

# The Christ of the Old Testament

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**Main Scripture Text: Acts 10:43**

*“To him give all the prophets witness, that through his name  
whosoever believeth in him shall receive remission of sins.”*

ACTS 10:43

## Outline

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## Introduction

Well I love the Bible, all of the Bible, and I want us to think tonight about someone that I love, as well as something I love because. The something I love is the Word of God, and the someone I love is the Lord Jesus who is revealed in the Word of God, and tonight I want to talk to you about the Jesus of the Old Testament.

Now, turn to Acts chapter 10, and look at one verse. We mentioned it this morning, and we're just going to pull over and park tonight in Acts chapter 10 and verse 43. Peter's testifying in the household of Cornelius about the Lord Jesus, and here is a significant thing he says about the Lord Jesus: "To him"—that is, to Jesus—"give all the prophets witness." Now, when he said, all the prophets, he's talking primarily about the Old Testament. The New Testament had not yet been written, and Simon Peter tells this Gentile, this Roman officer, to Jesus, all the Old Testament prophets have given witness.

Would you like to be able to understand the Old Testament? Would you like to get into some of the mystery rooms of the Old Testament? Well, there is a master key that unlocks the key to the mystery rooms of the Old Testament, and that master key is the Lord Jesus Christ. And if you will find a Christo-centric approach to the Old Testament, it will burst aflame in your hands. As a matter of fact, if you read the Old Testament and you don't find Jesus, you need to go back and reread it, because you missed the message. The Old Testament is a Him book; it is about Him—H-I-M. It's about the Lord Jesus Christ.

So what we want to do tonight is, first of all, find some portraits of Jesus in the Old Testament, and then we want to find some prophecies of Jesus in the Old Testament—two words.

## **I. Portraits of Jesus in the Old Testament**

First of all, we're going to think a little bit about some portraits of Jesus in the Old Testament. I think we'll save some time tonight if you'll make notes, and don't flip back and forth in your Bible unless you're one of our young people who are much better than the old coots. I'm an old coot, too, so I can say that. All right now, listen.

Here's what Jesus said to those who were challenging Him as to His authenticity and to His Messiahship. Jesus looked them straight in the eye, and He said in John chapter 5 and verse 39, "Search the scriptures, for in them you think that you have eternal life, and these are they which testify of me."

Now, I want to remind you that when Jesus Christ said that, there was no New Testament, as we know it. It was being formed, but it was not yet written. When Jesus said, "Search the scriptures, for in them you think that you have eternal life," He was talking about the Old Testament. Now, without Jesus, the Old Testament—listen to me—is a book, number one, of unexplained ceremonies—they won't make sense. Number two: it is a book of unfulfilled prophecies. And, number three: it is a book of unattainable standards. Listen to me again. Without Jesus, the Old Testament is a book of unexplained ceremonies, it is a book of unfulfilled prophecies, and it is a book that has an unattainable standard. You try to live by the Old Testament without the Lord Jesus Christ—friend, you will not make it.

Now, the Old Testament was completed about 400 years before Jesus Christ was born. The Old Testament, the Jews by that time had divided the Old Testament into three categories. I want you to learn them. First of all, what they called the law, and then the prophets, and then the writings. Got it? Say law, prophets, writings. Now, that's the whole Old Testament—divided up into these three categories. Now, put this verse down—Luke chapter 24.

Jesus is on the road to Emmaus after His resurrection. There are two forlorn disciples there. They did not understand all that had happened. Jesus walks alongside of them, they don't recognize Him in His resurrection form, and perhaps He's withheld His appearance to them, because He wanted to teach them a lesson, but here's what He says in Luke chapter 24, verse 44: "And he said unto them, These are the words which I spake unto you while I was yet with you,"—now, listen to this—"that all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms." Now, I called it the writings; here He calls it the Psalms. The Jews took the Psalms and all that followed, and they called those the writings. And then, the Bible

says, “Then opened he their understanding, that they might understand the scriptures.” Now, how were they going to understand the Scriptures? Well, they were going to understand the Scriptures by finding in the Scriptures all of the things that pertained to Him.

In the law, in the prophets, and in the Psalms—or the writings—all of these things that pertain to Him. The law: basically, the first five books of the Bible, what we call the Pentateuch, or five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy. And then, the prophets—you know who the prophets are. And then, the writings, or the Psalms. Now, the Jews lived under a theocracy and a monarchy. Theocracy is the rule of God. *Theos* means God, so God ruled, and they didn’t have a king. Then, they tried out for a king, and God gave them Saul, and a succession of kings. So they lived under theocracy and they lived under a monarchy.

