

# History of Salvation in the Old Testament:

## Preparing the Way for Christ

(See **Overview of the Bible**, for a fuller explanation of the “History of Salvation.” The notes in this feature are identified by single verses only, for easy cross-reference with the main study notes on Bible-text pages. However, many of these notes apply to more than just the one verse by which they are identified. Directions for the reader to “see note on” another verse refer only to notes within this feature, not to the main study notes on Bible-text pages.)

## Genesis

After God creates a world of fruitfulness and blessing, Adam's fall disrupts the harmony. God purposes to renew fruitfulness and blessing through the offspring of the woman (**3:15**). Christ is the ultimate offspring (**Gal. 3:16**) who brings climactic victory (**Heb. 2:14–15**). Genesis traces the beginning of a line of godly offspring, through Seth, Enoch, Noah, and then God's choice of Abraham and his offspring (**Gen. 12:2–3, 7; 13:14–17; 15:4–5; 17:1–14; 18:18; 22:16–18; 26:2–5; 28:13–15**).

**1:1** God's act of creation is the foundation for the entire biblical history. A considerable number of passages refer back to creation (e.g., **Psalms 8; 104; 148; John 1:1–3; 1 Cor. 8:6; Col. 1:15–17; Heb. 1:2; 11:3; 1 John 1:5–7**). All the rest of the Bible depends indirectly on it.

**1:3** God speaks, and it is done. The centrality of the word of God in the acts of creation anticipates the deeper truth given in **John 1:1**, that the second person of the Trinity is the Word.

**1:3** God created physical light. The Bible also says that God *is* light in a moral and spiritual sense (**1 John 1:5**). By God's design, the physical aspects of creation can serve as vehicles for developing themes about God and his salvation. Jesus is “the light of the world” (**John 8:12**).

**1:26** The divine Son is “the image of the invisible God” (**Col. 1:15**). Man was created in a way that reflects the imaging relation among the persons of the Trinity. The redemption of man from the fall and sin includes re-creation (**2 Cor. 5:17**), his being “created after the likeness of God in true righteousness and holiness,” in the image of Christ (**Eph. 4:24**).

**1:28** God created a permanent *order* of creation. But he also intended a *development* in which man would play a central role. Because Adam failed and fell into sin, Christ came as the last Adam to achieve dominion (see **1 Cor. 15:22, 45–49; Eph. 1:21–22**).

**1:31** Sin is a later intrusion into an originally good creation. It is not inherent in the world, and so it can be completely removed when God achieves his purposes in the consummation (**Rev. 22:3–5**).

**2:2** God rested from his works of creation. But he continues to work in providence and (after sin enters) in redemption. See **John 5:17**. As human beings we look forward to entering into God's consummation rest (**Heb. 4:4, 9–11**).

**2:3** Man imitates the pattern of God's work and rest in the sabbath cycle of days (**Ex. 20:8–11**) and years (**Leviticus 25**). The sabbath points forward to the rest that Christ achieved with his resurrection and ascension (**Heb. 10:12–13**), and which will be fully manifested in the consummation (**Rev. 22:4–5**).

**2:7** God has life in himself and imparts life to his creatures. The impartation of physical life anticipates the impartation of spiritual life (**John 1:4**; see **1 Cor. 15:45**). Life is in the Son (**John 5:21, 26**; **1 John 5:12**) and comes to us through the Spirit (**John 3:5**).

**2:8** The garden of Eden and paradise reminds us of what we have lost (**Joel 2:3**) but also of what will yet be renewed in the world to come (**Isa. 51:3**; **Rev. 22:1–3**).

**2:9** After the fall, the tree of life was barred to man (**3:24**). But God promises fruitfulness to those who know him (**Ps. 1:3**) and to those who obtain wisdom (**Prov. 3:18**). Eternal life is obtained in Christ (**John 5:24**), and free access to the tree of life reappears in the consummation (**Rev. 22:2**).

**2:24** Divorce is a deviation from God's design in creation (**Matt. 19:4**). The marriage relationship anticipates the relation of Christ to the church (**Eph. 5:22–33**). See **Overview of the Bible**, concerning Christ as the last Adam.

**3:1** Later Scripture indicates that Satan worked through the serpent (**Isa. 27:1**; **Rev. 12:9**). He was defeated by Christ's work on the cross (**Heb. 2:14–15**), and will be utterly destroyed in the events leading to the consummation (**Rev. 20:7–10**).

**3:4** Throughout history Satan is engaged in deceiving (**2 Thess. 2:9–12**; **Rev. 12:9**) and casting doubt on the word of God. When tempted by Satan, Christ rejected his lies (**Matt. 4:1–11**). In spite of Satan's attacks, the word of God will stand forever (**Ps. 119:89**; **Matt. 24:35**).

**3:8** God appears and judges Adam and Eve, anticipating the final day of judgment in Christ (**John 5:22**). Because of the sacrificial work of Christ, judgment can be tempered with mercy on those who belong to Christ.

**3:15** The offspring of the woman who inflicts decisive defeat on the serpent is Christ (**Heb. 2:14**). But earlier in time, within the OT, there are partial defeats through people who prefigure Christ and foreshadow the final conflict. (See **Overview of the Bible**.)

**3:24** When Christ opens the way to eternal life, the barring of the way to life is removed (**John 14:6**; **Heb. 10:19–22**; **Rev. 22:2**).

**4:26** The line of Seth appears to be a more godly line, corresponding to the promise of the offspring of the woman (**3:15**), while Cain and his descendants correspond more to the offspring of the serpent. The line of Seth ultimately leads to Christ (**Luke 3:38**).

**5:5** Death is a repeated, grim occurrence, reminding us of the reality of the curse (**2:17**; **3:19**) and the need for God in mercy to provide a final remedy for death through Christ (**John 11:25–26**; **Rev. 1:18**; **21:4**).

**5:24** Enoch's walk with God makes him an early example of faith (**Heb. 11:5–6**), and his being taken by God without dying anticipates the eternal resurrection life that Christ gives (**Rom. 8:11**).

**6:9** For Noah's faith, see **Heb. 11:7**. Noah by his righteousness saved not only himself but his family, prefiguring the righteousness of Christ by which Christ saved his spiritual family.

**6:18** God promises in a covenant (see **Overview of the Bible**) to save Noah, prefiguring the new covenant in Christ by which we receive eternal salvation (**1 Cor. 11:25**; **Heb. 10:15–18**).

**7:23** The flood brought a whole world to an end (**2 Pet. 2:5**; **3:6**). It prefigures the final judgment, which ends the present heavens and earth and brings a new world (**Rev. 21:1**). God preserves those who belong to Christ, the final Noah.

**8:13** The emerging of a new world prefigures the creation of the new heaven and the new earth (**Rev. 21:1–4**; see **2 Pet. 3:5–7**).

**9:7** God repeats the command given to man in **1:28**. Noah is a new head or representative for humanity, prefiguring Christ, who will be the final head of the new humanity (**1 Cor. 15:45–48**). All those descending from Noah are privileged for his sake.

**9:11** In a covenant God guarantees to all mankind blessings that come through Noah. He shows mercy, based on sacrifice (**8:21**), pointing forward ultimately to the mercy that comes through the sacrifice of Christ (**Heb. 10:12**).

**10:32** All the nations of the world are encompassed in the plan of God. He chooses Abram alone (**12:1–3**), but eventually “all the nations of the earth shall be blessed in him” (**18:18**; see **12:3**; **Rev. 5:9**).

**11:4** Babel, and later Babylon (**Revelation 17–18**), is the quintessential worldly city, where man tries to exalt himself to the position of a god. It contrasts with the holy city of God's people, whose name is made great not through their prideful self-exaltation but by the power of God (**Gen. 12:2**; **Rev. 21:2**).

**12:1** God will give Abram a great name, in contrast to the self-exalting desire in Babel (**11:4**). The choice of Abram narrows down the line of the offspring of the woman (**3:15**) to Abram's offspring. Ultimately, Abraham is great as a progenitor of Christ (**Rom. 9:5**).

**12:2** God's promise is reiterated and expanded as time passes (**13:14–17**; **15:4–5**; **17:1–14**; **18:18**; **22:16–18**; **26:2–5**; **28:13–15**; **35:10–12**).

**12:3** The inclusion of all the families of the earth anticipates the spread of the gospel and salvation in Christ to the ends of the earth (**Matt. 28:18–20**; **Acts 1:8**; **Gal. 3:8**).

**12:7** God's promise has a short-range fulfillment when the nation of Israel conquers Canaan under Joshua (**Josh. 21:43**; see **1 Kings 4:21**). Ultimately the *offspring* narrows down to Christ (**Gal. 3:16**), whose dominion extends not only over the land of Canaan but over all the world (**Matt. 28:18**). The land of Canaan prefigures the eternal inheritance of the world in Christ (**Heb. 4:1–11**; **11:10**,

**13–16).** In Christ believers are the offspring of Abraham (**Gal. 3:7, 29**).

**13:15** God confirms and expands his promise to Abram (see notes on **12:1; 12:2; and 12:7**).

**14:18** Melchizedek, a priest and king, prefigures Christ's priesthood (**Heb. 7:1–8:6**).

**15:6** Abram's trust in God is the model for Christians' trust in God's promises in Christ (**Gal. 3:6–9**). Righteousness is “counted” or reckoned, not on the basis of our achievement, but because in faith we look to God who supplies righteousness in Christ (**Rom. 4:5–9; 2 Cor. 5:21; Gal. 3:6**).

**15:17** The flame, symbolizing God, passes between the pieces, symbolizing that God himself will bear the penalty if the promise is broken. Ultimately, Christ bears the penalty for our disobedience.

**16:10** Because of the line of chosen offspring, leading to Christ (**Gal. 3:16**), some blessings overflow and extend even to collateral descendants like Ishmael.

**16:13** Hagar perceives that the Lord has spoken to her, which implies that “the angel of the LORD” is divine. Some think that this is a preincarnate appearance of Christ. Christ is the final, divine messenger of the covenant (**Mal. 3:1**) who is anticipated in this scene.

**17:4** The multiplication of the nation of Israel represents the proximate fulfillment of God's promise (**Ex. 1:7**). Those who place their trust in Christ, the offspring of Abraham (**Gal. 3:16**), now become sons of Abraham (**Gal. 3:6–9**), so that ultimately all the multitude of the saved (**Rev. 5:9**) have Abraham as father (**Rom. 4:17–18**).

**17:10** Circumcision symbolizes the covenant relation to God, which demands holiness. It is fulfilled in Christ's purification of believers (**Col. 2:11**).

**18:2** Two of the “men” turn out to be angels (**19:1**), while the third is the Lord (**18:22**). The appearance of God in human form anticipates the incarnation of the Son (**John 1:1–18**).

**18:10** The miraculous birth of a son according to the power of God's word anticipates later instances where God's word overcomes a “dead” womb and brings new life: **25:21; 30:22; 1 Sam. 1:20; Isa. 54:1**. The pattern culminates in the virgin birth of Christ (**Luke 1:35**), and has relevance for understanding God's sovereignty in election (**Rom. 9:8–9**).

**18:24** Abraham's limited intercession fails to spare Sodom. Christ's perfect intercession always succeeds (**Heb. 7:23–25**).

**19:16** Though Lot is a mixed character who makes compromises, God saves him and his family, prefiguring his mercy in eternal salvation (**2 Pet. 2:7–9**).

**19:24** The destruction of Sodom and Gomorrah prefigures eternal judgment (**2 Pet. 2:6, 9–10; Rev. 14:10–11**).

**20:6** Even though Abraham misuses her, God in mercy preserves Sarah, who embodies the line of

holy offspring leading to Christ.

**21:2** The miraculous birth of Isaac, the special offspring of promise, prefigures the coming birth of Christ, in accordance with all the promises of God.

**21:4** Circumcision represents purification and holiness, anticipating the purity of Christ (**Luke 2:21; 3:22; Col. 2:11**; see **Gen. 17:10**).

**21:10** The distinction between the miraculous son of promise and the son from human planning prefigures the distinction between the church and natural descendants of Abraham (**Gal. 4:30**).

**22:3** Abraham demonstrates the reality of his faith in action, serving as a model for how our good works demonstrate our faith (**James 2:18–24**).

**22:8** Isaac comes near to being sacrificed, but God provides a substitute. Ultimately God will sacrifice his only Son, who dies in our place (**Gal. 3:13, 16**). The ram prefigures the sacrifice of Christ.

**22:16** Abraham's willingness to sacrifice his son leads to great blessing to his offspring. God's sacrifice of his only Son leads to even greater blessings to Christ's spiritual offspring (**Rom. 5:8–11; Heb. 6:13–14**).

**23:19** Abraham takes care about Sarah's burial, expressing thereby his faith in God's promise that he will possess the land. The fact that the land is not theirs during Sarah's or Abraham's earthly life points forward to the resurrection of the dead (**Heb. 11:13–16**).

**24:4** The marriage of Isaac is important, because he is the offspring of promise through whose offspring the world will be blessed. The special provision of a wife for Isaac prefigures God's offspring of promise, Christ, receiving a bride, the church (**Rev. 19:7**).

**25:23** Jacob the chosen one and Esau the one not chosen prefigure the age-long struggle between the chosen people and their adversaries (**Mal. 1:2–3; Rom. 9:10–13**). The principle applies in the OT to Israel and in the NT to the church.

**26:28** Abimelech's respect for Isaac prefigures the salvation of the nations through Abraham's offspring in Christ (**18:18**).

**27:35** God carries out his sovereign purpose of confirming Jacob as the chosen line of the offspring of Abraham (**12:7; 25:23**), in spite of Isaac's intent to bless Esau and in spite of the sinfulness in Jacob's deceit.

**28:12** The opening of access to heaven anticipates Christ, who opens access permanently (**John 1:51; Heb. 10:19–20**).

**29:25** Even in the midst of trickery God sovereignly works to give Jacob wives, through whom he will fulfill the promise to multiply Abraham's offspring (**15:5**).

**30:1** In the midst of sordid competition between Leah and Rachel, God sovereignly fulfills the first stage of his promise to multiply Abraham's offspring (**12:2; 15:5; 17:5; 26:4; 28:14**).

**31:24** God protects Jacob, fulfilling his earlier promise (**28:13–15**) and protecting the line of chosen offspring leading to Christ (**Gal. 3:16**).

**32:24** God appears in human form, anticipating the incarnation of Christ.

**33:4** God delivers Jacob and his family from a feared attack by Esau, fulfilling his promise to Jacob and his offspring (**28:14–15**) and protecting the offspring leading to Christ.

**34:9** Though Simeon and Levi are later criticized for their deceit and violence (**49:5–7**), God uses them in preserving the line of holy offspring from intermarriage (see **Deut. 7:3**), thus protecting the line until the coming of Christ the final offspring (**Gal. 3:16**).

**35:10** God confirms earlier promises to Abraham and his offspring (see note on **12:2**).

**36:1** The record of collateral, rejected offspring (**25:23**) is given before continuing with the record of the line leading to Christ (**Gal. 3:16**).

**37:7** Prophetic dreams concerning God's plan for the offspring of promise foreshadow the final prophetic unveiling of God's purposes through Christ.

**37:20** Joseph, who is to be the key deliverer of God's people, has a scrape with death, and is finally glorified (**41:41**), foreshadowing the suffering and glorification of Christ the final deliverer.

**38:29** In spite of unrighteous sexual behavior by several males, God brings about his own purpose of continuing the offspring leading to Christ (**Matt. 1:3**).

**39:9** Joseph, in contrast to Adam and Eve, firmly rejected temptation, anticipating Christ's rejection of temptation (**Matt. 4:1–11; 16:23**).

**40:23** The trials of Joseph, testing his faith, anticipate the trials that come to Christ as man (**Matt. 4:1–11**), and that come to disciples of Christ (**Acts 14:22; 1 Thess. 3:4**).

**41:36** Through prophetic gifts given by God, Joseph is able to save from famine not only Jacob and his family, but Egypt. He foreshadows Christ, whose prophetic teaching and suffering bring eternal salvation both to Jews and to Gentiles. (See **18:18**.)

**42:9** God works according to his plan, which was already revealed in Joseph's dreams (**37:5–9**). God cares for the line of offspring leading to Christ (**3:15; Gal. 3:16**).

**43:9** Judah offers himself as a substitute, prefiguring the substitution of Christ the offspring of Judah.

**44:33** See note on **43:9**.

**44:29** Salvation through Joseph includes not only rescue from famine, but a change of heart in the brothers, compared to their earlier envy and violence toward Joseph. The change prefigures the change of heart that Christ works through the Spirit (**John 3:3–8**).

**45:15** Reconciliation springs from forgiveness, prefiguring God's reconciliation and forgiveness in Christ.

**46:4** God delivers the entire family from famine and promises permanent care, anticipating both the exodus from Egypt (**Exodus 1–14**) and the subsequent generations leading to Christ.

**47:6** Through Joseph's deliverance abundant blessings come to his family, prefiguring the blessings of deliverance in Christ.

**48:5** The transformation of one tribe (Joseph) into two further illustrates the fruitfulness of blessing to the line of offspring that God has chosen and blessed.

**49:10** At this early point God already reveals that through Judah will come a line of kings, leading finally to Christ the great, eternal king (**Matt. 1:1–16**).

**50:20** God uses even evil to work out his good purposes, foreshadowing the time when he will bring the supreme good, namely, eternal salvation, out of the wicked actions of the men who condemned and crucified Jesus (**Acts 2:23; 4:25–28**).

**50:24** God's promises stand firm through generations (**12:7; 15:13–14**). His faithfulness is expressed climactically in Christ (**2 Cor. 1:20**).

## Exodus

Through Moses God redeems his people from slavery in Egypt, prefiguring Christ's eternal redemption of his people from slavery to sin.

**1:7** The multiplication of the people fulfills God's promise to multiply Abraham's descendants (**Gen. 15:5**) and to bless the world through them (**Gen. 18:18**), specifically through Christ (**Gal. 3:8**).

**1:13** Bitter suffering precedes release, symbolizing that suffering under sin precedes the deliverance from sin in Christ.

**2:10** Moses, the special agent for God's deliverance, has his life preserved, anticipating the rescue of baby Jesus from Herod's murders (**Matt. 2:13**).

**2:15** God brings deliverance through *his* power and in *his* way, through the weakness of the cross, not through merely human impulses for justice (**1 Cor. 1:25**).

**3:5** The overwhelming holiness of the presence of God anticipates the presence of God in Christ's incarnation.

**3:12** The commissioning of Moses by God's word and God's power prefigures the commissioning of Christ for his work (**Matt. 3:17**).

**3:14** The name "I AM" anticipates the "I am" sayings of Jesus (see **John 8:58**), which show his deity.

**4:13** Moses' reluctance points forward ultimately to the need for a *divine* deliverer, Jesus Christ.

**5:2** Pharaoh's refusal to recognize the true God prefigures the resistance of people to Christ's claims, even though miracles supported his claims.

