

Abounding Grace Christian Church

Seeing Christ in the Old Testament: A Study of the Types of Christ – Part 1

I. Introduction: Today we begin a new study entitled, **“Seeing Christ in the Old Testament.”** The goal of this study is to help people see the beauty and continuity of the Scriptures and have their faith heightened concerning the inspiration of the Bible. In **Luke 24:27**, Luke writes the following concerning Jesus:

“And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.”

Luke also records a statement of Jesus Himself which reads:

“Then He said to them, ‘These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’ And He opened their understanding, that they might comprehend the Scriptures.” – Luke 24:44-45

The “**Law of Moses**” refers to the first five books of the Bible, Genesis through Deuteronomy (The Pentateuch - “five scrolls”). The “**prophets**” would include all the major and minor prophets. Most scholars seem to agree that “**Psalms**” is understood as “**writings**” which includes the rest of the Old Testament. Dr. Bob Utley writes:

“Moses ... Prophets ... Psalms’ These represent the three divisions of the Hebrew Canon: Law, Prophets, and Writings. This context says something of the Christocentric unity of the Old Testament.”¹

Jesus also said: **“You search the Scriptures because you think they give you eternal life. But the Scriptures point to me!” – John 5:39 – New Living Translation.**

II. What do we mean by “Type”?

- A. This is not a word theologians just made up. For example, in **I Corinthians 10:1-6** we read of events that happened to Israel and how they are “**examples**” to us. The word “**examples**” is the Greek word ***tupos***. Dr. Bob Utley states; **“The best parallels to this term’s use in this text (“type” 1 Cor.10:6) are 1 Cor. 10:11 and Rom. 5:14, where it refers to (1) a foreshadowing type; (2) a figurative counterpart; or (3) a symbolic example.”²**
- B. **“As I’m using it here, a type means ‘a figure, representation, or symbol of something to come. An Old Testament ‘type’ pictures or foreshadows a person, event, or thing in the New Testament. The fulfillment is called the ‘antitype.’ The antitype is the reality which fulfills the prophetic picture.”³**
- C. **“Roughly speaking, a type is a symbol specially designed by God to point forward to a fulfillment.”⁴**
- D. In her book, **“The One Year Book of Discovering Jesus in the Old Testament”**, Nancy Guthrie writes: **“What I did not see is that the Old Testament tells a story that only finds its completion in Jesus Christ. I did not see that Jesus is the offspring of the woman who will crush the head of the serpent. Jesus is the ark that protects the faithful remnant from judgment. Jesus is the fulfillment of all the blessings promised to Abraham. He is the greater Isaac, the beloved Son of his Father, offered as a sacrifice, who was not spared from the knife. Jesus is the stairway Jacob saw in his dream on which God comes down to earth. Jesus is the greater Joseph, the One whose suffering put him in place to become Savior**

¹ Robert James Utley, *The Gospel according to Luke*, vol. Volume 3A, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 2004), Lk 24:44.

² Utley, *Paul’s Letters to a Troubled Church: I and II Corinthians*, vol. Volume 6, Study Guide Commentary Series (Marshall, TX: Bible Lessons International, 2002), 116.

³ David Bercot, *Shadows of Christ in the Old Testament* (Amberson, PA: Scroll Publishing Co., 2013)

⁴ Vern S. Poythress, *Biblical Typology* (Wheaton, IL: Crossway, 2024), 1.

to all who come to him for food amid the famine of this world. And those are just a few highlights from Genesis.”⁵

III. Seeing Christ in the Book of Genesis.

A. Genesis is the “**Book of Beginnings.**” It is not just about the beginning of the earth and all that inhabits it, but it is also about the beginning of the entire universe. Seeing Jesus, however, starts before the beginning – more specifically, before the beginning of time.

B. The Bible repeatedly speaks of a time before time when God’s plan for the world, centered in Jesus Christ. The Bible states:

“Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began,” II Timothy 1:8-9 (See also I Peter 1:18-21; Titus 1:1-2).

C. Genesis states that God created the world by the speaking of His Word. The phrase “**God said**” is found eight times from **Genesis 1:3-28**. Herbert Edward Ryle writes:

“**And God said**] Observe here that the spoken Word is the only means employed throughout the six days’ Creation, cf. Ps. 33:6, 9, “By the word of the Lord were the heavens made.... For he spake, and it was done: he commanded, and it stood fast.” Creation by a word combines the idea of perfect facility with that of absolute power. It is only through the Revelation of the N.T. that we learn to identify the work of Creation with the operation of the Personal Word (John 1:3): ‘All things were made through him; and without him was not anything made that hath been made,’ cf. Col. 1:16, ‘For in him [the Son] were all things created ... all things have been created through him, and unto him.’ Heb. 1:2, ‘through whom [his Son] also he made the worlds.’”⁶

D. **Adam – A Type of Christ – Romans 5:14.** Here, it’s important to see the two requirements of correspondence and escalation. There are aspects of Adam that correspond to Christ but Christ is better (escalation). Mitchell Chase writes:

“Adam was the head of humankind, and his actions affected all those in him. Christ was the head of the new humanity, and his actions affect all those in him. Paul calls Adam ‘a type of the one who was to come’ (Rom. 5:14). Jesus is “the last Adam” (1 Cor. 15:45). Whereas condemnation and death came through the first, justification and eternal life came through the last. Adam was tempted and failed, but Christ was tempted and prevailed. Adam was supposed to exercise dominion as an image-bearer, yet he compromised his responsibility and dishonored the Lord. As the image of the invisible God (Col. 1:15), Jesus exercised dominion over sickness and demons and death, and he is reigning at the right hand of God and exercising dominion over his enemies (1 Cor. 15:25– 26; Heb. 1:3). Jesus is the true and better Adam.”⁷

E. The Seed of the Woman – Genesis 3:15.

1. Many theologians refer to this verse as the “**protoevangelium**” which literally means “first gospel.” The “**seed of the woman**” is believed to be referring to the One who would come, born of a virgin – the coming Messiah (Isaiah 7:14; Matthew 1:21-23). The “**seed of the woman**” will bruise the head of the serpent (Satan) with His heel. Dr. Vern Poythress writes:

“The conflict continues, according to the promise in Genesis 3:15, as a conflict between the offspring of the woman and the offspring of the serpent. The offspring of the woman will triumph over Satan. This triumph takes place in Christ. He is the offspring of the woman and the chief offspring of Abraham (Gal. 3:16).”⁸

⁵ Nancy Guthrie, *The One Year Book of Discovering Jesus in the Old Testament* (Carol Stream, IL: Tyndale Publishers, 2010)

⁶ Herbert E. Ryle, *The Book of Genesis in the Revised Version with Introduction and Notes*, The Cambridge Bible for Schools and Colleges (Cambridge: Cambridge University Press, 1921), 6.

⁷ Mitchell L. Chase, *40 Questions about Typology and Allegory*, ed. Benjamin L. Merkle, 40 Questions Series (Grand Rapids, MI: Kregel Academic, 2020), 124–125.

⁸ Vern S. Poythress, *Biblical Typology: How the Old Testament Points to Christ, His Church, and the Consummation* (Wheaton, IL: Crossway, 2024), 22.