Solomon and closes with the eternal King Jesus Christ. The Seed of David was chastised and humbled because of its idolatry until the earthly throne became extinct. Christ was born of the seed of David in the flesh and raised up the throne again to establish it forever (Lk. 1:30-33). The promises given to David could only</p>	<p>I am the temple of God here on the earth today. (I Cor. 3:16-17; 6:18-20; II Cor. 6:16). Not one of the distinguished men who prepared the way of Christ was perfect. The grace of God is, therefore, sufficient for my every need.</p>
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		attain fulfillment in Christ. The climax of this prophecy will be fulfilled when Jesus returns to reign in glory.	
Messiah ben David	Scoffers will rebel against the LORD and His Anointed (Psa. 2:1-3).	Christ was rejected and crucified (Matt. 26:3-5; 27:1; 21:33-44; 23:31ff; Jn. 5:16ff; 7:1, 30, 45; 8:40).	We owe our obedience to "Jesus Christ the faithful witness, the first-born of the dead, and the ruler of the kings of the earth" (Rev. 1:5).
The Messiah Reigning as King of kings	The Messiah King is set firmly in place by the Sovereign LORD (Psa. 2:4-6; 45). He is exalted to the Right hand of the Father (Psa. 16:8; 68:18; 2:7; Isa. 52:13). He is the Great High Priest after the order of Melchizedek (Psa. 110:4, 5; Gen. 14:18). The King Messiah will reign eternally (Ps. 72:5, 17; 89: 3, 4, 20, 27-29, 36-37; 132:11-12, 17; II Sam. 7:13-16; 9:7). His enemies will be subject to Him (Psa. 2:8; 68:18; 72:11; 110:1-3). He will possess the uttermost parts of the earth (Psa. 2:8; 72:8, 11; 89:27). He shall judge righteously (Psa. 2:9; 72:1-2; 110:5-6; Isa. 2:4; 11:3-4). Fullest realization of	Christ is the Anointed of the LORD (Lk. 1:31-33; Heb. 1:8-9). Christ is seated at the right hand of the Father in heaven (Acts 2:22-25, 33; 5:31; 7:55-56; Eph. 1:20; 4:8; Mk. 16:19; Lk. 22:69; Col. 3:1; I Pet. 3:22; Jn. 17:5; Heb. 1:3; 2:9). Christ is our Great High Priest (Heb. 1:3; 4:14; 6:20; 7:26; 8:1; 9:12, 24; 10:12, 13; 12:2; Rom. 8:34). In Christ the everlasting kingdom of David was raised up. He is the eternal King of an eternal kingdom (Lk. 1:31-33; Rev. 11:15; 5:5; 6:2, 15, 16; Matt. 2:2, 6; 27:11; Jn. 19:19; Acts 2:30-31). Christ will put all His enemies under His	We have a Great High Priest who knows our every weakness. "God has exalted redeemed humanity to such a sublime height that it is impossible for Him to elevate them further without breaching the God-head" (Paul Billheimer).
Psa. 2; 8; 16; 45; 68:18; 72; 89; 110; 132:11-12, 17			

man's dignity is
attained only in the
Messiah (Psa. 2:10-12;
8:3-8).

feet (I Cor. 15:23-28).

Men from every tribe
and nation will
worship Him (Matt.
24:14; 28:18-20; Acts
1:8; Rev. 5:9, 10; 7:9;
14:6; 15:3-4)

Christ is the eternal
judge (Rom. 14:10; I
Cor. 4:4, 5; II Cor.
5:10; II Tim. 4:1, 8;
Rev. 2:2, 3; Matt.
25:31-34; 26:64;
19:11-16).

Only in Christ did all
nature come under
dominion. He rode
unbroken colt (Matt.
21:2-11). Cock crew
at precise moment
(Matt. 26:34, 75).
Fish at the precise
place with a coin in
its mouth for exact
tax payment (Matt.
17:24-27).

Suffering Servant of Isaiah

Isaiah 52:13-
53:12

The idea of a Suffering
Servant will be a
stumbling stone to
Israel (Isa. 8:14; Psa.
118:22; Gen. 49:24).
This is the hardest
thing for the Jewish
person to accept.
The Servant cleanses
from all sin (Isa. 43:25;
44:22; Jer. 31:34).
The Servant will suffer
at the hands of others
(Isa. 50:6).