**6:8** The mention of the patriarchs (see **Gen. 12:7**) shows the faithfulness of God and the continuity of his purposes over time. This faithfulness comes to ultimate fruition with the sending of the Son.

**7:17** The plagues on Egypt foreshadow the plagues preceding the second coming (**Rev. 11:6**).

**9:16** God uses even those who resist his will, prefiguring his use of Herod and Pilate (**Acts 2:23**).

**10:4** The locusts prefigure the judgments associated with the day of the Lord (**Joel 1–2; Rev. 9:1–11**).

**11:5** The plague of death reminds us that the wages of sin is death (**Rom. 6:23**). Only through the death of God's Son are we delivered.

**12:6** Deliverance through the blood of a lamb prefigures the coming of the Lamb of God to obtain final salvation through his death (**John 1:29**).

**12:46** Because Jesus is the fulfillment of the Passover lamb (**1 Cor. 5:7**), it is fitting that none of Jesus' bones were broken (**John 19:36**).

**13:3** We now look back to the final Passover in which Christ brought eternal salvation from sin (**1 Cor. 5:7**), and we remember it in the Lord's Supper (**1 Cor. 11:23–26**).

**14:19** God's special presence in the cloud prefigures his presence in Christ, who is our protection and refuge against all the attacks of Satan.

**14:22** The people go down symbolically into death and come up alive, prefiguring the reception of resurrection life through Christ (see **Rom. 6:4; 1 Cor. 10:2**).

**14:30** The death of Egyptians prefigures that final destruction of all God's enemies (**Rev. 20:15; 21:8**).

**15:2** Praise for God's salvation anticipates the songs of praise for Christ's final work of salvation (**Rev. 5:9–14; 15:3**).

**15:17** The conquest of Canaan prefigures the entrance into the final sanctuary of God's presence,

mediated by Christ (**Heb. 10:19–20; Rev. 21:22**).

**16:4** Manna prefigures Christ the bread of heaven, who gives eternal life (**John 6:31–35**).

**16:18** The sufficiency of the manna prefigures the sufficiency of Christ to meet every need of his people (**Phil. 4:19**).

**17:6** God providing water after striking the rock prefigures Christ, who is stricken to provide the water of eternal life (**John 4:14; 19:34**).

**18:18** The limitations of Moses prefigure the need for Christ, the *divine* judge, and Christ's appointment of shepherds under him (elders) to carry out his will (**1 Pet. 5:1–4**).

**19:6** The privileges of Israel prefigure the higher privileges of the NT church (**1 Pet. 2:9–10**), won through Christ's redemption (**Heb. 10:10**).

**19:12** The threat of death illustrates the impossibility of sinful people approaching a holy God. The impossibility is overcome only through the sacrifice and mediation of Christ (**Heb. 10:19–20**).

**20:2** Christians now obey God's commandments because he has brought us out of sin and death (**Rom. 13:9; Col. 1:13; Rev. 1:5–6**).

**20:11** The celebration of the Sabbath looks back to creation (see notes on **Gen. 2:2** and **2:3**), back to redemption from Egyptian slavery (**Deut. 5:15**), and forward to final rest through faith in Christ (**Heb. 4:1–11**).

**20:13** The Ten Commandments are deepened through Jesus' teaching (**Matt. 5:17–48**) and fulfilled in Jesus' perfect righteousness (**Heb. 4:15; 5:9**).

**21:2** The ordinances concerning slavery anticipate our being freed from slavery to sin and becoming slaves to Christ (**Rom. 6:20–22; 1 Cor. 7:22**).

**21:12** The principles of retribution and restitution, though they hedge in sin and give partial remedies, do not bring a perfect kingdom, but look forward to the perfection of the kingdom of Christ (**Isa. 9:6–7; Matt. 5:38–48**).

**23:1** The truthfulness of God, coming to its climax in Christ, is to be reflected in truthfulness displayed to fellow human beings, and the compassion and justice of God is to be reflected in treatment of fellow humans.

**24:8** Consecration through blood prefigures consecration through the blood of Christ (**Heb. 9:18–26**).

**24:11** Fellowship with God prefigures our seeing God in the face of Jesus Christ (**John 14:9**). Christians enjoy fellowship with God in Christ, who is the food of eternal life (**John 6:53–58**), symbolized in the Lord's Supper and consummated in the final feast (**Rev. 19:9; 22:4**).

**25:8** The making of a dwelling place anticipates Solomon's temple (**1 Kings 6**) and prefigures God's dwelling with humanity in Christ (**Matt. 1:23; John 2:19–21; Rev. 21:22**), in the church (**1 Cor. 3:16; Eph. 2:19–22**), in the individual Christian (**1 Cor. 6:19**), and in the consummation (**Rev. 21:3, 22–27**). The actual construction of the tabernacle is described in **Exodus 36–39**.

**25:22** God's meeting with and speaking to his people prefigures his intimacy and communion with believers in Christ (**John 15:4**).

**25:30** Bread expressing fellowship with God prefigures Jesus feeding us as the bread of life (**John 6:35, 52–58**).

**25:37** The provision of light in the presence of God prefigures Jesus as the light of the world (**John 1:4–9; 3:19–21; 8:12; 9:5**).

**25:40** The tabernacle is a shadow or copy of the heavenly, final dwelling of God, as indicated in **Heb. 8:5**. The symbolism in the tabernacle therefore consistently prefigures Christ and the church (see note on **Ex. 25:8**).

**26:33** The curtain bars access to all except the specially qualified high priest (**Leviticus 16**), prefiguring that only Christ can open the way to God (**Heb. 9:7–14; 10:20**).

**27:1** Access to God is only through sacrifice on the altar (**Lev. 4:10**), prefiguring the necessity of the sacrifice of Christ (**Heb. 9:12–14**).

**27:9** The hangings of the court erect one more barrier to approaching God, thereby emphasizing his holiness. See note on **26:33**.

**28:2** The external holiness and beauty of the priest prefigures the perfect holiness of Christ (**Heb. 7:23–8:6**).

**29:1** The priests, being sinful, need atoning sacrifice for themselves, contrasting with the perfection of Christ's priesthood (**Heb. 7:26–28**).

**30:1** Burning incense represents intercessory prayer (**Rev. 5:8**), prefiguring Christ's intercession (**Heb. 7:25**).

**30:16** Atonement money prefigures Christ's buying us at the price of his own blood (**1 Pet. 1:18–19**).

**30:20** Washing prefigures cleansing from sin in Christ (**Zech. 13:1; 1 Cor. 6:11**).

**31:3** The giving of the Spirit prefigures Christ's building the church through the Spirit (**Matt. 16:18; 1 Cor. 14:12; Eph. 2:20–22**). The building of the church is based on Christ's resurrection through the Spirit (**John 2:19–21; Rom. 8:11**). See note on **1 Kings 7:14**.

**32:12** Moses' intercession prefigures the intercessory prayers of Christ (**Heb. 7:25**).

**32:32** Moses offers himself as a substitute, prefiguring Christ's substitutionary death (**Heb. 10:10**).

**33:19** God as sovereign works his will in election (**Rom. 9:15**).

**33:22** Moses as sinful must be shielded from the full weight of God's holiness, prefiguring Christ's shielding us from the wrath of God (**Rom. 5:9–11**).

**34:9** God's mercy prefigures the mercy given in Christ (**Rom. 4:8**).

**35:21** The willingness of the people prefigures the willingness of Christ's self-giving sacrifice (**John 10:18**), and then the willingness that he works in us to be used by God (**Rom. 12:1; 2 Cor. 8:9–15; 9:7, 13–15**).

**36:10** The construction exactly according to God's design (**26:1–6; see 39:42**) prefigures the construction of the church according to God's design (**Eph. 4:11–16**) and the construction of the new world (**Rev. 21:2**).

**37:1** The construction matches **25:10–22**. See note on **25:22**.

**37:10** The construction matches **25:23–30**. See note on **25:30**.

**37:17** The construction matches **25:31–39**. See note on **25:37**.

**37:25** The construction matches **30:1–10**. See note on **30:1**.

**38:1** The construction matches **27:1–8**. See note on **27:1**.

**38:8** The construction matches **30:17–21**. See note on **30:20**.

**38:9** The construction matches **27:9–19**. See note on **27:9**.

**39:1** The garments match **28:1–43**. See note on **28:2**.

**40:34** See the parallel in **1 Kings 8:10–11**. The filling of the tent with God's glory prefigures the fullness of the Spirit in Christ (**Matt. 3:16–17; John 1:14; 3:34–35**) and in the church (**Acts 2:3–4; 1 Cor. 3:16**).

## Leviticus

The requirement of holiness points to the holiness of Christ (**Heb. 7:26–28**). The sacrifices prefigure the sacrifice of Christ (**Heb. 10:1–10**).

**1:9** The offering of the whole sacrifice to God prefigures Christ's giving of his whole self (**Heb. 10:5–10**). The whole sacrifice ascends in smoke, prefiguring the ascension of Christ (**Heb. 9:24**).

**2:1** The offering of the fruitfulness of the land prefigures the honor given to God through the fruitfulness of Christ (**John 13:31–32; 1 Cor. 15:23**).

**3:1** Most of the peace offering is eaten by the worshiper (**7:15–16**), signifying fellowship with and blessing from God. It is fulfilled in Christ's reconciliation and giving himself as food (**John 6:52–57**; **Rom. 5:9–11**).

**4:2** The promise of forgiveness is fulfilled in Christ's giving himself as a sacrifice for sin (**Rom. 8:3**; **Heb. 10:1–10**).

**4:12** The position outside the camp prefigures Christ's crucifixion outside Jerusalem (**Heb. 13:11–14**).

**5:1** Sins of falsehood and sins against holiness are forgiven in anticipation of Christ's work in holiness (**Heb. 9:23–26**; **10:11–20**).

**6:13** The continuation of the altar fire indicates the insufficiency of repeated sacrifices (**Heb. 10:1–4**), in contrast to the sufficiency of Christ's sacrifice (**Heb. 10:10**) and intercession (**Heb. 7:25**).

**7:20** Fellowship with God and with the things of God requires holiness, prefiguring the holiness of Christ purifying us (**Heb. 10:10**; **12:14**).

**8:1** For the instructions for consecration, see **Exodus 29**.

**8:30** Consecration through oil and blood prefigures purification from sin through the Spirit and the blood of Christ (**Heb. 9:19–26**; **1 Pet. 1:2**).

**9:24** God's acceptance of the offering prefigures his acceptance of the sacrifice of Christ (**Heb. 9:13–14**).

**10:2** The rejection of human inventions prefigures the fact that Christ is the only way to God (**John 14:6**; **Acts 4:12**).

**11:45** Separation from uncleanness symbolizes separation from sin in order to be intimate with God. It prefigures Christ's work bringing holiness (**Heb. 7:26**; **10:10**).

**12:7** Human birth is contaminated with sin ever since Adam. The remedy is in new birth (**John 3:3–8**) through Christ (**Rom. 5:15–21**).

**13:46** Skin disease symbolizes the contagion of sin, which alienates us from God and man. Only Christ can restore the fellowship broken by sin (**1 John 1:3**).

**14:2** Cleansing prefigures Christ's work of cleansing from sin (**Luke 5:12–14**; **Heb. 9:9–14**).

**15:1** Disorders of the body symbolize the disorder of sin, to be cleansed by Christ (**Heb. 9:9–14**).

**16:16** Symbolical atonement prefigures Christ's final atonement (**Heb. 9:7–14**).

**17:11** The blood symbolizing life prefigures the blood of Christ, whose poured-out life brings atonement for sin (**Rom. 3:25**; **Heb. 9:12–14, 18–26**).

**17:14** In the superior blessing of the new covenant we partake of the blood of Christ as the source of spiritual life (**John 6:53–56**).

**18:3** Separation from pagan practices is part of holiness with God, prefiguring the holiness of Christ (**Heb. 7:26**) and his people (**2 Cor. 6:14–18**).

**18:5** Ultimately, the holiness of God requires perfect obedience, which is found in Christ (**2 Cor. 5:21**). Sinful man cannot keep the law (**Rom. 10:5; Gal. 3:12–14**).

**19:2** Loyalty to God requires a life of holiness (**1 Pet. 1:15–22**).

**19:18** The love commandment finds fulfillment in Christ and in those who are his (**Matt. 22:39; Rom. 13:9; Gal. 5:14; James 2:8; 1 John 3:11–18; 4:7–21**).

**20:2** Sin has consequences in curse and death, prefiguring both the death of Christ as sin-bearer (**1 Pet. 2:24**) and eternal death in hell (**Rev. 20:14–15**).

**21:1** Holiness requires separation from death, which symbolizes sin. The priests prefigure the priesthood of Christ (**Heb. 7:26–28**) and of his redeemed people (**1 Pet. 2:5, 9; Rev. 1:6; 5:10**).

**22:3** Sin, symbolized by uncleanness, disqualifies us from heavenly things and must be cleansed by Christ (**Heb. 9:8–13**).

**23:5** See **Deut. 16:1–8**. The Passover prefigures the Last Supper and Christ's death (**Matt. 26:19, 26–28; 1 Cor. 5:7**).

**23:16** See **Deut. 16:9–12**. This is the feast of “Pentecost,” fulfilled in Acts when the firstfruits from the nations are gathered into the church (**Acts 2:1–11**).

**23:28** The day of atonement, an annual day described in **chapter 16**, prefigures the once-for-all atonement of Christ (**Heb. 9:7–14; 10:3–5**).

**24:2** Continual light prefigures Jesus as the light of the world (**John 1:4–9; 3:19–21; 8:12; 9:5**).

**24:8** Continual bread prefigures Jesus as the bread of life (**John 6:35, 48–51**).

**25:4** The rest given to the land prefigures the final rest given in the consummation (**Heb. 4:9–11; Rev. 21:1–22:5**). See notes on **Gen. 2:2** and **2:3**.

**25:10** The year of liberty prefigures the liberty given by Christ (**Isa. 61:1–2; Luke 4:18–21**).

**26:14** Sin leads to a curse, anticipating Christ's sin-bearing (**Gal. 3:13–14**), and sin ultimately leads to hell (**Rev. 20:14–15**).

**27:10** The permanence of holiness prefigures the permanence of redemption (**John 10:28–29**) and of the new world (**Rev. 22:5**).

## Numbers

The journey through the wilderness prefigures the Christian journey through this world to the new world (**1 Cor. 10:1–11**; **Heb. 4:3–10**).

**1:3** Readiness for war prefigures spiritual war (**Eph. 6:13**).

**2:17** The people of God are to be organized with God at the center (**Eph. 4:4–6**).

**3:12** The Levites as a holy substitute prefigure Christ as priest, representative, and substitute (**Heb. 7:23–28**).

**4:15** The penalty of death for approaching God's holiness indicates the need for perfect mediation through Christ (**Heb. 9:23–26**).

**5:20** The need for faithfulness in marriage prefigures the faithfulness of the church to Christ (**2 Cor. 11:2–4**; **Eph. 5:25–27**).

**6:5** The special holiness of the Nazirite prefigures the holiness of Christ (**Heb. 7:26**).

**7:5** Holy service prefigures the service of Christ (**Heb. 7:23–8:2**) and his people (**Rom. 12:1–2**).

**8:16** Christ substitutes for us and represents us before God (**Heb. 7:23–28**).

**9:10** Being clean for the Passover prefigures moral purity in the church (**1 Cor. 5:7–8**).

**10:2** Summoning prefigures God's instruction to the church (**Eph. 4:1**; **1 Thess. 4:1–3**).

**11:17** The distribution of the Spirit foreshadows the wider distribution at Pentecost (**11:29**; **Joel 2:28**; **Acts 2:4, 16–18**).

**12:8** Rejection of Moses prefigures the seriousness of rejecting Christ's unique prophetic ministry (**John 3:32–36**; **5:23**).

**13:31** The unbelief of Israel contrasts both with the faithfulness of Christ (**Matt. 4:1–10**) and the faith of Christians (**Heb. 3:7–4:3**).

**14:35** Death indicates judgment on unbelief (**Heb. 3:16–19**).

**15:30** Cutting off prefigures apostasy from Christ (**Heb. 10:26–31**).

**16:2** Rebellion prefigures false teaching in the church (**Jude 10–13**).

**17:5** The choice of Aaron alone prefigures Christ as the one way (**John 14:6**).

**18:5** The priests turn away wrath, prefiguring Christ's propitiation (**Rom. 3:23–25**).

**19:9** Purification prefigures the purification of Christ's work (**Heb. 9:13–14**).

**20:24** The failures in the priests point to the need for the greater priesthood of Christ (**Heb. 7:23–25**).

**21:9** Looking at the serpent prefigures faith in Christ who is lifted up (**John 3:14–16**).

**22:12** God overrules all plots against his purposes (**Acts 2:23; Eph. 1:11–12**).

**24:17** Partial fulfillments in David's and Solomon's rule anticipate Christ's rule over his enemies (**1 Cor. 15:24–27; Eph. 1:20–22**).

**25:3** Idolatry leads to chastisement and death (**1 Cor. 10:20; Rev. 14:9–11**).

**27:4** Inheritance of the land anticipates eternal inheritance of the new world (**Heb. 11:13–16**).

**28:3** Repeated, scheduled offerings anticipate one final offering by Christ (**Heb. 10:1–10**).

**30:3** The authority of a man anticipates the authority of Christ over the church (**Eph. 5:21–24**).

**31:16** The war prefigures holy war against sin (**Eph. 6:11; 1 Pet. 2:11**).

**32:17** The 2 1/2 tribes receive their inheritance in **Josh. 13:8–33**. The tribes' commitment to the whole nation prefigures cooperative work in the church (**1 Corinthians 12**).

**33:2** The names of the locations record God's faithfulness to his promise to bring his people to the land (**Gen. 12:7; Ex. 6:4**), prefiguring his faithfulness to believers in Christ (**2 Cor. 1:20**).

**34:13** The inheritance is distributed in **Joshua 14–19**. The allotment of this land prefigures allotment to each of Christ's people of an eternal inheritance (**Eph. 1:11; Col. 1:12**).

**35:11** See **Joshua 20**. Deliverance from death prefigures Christ becoming a refuge from death for his people (**John 8:51; Heb. 2:14; 6:18**).

**36:2** See note on **27:4**.

## Deuteronomy

The righteousness and wisdom of the law of God prefigure the righteousness of Christ, which is given to his people. The anticipation of entering the Promised Land prefigures Christians' hope for the new heaven and the new earth (**Rev. 21:1–22:5**).

**1:32** The people's unbelief (see **Numbers 14**) contrasts with faith for entering God's rest (**Heb. 3:7–4:11**).

**2:24** God, not human strength, gives victory (**3:22**), prefiguring victory in Christ (**Heb. 2:14–15**).

**3:12** Moses recalls **Numbers 32**; see note on **Num. 32:17**.

**3:26** The insufficiency of Moses contrasts with the sufficiency of Christ, who has entered the eternal inheritance on our behalf (**Heb. 9:23–26; 10:19–22**).