Now, in the theocracy and the monarchy, there were three types of individuals that were anointed, christened—or Christed, if you will. Christ means the anointed one, the one who’s been christened. Now, the first of these three that were anointed was the prophet. They anointed a prophet. If a man was going to be a prophet in Israel, he was Christed; he was anointed. And then, there was the priest; the person who was to serve as a priest, he would be anointed. And then, there was the king. If a person was to be a king, he was anointed. So who was anointed? The prophet, the priest, and the king. Now, you’re going to find the Lord Jesus Christ typified by all of the prophets, all of the priests, and all of the kings, because who is Jesus? He is what? Prophet, priest, and king. All of the Old Testament history—all of it. It’s all about the Lord Jesus Christ—Messiah is pictured as prophet and priest and king.

And so when we get to the New Testament, we find the fulfillment. For example, in the Gospels—Matthew, Mark, Luke, and John—we see Jesus as the prophet, preaching the kingdom of God. In the epistles, you see the Lord Jesus Christ. And, in the Acts, you see Him as the ascended priest interceding for the people of God. And in the book of the Revelation, you see Jesus Christ as the coming king, coming to rule and to reign. And so, you see that all of the Old Testament pictures Jesus: prophet, priest, and king. All of the New Testament shows Jesus as the fulfillment; He is the prophet, priest, and king. And so, everywhere in the Old Testament you will find portraits of Jesus.

Now, I just want to mention a few of these, and some of these will be an enigma to you—you won’t be able to understand them—but let me run through them, and just think about them for a moment. You’re going to find Jesus as the second Adam, because the first Adam prophesied Him. Jesus is a prophet like Moses, because Moses typified Him. Jesus is a priest like Aaron and Melchizedek, because they prefigured Him. Jesus is a champion like Joshua, whose name literally means Jesus; he’s the Old Testament counterpart of Jesus. Jesus is the fulfillment of the offering of Isaac there on

Mount Moriah, where Jesus literally died. Jesus is a king like David. Jesus is a wise counselor like Solomon. Jesus is a beloved, rejected, exalted son and world bread supplier like Joseph. Jesus is pictured in the Ark of the Covenant. Jesus is the sacrifice upon the brazen altar in the tabernacle, in the temple. Jesus is the mercy seat in the sanctuary, where the Shekinah glory of God dwells. Jesus is the water that came from the rock. Jesus is the manna that fell from the sky. Jesus is the brazen serpent lifted up in the wilderness. Jesus is the Passover lamb. Jesus is the scapegoat, bearing away the sins of the people. Jesus is the lion of Judah. Jesus is the good shepherd—the Lord is my shepherd. Jesus is that root out of a dry ground, born of a virgin. Jesus is the fruitful branch. Jesus is that one without form or comeliness, yet altogether lovely. In all of the Old Testament, it is who? His name is Jesus. I'm telling you, folks, the Old Testament, without the Lord Jesus Christ, would be a dead-end road leading to nowhere, and yet, as you look at the Bible, and back off and see it, you see really Jesus everywhere—prophet, priest, and king—type, illustration.

An artist took the Constitution of the United States, and he painted the letters of the Constitution very carefully, and shaded each letter, and as you looked at the Constitution of the United States of America, you could read it, and read it all as the framers intended it to be, but if you stepped back and looked at it, you would see that the artist had so shaded the letters that you saw a portrait of George Washington. Now, that's what you find in the Old Testament. You'll find all of these laws and ceremonies and practices, and these types, illustrations; but as you step back, there He is: Jesus the Son of God.

## **II. Prophecies of Jesus in the Old Testament**

So you see Jesus in the Old Testament; you see portraits of Jesus in the Old Testament. Say portraits. Now, secondly, you're going to see prophecies of the Lord Jesus in the Old Testament. These who wrote the Old Testament were called prophets.

And fulfilled prophecy is one of the great proofs of the deity of Jesus Christ. Now, God began to prepare the world for the coming of Jesus with over 300 prophecies concerning Him—300 in the Old Testament. Now, there can be no mistake that Jesus is the Messiah.

The law of mathematical probability makes it totally impossible that Jesus is not the Messiah, or that anyone else could claim to be the Messiah, according to the law of probability. Now, the law of probability is not an abstract law. Those of you who have insurance policies—life insurance—your life insurance policy is based on the law of probability. Those people in the insurance business, which was your business, Brother Mark, before God called you into the king's business, it's based on the law of mathematical probabilities. For example, the insurance people will take a healthy 30-

year-old man, and for a modest sum that he might pay on a monthly basis, they will insure his life for a million dollars. That is, if he dies, they give to his survivors a million dollars. He may be paying 50 dollars, more or less, but they will give him one million dollars. Is that because they like to give away money? No, they know with exactitude what the law of probability is that this man will die in his thirties, and so they can afford to do that, and they know that they're going to make money. They risk billions—billions, I say—of dollars on what we call mathematical probability.