Christ is the
stumbling stone to
Israel (Rom. 9:33; I
Pet. 2:8; Lk. 2:34).
Christ forgives us of
all our sins (Mk. 2:5).
Christ literally
suffered by being
struck, beard pulled
(Matt. 26:67; 27:30;
Mk. 15:19; Lk.
22:63).

Christ died, rose from
the dead and now sits

Christ is our
sanctuary, our
place of worship.
All our sins are
forgiven through
the death of Jesus
and our
acceptance of
Him as our
personal Savior.

". . . if we walk in

He will suffer and be exalted (Isa. 53:13). God saw the Suffering One and was satisfied (Isa. 53:1-2). He died as our substitute for sin (Isa. 53:4-6). The Sufferer will be the expiation for many nations (Isa. 52:15). He will be repulsive to His own people (Isa. 53:2-3). He will be a silent, innocent sufferer like a lamb (Isa. 53:7). He will be killed as a violent sacrificial death (Isa. 53:8-9). He will die with criminals and be associated with the rich in his death (Isa. 53:9). His death will be in the form of a guilt offering (Isa. 53:10; Lev. 5:14-6:7; Psa. 22:15) and then He will be raised from the dead (v. 10).

at the right hand of the Father (Heb. 9:11-16, 22-28; 10:10-21; Phil. 2:5-11; I Pet. 1:10-11). Christ died for our sins to satisfy the righteousness of God (I Pet. 2:24, 25; II Cor. 5:21; I Cor. 15:3; Matt. 8:17; Rom. 8:3). Christ provided redemption for every tribe (Rev. 5:9). Christ came to His own, was rejected and crucified (Jn. 1:10, 11; Lk. 18:31-33; Mk. 10:33, 34). Christ, the Lamb of God, was silent at His trial (Matt. 26:63; 27:12-14; Mk. 14:61; 15:5; Lk. 23:9; Acts 8:32, 33; Jn. 1:29, 36; I Pet. 1:18, 19; Rev. 5:6). Christ's death on the cross was a sacrifice for sin (Matt. 26:66; 27:22-31; II Cor. 5:21). Christ died between two robbers and was buried in a rich man's tomb (Matt. 27:57-60; Lk. 23:32, 33, 50-56; I Pet. 2:22). These details are realized in the death

the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness" (I John 1:7-9).

		and resurrection of Jesus Christ (Heb. 10:10; Eph. 5:2; Heb. 9:11-14; Phil. 1:6; Acts 1:1; Rev. 1:8).	
The Branch	"Branch" (<i>zemach</i>) "sprout, shoot, branch." It always implies something living and growing.	Christ is the greatest "Branch" that God has brought forth from Israel and the family of David. Christ rose out of a great humiliation. He was one green sprout that came out of what appeared to be a dead stump. The name Nazareth came from Heb. <i>netzer</i> , "sprout, branch." Christ is taht which "rises, or springs up" (Lk. 1:78; Matt. 2:23). Christ descends from the family of Jesse (Lk. 3:23, 32; Rev. 5:5; 22:16). The character and person of Jesus Christ fulfills the picture presented in Isa. 11:1-10). Christ is the Righteous One (Acts 2:14; Heb. 1:8, 9, etc.).	Because Christ is the Lord our Righteousness He he has obtained a righteous standing for us (Rom. 3:22; 5:18; II Cor. 5:21). We stand clothed in His righteousness as our eternal position. God has declared us righteous because of the sacrifice of Christ on our behalf. Christ is our righteousness. We are the temple of the Lord today (Jn. 2:19-22; I Cor. 3:16-17; 6:19; II Cor. 6:16).
Isa. 4:2; 11:1, 10; Jer. 23:5-6; 33:15-17; Zech. 6:12-13	Isa. 4:2 - the "Branch" will come at a time of national crisis. He will be beautiful, glorious and fruitful. Isa. 11:1, 10 - a twig will spring from the "stem" or "stump" of Jesse. Nothing is left but a stump though not completely dead. The name of David has fallen to the level that it stood when Jesse bore the name of the family. "Branch" (<i>netzer</i>) is a fresh green shoot from "to shine or blossom." He will be full of the Spirit of God, wisdom, knowledge, submission to the will of God, will be a righteous judge, will bring peace, and nations will come to Him. Jer. 23:5-6; 33:15-17 - the "Branch" will sit on the throne of David forever (II Sam. 7:12-	Christ is our righteousness (II Cor. 5:21). Christ is the Temple	

16). Contrast evil shepherds with JHVH our Righteousness. The "Branch" is the Messianic King. Zech. 6:12-13 - the "Branch" will build the Temple of the LORD.