**4:6** Israel by obeying would have been a light to the nations. Christ in his obedience is the light that Israel failed to be (**Isa. 42:6; John 1:4–9**).

**5:2** The covenant at Horeb (Sinai) anticipates the new covenant, where obedience will spring from the heart (**Heb. 8:8–13**), because of Christ's purification (**Heb. 10:14**).

**6:5** Love for God is the greatest commandment (**Matt. 22:37–38**). One's relation to God himself is central to life, and true love for God and reconciliation to God are possible only in Christ (**John 14:6; Rom. 5:1–10**).

**6:14** Holiness before God avoids compromise with evil, prefiguring the holiness of Christ (**Heb. 7:26**) and his people (**1 Pet. 1:15–16; 2:11**).

**8:18** Gratitude rather than pride characterizes the people of God (**1 Cor. 1:28–31; 2 Cor. 9:15**).

**9:19** Moses' intercession prefigures Christ's intercession (**Heb. 7:23–25**).

**10:16** Circumcision of the heart comes from renewal through the Spirit of Christ (**Rom. 8:9–13; Col. 2:11; Heb. 8:8–13**).

**11:9** Obedience is the basis for life, prefiguring Christ's resurrection life as the reward for his obedience (**Phil. 2:8–11**).

**12:5** Access to God at a single location (Jerusalem, **1 Kings 8:16; Ps. 122:4**) prefigures access through Christ alone (**John 14:6**).

**13:2** False prophets prefigure the danger of false teachings drawing people away from serving God through Christ (**2 Pet. 2:1**).

**14:2** Refraining from unclean foods symbolizes separation from sin (**2 Cor. 6:17**).

**15:2** Release of debtors anticipates the great release from sin through Christ (**Luke 4:18–19**).

**16:1** The great feasts (see **Leviticus 23**) prefigure the celebration of Christ's deliverance (**1 Cor. 5:7**).

**17:7** The purging of evil prefigures the purging of evil from the church (**1 Cor. 5:13**) and from the consummation (**Rev. 21:8**).

**17:15** Kings prefigure the righteousness of Christ the perfect king (**Isa. 9:6–7; Matt. 27:37; Rev. 19:16**).

**18:18** Prophets anticipate Christ, the final prophet (**Acts 3:22–26**).

**19:4** The provision for justice prefigures the justice of Christ's rule (**Isa. 9:6–7**).

**20:4** God fights in anticipation of Christ's fight against evil during his earthly life (**Matt. 12:28–29**), in his death (**Heb. 2:14–15**), and in his second coming (**Rev. 19:15–21**).

**21:9** Provisions for purity and justice anticipate final purification and justice in Christ (**Heb. 9:23–28**).

**21:23** The curse anticipates Christ bearing the curse of God on our behalf when he is crucified (“hanged on a tree”) (**Gal. 3:13**).

**22:22** Provisions for sexual purity anticipate the purity of the church as Christ's bride (**Eph. 5:25–27**; **Rev. 19:7–8**).

**23:9** God's presence in the camp for war (**20:4**) requires holiness, prefiguring holy war in Christ (**Rev. 19:14–16**).

**24:1** Provisions for divorce are due to hardness of heart and are inferior to God's design (**Matt. 19:3–9**), which is to be fulfilled in Christ (**Eph. 5:22–33**).

**25:4** Provision for the ox is an illustration of a larger principle of provision for labor in the church (**1 Cor. 9:9–11**; **1 Tim. 5:18**).

**25:5** Provision for a continuing name and inheritance prefigures God's promise and provision for our name (**Rev. 2:17**) and our inheritance (**Eph. 1:13–14**; **1 Pet. 1:4–5**). It also prefigures Christ, who as younger “brother” to Adam raises up spiritually alive children (**Heb. 2:13**).

**26:8** Thanksgiving for redemption prefigures Christian thanksgiving for redemption in Christ (**Heb. 13:15–16**).

**27:26** All are subject to the curse, and can escape only through Christ's taking the curse on himself (**Gal. 3:10–14**).

**28:1** Eternal blessings of salvation come in Christ (**Gal. 3:14**), who removed the curse we deserved (**Gal. 3:13**).

**29:4** Renewal of the heart is to come in Christ (**Rom. 11:8**; **Heb. 8:8–13**).

**30:12** Christ brings power to obey God from the heart (**Rom. 10:6–8**).

**31:26** God makes provision for the preservation of the law for future generations, including us (**Rom. 15:4**; **1 Cor. 10:11**).

**32:5** Israel's rebellion contrasts with the faithfulness that is to characterize God's children (**Phil. 2:15**).

**32:6** God's care for Israel prefigures his care for Christ's people (**Rom. 8:15–17**).

**32:21** The apostasy of Israel anticipates the rejection of the gospel (**Rom. 10:19**).

**34:10** The uniqueness of Moses anticipates the uniqueness of Christ (**Acts 3:22–26**).

## Joshua

The conquest through Joshua prefigures Christ conquering his enemies, both Satan (**Heb. 2:14–15**) and rebellious human beings. The conquest takes place both through the gospel (**Matt. 28:18–20**) and in the destruction at the second coming (**Rev. 19:11–21**).

**1:6** Joshua's role prefigures Jesus empowering his disciples (**Matt. 28:18–20; Acts 1:8**).

**2:9** Rahab in her faith anticipates the salvation of Gentiles through faith (**Gal. 3:6–9; Heb. 11:31; James 2:25**).

**3:11** God's presence brings the people through the waters of death into the land, prefiguring Christ leading us to eternal life (**John 11:25–26**).

**4:6** Memorials of God's faithfulness look forward to the message of Christ's salvation.

**5:14** The divine commander anticipates Christ, who is the commander in climactic spiritual war (**Matt. 28:18; Heb. 2:14–15; Rev. 17:14; 19:11–21**).

**6:2** The fall of Jericho prefigures the fall of Babylon and the end of the world (**Rev. 18:2**).

**7:11** Israel's suffering because of unholiness prefigures the need for holiness in the church (**1 Cor. 5:1–13**).

**8:32** A permanent record and a recital of the covenant fulfill the instructions given under Moses (**Deut. 27:2–8**). Intimacy with God through the covenant looks forward to the new covenant in Christ (**Heb. 8:8–13**).

**9:3** Though Israel fails in not consulting the Lord (**9:14**), the result prefigures the time when through the gospel people from many nations will come to recognize the God of Israel (**Luke 24:47; Acts 1:8; Rev. 5:9–10**).

**10:14** The great display of God's power on behalf of his people prefigures the power of Christ's resurrection and God's commitment to save those who belong to Christ (**Eph. 1:19–23**).

**11:23** The whole conquest takes place according to the plan and promise of God (**Deuteronomy 7**, etc.), illustrating God's commitment to Israel in love and anticipating his commitment to believers in Christ (**Eph. 1:3–14**).

**12:1** The list of defeated kings prefigures the triumph of Christ over all nations (**Eph. 1:22; Rev.**

**5:9–10; 19:11–21; 20:8–9).**

**13:8** Inheritance takes place according to plan (**Numbers 32**), prefiguring God's faithfulness with respect to the eternal inheritance in the new heaven and the new earth (**Eph. 1:11, 14; 2:18; 1 Pet. 1:4; 2 Pet. 3:13**).

**14:2** See **Numbers 32–35, especially 32:33; 33:54; 34:17; 35:2**. Inheritance takes place according to the plan of God, anticipating eternal inheritance.

**14:6** See **Num. 14:6–8**. Caleb is a special example showing that inheritance comes to those who have faith in God and his promises. He prefigures eternal inheritance by faith (**Rom. 4:13–16; Gal. 3:7, 18**).

**15:1** Detailed specification of boundaries underlines for future generations their participation in the promise. It prefigures the detailed care and provision that God makes for each of us, anticipating the full inheritance in the new heaven and the new earth (**1 Pet. 1:4; 2 Pet. 3:13; Rev. 21:1**).

**16:1** Each of the tribes is provided for (**Num. 33:54**), and with it each of the members of the tribes, prefiguring God's provision for each follower of Christ (**John 10:3, 14**; see also **John 6:35**).

**18:4** The situation is reminiscent of the spying of the land in **Numbers 13**. But this time the result is more favorable, prefiguring the even greater blessings that God has in store through the new covenant (**Heb. 8:8–13**).

**19:1** See note on **15:1**.

**20:1** The selection of cities of refuge fulfills the instructions through Moses (**Num. 35:9–29; Deut. 19:1–13**). It makes provision for refuge from death, prefiguring the coming of Christ as final refuge and solution to death (**Heb. 2:14–15; Rev. 1:18**).

**21:2** The distribution of the Levites among the tribes fulfills **Gen. 49:7** and **Num. 35:1–8**, and provides all the tribes with people to teach the law (**Lev. 10:11; Mal. 2:4–9**). Their teaching prefigures the knowledge of God from the heart in the new covenant (**Heb. 8:8–13**).

**22:26** The altar confirming participation in God's promises prefigures the Holy Spirit sealing participation in Christ (**2 Cor. 1:22; Eph. 1:13**).

**23:6** The call to loyalty to the Mosaic covenant prefigures the call to faith in Christ (**Matt. 28:18–20; Heb. 3:12–14**).

**24:15** God must be served with exclusive loyalty (**Deut. 5:7**), prefiguring the exclusivity of commitment to Christ as the one way of salvation (**Matt. 6:24; 10:34–39; John 14:6; Acts 4:12; 1 Cor. 10:21–22**).

## Judges

The judges save Israel, thus prefiguring Christ. But the judges have flaws and failures, and Israel repeatedly slips back into idolatry (**2:19**), spiraling downward to chaos. They need a king (**21:25**), and not only a king but a perfect king, the Messiah (**Isa. 9:6–7**).

**1:2** The leading role of Judah anticipates the rise of kings from the line of Judah (**Gen. 49:10**), beginning with King David and culminating in Jesus Christ (**Matt. 1:1–16**).

**2:18** God raises judges to save the people, prefiguring the sending of Christ (**Matt. 1:21**). But the judges' help is only temporary (**Judg. 2:19**).

**3:20** The surprise prefigures the surprising character of salvation in Christ, which seems to the world to be weakness (**1 Cor. 1:25**).

**4:9** The glory goes ultimately to God, not to human strength or courage, prefiguring the divine glory through human weakness in the cross of Christ (**1 Cor. 1:25**).

**5:4** God's power and glory at Seir (**Deut. 33:2**) prefigure his present and future triumphs (**Rev. 19:6**).

**6:15** God again chooses to save Israel through a weak and timid person (cf. **4:9**), prefiguring the triumph of divine glory through human weakness in Christ (**1 Cor. 1:25**; **2 Cor. 13:4**).

**7:3** God reduces the number of troops, prefiguring his work of eternal salvation through a single person, Jesus Christ.

**8:16** Those who despise the work of God through a small number prefigure those who despise the work of God in Christ (**1 Cor. 1:18–31**).

**9:56** The horrors due to Abimelech give evidence for the need for a king, thus looking forward to the coming of David and his descendants, above all Jesus Christ, the son of David and final king.

**10:6** Disobedience and idolatry further multiply (see **2:19**), giving further evidence for the need of permanent salvation through the coming line of King David.

**11:2** Jephthah is a flawed judge because of his ancestry, because of his appointment by the elders rather than a direct call from God, and because of his foolish vow. He makes evident the need for permanent salvation through the coming line of King David.

**12:4** The fighting among the Israelites shows the need for a king in the coming line of David who will bring unity to the people.

**13:5** Samson is to be a Nazirite (see **Numbers 6**) and especially holy. He shows great promise as a savior of Israel, prefiguring Christ.

**13:8** The “man of God,” “the angel of the Lord” (**v. 15**) is God himself (**v. 22**), anticipating the incarnation of Christ.

**14:3** Israel is told not to intermarry with the Canaanites (**Deut. 7:3**). In Samson's case the Lord uses it for good (**Judg. 14:4**), but it ultimately becomes Samson's downfall (**ch. 16**), indicating the need for a perfect savior to deliver people from their spiritual "marriage" to idolatry.

**15:14** Samson triumphs after being delivered as a captive over to the enemies, prefiguring Christ's victory after being delivered to his enemies.

**16:30** Samson, though sinful, delivers Israel through his death, prefiguring Christ the sinless one delivering his people.

**17:2** Sin is compounded, in stealing, making an idol, partly backing down from a vow (**v. 4**), and making a false priesthood (**v. 5**). This shows further descent into sinfulness and the need for the coming king in the line of David.

**18:19** The multiplication of sin shows the need for salvation through the coming king in the line of David.

**19:30** Gibeah has become like Sodom (**Genesis 19**), showing the depths of sin and the need for salvation.

**20:14** Division and war, rather than unity in righteousness, show the need for salvation through the coming king in the line of David.

**21:10** The tribe of Benjamin is saved from utter annihilation, but only through further disunity, slaughter, and disorder. The disaster shows the need for permanent salvation through the king.

## Ruth

The line of offspring leading to Christ goes through Judah to Boaz to David (**4:18–22; Matt. 1:5–6**). Boaz the redeemer (**Ruth 2:20**), prefiguring Christ, enables Naomi's disgrace to be removed and Ruth, a foreigner, to be included in God's people (prefiguring the inclusion of the Gentiles, **Gal. 3:7–9, 14–18, 29**).

**1:16** Ruth expresses faith in the God of Israel, as well as love for Naomi, anticipating the role of faith when Christ comes to bring salvation.

**1:20** Naomi's transition from bitterness to blessedness prefigures the participation of God's people in Christ's death and resurrection (**Phil. 3:10**).

**2:20** The kindness and protection of Boaz, the kinsman-redeemer, prefigure the work of Christ the redeemer.

**3:9** Christ spreads his protection over the church, his bride (**2 Cor. 11:2; Eph. 5:25–27**).

**4:11** The blessing of fruitfulness has a near fulfillment in the birth of Obed (**v. 13**), but points ultimately to Christ and his fruitfulness (**Heb. 2:10**).

# 1 Samuel

David, the king after God's heart (**16:7; Acts 13:22**), prefigures Christ, in contrast to Saul, who is the kind of king that the people want (**1 Sam. 8:5, 19–20**). Saul's persecution of David prefigures worldly people's persecution of Christ and of Christ's people.

**1:11** By his power to bring life out of barrenness God raises up Samuel as his representative, prefiguring the virgin birth of Christ (**Matt. 1:25**).

**2:7** The raising of the downtrodden that Hannah experiences prefigures the reversal of positions with Christ's coming (**Luke 1:48–53**).

**3:19** Samuel's calling at an early age prefigures the intimacy with God that Christ as the Son enjoys with the Father from all eternity.

**4:11** The capture of the ark, which symbolizes God himself, and the death of the priests is a kind of “humiliation” of God's name, prefiguring the humiliation of Christ in his crucifixion. But it all takes place in accordance with God's sovereign purpose (**2:34–35; Acts 2:23; 4:25–28**).

**5:4** God executes judgment on Dagon, prefiguring the judgment in Christ against all idols and idol worship (**Rev. 2:20**).

**6:12** By miraculous power God delivers the ark, the symbol of his name, prefiguring the miraculous deliverance of Christ from death.

**7:8** Samuel acts as a faithful judge (**v. 15; cf. Judg. 13:5**), prophet (**1 Sam. 3:19–20**), and priest (**7:8–9**), prefiguring the work of Christ as king, prophet, and priest (**Heb. 1:1–3**).

**8:5** A king like the nations contrasts with God's kingship (**v. 7**). God intends Israel to have a king (**Deut. 17:14–20**), but the people's desires and the kings themselves fall short. Saul's failure contrasts with David's success. But eventually David too fails (**2 Samuel 11**). The failure of merely human kings points to the need for the perfect king, Christ, who will be divine and human (**Isa. 9:6–7**).

**8:7** The people's rejection of God's ways prefigures the rejection of Christ (**Acts 3:13–15; 7:51–53**).

**9:16** God indicates his sovereignty over the appointment of kings, prefiguring the appointment of Christ as king over all (**Ps. 2:6; Eph. 1:20–22; Phil. 2:9–11**).

**10:1** The oil prefigures the coming of the Holy Spirit to empower. Saul's later failures show that he is only a shadow of the greater anointing that comes to David (**16:13**) and climactically to Christ (**Luke 4:18; John 3:34**), and then to those who belong to Christ (**2 Cor. 1:21–22**).

**11:15** Saul is initially successful, receiving the benefits of God's favor. This temporary favor contrasts with the lasting favor on David and his offspring, supremely on Christ (**Matt. 3:17**).

**12:14** As the king goes, so go the people. Their failures show the need for the coming of Christ the perfect king, who is able to change the hearts of his people.

**13:12** Saul knew that sacrifice was supposed to be offered only by the priests (**Num. 18:7**). Saul's sins lead to his replacement by David (**1 Sam. 13:14; 16:7**), prefiguring the need for Christ the perfect king.

**14:6** The Lord saved Israel through Jonathan that day (**v. 23**). Ultimate salvation comes through one man, Christ Jesus (**1 Tim. 2:5**).

**15:22** Sinners replace real obedience with outward tokens (see **Mic. 6:6–8**). Full obedience from the heart is found in Christ (**Heb. 10:5–10**).

**16:7** The choice of David contrasts with people's looking on outward appearance (**10:23–24**). The contrast prefigures people's rejection of Christ's humiliation and suffering (**Isa. 53:3; 1 Cor. 1:18–31**).

**17:47** God's working national deliverance through David prefigures international salvation through Christ, who defeats Satan (**Heb. 2:14–15**).

**18:3** Despite Saul's antagonism, Saul's son Jonathan and daughter Michal go over to David's side. David prefigures the spiritual attraction of Jesus Christ, who is the final David (**Matt. 4:18–22; 8:9–13**).

**19:10** Saul's repeated persecution of David in his innocence prefigures the repeated persecution of Christ (**John 8:44–47**).

**20:33** The conflict with Jonathan prefigures the conflict within households over loyalty to Christ (**Matt. 10:34–39**).

**21:5** The exception made for David as God's anointed prefigures the role of Christ, God's anointed, in relation to the law (**Matt. 12:3–4, 8**).

**22:16** As Saul continues to pursue David, Saul's sins multiply, prefiguring the progressive enslavement to sin on the part of those who refuse to come to Christ.

**23:2** Directions from God repeatedly help David to choose a path forward, prefiguring the direction from God through Christ to the road to eternal life (**Matt. 7:24–27; John 5:24**).

**24:6** David respects Saul's position as God's anointed king, unlike Pilate, who failed to recognize Jesus' position as God's anointed King (**John 19:10**).

**24:17** David shows mercy to Saul, prefiguring the mercy of Christ even toward those who have opposed him (**1 Tim. 1:13–16**).