Now, I've used this illustration before, but it's so fitting here I must use it to show you how the law of mathematical probability works. I have a dear son who lives in Spain. My son is a missionary there, and he is a true man of God. Joyce and I love our David and his wife Kelly, and Jonathan, and Stephen Paul, with all of our hearts. We love him so much that you ought to see our phone bill. Now, suppose I go to call David overseas. Now, do you think that I can pick up the phone and just randomly dial some numbers and expect to get David? I mean, what would be the chance—some 6 billion people on the face of the earth, I just pick up a phone and start punching some numbers, and, ipso facto, there's David who answers the phone? No, let me tell you how this works.

First of all, when I pick up the telephone, I eliminate everybody on earth who doesn't have a telephone. All right, so I've narrowed the field quite a bit. Now, I dial 011. You know what I do when I do that? I eliminate everybody that lives in America, because that's the overseas number. And then, I dial 34. Well when I do that, I eliminate all the other nations in the world, except Spain. And then, I will dial 600. And, when I do that, I will eliminate all of the other sections in Spain. And then, I began to dial a series of successive numbers. Each number that I punch will eliminate other people who don't have that number, or the next number, or the next number, or the next number, and I continue to narrow the focus, until finally I've pushed the last number, and a baritone voice answers the phone and says, Diga—it means, speak up. I say, Buen día. He says, Daddy? Yes, I know who it is; I recognize his voice. It is my beloved son.

Now, do you think that the law of probability would say that I could just pick up the phone and begin to tap out numbers blindly, and my son, of six billion people on the face of the earth, would pick up the phone? What would be the chances of that happening? Well, the chances are nil. Now, let's take that same illustration, and see if we can dial up the Son of God. Let's just say, I want you to see how God keeps narrowing the focus till there is only one person who can answer on the other end. Not my son, but God's Son.

For example, God said, in the Old Testament, that Messiah was to come from a race; Messiah's not to be an angel, He's to be a man. Messiah is to be a human being. Genesis 3, verse 15—here's what God said to the serpent: "And I will put enmity"—that means warfare—"between thee and the woman." By the way, women still don't like

snakes today. “I will put enmity between thee and the woman, and between thy seed...”—the word seed means descendant—“between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel.” This is the first prophecy in all of the Bible. It’s found right there on the threshold of the Bible, and it is called by theologians the proto-evangelium, which means the first evangelistic message. And here, a battle is prophesied. The seed of the woman, and the seed of the serpent, and we’re seeing that battle go on through all history.

Not only is the battle prophesied, but a birth is prophesied. Here is the seed. You know, in the Bible, the word seed is used more than 100 times, and it always refers to the offspring of a male.

But here God speaks concerning the woman: the seed of the woman. The old rabbis used to scratch their heads at this, and say, No, no, no; it’s the seed of the man. Yet, here in Genesis 3:15, it’s called the seed of the woman, a prophecy of the virgin birth. Not only a battle, not only a birth, but a bruising is prophesied. That seed of the serpent is going to bruise his heel, Messiah’s heel, but Messiah is going to crush his head. Isn’t that an amazing thing? I mean, right there in the beginning of the Bible, you find that Messiah is going to be a human being; He’s the seed of the woman. But not only is He going to be a race—we’ve just picked up the phone and dialed the first number.

Number two, there will be a section out of that race, because, as time went along, there was a man named Noah. God put Noah in the ark, Noah came out of the ark, and Noah had three sons, Ham, Shem, and Japheth. These three came out of the ark. Well, from whom is Messiah going to come? Genesis chapter 2, verse 26: “And he said, Bless thee the Lord God of Shem.” Messiah is going to be a Shemite, or a Semite. God chose Shem, and when God chose Shem—listen to me—He then narrowed the focus this much more, and eliminated two-thirds of all of the people on the earth. Messiah will come from Shem.

But not only does God choose a seed, and not only does God choose out of that seed a section, but out of that section God chooses a nation. Because about 2,000 years before Jesus was born, God came to a man named Abraham, and God said to Abraham, I’m going to make a nation out of you. Genesis chapter 12, verses 1 to 3: “And now the Lord God said unto Abram,”—that was his name before God changed it to Abraham—“Get thee out of thy country, and from thy kindred, and from thy father’s house, into a land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee, and curse him that curseth thee, and in thee—listen, in Abraham—“shall all the families of the earth be blessed.”