Messiah in Daniel

Daniel 2; 4:3, 34; 7:13-14; 9:24-27

The Kingdom of God is contrasted to the kingdoms of this world (Dan.2).

The Kingdom of God is established without human initiative by divine providence (Dan. 2:34; 8:25; Zech. 3:9-10).

The Kingdom of God will crush the kingdoms of the world (Dan. 2:34) and dominate the whole earth (2:35, 44; Isa. 2:2-4; 9:6, 7; Dan. 4:3, 34; 6:26; 7:14, 27; Psa. 145:13; Ezek. 37:25; Mich. 4:7).

The Kingdom has a humble beginning, as a "stone cut without hands" (Dan. 2:34; 4:12).

The "Son of Man" is to be given a Kingdom of everlasting dominion (Dan. 7:13-14).

The "Messiah" will be "cut-off" (Dan. 9:24-27; Isa. 53:8, etc.).

Christ came for the Kingdom and Satan offered Him the kingdoms of the world (Matt. 4:8; Rev. 11:15).

There is one Kingdom variously described in the N. T. (Matt. 13:41; Rev. 1:9; II Tim. 4:1; Eph. 5:5; Rev. 11:15; 12:10; Col. 1:13, etc.).

Christ must reign until He has put all His enemies under His feet (I Cor. 15:23-28; Rev. 22:5).

Jesus compared its beginning to that of "mustard seed" (Matt. 13:31-32). It is something miraculous which only God can accomplish.

Jesus is the "Son of Man" (Matt. 26:64; Mk. 14:62; 13:26; Rev. 1:7, 13ff; Lk. 21:27; Matt. 16:27, 28; 19:28; 24:30; 25:31; 24:30, etc.).

We enter into the Kingdom of God through the new birth (Jn. 3:3, 5). Where the King is, there is the Kingdom (Lk. 17:21; Acts 4:19; Eph. 3:17; I Peter 3:15).

Jesus answered and said to Nicodemus, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God" (John 3:3).

		Jesus is the "Anointed of the LORD" who was "cut-off" out of the land of the living (Mk. 9:12; Lk. 24:26; Rom. 5:6-11, etc.).	
Messiah Shepherd	The LORD is the true Shepherd of Israel (Psa. 23:1-6; 74:1; 77:20; 79:13; 80:1; 95:7; 100:3; Micah 7:14). He cares for His sheep (Isa. 40:11; Psa. 23:1-6; Jer. 31:10; Ezek. 34:11-19). Evil shepherds (all persons entrusted with the government of the nation, civil rulers, prophets, priests, kings) have destroyed Israel (Ezek. 34:1-10; Jer. 23:1-2; Zech. 11:17). Messiah David will Shepherd Israel forever (Ezek. 34:23-24; 37:24-28; Zech. 13:6-7; 11:16). The Shepherd will be killed and the sheep will be scattered (Zech. 13:7).	Jesus is the Good Shepherd (Jn. 10:11; I Pet. 2:25; Heb. 13:20; I Pet. 5:4; Rev. 7:17). Jesus knows and provides for His own (Jn. 10:11, 14-16; Acts 20:28). The thief comes only to destroy, but the Good Shepherd came to save His people (Jn. 10:10). Jesus came to shepherd Israel (Matt. 15:24; 18:12; Lk. 15:4-6; Jn. 10:1-16, 26-29; 21:16). He is the Messiah-Shepherd. When Jesus was crucified the disciples scattered in fear (Matt. 26:31; Mk. 14:27).	The Good Shepherd knows me, and He is aware of my every need. He who has the LORD as His Shepherd lacks nothing. In the Shepherd there is freedom from want, decline, fear of death, insecurity, separation, etc. Jesus said, "I am the good shepherd; the good shepherd lays down His life for the sheep" (John 10:11).

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