**25:24** Abigail offers herself as a guilt-bearer for her worthless husband, prefiguring the gracious guilt-bearing of Christ (**1 Pet. 2:23–25**).

**25:29** Vengeance belongs to the Lord (**Rom. 12:19**). In recalling this, David prefigures Christ's willingness to leave vengeance in God's hands (**1 Pet. 2:23**).

**26:9** See the note on **24:6**.

**27:1** Though David loses heart, God continues to protect David in fulfillment of his purpose to make David king (**16:1**). God's faithfulness even to an imperfect man magnifies his faithfulness in the case of Christ, the perfect king.

**28:7** By consulting a medium, Saul makes a further step into wickedness, further contrasting his life with the righteousness of David, and the climactic righteousness of the Messiah.

**29:11** God continues faithfulness to David by removing him from involvement in the death of Saul and Jonathan (**31:2**) and enabling him to return to Ziklag in time to rescue the wives and children (**30:1–31**). See note on **27:1**.

**30:6** David through the strength of God acts as deliverer, prefiguring Christ the deliverer of captives (**Luke 4:18–19**).

**31:6** God fulfills his word against Saul (**28:19**), showing that sin in a ruler brings suffering and death not only on himself but on others under his care. The failure of Saul shows the need for a perfect ruler in the line of David (**Isa. 9:6–7**).

## 2 Samuel

David as a model king brings blessing to the nation until he falls into sin with Bathsheba (**ch. 11**). Though he repents, the remainder of his reign is flawed, pointing to the need for the coming of Christ the perfect messianic king.

**1:23** David mentions nothing of Saul's failures and sins, prefiguring the grace and forgiveness of Christ.

**2:10** Judah and Israel are eventually united under David and Solomon (**5:1–5**; **1 Kings 4:20**), but division reappears under Rehoboam and his successors (**1 Kings 11:11–13**; **12:16–24**). The strife points to the need for permanent union, which will be achieved only through Christ the king.

**3:37** David's graciousness and respect for Abner, in contrast to Joab's vengeance, display the qualities of a godly king, prefiguring the graciousness of Christ.

**4:11** David's respect for Ish-bosheth, like his respect for Abner, shows the desire for reconciliation and forgiveness, prefiguring Christ's reconciliation.

**5:2** David unites Israel and Judah under one head, fulfilling God's prophetic purpose (**1 Sam. 16:1**) and prefiguring the greater unity of God's people to be accomplished in Christ (**1 Corinthians 12**; **Eph. 4:1–16**).

**6:7** Only the Levites were to carry the ark, touching only its poles (**Ex. 25:14; Num. 4:15**). God in his holiness destroys sinners who approach him unauthorized, but his presence can also bring blessing (**2 Sam. 6:12**). The tension is resolved only when the way to approach God is opened through Christ's work of purification (**Heb. 10:19–22**).

**7:12** God's covenant with David has a proximate fulfillment with Solomon (**1 Kings 1:46; 8:15–21**). But Solomon fails (**1 Kings 11:1–10**). God preserves the line of offspring (**1 Kings 11:12, 36; 15:4; 2 Kings 8:19**) until Christ the everlasting king comes (**Matt. 1:1–16**).

**7:14** God promises David that he will be a father to Solomon. As God's son, Solomon prefigures Christ the eternal Son (**Heb. 1:5**).

**8:15** David as model king subdues enemies and brings justice, prefiguring the work of Christ the king (**Isa. 9:6–7**).

**9:1** David's graciousness toward the house of Saul fulfills his earlier promise to Saul (**1 Sam. 24:21–22**) and Jonathan (**1 Sam. 20:15–17**), and it prefigures the graciousness of Christ the king.

**10:2** Willingly or unwillingly Ammon comes to acknowledge David's rule, prefiguring the willing or unwilling submission of all nations to Christ's rule (**Psalms 2**).

**11:4** David later repents (**12:13**). But David and his house and his rule over the whole nation suffer various consequences for the rest of his life. The devastation from one sin points to the need for Christ the perfect, sinless king (**Isa. 42:1–4**).

**12:13** God is gracious to forgive, ultimately for the sake of Christ (**1 John 1:9**). But sin still brings consequences (**2 Sam. 12:10–12, 14**). See note on **11:4**.

**13:22** The sin of Amnon, in its similarity to David's sin (**11:4**), begins a series of devastating consequences for David's house (**12:10–12**), including not only Absalom's actions but David's neglect of discipline and justice toward Amnon and Absalom. See note on **11:4**.

**14:1** David's love for Absalom prefigures Christ's love for sinners. But David falls short of Christ by neglecting justice: murder deserves death (**Num. 35:31–34**).

**15:1** Absalom's betrayal of his father prefigures Judas's betrayal of Jesus (**John 13:18**), and more broadly the treachery of all who rebel against God the Father and Christ.

**15:30** David's sorrow prefigures the sorrow of Christ as he leaves Jerusalem and prays in Gethsemane (**Matt. 26:30, 36–46**).

**16:12** David leaves vengeance to God, prefiguring the patience of Christ before his enemies (**1 Pet. 2:23**).

**16:22** Absalom's sordid behavior fulfills God's prophecy in **12:11–12**, further illustrating the devastation of sin and the need for a perfect redeemer king.

**17:5** Through Hushai and other circumstances, God shows mercy to David and answers David's need expressed in **15:31–37**. The turning back of the effects of sin, and David's rescue from death, look forward to final redemption in Christ.

**18:33** David's grief, though flawed (**19:2, 5–7**), prefigures the willingness of the Son of God to die in place of sinners (**Rom. 5:8**).

**19:22** Forgiveness under the reestablished kingship prefigures forgiveness for former rebels under Christ's kingship (**1 Tim. 1:12–16**).

**20:1** Divisiveness continues to rear its head after Absalom's death, partly because of David's preference for Judah in **19:11–15**, leading to the anger in **19:43**. The kingdom continues to suffer indirect consequences from David's sin with Bathsheba, underlining the need for Christ the perfect king. See note on **11:4**.

**20:10** Though David is reconciled to Amasa (**v. 4**), Joab kills him, probably because of his role in Absalom's rebellion (**17:25**). See note on **20:1**.

**21:3** Atonement and blessing are needed, but David's solution (**v. 6**) does not give ultimate satisfaction (**Deut. 24:16**). Full resolution of justice requires Christ the divine king with infinite wisdom, and the coming of resurrection from the dead (**Rev. 20:11–15**).

**22:1** This song is included in the Psalter in **Psalms 18**, indicating that it is to be sung by the people of God as well as David. See note on **1 Chron. 15:16**.

**22:50** The spread of praise among the nations anticipates the spread of the gospel (**Acts 1:8; Rom. 15:9**).

**22:51** God's salvation for David prefigures his salvation through Christ the king.

**23:8** The list of mighty men prefigures the might in the army of God under Christ the king (**Rev. 19:11–14**).

**24:1** Out of the need for atonement comes the designation of the site for the temple of Solomon (**1 Chron. 21:28–22:1**), which prefigures Christ as the final temple where atonement is accomplished (**John 2:19–21**). See note on **1 Chron. 22:1**.

**24:17** The suffering of the sheep for the sin of their king is reversed when Christ suffers for the sins of the sheep (**John 10:15**). Christ's suffering answers David's request that God's hand would be against “my father's house,” the line leading to Christ.

## 1 Kings

The reign of Solomon fulfills the first stage of God's promise to David to establish the kingdom of his offspring (**2 Sam. 7:12**). Solomon in some ways is a model king, prefiguring Christ. But his decline into sin (**1 Kings 11**), the sins of his offspring, the division and strife between Israel and

Judah, and the continual problems with false worship indicate the need for a perfect king and an everlasting kingdom (**Isa. 9:6–7**) surpassing the entire period of the monarchy. Many passages in 1 Kings have parallels in 2 Chronicles.

**1:13** David's purpose prefigures the purpose of God to establish Christ as king, when many prefer alternatives (**Psalms 2; Acts 13:33**).

**2:6** Solomon's wisdom is tested in dealing with unfinished business from the reign of David. Solomon's wisdom prefigures the wisdom of Christ (**Matt. 12:42; Col. 2:3**). The combination of mercy and justice characterizes David and Solomon in anticipation of Christ.

**3:9** See note on **2:6**. God promises wisdom in **3:12**, and fulfillment is seen in **3:28 and 4:29–34**.

**4:1** The blessings of order, peace, justice, and prosperity in Solomon's reign prefigure the blessings of Christ's reign.

**4:34** The attraction of Solomon's wisdom prefigures all nations hearing the wisdom of Christ (**Acts 1:8**).

**5:5** Solomon's building of the temple fulfills God's promise in **2 Sam. 7:13** (cf. **1 Chron. 17:12**) and prefigures the building of an everlasting temple. Christ's resurrection body is an everlasting temple (**John 2:19–22**), and then Christ builds the church as a temple (**Matt. 16:18; 1 Cor. 3:16**).

**5:8** The aid in building from Hiram, a Gentile, prefigures the inclusion of the Gentiles in the building of the church as a temple (**Eph. 2:19–22**).

**6:2** The temple is like the tabernacle of Moses (**Exodus 25–27**; see note on **Ex. 25:8**), but it is larger and more magnificent, symbolizing an expansion and a further stage in God's purpose to dwell with his people. Still further development takes place with Ezekiel's vision of a new temple (**Ezekiel 40–43**), with the church (**Eph. 2:19–22**), and with the new Jerusalem in the consummation (**Rev. 21:3, 10–22:5**).

**7:14** See note on **5:8**. Hiram's God-given wisdom is like that of Bezalel and Oholiab, who supervised the construction of the tabernacle (**Ex. 31:1–6**). It prefigures the wisdom of Christ and of his servants in the building of the church (**Eph. 2:19–22**).

**7:23** The sea greatly enlarges the basin for washing that was in the tabernacle (**Ex. 30:17–21**). See note on **Ex. 30:20**.

**7:27** The stands with their basins (**v. 38**) represent small, mobile versions of the sea (**vv. 23–26**), further underlining the abundance of water (see note on **v. 23**). The multiplication of water, compared with the single basin for washing in **Ex. 30:17–21**, anticipates the even greater abundance when the water provided by God becomes a river of life (**Ezek. 47:1–12; John 4:10–14; 19:34; Rev. 22:1–2**).

**8:11** See **Ex. 40:34–35**. The glory of the Lord later departs, because of the apostasy of the people (**Ezekiel 10**). The coming of God's presence prefigures the fullness of the Spirit in Christ (**Matt.**

**3:16–17; John 3:34–35; 1:14**) and within the church (**Acts 2:3–4; 1 Cor. 3:16**).

**8:24** The promise to David is in **2 Sam. 7:13**. The temple anticipates the greater fulfillment in the dwelling of God with man through Christ. See notes on **1 Kings 5:5** and **6:2**.

**8:30** The key role of the temple in prayer prefigures the role of Christ, through whose name we have access to God (**John 14:13–14; Heb. 10:19–22**).

**9:8** The desolation comes to pass in **2 Kings 25:9–11**, indicating the need for true obedience and a greater temple that is to come in Christ (**John 2:19–21**).

**10:1** The queen of Sheba's coming to hear wisdom, mentioned also in **Matt. 12:42**, prefigures the coming of the nations to Christ (**Acts 1:8; Col. 2:3**).

**11:2** Solomon's disobedience leads to disastrous judgment (**vv. 9–11**), anticipating the judgments on later idolatries among God's people. Solomon's failure indicates the need for Christ the perfect king in the line of David (**Matt. 1:1–16**).

**12:15** God's prophecy in **11:29–39** begins to be fulfilled, and God's people split into two kingdoms. Both Rehoboam's failure and the resulting disunity and strife among God's people show the need for Christ the perfect king as the unifier of his people (**1 Corinthians 12; Eph. 4:1–6**).

**13:2** A striking prophecy, fulfilled in **2 Kings 23:15–17**, shows the power of God's word even in the midst of sin, corruption of worship, and chaos. The power of the prophetic word prefigures the power of Christ, the final prophet (**Acts 3:22–26; Heb. 1:1–2**).

**13:34** See the description of Jeroboam's sin in **12:26–33**. Judgment for sin is prophesied in **14:9–12**, and falls in **14:17–18, 15:29–30**. Jeroboam's sin continues with his successors (**15:34; 16:2, 7, 19, 26; 22:53; 2 Kings 3:3; 10:29, 31; 13:2, 11; 14:24; 15:9, 18, 24, 28**), ultimately leading to the exile of the northern kingdom (**2 Kings 17:21–23**). The judgments on false worship show the need for true worship, prefiguring Christ as the one way to God (**John 14:6**).

**14:10** See note on **13:34**. The power of God's word is seen when the judgment falls in **14:17–18 and 15:29–30**.

**14:22** Just as in the northern kingdom (**v. 9**), false worship in the southern kingdom eventually leads to exile (**2 Kings 23:26–27; 25:1–21**; see note on **1 Kings 13:34**).

**15:4** In spite of sin God is faithful to the promise to David (**2 Sam. 7:5–17**), and maintains the line of David (**1 Kings 11:12, 32, 34, 36; 2 Kings 8:19; 19:34**) down through a list of kings of Judah leading to Christ (**Matt. 1:1–16**).

**15:18** In contrast to the kings of Israel (**vv. 26, 34**), Asa is a good king (**v. 11**), prefiguring the righteousness of Christ his descendant. Yet in this case he fails to rely on God (see **2 Chron. 16:7–12**), underlining the need for perfect righteousness in the king.

**15:29–30** The killing fulfills the prophecy in **14:9–11** (see note on **13:34**). The wiping out of the

king's line of descent contrasts with God's faithfulness in maintaining the line of David leading to Christ (see note on **15:4**).

**16:3** See **15:29–30**. Judgments on the northern kingdom show the consistency of God's word and his holiness (see note on **13:34**).

**17:1** The power of the prophetic word prefigures the power of Christ's word (**Heb. 1:1–3**).

**17:14** The miraculous supply of food through the power of God's word prefigures the power of Christ to multiply bread (**Matt. 14:13–21**; **Mark 8:1–9**) and to himself be the bread of heaven (**John 6:26–51**).

**17:21** Impartation of life prefigures Christ's resurrection of Jairus's daughter (**Matt. 9:18–25**), his resurrection of Lazarus (**John 11:38–44**), his own resurrection (**John 10:18**), and his role as “the resurrection and the life” (**John 11:25–26**) who gives spiritual life to us in anticipation of the resurrection of the body (**John 5:28–29**).

**18:39** Miraculous power anticipates the resurrection of Christ, which displays the power of God and draws the nations to acknowledge him (**John 12:32**).

**19:2** Jezebel's opposition undermines Elijah's previous work, seeming to lead to failure (**v. 4**). But God's purpose through his prophetic word stands (**vv. 12, 15–18**), prefiguring the victory when Christ fulfills prophecy.

**19:16** See **v. 19**. Elijah is not the end, but one of a succession of prophets leading to Christ, the final prophet (**Heb. 1:1–2**).

**19:18** The 7,000 illustrate the concept of a remnant, to be fulfilled by the Jews who believe in Christ (**Rom. 11:3–10**; see note on **Isa. 6:13**).

**20:28** God's desire to magnify his glory enables Ahab to defeat Ben-hadad twice (see **vv. 19–21**). The victory in battle prefigures the final victory of Christ and his army (**Rev. 19:11–21**).

**20:42** Ahab's failure contrasts with the complete elimination of enemies in the final battle led by Christ (**Rev. 19:11–21**).

**21:19** The prophecy is fulfilled in **2 Kings 9:25–26, 36–37; 10:10–11, 17**, showing the power of God's word in judgment. This power prefigures the power of Christ's word (**Heb. 1:1–2; 4:12–13; Rev. 19:15, 21**).

**22:19** The superiority of God to all earthly thrones is shown when Micaiah's prophecy (**vv. 23, 28**) is fulfilled (**vv. 34–36**). The power of God and of his word anticipates the power shown in the resurrection of Christ (**Eph. 1:20–22**) and in the spread of the gospel, which confounds worldly authorities (**1 Cor. 2:6–9**).

## 2 Kings

Following the history in 1 Kings, Israel and Judah continue to decline through their false worship and disobedience, leading to exile (**2 Kings 17; 25**). Some good kings (notably Hezekiah and Josiah, **chs. 18–20; 22:1–23:30**) prefigure the need for Christ the perfect king, while Elisha prefigures the need for Christ the final prophet (**Heb. 1:1–3**). Many passages in 2 Kings have parallels in 2 Chronicles.

**1:4** The prophecy is fulfilled in **v. 17**. The triumph of God's word over all opposition prefigures the triumph of Christ and of the gospel.

**2:11** Elijah's ascent prefigures the triumph of Christ over death and his ascension (**Luke 24:51; Acts 1:9**).

**2:14** The dividing of the waters, reminiscent of Moses at the Red Sea (**Ex. 14:21–22**), Joshua at the Jordan (**Josh. 3:7–17**), and Elijah at the Jordan (**2 Kings 2:8**), confirms that Elisha has received the prophetic succession from Elijah (**v. 9**). The power over the waters (which are a symbol of death and chaos) prefigures the resurrection of Christ.

**3:17** The provision of water, like the provision under Moses (**Ex. 17:6; 20:8–11**), prefigures Christ as the giver of the water of eternal life (**John 4:10, 13–14; Rev. 22:1**).

**4:34** The giving of life, like the instance with Elijah (**1 Kings 17:17–24**), prefigures the resurrection of Christ and the life he gives to us through union with him (**Rom. 6:4, 8–11; 8:10–11; Col. 3:1–4**).

**5:14** Cleansing from leprosy (**Leviticus 14**) prefigures cleansing from sin through the power of Christ (**Luke 5:12–14**). The inclusion of Naaman, a Syrian, prefigures the inclusion of the Gentiles in God's salvation (**Luke 24:47**).

**6:17** The vision of God's angelic army indicates dimensions of spiritual warfare. It anticipates the spiritual war with the coming of Christ (**Matt. 12:28–29; Luke 10:18–19; John 12:31; Rev. 19:11–21**).

**7:1** The provision of food in spite of unbelief (see **Ex. 16:1–21**) prefigures Christ giving himself as the bread of heaven (**John 6:35, 47–51**).

**8:15** Hazael's fulfillment of earlier prophetic words (**1 Kings 19:15; 2 Kings 8:10**) shows the power of God's word in judgment. (See **10:32**.) This power anticipates the power of Christ's words (**John 12:48; Heb. 1:1–2; 4:12–13; Rev. 1:16**).

**9:25** This fulfillment of earlier prophecy (**1 Kings 19:16–17; 21:19–24**) emphasizes the power of God's word in bringing judgment. See notes on **1 Kings 21:19** and **2 Kings 8:15**.