Now, we’re continuing to dial. First of all, a race. Secondly, a section of that race.

Thirdly, a nation out of that section of that race. Now, but this man Abraham had two

sons, one named Isaac, and one named Ishmael. Well, which one is going to carry the line? Well, Genesis chapter 17, verse 19: “And God said, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant.” And so, God takes the descendants of Abraham, and God divides them, and God tightens the focus again, and God says, now, Messiah is going to come from a race, from a section of that race, from a nation of that race, and from a particular son in that nation.

And then, God tightens the focus even more, and God says there’s going to be a tribe out of that section, because, as you know, Isaac had two sons: Jacob and Esau. Well which one of these is God going to choose? Well, as God chose Isaac, now God chooses Isaac’s son: not Esau, but Jacob, and, when God did that, He eliminates 50% of all of those elect. God chose Jacob—Numbers 24, verse 17: “The prophet said, I see him, but not now. I shall behold him, but not nigh. There shall come a star out of Jacob, and a scepter shall rise out of Israel.” And so here is Jacob, he has twelve sons, but God just chooses one of those sons, and that son is Judah. Listen to me. Genesis 49, verse 10: “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.”

And so, here God chooses a race, and then God chooses a section of a race, and then God chooses a nation out of that section, and then God chooses a tribe out of that section, the tribe of Judah, but God is not finished yet. God keeps punching numbers on His heavenly telephone, and now God takes the tribe of Judah, and God chooses a family out of the tribe of Judah. What is that family? Well, that family, out of that tribe, out of that nation, out of that section, out of that race is the family of Jesse. Isaiah chapter 11, verses 1 and 2: “And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.” Now, the rod, the ruler, the kingdom, is going to come from a particular family, the family of Jesse. Messiah is going to be a descendant of the family of Jesse, and all the other families of Judah now are eliminated.

And now, God’s not finished; God is going to tighten the focus a little more. Not only is Messiah going to come from Jesse, but God says Messiah is going to come from a household of that family, of that tribe, of that nation, of that section, of that race. What is the family? The household is going to be the household of David. Second Samuel chapter 7 and verse 6: “Now, therefore so shalt thou say unto my servant David, Thus saith the Lord of Hosts, I took thee from the goats and from following the sheep to be a ruler over my people over Israel.” Second Samuel chapter 7, verse 12: “And when they days be fulfilled, thou shalt sleep with thy fathers, yet I will set up thy seed after thee which shall proceed out of thy bowels,”—that is, a descendant of David—“and I will establish my kingdom.”

Now, Jesse had eight sons, and seven-eighths of them were eliminated. God just keeps on narrowing the focus. Messiah is to come from the household of David. He's not finished yet; we have the house of David. But now there's got to be a certain woman out of the household of David—out of that household, out of that family, out of that tribe, out of that nation, out of that section, out of that race. This woman is to be a virgin—Isaiah chapter 7 and verse 14: “Behold, the Lord Himself shall give you a sign, a virgin shall conceive and bear a son.” Not any daughter of the household of David, but there has to be a virgin who conceives in her womb a child. Now, are you listening to me? A Word is born of that virgin, out of that household, out of that family, out of that tribe, out of that nation, out of that section, out of that race.

God's not finished yet. He can't be born anywhere; He's got to be born in Bethlehem. He can't be just an ordinary person; He has to be hated and sold for thirty pieces of silver, betrayed. He has to be crucified by the piercing of His hands and the feet, and He has to be raised from the dead. And when you dial all of these numbers and pick up the phone, who do you have? Jesus, the Son of God. I'm telling you, folks, if you tell me that that all just happened, it's just happenstance, you've got rooms to rent upstairs unfurnished.

Now, listen. There are over 300 prophecies in the Old Testament concerning Jesus. I have mentioned less than 15. There's a man named Peter Stoner who deals with the law of probabilities, and he is a great mathematician, and he takes the prophecies and applies the law of probability, and here's the illustration that he gives that we can understand, at least somehow get some mental picture of. Peter Stoner said, if you were to cover the state of Texas with silver dollars from border to border, three feet deep—now, that'd be a lot of silver dollars; the Texans would like that, wouldn't they?—three feet deep, border to border, silver dollars, put a mark on one silver dollar, then blindfold a man, and drop him down anywhere in the state of Texas, and let him stay there and shuffle through those silver dollars—if he reaches in and finds that one silver dollar, mathematically, that would be the same probability that just eight of these prophecies would be fulfilled by one individual. I mentioned 15, and there are over 300. Friend, when you start taking the law of probability, and start adding numbers—just one, two, and just add numbers that reach from here all the way across this auditorium and not stop ending.