**10:10** Jehu fulfills God's prophetic words of judgment against Ahab's house and wipes out the worship of Baal introduced by Jezebel (**1 Kings 16:31–33**), showing God's power in judgment and anticipating the day of judgment (**Rev. 20:11–15**). See note on **1 Kings 21:19**.

**11:2** The rescue of Joash prefigures the rescue of Jesus from Herod (**Matt. 2:13–15**). God preserves the line of David for the sake of his promise (**2 Sam. 7:16**) and to carry out his purpose

of salvation through the work of Christ (**Rev. 12:4–5**).

**12:9** The attention to the temple prefigures the importance of building the church (**Matt. 16:18; 1 Cor. 14:12; Eph. 2:20–22**).

**13:23** God's compassion even toward a sinful people prefigures his compassion in Christ toward sinners (**Matt. 9:13; Luke 5:32**).

**14:10** A single act of pride from Amaziah brings disaster on the people, indicating the need for Christ as the perfect, humble king (**Zech. 9:9**).

**15:9** See note on **1 Kings 13:34**. The northern kingdom goes downhill toward eventual exile in **2 Kings 17:6–23**. The degeneration points to the need for perfect kingship and redemption from the heart, both of which await the coming of Christ.

**16:3** Under Ahaz the southern kingdom also suffers serious spiritual degeneration, pointing to the need for perfect kingship in Christ.

**17:7** The exile is God's judgment on sin (see note on **1 Kings 13:34**), prefiguring the judgment on sin that Christ bore as a substitute (**1 Pet. 2:21–24**) and the final judgment at the consummation (**Rev. 20:11–15**).

**18:5** Hezekiah as a faithful king prefigures the faithfulness and righteousness of Christ (**Isa. 9:6–7; 42:1–4**) and its fruits in the lives of Christ's people. See the parallel passages in **2 Chronicles 32** and **Isaiah 36–38**.

**18:30** Rabshakeh symbolizes the voice of Satan, who deceives and attacks the faith of God's people (**Gen. 3:4–5; Matt. 4:1–10; Eph. 6:16; Rev. 12:9**).

**19:22** God vindicates his name against all slanders, prefiguring the vindication of his name in the resurrection of Christ (**John 12:28**).

**20:5** God mercifully hears prayer, anticipating his mercy in Christ, through whom he hears our prayers (**John 14:13–14; 15:16; 16:26–27**).

**21:8** Manasseh directly affronts God's command and his holiness, which leads to a prophecy of judgment (**vv. 12–15**) and illustrates the pattern of rebellion leading to exile (**24:2–4**). By contrast, Manasseh's evil points to the need for Christ as the perfect king.

**22:2** Josiah as a righteous king prefigures Christ.

**22:13** Words of prophecy, not only from Elijah and Elisha but from Moses (**Deut. 11:26–28**), show that God judges in accordance with his purpose and his righteousness. This righteousness is supremely manifested in Christ, both when in his innocence he bears sin (**2 Cor. 5:21**) and when he comes to judge the world (**Acts 17:31**).

**22:20** See **23:30**. Because of his righteousness and humility, Josiah receives a blessing. But unlike

Christ (**Gal. 3:13–14**), he is unable to reverse the impending curse and punishment that will come to his people (see **2 Kings 23:26–27**).

**24:2** See notes on **21:8** and **22:13**.

**25:9** God's righteous judgment falls because of accumulated sins (**23:26–27; 24:2–4**). The judgment also destroys God's own house, prefiguring the judgment that will fall on Christ, whose body is the temple (**John 2:19–21; Gal. 3:13–14**).

**25:27** The provision for the king of Judah, in the line of David, indicates that God still remembers his promise to David (**2 Sam. 7:16**) and anticipates the eventual coming of Jesus the Messiah through the line of Jehoiachin (also called Jeconiah, **1 Chron. 3:16; Matt. 1:11–12**).

## 1 Chronicles

David as the righteous leader and king prefigures Christ the king, not only in his rule over the people of God but in his role in preparing to build the temple. First Chronicles looks back on the faithfulness of God to his people in the entire period from Adam (**1:1**) to David (**3:1**) and even beyond (**3:10–24; 9:1–34**), indicating the steadfastness of God's purpose in preparing for the coming of the Messiah as the offspring of Adam (**1:1; Gen. 3:15; Luke 3:38**), offspring of Abraham (**1 Chron. 1:28; Gal. 3:16**), and offspring of David (**1 Chron. 3:1; 17:11, 14; Luke 3:23–38; Acts 13:23**).

**1:1** God promises victory over Satan by the offspring of the woman (**Gen. 3:15**) and of Abraham (**Gen. 17:7**; see notes on **Gen. 3:15** and **12:1**). The line of chosen offspring goes from Adam through Seth and Noah (**1 Chron. 1:4**) to Abraham (**vv. 27–28**), Isaac (**v. 34**), and Israel (**v. 34; 2:1**), earlier called Jacob (**Gen. 32:27–28**). It will culminate in Christ (**Matt. 1:1–16; Gal. 3:16**).

**2:1** The line of chosen offspring goes from Israel to David and includes the blessing of multiplication of offspring in the form of the 12 tribes (see **Gen. 13:16; 15:5**). See note on **1 Chron. 1:1**.

**3:1** The line of the Messiah comes through King David (**2 Sam. 7:16; Matt. 1:1, 6**; see note on **1 Chron. 1:1**).

**3:10** Solomon and his offspring are a stage in the fulfillment of the promise to David for his offspring (**2 Sam. 7:16**). The offspring ultimately lead to Christ (**Matt. 1:1–16**; see note on **1 Chron. 1:1**).

**4:1** After recording the Messianic line of David, which will lead to Christ (see note on **3:10**), Chronicles gives the record for Judah, the tribe of David. The recording of individual names and families underlines their inclusion in the promise to Abraham concerning blessing, land, and fellowship with God (**Gen. 17:4–8**). It prefigures the blessing (**Gal. 3:14**), land (**Rom. 4:13; Heb. 11:16; 12:22; Rev. 21:1**), and fellowship with God (**Rom. 5:1; Gal. 3:26–29**) that come from union with Christ the greater David. God has enrolled our names in his book of life (**Rev. 13:8; 17:8; 20:15**; see **John 10:3, 14; Eph. 1:4**).

**5:1** The record of Reuben, Gad (**v. 11**), and Manasseh (**v. 23**) indicates their continued inclusion among God's people as offspring of Abraham and Israel (**2:1–2**). It answers doubts that might arise because of the location of their land east of the Jordan (**Numbers 32; Josh. 13:8–32; 22:24–29**). The reassurance prefigures the guarantee given to Christians (**2 Cor. 1:22; Eph. 1:13–14**). See note on **1 Chron. 4:1**.

**6:49** The special list for Aaron the priest and for the tribe of Levi, which indicates some of their priestly privileges before God, prefigures the priestly privileges given to Christians through Christ the final high priest (**Heb. 7:23–8:2; 10:19–22**).

**7:1** Other tribes descending from Israel (**2:1–2**) are briefly listed. See note on **4:1**.

**8:33** Special focus is given to Saul, because he was king of Israel (**10:14; 1 Sam. 10:1**). But he was superseded by David (**1 Sam. 16:1, 12; 2 Sam. 7:15; 1 Chron. 10:13–14; 17:13**), whose line of kings leads forward to Christ the king (**Matt. 1:6–16**).

**9:2** The enrollment of names of returned exiles indicates God's continued faithfulness to the offspring of Israel. It prefigures God's enrollment and faithfulness to those who belong to Christ the Israelite (**Gal. 3:14, 16, 28–29**; see note on **1 Chron. 4:1**).

**10:14** The movement of kingship to David is the beginning of the line of kingly offspring leading to Christ (**17:11, 14; Matt. 1:6–16**).

**11:3** David is established as king in fulfillment of God's purpose (**v. 2**), prefiguring the establishment of Christ the son of David as the final king (**Ps. 2:6–12; Acts 13:33; Eph. 1:20–22**).

**12:23** The unification of God's people under David, and their strength for war, prefigures the unification and spiritual strength under Christ the king (**Eph. 4:1–16; 6:10–20**).

**13:10** See note on **2 Sam. 6:7**. When the Levites take the appropriate role (**Ex. 25:14; Num. 4:15; 1 Chron. 15:2, 13–15**), the ark is brought up safely (**1 Chron. 15:26**).

**13:12** The supreme holiness of God, and his reaction to the approach of sinners, produces fear. The resolution comes through Christ's propitiation, which permanently answers God's wrath (**Rom. 3:20–26; 5:1**).

**14:15** God fights with David against Israel's enemies, prefiguring Christ defeating Satan and his hosts (**Matt. 12:28–29; Luke 10:18–19; John 12:31; Rev. 19:11–21; 20:7–10**).

**15:2** Unlike Uzzah (**13:10**), the Levites bring up the ark safely, because they are following God's instructions (**Ex. 25:14; Num. 4:15**). The importance of following God's way prefigures the one way to God opened through Christ (**John 14:6; Heb. 10:19–22**).

**15:16** David and the singers are involved in writing and singing many of the Psalms (see **1 Chron. 16:8–36** and parallels in the Psalms: **Ps. 96:1–13; 105:1–15; 106:47–48**). They prefigure the role of Christ in leading his people in singing praise to God for climactic salvation (**Heb. 2:12; 13:15; Rev. 19:6–8**).

**16:4** See note on **15:16**.

**16:8** See **Ps. 105:1–15**. Songs of praise are to be sung repeatedly, not only to give praise to God, but to remind people of his excellence and to anticipate the surpassing display of his excellence when Christ comes. See note on **1 Chron. 15:16**.

**16:23** See **Ps. 96:1–13** and note on **1 Chron. 16:8**.

**16:35** See **Ps. 106:47–48** and note on **1 Chron. 16:8**.

**17:4** To underline the importance of Davidic kingship as leading to Christ, Chronicles records the all-important covenant with David given in **2 Sam. 7:5–16**. See note on **2 Sam. 7:12**.

**17:16** David's marveling over God's grace prefigures the marveling over the grace that has come in Christ (**John 1:16**; **Eph. 2:7–9**).

**18:6** The subduing of Israel's enemies prefigures Christ winning victory over Satan and his hosts (see note on **14:15**).

**18:14** The coming of justice prefigures the justice of the Messiah (**Isa. 9:6–7**; **42:1–4**; **2 Cor. 5:10**; **Rev. 20:11–15**).

**19:2** See note on **2 Sam. 10:2**.

**20:1** Chronicles, unlike the parallel in **2 Samuel 11**, omits mention of David's sin with Bathsheba, highlighting more effectively ways in which David's kingship points positively forward to the triumphs of Christ as final king.

**20:8** David's victory over Goliath in **1 Samuel 17** is one of a series of victories that destroy terrifying enemies of God's people. The victories prefigure the victory of Christ and his people (**Matt. 12:28–29**; **Luke 10:18–19**; **John 12:31**; **Rev. 2:7, 11, 17, 26**; **12:11**; **19:11–21**; **20:7–10**).

**21:7** See note on **2 Sam. 24:1**.

**21:17** See note on **2 Sam. 24:17**.

**22:1** The selection of the site for Solomon's temple takes place according to God's word through Gad the prophet (**21:18**). Once the temple is built, it will be the exclusive place for atonement and approach to God (**Deuteronomy 12**), prefiguring Christ as the final one who brings atonement and opens the way to God (**John 14:6**; **Heb. 10:19–22**).

**22:9** Solomon prefigures Christ as prince of peace, who opens the way to peace with God (**Rom. 5:1–10**).

**23:26** See **Num. 4:5–15**. God inspires David to make a change in the duties of the Levites, corresponding to the change in the house of God. The service of the Levites prefigures the service of Christ as high priest to God (**Heb. 7:23–8:6**) and subordinately the service of Christians (**Rom.**

**12:1; Eph. 4:1–16; Heb. 13:15).**

**24:7** The priests are a special group within the tribe of Levi, chosen to minister in the sanctuary (**Numbers 18**). The priesthood prefigures Christ the great high priest (**Heb. 7:23–8:6**). The duties rotate to the different divisions (see **Luke 1:5, 8**), indicating that no one priest is permanent, until the coming of Christ the everlasting priest (**Heb. 7:23–24**).

**25:1** See note on **15:16**. The attention to arrangements for singing prefigures the ordering of the church's worship through the power of the Holy Spirit (**1 Corinthians 12; Eph. 2:22; 5:18–21**).

**26:1** The gatekeepers protect access to the presence of God in the temple (**Num. 18:7, 22**), prefiguring the one way of access to God through Christ (**John 10:7; 14:6**). Church discipline, exercised under the authority of Christ (**1 Cor. 5:4–5**), warns the unrepentant of their danger.

**26:20** The care for God's gifts prefigures the guarantee of the inheritance of eternal life in Christ (**1 Pet. 1:4–5**) and the advice to lay up treasure in heaven (**Matt. 6:19–34; see 2 Cor. 9:6–15**). Money given for the needs of God's people is to be carefully handled (**2 Cor. 8:20–21**).

**27:1** Arrangements for the military prefigure the spiritual war fought under Christ's command (**Eph. 6:10–20; see note on 1 Chron. 14:15**).

**28:6** See the promise to David in **17:11–14**, now being fulfilled. See note on **2 Sam. 7:12**.

**28:19** The temple is built in accordance with God's instructions, just as the tabernacle was (see note on **Ex. 36:10**).

**28:20** The empowering of God is essential, prefiguring the centrality of God's power in building the church, the new temple (**1 Cor. 3:16; Eph. 2:20–22**).

**28:21** The previous arrangements of various divisions of the Levites and the people (**chs. 23–27**) have all been for the purpose of aiding in the service of the house of God. They prefigure God's planning for the building of the church as temple (**1 Cor. 3:16; Eph. 2:20–22**) and the new Jerusalem as final temple (**Rev. 21:22–27**).

**29:6** The generous offering is like that for the tabernacle (**Ex. 35:4–36:7**). It prefigures the generosity of Christ (see note on **Ex. 35:21**).

**29:18** Wholehearted commitment comes ultimately with the perfection of Christ (**Heb. 10:7–10**) and the change of the heart that he works in us in the new covenant (**Heb. 10:16–17**).

## 2 Chronicles

Solomon as a wise king and temple builder prefigures Christ the king and temple builder. After Solomon the line of Davidic kings continues, leading forward to Christ the great descendant of David (**Matt. 1:6–16**). But many of the later kings go astray from God, and they and the people suffer for it, showing the need for Christ as the perfect king. Hezekiah (**2 Chronicles 29–32**) and

Josiah (**chs. 34–35**) as righteous kings prefigure Christ. Second Chronicles has parallels in 1–2 Kings but focuses on the southern kingdom (Judah) and the line of David, and it shows focused concern for the temple and its worship, anticipating the fulfillment of temple and worship with the coming of Christ (**John 2:19–21; 4:20–26; Eph. 2:20–22; Rev. 21:22–22:5**).

**1:10** See note on **1 Kings 3:9**. Wisdom is needed to build the temple (**1 Chron. 29:1; 2 Chron. 2:6, 12**).

**2:3** See note on **1 Kings 5:8**.

**2:13** See note on **1 Kings 7:14**.

**3:1** See note on **1 Kings 6:2**. The location for the temple was appointed in **1 Chron. 22:1** (see note on **1 Chron. 22:1**).

**4:1** The altar is twice as large as the one for the tabernacle (**Ex. 27:1–8**), indicating the more abundant provision for atonement. See note on **Ex. 27:1**.

**4:7** There are ten lampstands instead of the one in the tabernacle (**Ex. 25:31–39**), indicating the more abundant provision of light. See notes on **Ex. 25:37** and **1 Kings 6:2**.

**5:14** See note on **1 Kings 8:11**.

**6:6** The selection of Jerusalem fulfills the plan given through Moses in **Deuteronomy 12**. It prefigures the appointment of Christ as the one way of salvation (**John 14:6; Heb. 5:5–10**).

**6:15** See note on **1 Kings 8:24**.

**6:21** See note on **1 Kings 8:30**.

**7:1** The miraculous approval by God is like what happens with Elijah in **1 Kings 18:39** (see **note**).

**7:2** The glory of the Lord signifies the magnificence of his presence, prefiguring Christ's presence. See **5:14** and note on **1 Kings 8:11**.

**7:20** See note on **1 Kings 9:8**.

**8:5** Solomon takes care to provide security against foreign enemies, performing one of the important duties of ancient kings and prefiguring the spiritual security given through Christ the king (**John 10:28–29**; see **Rev. 21:24–27; 22:3**).

**8:14** David's instructions are found in **1 Chronicles 23–27**. See the note on **1 Chron. 28:21**.

**9:1** See note on **1 Kings 10:1**.

**9:22** Solomon's riches and wisdom prefigure the riches and wisdom of Christ the king (**Eph. 1:18; Col. 2:3; 1 Cor. 1:30**).

**10:15** See note on **1 Kings 12:15**.

**11:14** The Levites were distributed among the tribes (**Joshua 20–21**; see note on **Josh. 21:2**). But Jeroboam's false worship (see **1 Kings 12:25–13:5**) forces them and others who follow God to join Judah. The conflict over worship prefigures the conflict over the exclusive claims of Christ (see note on **1 Kings 13:34**).

**12:6** Rebellion against the Lord leads to disaster, but repentance brings relief. The pattern anticipates God's final judgment on rebellion (**Rev. 20:11–15**) and relief through repentance and faith in Christ (**John 5:24**; **Rev. 20:15**).

**13:9** For Jeroboam's promotion of false worship, see **1 Kings 12:25–33** and note on **1 Kings 13:34**. The blessing on true worshipers prefigures the blessing on worship in spirit and truth that Christ brings (**John 4:20–24**).

**14:7** Blessings come from following God's way, prefiguring the blessings through Christ the final way (**John 14:6**; **Eph. 1:3–14**).

**15:8** Asa continues to work for true worship according to the law (**Ex. 27:1–8**; **Deut. 11:28**; **12:1**), prefiguring Christ's establishment of true worship (**Matt. 21:12–16**; **John 4:20–24**).

**16:9** God's judgment takes place within history, as well as at the consummation (**Rev. 20:11–15**). Judgment comes climactically when Christ as a substitute takes judgment on himself, and then in his resurrection receives the reward for his blamelessness (**Phil. 2:10–11**). See note on **1 Kings 15:18**.

**17:5** See note on **14:7**.

**18:18** See note on **1 Kings 22:19**.

**19:7** Mosaic instructions for judgeship are in **Ex. 23:8**; **Deut. 16:18–20**. Promoting justice is one of the duties of the king, prefiguring the justice of Christ the king (**Isa. 9:6–7**; **42:1–4**).

**20:22** God honors those who trust in him, anticipating the giving of honor to Christ in his resurrection (**Phil. 2:10–11**) and the blessing to Christians who trust in Christ (**Galatians 3**).

**21:7** The line of David is nearly, but not quite, wiped out, prefiguring the attack by Herod (**Matt. 2:13–18**) and God's faithfulness to Christ the offspring of David. See note on **1 Kings 15:4**.

**22:11** See note on **2 Kings 11:2**.

**23:11** The establishment of the true king, in spite of all opposition, prefigures the establishment of Christ as king (**Ps. 2:7–12**; **Acts 13:33**).

**24:4** See note on **2 Kings 12:9**.

**24:20** See note on **12:6**.

**25:16** Prophetic warning gives opportunity for repentance, but Amaziah hardens himself instead. Amaziah's failure points to the need for a perfect king (**Matt. 21:5**). The call to repentance prefigures the call to repentance and faith in the NT. See note on **2 Chron. 12:6**.

**25:19** See note on **2 Kings 14:10**.

**26:16** Uzziah's sin and its consequences point to the need for a perfect king (**Matt. 21:5**).

**27:6** See note on **14:7**.

**28:3** See note on **2 Kings 16:3**.

**28:15** The unusual kindness shows God's mercy (**v. 9**) and anticipates the love that Jesus embodies (**Matt. 8:14–17**; **Luke 7:21–22**; **1 John 3:16**; **4:7–12**), that he teaches (**Luke 10:25–37**), and that he creates in his followers (**John 13:34–35**; **1 John 4:17–21**).

**29:8** Judgments against false worship (predicted in **Deut. 11:28**) are reversed by Hezekiah, prefiguring Christ the king coming to remove the curse on sin (**Gal. 3:13–14**).

**30:9** The theme of mercy and repentance looks forward to God's mercy in Christ to those who repent and turn to him (**Luke 18:13**). See notes on **2 Chron. 12:6** and **25:16**.

**30:19** The desire of the heart is of greater importance than mere external conformity (**1 Sam. 15:22**; **Hos. 6:6**; **Mic. 6:6–8**; **Matt. 9:13**; **25:25–28**), anticipating the centrality of renewal of the heart in Christ's work (**Heb. 8:10**).

**30:26** The contrast between Hezekiah and the past shows the difference that a good leader can make, prefiguring the climactic renewal with the coming of Christ (**Heb. 8:8–12**).

**31:2** Hezekiah restores the temple service as specified by Moses (**Numbers 18**) and David (**1 Chronicles 23–26**). His obedience prefigures Christ's obedience and the obedience of those who follow Christ (**Eph. 4:1–16**). See note on **2 Kings 18:5**.

**32:8** Trusting the Lord to fight prefigures trust in Christ as the victor against the kingdom of evil (**Col. 1:13**; **2:15**; **Heb. 2:14–15**).

**32:15** See note on **2 Kings 18:30**.

**32:17** See note on **2 Kings 19:22**.

**33:7** See note on **2 Kings 21:8**.

**33:12** See note on **12:6**.

**34:2** Josiah as a righteous king prefigures Christ.

**34:21** See note on **2 Kings 22:13**.

**35:1** The keeping of the Passover is another high point in serving God (see note on **30:26**).

**35:4** See note on **31:2**.

**36:16** God shows his righteous judgment against sin, prefiguring the even greater manifestations of righteousness in the death and resurrection of Christ and in the final judgment (**Rev. 20:11–15**). See notes on **2 Chron. 12:6; 16:9**; and **2 Kings 25:9**.

**36:21** The judgment confirms God's faithfulness to his word, anticipating his faithfulness in Christ. It also gives the land rest in accordance with **Leviticus 25**, prefiguring final rest (see note on **Lev. 25:4**).

**36:23** Cyrus's proclamation, prophesied in **Isa. 44:28** and recorded in **Ezra 1:1–4**, shows that God has not forgotten his people (**Rom. 11:1**). His continued faithfulness and repeated acts of mercy and salvation look forward to the coming of Christ as the climax of faithfulness and mercy.

## Ezra

The restoration and rebuilding after the exile, in fulfillment of prophecy (**1:1**), prefigure Christ's salvation (**Col. 1:13**) and the building of the church (**Matt. 16:18; Eph. 2:20–22**). They also look forward to the consummation of salvation in the new heaven and new earth (**Rev. 21:1**).

**1:1** God's raising of Cyrus prefigures his raising of Christ, who in the gospel sends out the proclamation to build the new people of God (**Isa. 44:28–45:1**).

**1:5** It is God who empowers the restoration in the people as well as in Cyrus, prefiguring the empowering of his people through the Spirit (**Acts 1:8; 2:1–4; Rom. 8:10–11**).

**2:1** The detailed record of people shows God's knowledge of individuals and families, symbolizing his detailed knowledge of those chosen for salvation (**Eph. 1:4; Rev. 13:8; 17:8**; see note on **1 Chron. 4:1**).

**3:2** Restoration of true worship of God is central to the restoration as a whole. Sacrificial worship prefigures the sacrifice of Christ (**Heb. 10:1–10**).

**3:10** Temple building, analogous to what Solomon did (**2 Chronicles 3**), prefigures Christ's body as a temple (**John 2:19–21**), the church as a temple (**Matt. 16:18; 1 Cor. 3:16; Eph. 2:20–22**), and the new Jerusalem as a temple (**Rev. 21:9–22:5**). See Haggai and Zechariah for prophecy relating to the restoration.

**3:11** The singing, using the refrain of **1 Chron. 16:34** and **Psalms 136**, follows the pattern in **1 Chronicles 25** and looks forward to the praise offered by Christ (**Heb. 2:12**) and his people (**Heb. 13:15**).

**4:1** The adversaries, incited ultimately by Satan, symbolize opposition to God's purposes for his people and prefigure opposition to Christ and his people (**Matt. 4:1–11; Rev. 12:3–4, 7–17**).

**5:1** Directives both from prophets and from Cyrus (**1:1–4**) have a key role in the restoration, prefiguring the role of God's word in building the church (**Eph. 2:20–22; 4:6–16**).

**6:6** God reverses the plans of the opponents and uses Darius to favor the restoration, prefiguring God's work in blessing the church (**Rom. 8:28; Acts 4:29–31; 8:4**).

**7:27** Through Ezra and Artaxerxes, God shows his providential blessing on the restoration, prefiguring his willingness to supply our needs (**2 Cor. 9:6–12**).

**8:31** God provides protection, prefiguring his protection to those in Christ (**John 10:27–29**).

**9:1** Intermarriage was forbidden in **Deut. 7:3–4** because it led to idolatry (see **Ezra 9:11–14**). Separation prefigures the need for uncompromising allegiance to Christ (**Matt. 10:34–39; Luke 14:26–33; 2 Cor. 6:14–7:1**).

**10:2** See note on **2 Chron. 12:6**.

**10:3** Families are put away for the sake of holiness, to eliminate compromise with idolatry (**Deut. 7:3–4**; see note on **Ezra 9:1**). The superior power of Christ's holiness is such that, in the NT, a Christian may remain in an unbelieving family with the hope that others may come to know Christ (**1 Cor. 7:12–16**).

## Nehemiah

The restoration and rebuilding after the exile prefigure Christ's salvation (**Col. 1:13**) and the building of the church (**Matt. 16:18; Eph. 2:20–22**).

**1:11** Nehemiah's intercession for the people prefigures Christ's intercession for us before God the Father (**Heb. 7:25**).

**2:18** Rebuilding Jerusalem prefigures building the church (**Matt. 16:18; 1 Cor. 14:4–5, 12; Gal. 4:26; Eph. 2:20–22**).

**3:1** God records the names of the builders, indicating his knowledge of each contribution. The division of labor prefigures the cooperation in the body of Christ (**Rom. 12:3–8; 1 Corinthians 12; Eph. 4:1–16**).

**4:1** Opposition to building prefigures opposition to the church and to Christians (**John 15:18–20**).

**5:7** God's law through Moses forbids exacting interest from a fellow Israelite (**Ex. 22:25; Lev. 25:36**). The help to the poor anticipates the church's helping the poor (**Acts 2:44–45; 4:32–37; 2 Cor. 9:6–15**) on the basis of God's generosity in Christ (**2 Cor. 8:9; 9:15**).

**6:2** Opposition includes deceit as well as mocking and threats (see note on **4:1**). This deceit manifests the deceitfulness of Satan the great enemy (**John 8:44; 2 Thess. 2:9–10; Rev. 12:9; 20:3**).

**7:6** See note on **Ezra 2:1**.

**8:3** Instruction from God's Word plays a key role in building up the people of God. It prefigures the role of Christ as the Word of God (**John 1:1**; **Rev. 19:13**), the role of the gospel (**Rom. 1:16–17**; **1 Thess. 2:13**; **1 Pet. 1:23**), and the role of Scripture (**1 Tim. 3:13**; **2 Tim. 3:16–17**; see **Psalms 119**).

**9:8** God's faithfulness is displayed in fulfilling the promise to Abraham (**Gen. 12:1–3, 7**; **13:14–17**; **15:4, 13–21**; **17:1–14**). His faithfulness to his promises is supremely manifested in Christ (**2 Cor. 1:20–22**), who has brought everlasting blessings to God's people (**Eph. 1:3–14**).

**9:38** The names indicate the personal commitment of individuals and families, prefiguring personal commitment to Christ (**Acts 2:38–41**; see note on **Ezra 2:1**).

**10:29** Obedience to the law anticipates the obligation of disciples of Christ to follow him in everything (**Matt. 10:37–39**; **Luke 14:25–33**; **John 14:15, 23**). Christ alone is perfectly obedient to God (**Heb. 4:15**).

**11:1** Jerusalem has a key role as the holy city. In the NT *all* of God's people are citizens in the heavenly Jerusalem (**Gal. 4:26–28**; **Phil. 3:20**; **Heb. 12:22–24**).

**11:4** The list of names and numbers indicates God's knowledge of the details of individuals and families. See note on **Ezra 2:1**.

**12:27** The Levites' role in singing was established in **1 Chronicles 25**. The celebration anticipates the celebration and praise to God for the resurrection of Christ (**Eph. 5:19–20**; **Heb. 13:15**) and for the consummation (**Rev. 19:1–8**).

**13:3** See note on **Ezra 9:1**.

**13:15** The people promised to keep the Sabbath in **10:31**. The Sabbath is a sign of the covenant with God (**Ex. 20:8–11**; **31:12–17**), celebrating creation (**Ex. 20:11**) and redemption (**Deut. 5:15**). It points forward to Christ, who is Creator (**Col. 1:15–16**) and Redeemer (**Col. 1:18–20**), and who has prepared our place of rest (**John 14:2–3**). See notes on **Gen. 2:2** and **2:3**.

**13:23** See note on **Ezra 9:1**.

## Esther

God providentially brings deliverance to his people through Esther, prefiguring final deliverance through Christ.

**1:12** The rejection of Vashti is one step in God's providential acts to deliver the Jews (see note on **2:15**). It introduces the key theme of rejection and selection, by which God prepares the way for salvation.

**2:15** God causes Esther the Jew to be chosen, which will later play a key role in delivering the

Jews. Esther in her beauty prefigures the church as the bride of Christ (**2 Cor. 11:2**; **Eph. 5:26–27**; **Rev. 19:7–8**; see note on **Est. 1:12**).

**2:22** God's hand of providence leads to key action from Mordecai, which will later prove important (**6:2**). God's providential control illustrates his continual care for his people (**John 10:27–29**; **Rom. 8:28**; **Eph. 1:22**).

**3:1** The conflict between Mordecai and Haman is explained **1 Sam. 15:2–3, 32–33**. Haman is an Agagite, an Amalekite, an opponent of Israel and a descendant of the people whom Saul should have wiped out.

**3:6** Haman exemplifies all who oppose God's people, and especially Satan (see **Rev. 12:10–12**).

**4:16** Esther is willing to sacrifice her own life, prefiguring the willingness of Christ to die for us (**Rom. 5:6–11**).

**5:2** The king's favor toward Esther prefigures the favor resting on Christ as the obedient son of God who redeems us (**Matt. 3:17**; **2 Pet. 1:17**). It is the turning point in the story, prefiguring the resurrection as the turning point in redemption.

**5:11** Pride goes before destruction (**Prov. 16:18**). Haman typifies the false confidence of those belonging to the kingdom of Satan.

**6:1** A number of seemingly “chance” events show God's providential control and his power to act secretly on behalf of his people (see note on **2:22**).

**7:10** Fitting retribution comes as Haman receives what he would have done to Mordecai (**Obad. 15**). The retribution prefigures the justice of God's final judgment (**Rev. 20:11–15**) and the elimination of the enemies of God's people (**Rev. 20:7–10**; **21:8, 27**).

**8:8** The effects of victory now extend to all the Jews, prefiguring the extending of Christ's victory to those who are his (**Rom. 8:10–11**; **1 Cor. 15:54–57**; **Col. 3:1–4**).

**9:1** The reversal anticipates the reversal of positions with Christ's coming (**Luke 1:48–53**; **14:11**; **18:14**) and the justice of God's final judgment (see note on **Est. 7:10**).

**10:3** The blessings to the Jews through Esther and Mordecai prefigure the blessings that come to us through Christ (**Eph. 1:3–14**; see note on **Est. 8:8**).

## Job

Job's suffering and relief prefigure the suffering and glory of Christ.

**1:1** Job, though not sinlessly perfect, is upright, prefiguring the righteousness of Christ (**Heb. 4:16**).

**1:11** Satan is an accuser of God's people (**Rev. 12:10**). Redemption in Christ includes giving a final

answer to Satan's accusations, both by justifying the ungodly (**Rom. 4:5**) and by making the ungodly into godly people (**Rom. 6:4, 15–19; Rev. 19:8; 21:27**).

**1:21** Job trusts God even though he does not know about Satan's accusation. He exemplifies all who walk by faith and not by sight (**2 Cor. 5:7**). Christ as man trusted in God perfectly (**Heb. 2:13; 5:7–10**).

**2:6** God uses even the works of Satan for his own glory and for the sanctification of his people. God forbids Satan to take Job's life. But when Christ comes, he is allowed to die at the hands of sinful men (**Acts 2:23**). It is the supreme act of trust and of vindication of the name of God, as well as victory over Satan (**John 12:31**).

**3:3** Intense suffering negates all the meaning of life, underlining the fact that both suffering and death are horrible effects from the fall (**Gen. 3:19**). An answer comes only with the meaningful sufferings of Christ (**Phil. 3:10**) and his resurrection from the dead, which is the beginning of the end to all suffering (**Rev. 21:4**).

**4:7** Eliphaz speaks as if God's protection to the righteous were a universal rule. But the mystery of the death of Christ the innocent one shows the superficiality of his reasoning.

**4:15** Eliphaz does not realize that he may have seen an evil spirit who, like Satan, accuses God's people (see note on **1:11**).

**4:17** Yes, a man can be pure, as is demonstrated by the purity of Christ. Moreover, Christ gives his righteousness to his people through justification (**Rom. 5:1; 2 Cor. 5:21**).

**5:13** God catches the wise with the foolishness of the cross, according to **1 Cor. 3:19**. Ironically, Eliphaz, who claims to be wise, is himself caught in his speeches (**Job 42:7**), because he does not know the wisdom of the cross, and its meaning for the suffering of the innocent.

**5:18** The statement parallels **Hos. 6:1**. Eliphaz correctly describes God's discipline to sinful people. But he does not see that God may discipline the innocent for more mysterious purposes (**Job 1:12; 2 Cor. 5:21**; see note on **Job 4:7**).

**6:15** Job's misery is increased by his friends. It anticipates Christ's betrayal by Judas (**John 13:18**) and abandonment by the disciples (**Matt. 26:31**).

**7:17** Note similarities with **Ps. 8:4** and **Heb. 2:6**. God has set his heart on man and brought suffering with a view to redemption in Christ, but Job cannot see the full picture yet.

**8:3** God is just, but his justice is deeper than straightforward rewards and punishments in this life. The issue of justice points forward to the achievement of justice in the work of Christ (**Rom. 3:23–26**) and in the final judgment (**Rev. 20:11–15**).

**9:2** See note on **4:17**.

**9:14** Job sees the need for an intercessor, anticipating the intercession of Christ (**Heb. 7:25**).

**9:24** The frustration over injustices finds resolution only in the future, with the coming of final salvation (**Rev. 20:11–22:5**). In the meantime, the righteous may suffer and the wicked prosper, anticipating the human injustice in the crucifixion of Christ.

**9:30** **Isaiah 1:18** gives hope that God will himself makes us white as snow, which he accomplishes in Christ (**Rom. 8:1**).

**9:33** Christ is both God and man, and will stand in between (**1 Tim. 2:5–6**; see note on **Job 9:14**).

**10:4** Doubts about whether God sympathizes with man are resolved with Christ's manifestation of sympathy (**Heb. 4:15**).

**10:11** God's creation of Job shows care and intimacy (see **Ps. 139:13–16**), anticipating the love displayed in the incarnation of Christ (**John 1:14**).

**11:17** The life of the righteous will end in bright day (**Prov. 4:18**), ultimately the day of consummation (**Rev. 21:23–22:5**). But Zophar underestimates the complexity. The mysteries of God's providence lead to consummation only through the sufferings of Christ (**1 Pet. 2:21–25**) and his people (**Phil. 2:10–11**).

**12:3** Job's anguish is increased by what he knows concerning God's wisdom and power, because it seems inconsistent with his sufferings. God's wisdom and power are climactically manifested in the suffering of Christ (**1 Cor. 1:18–25**).

**13:3** See note on **9:14**.

**13:15** Job's continued hope anticipates Christ's trust even to the point of death (**Matt. 26:38–39**).

**14:14** Job sees that resurrection is needed to solve the mystery of suffering. He thereby anticipates the resurrection of Christ (**Rom. 4:25**) and of Christ's people (**John 5:24–25, 29**; **1 Thess. 4:13–18**).

**14:17** Job anticipates forgiveness, which has now been accomplished in Christ (**Rom. 4:7–8**; **8:1**).

**15:9** See note on **12:3**.

**15:14** See note on **4:17**.

**16:11** Job's abandonment prefigures the abandonment of Christ (**Matt. 20:18–19**).

**16:17** See the parallel in the sufferings of Christ in **Isa. 53:9**.

**16:19** Job anticipates the intercession of Christ, who pleads our cause (**Rom. 8:34**).

**16:21** See note on **9:14**.

**17:6** The despising of Job anticipates the despising of Christ (**Ps. 69:11**; **Isa. 50:6**; **Matt. 27:30**).

**18:21** God will judge the wicked (**Rev. 20:11–15**). But justice is delayed for the sake of salvation (**Ps. 73:3**; **2 Pet. 3:9**).

**19:7** See the parallel in **Hab. 1:2–4**. Faith is necessary in waiting for the justice of Christ.

**19:19** Job's abandonment by friends anticipates the abandonment of Christ on the cross (**Ps. 55:13**; **John 13:18**).

**19:25** Job anticipates both the vindication of Christ's justification (**Rom. 4:25**) and the open manifestation of righteousness at the last judgment (**2 Cor. 5:10**; **Rev. 20:11–15**).