You see, you find the Lord Jesus Christ in the Old Testament. Jesus is there in portrait. All of the symbols, all of the emblems, all of the ceremonies—they all picture the Lord Jesus. He's the prophet; He's the priest; He's the king. And then, you look at the fulfilled prophecies, and you say, how can this happen apart from divine inspiration?



## Conclusion

Now, let me come to a conclusion tonight and tell you two things. Number one: you can trust the Word of God—you can trust the Word of God. Secondly, you can trust the God of that Word. I mean, if you trust the Word of God, you certainly ought to trust the God of that Word.

Now, the Old Testament says that somebody is coming. The New Testament says that somebody has come, and the book of the Revelation says that somebody is coming again. Now, the New Testament tells you how Jesus, who is coming, gets you ready for His Second Coming, how you can know the Lord Jesus Christ as your Savior and Lord.

I'm not trying to prove to you that Jesus is the Messiah. As I told you this morning, it lies beyond proof. True faith is rooted in evidence. True faith goes beyond evidence. True faith becomes its own best evidence. If you try to figure God out, you will die and go to hell, and not have God figured out. The Bible says, "Can a man, by reasoning, find out God?" Why is that? Well, nothing will hold anything beyond its own capacity. In other words, you can't put two gallons of liquid in a one-gallon jug. And, do you think that you can cram God into your mind? No, your mind doesn't have the capacity to contain God, and so don't try to eliminate God that you don't understand. You see, in order for me to have a God that I can worship, He must be a God greater than my mentality. If I could understand God, God would be no bigger than my intellect, which is far too small a god for me to worship. Now, if we could understand God, we wouldn't need God, but friend, I want to tell you something: We don't have to understand Him to know Him.

When I was a little boy my dad used to go off to work. I didn't know where he went, nor what he did, but I knew he was my dad, and I knew him personally, and I loved him. You don't have to understand how God runs the mighty universe to put your faith and trust in Him. Somebody asked Mrs. Albert Einstein, Do you understand the theory of relativity? She said, No, but I understand Dr. Einstein; I know him. And, friend, I'm telling you by faith you can know the Lord Jesus Christ.

If I had a thousand lives to live, I'd give Jesus every one of them. Would you bow your heads in prayer? How many of you tonight can say, Pastor Rogers, I have received Jesus Christ as my personal Savior and Lord, and I know that I know if I died tonight I would go to heaven? I don't know it because of some emotional feeling that I have; I don't know it because I have lived a good life. I know it because I have repented of my sin. I have trusted Jesus Christ as my personal Lord and Savior. God's Spirit bears witness with my spirit that I am a child of God, and I know that if I should take my last breath before this service ends, I know that I would be absent from my body but present with my Lord. I'm grateful for that, Pastor, and I'm not ashamed to give you a testimony by lifting my hand. I you know that you're saved—would you just lift your hand way up, if

you know it, you absolutely know it. Now, take your hand down.

Now, some of you couldn't lift your hand. Let me speak to you. You may be saying, Pastor, I don't have that assurance, but I am interested. If I were not interested in spiritual things, I wouldn't be here tonight, but I've not come to the place where I know that if I died I'd go to heaven. Oh, I've got wonderful news for you. Because salvation is a gift, you can pray tonight and receive the gift of salvation, and God will save you instantaneously tonight. Not only will God save you instantaneously, but from this time forward He will be with you continually, and He will keep you eternally. But you must receive Him. The Bible says, "Believe on the Lord Jesus Christ and you will be saved." That word believe doesn't mean just intellectual belief. The devil believes that way. It's a Bible word that means trust. You can believe an airplane can fly, but you don't trust it until you get on it. Trust the Lord Jesus.

May I lead you in a prayer tonight, and you can invite Jesus into your heart. Would you pray a prayer like this? Dear God...—that's right, just speak to Him. Dear God, I know that you love me, and I know that you want to save me. Jesus, you died to save me. You promised to save me, if I would trust you. I do trust you, Jesus. Would you tell Him that? If you're listening through radio right now, would you tell Him that? Maybe you're in an automobile. Just pray that prayer. I do trust you, right now. I receive you into my life. I yield my life to you in faith. Forgive my sin. Cleanse me. Begin now to make me the person you want me to be. I believe that with your blood you paid my sin debt. Thank you, Jesus. And now, I just turn my life over to you. Lord Jesus, because you died for me, I will live for you. And help me, Lord Jesus, never ever to be ashamed of you. Give me the courage to make it public. In your name I pray. Amen.