**19:26** Seeing God takes place through seeing Christ, both now (**John 14:9**) and in the consummation (**Rev. 22:4**). See note on **Ex. 33:22**.

**20:29** See note on **18:21**.

**21:7** A similar struggle is found in **Ps. 73:3**. See notes on **Job 18:21** and **19:7**.

**22:8** False accusations imitate those of Satan (**1:11**; **2:5**) and anticipate the false accusations against Christ (**Matt. 26:59–60**; **27:13**; **Luke 23:10, 14**) and against his people (**Rev. 12:10**).

**23:7** Job's desire for God and for acquittal anticipates the justification that is found in Christ (**Rom. 4:25–5:1**; **8:1**).

**24:12** See **Ps. 50:21** and note on **Job 9:24**.

**25:4** See note on **4:17**.

**26:13** God's victory over the serpent anticipates the final victory over Satan through Christ (**John 12:31**; **Rev. 20:7–10**). Job knows that God's ways are mysterious, but he continues to hope.

**27:5** Job's holding fast to the right anticipates Christ's steadfastness toward God and our privilege of holding fast to his righteousness (**2 Cor. 5:21**).

**28:12** Job cannot fathom God's ways, but wisdom is found ultimately in Christ (**1 Cor. 1:30**; **Col. 2:3**).

**28:27** Wisdom was with God even in creation, as in **Prov. 8:22–31**. The association of wisdom with creation anticipates the revelation that Christ (the wisdom of God) was with God in the beginning and was mediator of creation (**John 1:1–3**; **Col. 1:15–17**).

**28:28** See **Prov. 1:7**.

**29:3** Job's time of blessing anticipated the blessings that come through Christ (**John 8:12**).

**30:10** See note on **17:6**.

**30:20** The unanswered cries anticipate the abandonment of Christ on the cross (**Ps. 22:1–2; Matt. 27:46**).

**31:1** Job's commitment to God anticipates the integrity of Christ (**Heb. 4:15**).

**32:12** God has put in us a desire for wisdom and understanding that will be satisfied only in Christ (**1 Cor. 1:30; Col. 2:3**; see notes on **Job 28:12** and **28:27**).

**33:23** The desire for a mediator anticipates the exclusive mediation of Christ (**1 Tim. 2:5–6**; see notes on **Job 9:14** and **9:33**).

**34:11** God's reward or punishment according to justice is a regular theme (e.g., **Ps. 62:12; Prov. 24:12; Rev. 2:23; 20:12–13**). But final payment awaits the working out of justice and mercy in Christ (see notes on **Job 8:3** and **11:17**). God's justice does not endorse a superficial conclusion about Job's situation.

**35:2** See notes on **34:11** and **8:3**.

**37:5** The wisdom of God is inaccessible, except through Christ (**Col. 2:3; 1 Cor. 1:30**; see note on **Job 28:12**).

**37:24** The danger of man-centered wisdom is real (as in **Prov. 3:7; Rom. 11:25; 12:16**) and holds people back from humbly seeking God and his wisdom in Christ (**1 Cor. 1:18–31**).

**38:4** See note on **28:27**.

**38:17** Only God has power over death, anticipating the victory of Christ over death (**Heb. 2:14–15; Rev. 1:18**).

**39:9** Both wisdom and power belong to God but not to man (see note on **12:3**).

**40:8** Man has a God-given sense of justice, but it is inadequate in the face of the depths of God. The depths of God's justice and mercy and wisdom are to be revealed in Christ (**1 Cor. 1:30**; see notes on **Job 12:3** and **28:12**).

**40:14** Job confronts not only the issue of wisdom and justice, but salvation. Salvation ultimately is worked out in Christ (**1 Cor. 1:30**).

**41:1** God has power even over the most untamable creature, and ultimately even over Satan, who is named Leviathan (**Isa. 27:1**). Christ's victory over Satan (**John 12:31**) will ultimately answer all the human frustrations of suffering and injustice (**Rev. 21:4**).

**42:3** Job finds satisfaction in knowing God and his wisdom. Final satisfaction is to be found in Christ (**John 16:33; 17:3; Col. 2:3; Rev. 21:4**).

**42:10** Job's vindication after his sufferings anticipates the vindication of Christ after his sufferings.

## Psalms

By expressing the emotional heights and depths in human response to God, the Psalms provide a permanent treasure for God's people to use to express their needs and their praises, both corporately and individually. Christ as representative man experienced our human condition, yet without sin, and so the Psalms become his prayers to God (see esp. **Heb. 2:12**; cf. **Matt. 27:46** with **Ps. 22:1**). The Psalms are thus to be seen as his words, and through our union with him they become ours.

**1:1** God's commitment to bless the righteous is supremely shown when he blesses Christ, the perfectly righteous man, by raising him from the dead and enthroning him (**Phil. 2:10–11**).

**2:1** The rebellion of the peoples anticipates the rebellion against the message of Christ (**Acts 4:25–27**).

**2:6** God uses David and other Israelite kings to protect his people against enemies. These kings prefigure Christ, who is enthroned after his resurrection (**Acts 13:33**) and now rules on behalf of his people (**Eph. 1:20–22**).

**2:8** Christ rules over all nations (**Matt. 28:18**; **Eph. 1:21**).

**2:12** Salvation or damnation depends on one's relation to the Son (**John 3:36**).

**3:1** Protection from earthly enemies prefigures protection from the ultimate evils of Satan, sin, and death (**Heb. 2:14–15**). God the Father delivered Christ from his enemies in his resurrection (**Acts 3:13–15**), and that is the basis for our deliverance (**Rom. 4:25**).

**3:5** Being preserved through the night anticipates the hope of resurrection after the “sleep” of death (**13:3**; **1 Thess. 4:13–18**).

**4:7** The joy of knowing God anticipates the joy and peace that Christ promises (**John 15:11**; **16:33**).

**5:4** Sinners cannot stand before God's holiness. Christ's perfection allows us to come into God's presence and for our prayers for deliverance to be heard (**Heb. 10:19–22**).

**5:9** See **Rom. 3:13** and note on **Ps. 14:1**.

**5:12** See note on **1:1**.

**6:2** Sufferings of God's people ultimately turn out to be analogous, on a lesser level, to the sufferings of Christ (**Ps. 22:14**; **Phil. 3:10**).

**7:8** God's justice gives hope for vindication when we are in the right. But in the matter of eternal salvation, no one is in the right except Christ alone, and in him we take refuge (**Rom. 3:23–26**).

**8:2** Praise from infants anticipates children's praise of Christ (**Matt. 21:16**).

**8:5** God gave Adam a distinguished role (**Gen. 1:28–30**). But because of the disobedience of Adam and his posterity (**Rom. 5:12–21**), it is Christ who fulfills the role and receives glory and honor in his resurrection and ascension (**Heb. 2:5–9**).

**8:6** Dominion is finally achieved through Christ's reign (**1 Cor. 15:25–28; Eph. 1:22; Heb. 2:5–9**).

**9:13** Deliverance from death anticipates the resurrection of Christ, and through him the resurrection of his people (**1 Cor. 15:42–49; Col. 3:1–4**).

**10:1** The lack of immediate answers from God frustrates our desire for justice. This frustration finds its climax in the death of Christ, which from a human point of view was supremely unjust (**Luke 23:14–16**). But God answers in the resurrection (**Acts 3:13–16**), and therefore we hope for further answers, culminating in the consummation (**Rev. 21:4**).

**10:7** The treachery of man contrasts with the righteousness to be found in Christ alone (**Rom. 3:14–26**; see note on **Ps. 14:1**).

**11:4** The Lord's holiness and power, which are supremely revealed in Christ, guarantee an answer to the distress of his people.

**12:6** In the midst of lies from man, God's word is supremely true, anticipating the truthfulness of Christ (**John 14:6**), who is able to deliver us from lies (**John 8:44–47**).

**13:1** See note on **10:1**.

**13:3** See note on **3:1**.

**13:5** Salvation includes both the deliverance of Christ himself from death in his resurrection (**Heb. 5:7**) and the deliverance of believers through Christ (**Col. 1:13**).

**14:1** In ultimate terms, none is righteous except Christ, through whom we may be part of the generation of the righteous (**Rom. 3:10–12**).

**15:2** Fellowship with God in his holiness ultimately requires perfection, which we receive through the mediation of Christ the final high priest (**Heb. 10:19–22**).

**16:8** God's mercies to David look forward to the climactic answer when Christ does not remain in the grave but is raised (**Acts 2:25–33**).

**17:2** See note on **7:8**.

**17:7** Christ above all others waited for God to deliver him from his adversaries (**Matt. 26:53; 27:43; 1 Pet. 2:23**).

**17:15** Awaking may mean awaking from sleep, but it looks forward ultimately to the new life of the resurrection and seeing God face to face (**Rev. 22:4**; see note on **Ps. 3:5**).

**18:1** David's song from **2 Samuel 22** has been included in the book of Psalms, indicating its relevance to the people of God as a whole.

**18:4** See note on **9:13**.

**18:17** Christ's resurrection is the ultimate case of deliverance from enemies.

**18:20** See note on **7:8**.

**18:34** God gives the king effectiveness in war for the sake of defending his people from their enemies in other nations. OT war prefigures Christ's conquest of all enemies (**Matt. 28:18–20**; **Eph. 1:20–22**; **Rev. 19:11–21**).

**18:49** See note on **2 Sam. 22:50**.

**18:50** Victory to David's offspring ultimately points to the victory of Christ in his resurrection (**Rom. 6:8–10**).

**19:1** Revelation of God through nature leaves man with no excuse (**Rom. 1:18–23**).

**19:7** The close relation between God's instruction through creation (**vv. 1–6**) and through his law (**vv. 7–14**) anticipates the role of Christ as mediator in creation and redemption (**Col. 1:15–20**).

**20:6** The key to salvation to all the people is salvation to the anointed king. Christ's deliverance in his resurrection is the foundation for our salvation (**1 Cor. 15:17–22**).

**21:4** The blessing of long life to the king in the line of David anticipates the blessing of eternal resurrection life that Christ possesses as he sits at the right hand of God (**John 11:25**; **Rev. 1:18**).

**21:8** See note on **18:34**.

**22:1** The suffering and abandonment of the psalmist prefigure the suffering of Christ (**Matt. 27:46**).

**22:8** The bystanders mock Christ's trust (**Matt. 27:43**).

**22:18** The soldiers around the cross divide Christ's garments (**Matt. 27:35** and **John 19:23–24**).

**22:22** Public praise prefigures Christ praising God to his people for the salvation that God has accomplished in him (**Heb. 2:12**).

**22:27** The Abrahamic promise of salvation to all nations (**Gen. 12:3**) will be fulfilled as the message of Christ's resurrection spreads (**Matt. 28:18–20**; **Luke 24:47**; **Gal. 3:14**).

**23:1** Jesus is the good shepherd (**John 10:11–18, 27–29**) who embodies God's care for his people.

**23:4** See note on **9:13**.

**23:6** Dwelling in the presence of God is fulfilled for Christ personally in his ascension (**John 16:10; Acts 1:9–11**) and for believers in the consummation (**Rev. 22:4**).

**24:4** See note on **15:2**.

**24:7** Heaven is opened to receive Christ in his ascension (**Luke 24:51; Heb. 9:24**).

**25:2** See note on **3:1**.

**25:4** Christ perfectly followed the path of the Lord (**John 5:36; 14:31**). Through Christ and his instruction and through the teaching of the Spirit of Christ believers learn to be disciples and follow his path (**John 14:6; 16:13**).

**26:1** The ultimate vindication takes place in Christ (**1 Tim. 3:16**), who perfectly trusted in the Lord without wavering. In him his people find vindication (**Rom. 4:25**).

**26:12** See note on **22:22**.

**27:1** Christ is the light of the world (**John 8:12**).

**27:4** Enjoyment of fellowship with God in his presence anticipates the joy of knowing God through Christ (**John 15:11; 16:24; 17:3; Rev. 22:4**). Christ opens the way into the heavenly sanctuary (**Heb. 10:19–22**).

**27:11** See note on **25:4**.

**28:8** Salvation to God's people and salvation to the anointed king go together. Both are fulfilled in Christ the anointed One (**Luke 4:18**).

**29:3** God's word is powerful to save and to destroy, anticipating the power of Christ the Word (**John 1:1**) and the power of the gospel (**Rom. 1:16; 2 Cor. 2:15–17**).

**30:2** God's healing from physical sickness anticipates rescue from death (**v. 3**) and eternal salvation through the resurrection of Christ (**John 5:24; 11:25**).

**31:5** Trust in God for deliverance anticipates Christ's trust as he dies (**Luke 23:46**).

**32:1** Forgiveness of sins anticipates the sacrifice of Christ as the ultimate basis for forgiveness (**Rom. 4:7–8**).

**33:6** God's power and wisdom displayed in creation and in providence encourage praise and encourage hope in his salvation. Instances of temporal salvation look forward to eternal salvation in Christ (see **33:22; Matt. 1:21; Luke 2:30**).

**34:8** Experiencing God's goodness anticipates the experience of goodness in Christ (**1 Pet. 2:3**).

**34:12** Christians now imitate Christ the Righteous One (**Acts 3:14**) in walking in the way of

righteousness (**1 Pet. 3:10–12**).

**34:20** The OT deliverances of the righteous prefigure the deliverance of Christ (**John 19:36**).

**35:3** Small acts of salvation prefigure the climactic salvation in Christ—that Christ is raised from the dead and that through him we are rescued from sin and Satan (**Col. 1:13–14**).

**35:4** See note on **3:1**.

**35:18** See note on **22:22**.

**35:19** Hatred for the righteous prefigures hatred against Christ (**John 15:25**).

**36:1** See **Rom. 3:18** and note on **Ps. 14:1**.

**36:8** Joy in God's presence anticipates the joy that Christ gives (**John 15:11**), which is to be fulfilled in the consummation (**Rev. 19:6–9**).

**36:11** See note on **3:1**.

**37:9** In the consummation ultimate blessing will come to God's people and ultimate overthrow to his enemies (**Rev. 20:11–21:8**). The first stage of this goal occurs in Christ's resurrection, where he as our representative inherits the earth (**Matt. 28:18**) and triumphs over his enemies (**Col. 2:15**).

**38:1** Deliverance from God's wrath comes ultimately through Christ (**John 3:36**; **Rom. 5:1**).

**38:4** See note on **32:1**.

**39:4** The threat of death hangs over all human existence and finds relief ultimately only through the resurrection of Christ (**1 Cor. 15:12–26, 35–58**).

**40:7** The psalmist's eagerness to serve God prefigures the perfection of Christ's willingness and the perfection of his sacrifice (**Heb. 10:5–10**).

**40:9** See note on **22:22**.

**41:9** The treachery against the psalmist prefigures Judas's treachery against Christ (**John 13:18**).

**41:12** The eternal enjoyment of God's presence anticipates the resurrection of Christ (**Heb. 9:24**).

**42:7** The waters of suffering threaten death (see **Jonah 2:3**). Such suffering according to God's will anticipates the suffering and death of Christ, and the hope for deliverance anticipates his resurrection.

**43:1** See note on **26:1**.

**43:3** Coming into the presence of God prefigures Christ as our representative coming into heaven

(**Heb. 9:12**).

**44:22** Victory based on Christ's resurrection sustains God's people in the midst of oppression (**Rom. 8:36**).

**45:6** The kings in the line of David prefigure the reign of God the king through the reign of the divine Son (**Heb. 1:8–9**).

**45:11** The marriage of the Davidic king prefigures the marriage of Christ to the church (**Eph. 5:25–27**).

**46:5** The dwelling of God with his people anticipates his coming to dwell with us in Christ (**John 1:14; 2:19–21; Eph. 2:20–22**).

**47:9** The promise of God's subduing the nations is fulfilled in Christ (**Matt. 28:18–20; Luke 24:47; Eph. 1:20–22; Rev. 5:9–10**).

**48:1** Jerusalem as the holy city prefigures the heavenly Jerusalem (**Gal. 4:26; Heb. 12:22–24; Rev. 21:2, 9–10**), both as a present reality in Christ and as a future hope.

**49:7** Reliance on God is the only solution to death. Such reliance anticipates faith in Christ's resurrection (**Rom. 10:9**) and the hope for our future resurrection (**1 Cor. 15:42–57; 1 Thess. 4:13–18**).

**50:4** God acts to judge, both in preliminary ways and climactically in the final judgment (**Rev. 20:11–15**).

**50:15** True reliance on God is fulfilled both in Christ's trust in God (see note on **31:5**) and in our faith in Christ (**Rom. 10:9**).

**51:1** See note on **32:1**.

**51:7** Hyssop alludes to cleansing ceremonies (**Lev. 14:4; Num. 19:18**) that point forward to the final cleansing from sin through the work of Christ (**Heb. 9:19–28**).

**52:5** See note on **3:1**.

**52:8** Enjoyment of the house of God in the OT prefigures eternal enjoyment of the presence of God in Christ, both in this life (**John 15:11–16**) and in the consummation (**Rev. 22:2–4**).

**53:1** This psalm is very similar to **Psalms 14**. See note on **14:1**.

**54:1** The role of the name of God in salvation anticipates the fact that salvation is in the name of Christ alone (**Acts 4:12**).

**54:4** God's upholding of life prefigures the giving of eternal life in the resurrection of Christ (**1 Cor. 15:42–57; Col. 3:1–4**).

**54:5** See note on **3:1**.

**55:3** See note on **3:1**.

**55:13** The treachery of friends anticipates Judas's betrayal of Christ (**John 13:18**).

**56:1** See note on **3:1**.

**56:3** The psalmist's trust in God anticipates both Christ's trust in the Father during his earthly life (**Heb. 2:13**; see note on **Ps. 31:5**) and Christians' trust in Christ (**Acts 16:31**).

**56:13** Deliverance from death anticipates the resurrection (see note on **9:13**).

**57:2** God's acts of salvation work out his plan and purpose from all eternity (**Eph. 1:3–4, 11**).

**57:9** The spread of the message of salvation among the nations anticipates the spread of the gospel message (**Luke 24:47**; see note on **Ps. 22:27**).

**58:2** Distress over injustice will be satisfied when God brings righteous judgment (**58:11**). The longing for justice anticipates the justice accomplished in the resurrection of Christ (**Rom. 4:25**) and in the last judgment (**Rev. 20:11–21:8**). See note on **Ps. 10:1**.

**59:1** See note on **3:1**.

**59:8** As in **2:4**, God will triumph over the rebellious nations through his anointed, the Messiah (**2:6–7**; **Acts 13:33**).

**60:12** Earthly foes prefigure the ultimate foes of sin, death and Satan, which are subdued by Christ (**1 Cor. 15:25–28**; **Eph. 1:20–22**; **Heb. 2:14–15**; see note on **Ps. 3:1**).

**61:7** Blessing to the king is a key to the salvation of God's people as a whole. The king in the line of David anticipates Christ the king (**Matt. 1:1–16**).

**62:1** Salvation comes from God, not man, anticipating the fact that Christ who brings salvation is God incarnate (**John 1:14**; **10:30**).

**63:2** True satisfaction is to be found in God alone, anticipating the satisfaction and blessing in Christ (**John 15:11**; **Eph. 1:3–14**; **Rev. 22:3–5**).

**63:11** See note on **61:7**.

**64:2** Wickedness can be all the more dangerous when it is secret and deceitful. The deceit anticipates Satan's deceitfulness (**Rev. 12:9**). See note on **Ps. 3:1**.

**65:4** Salvation means enjoying the presence of God. It is accomplished through Christ, the unique one whom God chooses to come near as our representative (**Luke 9:35**; **Heb. 10:19–22**) and through whom we can come near and be blessed (**Eph. 1:3–14**).

**65:9** The prosperity of the land, which is a blessing to its people, anticipates the prosperity of the consummation (**Rev. 22:1–5**).

**66:6** God's salvation in the exodus produces hope for further acts of salvation, culminating in salvation in Christ (**Col. 1:13**).

**67:2** Salvation is to be made known among the nations, anticipating the spread of the gospel to the nations (**Luke 24:47**).

**68:1** God's arising against his enemies anticipates the resurrection of Christ as a triumph over demonic enemies (**Col. 2:15; Heb. 2:14–15**).

**68:18** God's ascending to reign anticipates Christ's resurrection and ascension, through which his enemies are subdued and his people delivered (**Eph. 4:8–16**).

**68:26** Praise is the appropriate response to God's salvation (**Eph. 5:19–20; Heb. 13:15**; see note on **Ps. 22:22**).

**69:2** See note on **42:7**.

**69:9** The zeal of the psalmist prefigures the zeal of Christ for the honor of God's name and God's house (**John 2:17; Rom. 15:3**).

**69:21** The mercilessness of enemies prefigures the action of the enemies of Christ when he is on the cross (**Matt. 27:48**).

**69:22** The desire for judgment on God's enemies finds fulfillment in **Rom. 11:9–10**.

**69:25** Retribution for the wicked has a notable fulfillment in the fate of Judas (**Acts 1:20**).

**70:4** Praise and admiration for God's salvation anticipates the praise for the salvation in Christ (**Eph. 1:3–14; 5:19–20**).

**71:6** The psalmist's trust in God prefigures Christ's trust in the Father (**22:8–9**) and is also a model for our trust in Christ (see note on **56:3**).

**71:11** The enemies prefigure Christ's enemies, who imagine that they have won when Christ is on the cross.

**71:14** See notes on **22:22** and **68:26**.

**72:1** The king in the line of David has a key role in bringing justice. Justice is climactically achieved through Christ the king (**Matt. 1:1–16; Rom. 3:24–26; 4:25**).

**72:8** Dominion for the Davidic king is fulfilled in the universal reign of Christ (**Isa. 9:6–7; 1 Cor. 15:24–28; Eph. 1:20–21**).

**72:19** The filling of the earth with God's glory will be fulfilled in the consummation (**Rev. 21:22–27**).

**73:3** See note on **10:1**.

**73:17** In the presence of God in the sanctuary one finds an answer to frustration. His presence anticipates God's presence in Christ (**John 1:14; 2:19–21; 14:9–10**).

**74:3** The destruction of the sanctuary, the place of God's presence, prefigures the destruction of Christ in death. But God answers and fulfills his promises in Christ's resurrection (**2 Cor. 1:20**). In union with Christ we participate in his death and resurrection (**2 Cor. 4:7–15; Phil. 3:10–11**).

**74:10** See note on **10:1**.

**74:13** God's dividing the sea in the exodus symbolizes his power over chaos and his power to deliver his people from death. His victory in the exodus anticipates Christ's victory over death and Satan (**Heb. 2:14–15**).

**75:7** God's providential control of rulers and his preliminary judgments within history give us hope for climactic judgment. And the climactic judgment began when God lifted up Christ from death to the highest position (**1 Cor. 15:20–28; Phil. 2:10–11**).

**75:8** See note on **3:1**.

**76:3** The establishment of peace in God's dwelling place prefigures the peace that Christ brings (**John 16:33**), first in reconciling us to God (**Rom. 5:1–10**), but also in reconciliation with one another (**Matt. 18:15–20; 1 Corinthians 12**).

**76:9** See note on **50:4**.

**77:11** Remembrance of God's past acts of salvation, like the exodus (**v. 19**), strengthen the hope for present and future salvation. Now we look back on the climactic salvation in the death and resurrection of Christ (**Acts 2:29–41; Rom. 4:25**).

**78:2** The expounding of the deeper meaning of God's past acts of salvation anticipates the role of Christ in expounding the meaning of God's ways (**Matt. 13:34–35**).

**78:4** See note on **77:11**.

**78:17** The rebellious hearts in Israel are ultimately overcome only through the renewal in the heart that takes place in the new covenant in Christ (**Heb. 8:8–13**).

**78:72** The rebellion in Israel points to the need for a shepherd-king who will guide them. David is a preliminary fulfillment (**v. 70**) pointing forward to Christ as the final shepherd (**Ezek. 34:23–24; John 10:11, 14**).

**79:1** See note on **74:3**.

**79:9** Ultimate salvation and the glorification of God's name come through Christ (**John 13:31–32; 17:1–5**).

**80:1** Christ is the true shepherd (**John 10:11, 14**).

**80:17** The “son of man,” the key representative for the people of God, is ultimately Christ (**Matt. 26:64**; see note on **Ps. 61:7**).

**81:1** Praise is the appropriate response to God's salvation (see note on **68:26**).

**81:13** See note on **78:17**.

**82:2** The failure of judges to bring justice points to the need for God's ultimate judgment. He has brought justice in Christ (**Rom. 4:25**) and will bring ultimate judgment in the consummation (**Rev. 20:11–21:8**).

**82:6** Judges reflecting God's authority (**Rom. 13:1**) foreshadow Christ, who is the exact image of God (**Heb. 1:3**) and is God himself (**John 10:34–36**).

**83:1** See note on **10:1**.

**83:9** The destruction of Israel's enemies prefigures the destruction of the ultimate enemies—sin, death, and Satan (**Heb. 2:14–15; Rev. 21:4**; see note on **Ps. 3:1**).

**84:1** God's dwelling place in the OT prefigures Christ as the dwelling place of God (**John 1:14; 2:19–21**), the church as dwelling place through the Spirit (**1 Cor. 3:16; Eph. 2:20–22**), and the new Jerusalem as final dwelling place (**Rev. 21:2–3, 21:22–22:5**). See notes on **Ps. 23:6** and **27:4**.

**85:4** The forgiveness of Israel in the OT anticipates the permanent forgiveness in Christ (**Col. 1:13–14**).

**86:2** See note on **35:3**.

**86:9** The coming of the nations to worship is fulfilled in Christ (**Luke 24:47**; see note on **Ps. 57:9**).

**86:11** See note on **25:4**.

**87:4** The incorporation of other nations into the holy city is fulfilled as the nations come to Christ (**Luke 24:47; Rev. 5:9–10; 21:24–26**).

**88:3** The miseries of the psalmist prefigure the sufferings of Christ (**Luke 24:26–27**; see note on **Ps. 22:1**).

**89:4** The promise concerning offspring is ultimately fulfilled in Christ (**Matt. 1:1–16**). But victory is preceded by suffering, abandonment, and apparent failure of the promise, all anticipating the sufferings of Christ.

**89:48** In the resurrection of Christ is the ultimate answer to death (**1 Cor. 15:50–57**; **Heb. 2:14–15**).

**90:3** See note on **89:48**.

**90:17** Despite the reality of death, Christ's resurrection guarantees victory and demonstrates that work has eternal meaning (**1 Cor. 15:58**).

**91:1** God is our ultimate dwelling place and protection, prefiguring Christ as dwelling place and protection (**John 1:14**; **10:27–30**).

**92:1** See note on **68:26**.

**92:13** Fruitfulness is found in the presence of God (see **1:3**). Fruitfulness prefigures the fruitfulness of Christ (**Isa. 53:10**) and of his people (**John 15:1–16**).

**93:1** See note on **11:4**.

**93:4** The Lord's power is greater than the threat of overwhelming waters. The power over waters threatening death prefigures the power in Christ's resurrection (**Eph. 1:19–22**; see note on **Ps. 42:7**).

**94:2** See notes on **50:4** and **58:2**.

**94:3** See note on **10:1**.

**94:11** The limitations of human thinking contrast with the wisdom of God, which is to be found in Christ (**1 Cor. 3:20**; **Col. 2:3**).

**94:15** Final justice, accomplished in Christ, will have benefits for all who are his (**1 Cor. 15:42–49**).

**95:1** See note on **68:26**.

**95:8** Israel's rebellion (**Numbers 14**; **Deut. 32:5**) serves as a negative example for all time (**Heb. 4:7–12**). Faith in God, culminating in faith in Christ, is the proper response to God (**Heb. 4:2**).

**96:1** See note on **68:26**.

**96:3** The declaration to the nations anticipates the spread of the gospel (**Luke 24:47**; **Acts 1:8**; see note on **Ps. 22:27**).

**97:2** See note on **7:8**.

**97:8** God's people can rejoice in judgment, ultimately because Christ has taken away the negative judgment against their sins and they may receive blessing in him (**2 Cor. 5:21**).

**98:1** See **Psalms 96** and note on **68:26**.

**98:7** Ultimate salvation in Christ includes blessing to all nations (see note on **22:27**) and renewal of the world itself (**2 Pet. 3:13**; **Rev. 21:1**).

**99:3** See note on **11:4**.

**99:4** The experience of the benefits of justice make us long for ultimate justice, which is to be found in Christ and his justification (**Rom. 3:23–26**; **4:25–5:1**). Justice includes both the vindication of God's people and the removal of enemies. The ultimate enemies are sin, death, and Satan (see note on **Ps. 3:1**).

**100:4** Entering the presence of God has been made possible through Christ who opened the way (**John 14:6**; **Heb. 10:19–22**).

**101:5** The zeal of the Davidic king to remove wickedness prefigures the power of Christ in triumphing over all evil and making people new (**John 13:10**; **Eph. 4:20–24**).

**102:3** See note on **6:2**.

**102:15** See note on **22:27**.

**102:16** God appears in his glory climactically in Christ (**John 1:14**; **13:31–32**; **17:1–5**).

**102:26** Through Christ the abiding character of God benefits us (**Heb. 1:10–12**).

**103:4** Earlier redemptions look forward to the climactic redemption in Christ.

**104:2** God's people are to praise God for his works of creation and providence, seeing in them displays of God's power and goodness. His power and goodness and blessing are supremely manifested in Christ (**John 1:14**; **Eph. 1:3–14**).

**105:5** The faithfulness of God in past generations encourages Israel to respond in faithfulness. Christians look back not only on God's acts of salvation in the OT, but on the climactic salvation in Christ, which gives the ultimate basis for our trust.

**106:6** The unfaithfulness of Israel in response to God is answered by Christ's obedience, and then by the obedience of God's people who follow Christ (**John 14:15**; **Eph. 2:10**).

**107:2** God's acts of redemption in the OT prefigure final redemption in Christ (**Col. 1:13–14**).

**108:6** See note on **35:3**.

**108:7** God is committed to subduing his enemies, and this commitment is fulfilled climactically in Christ, both in his resurrection (**Heb. 2:14–15**) and in his second coming (**Rev. 19:11–21**).

**109:8** Judas is a chief example of the enemies whom God judges (**Acts 1:20**; see note on **Ps. 69:25**).

**109:31** Christ, having been himself saved from death in his resurrection, is able to save us from death (**John 11:25; Heb. 2:14–15; Rev. 1:18**).

**110:1** The Messiah is superior even to David and exercises universal rule (**Matt. 22:44–45; Acts 2:34–36; 1 Cor. 15:25–28; Eph. 1:22; Heb. 1:13**).

**110:4** The Messiah has an eternal priesthood superior to Aaron's (**Heb. 5:6; 7:21–8:2**).

**111:1** See note on **22:22**.

**111:9** Final redemption and final fulfillment of God's covenant is accomplished in Christ (**2 Cor. 1:20; Heb. 7:25; 8:6–13**).

**112:1** Christ is the supremely righteous man (**Acts 3:14**), and in him we too receive the reward for righteousness (**Eph. 1:3–14**). See note on **Ps. 1:1**.

**112:9** The principle of generosity continues in the NT (**2 Cor. 9:9**).

**113:7** Attentiveness to the needy is supremely manifested in Christ (**Luke 1:48–55; 6:20**).

**114:3** The crossing of the Red Sea (**Exodus 14–15**) and of the Jordan River (**Joshua 3**) are acts of salvation and symbolic triumphs over death that anticipate the triumph of Christ (**John 10:18; 11:25; Rev. 1:18; 21:4**).

**115:1** God is supremely glorified and his faithfulness manifested in Christ's work (**John 13:31–32; 17:1–5**).

**116:3** See notes on **9:13** and **13:5**.

**116:13** See note on **68:26**.

**116:15** God continues to care for his saints even after death, hinting at the hope for the resurrection (**John 11:25; 1 Thess. 4:13–18**).

**117:1** All nations will come to praise God as a result of his salvation in Christ (**Rom. 15:11**), fulfilling the promise to Abraham (**Gen. 12:3**; see note on **Ps. 22:27**).

**118:5** See note on **35:3**.

**118:6** God has expressed his commitment in Christ, giving us all the more reason to trust him (**Heb. 13:6**).

**118:22** The Lord's exaltation of the one rejected by man is fulfilled in the exaltation of Christ (**Matt. 21:42; Luke 20:17; Acts 4:11–12; Eph. 2:20–22; 1 Pet. 2:4–7**).

**118:26** Israel ought to recognize Jesus as one who brings the salvation of God (**Matt. 23:39**).

**119:1** People with renewed hearts delight to obey God and learn from his word, which guides them. Christ was perfectly obedient to God (**Heb. 10:7–10**), and through his Spirit we are transformed into his image (**Rom. 8:9–17**; **2 Cor. 3:18**) and become obedient servants of God. Delight in God's word anticipates delight in Christ, who is the Word of God (**John 1:1**).

**119:11** Having God's word in the heart anticipates the new covenant (**Heb. 8:10–13**; **10:16–18**).

**120:1** See note on **35:3**.

**120:2** Deliverance from deceit anticipates the purity of God's word and God's work of deliverance from Satanic deceit through Christ (**Rev. 12:9**; see note on **Ps. 64:2**).

**121:2** Salvation comes from God alone, anticipating the fact that Christ is the divine Savior.

**122:1** Joy in experiencing the presence of God in his house anticipates the joy of the presence of God in Christ (**John 1:14**; **15:11**; see note on **Ps. 27:4**).

**122:6** Jerusalem as the city of God prefigures the heavenly Jerusalem (**Gal. 4:26–28**; **Heb. 12:22–24**) of which we are citizens (**Phil. 3:20**). Christ has given peace to his people (**John 16:33**; **Eph. 4:3**; **Col. 3:15**).

**123:2** Mercy is received ultimately through Christ (**Eph. 2:4**; see note on **Ps. 121:2**).

**124:4** See note on **42:7**.

**125:1** Trust in the Lord anticipates trust in Christ (**Acts 16:31**), who has supremely manifested God's faithfulness.

**126:1** Relief from misfortune prefigures the great salvation in Christ (**John 16:20–22**).

**127:1** The necessity of the Lord's power for temporal achievements anticipates the necessity for God, and him alone, to accomplish eternal salvation through Christ (**John 15:4–5**; **Acts 4:12**).

**128:1** See note on **112:1**.

**128:2** Temporal blessings prefigure the eternal blessings in Christ (**Eph. 1:3–14**; **Rev. 21:1–4**).

**129:1** See note on **6:2**.

**129:5** See note on **60:12**.

**130:4** Forgiveness is ultimately accomplished in Christ (**Col. 1:13–14**; see note on **Ps. 32:1**).

**131:1** The psalmist's humble trust anticipates the humble trust of Christ in the Father (**Matt. 11:29**; **Heb. 5:7–10**) and the trust that Christians are to have in Christ (**Acts 16:31**).

**132:12** The promise to David culminates in Christ the offspring of David (**Matt. 1:1–16**), who is

both king in the line of David and priest in God's heavenly dwelling (**Ps. 110:2, 4; Heb. 8:1–2**).

**133:1** Unity among God's people is produced in Christ and in his Spirit (**Eph. 4:1–6**).

**134:1** Praise of God looks forward to the praises offered by Christ (**Heb. 2:12**), the praises of God's NT people (**Eph. 5:19–20; Heb. 13:15**), and the praises of the consummation (**Rev. 19:1–10**).

**135:4** God's acts of grace and salvation to his people in the OT anticipate the climactic salvation accomplished in Christ (**Luke 2:30–32; Acts 4:12**).

**136:4** God's works of creation, providence, and merciful deliverance show the steadfast love that has now been climactically revealed through salvation in Christ (**John 1:14**).

**137:6** Devastation to God's holy city makes people long for future blessing and destruction to God's enemies. God's ultimate answer is found in salvation in Christ and in the last judgment (**Rev. 20:11–21:8**). Jerusalem prefigures the heavenly Jerusalem (**Gal. 4:26–27; Heb. 12:22–24**).

**138:3** See note on **35:3**.

**138:4** See note on **22:27**.

**138:6** Mercy to the lowly comes in Christ (**Luke 1:48–55**).

**139:1** Detailed knowledge and care for the psalmist anticipates God's care for us (**John 10:14–16**).

**140:1** Deliverance from enemies prefigures Christ's deliverance from his enemies, both human and demonic (**Matt. 26:46; Col. 2:15**); it also prefigures our deliverance in Christ from sin, death, and Satan (**Heb. 2:14–15**).

**140:3** See **Rom. 3:13** and note on **Ps. 14:1**.

**141:3** The need for wise speech, in prayer as well as in other circumstances, anticipates the purity of Christ's speech (**John 8:43–47**) and the purity that we receive from Christ (**John 17:17–19**). Our prayers are heard because of him (**John 14:13–14; 1 John 5:14–15**).

**142:4** See notes on **6:2** and **22:1**.

**142:6** Deliverance from persecutors anticipates the deliverance of Christ from his persecutors, after he was brought low in his crucifixion and death.

**143:2** Perfect righteousness is found only in Christ, who provides righteousness for those who are his (**2 Cor. 5:21**; see notes on **Ps. 7:8** and **14:1**).

**144:1** See note on **18:34**.

**144:10** Deliverance for David prefigures final deliverance given to Christ the offspring of David. See notes on **2:6** and **18:50**.

**145:1** See note on **68:26**.

**145:8** The Lord's grace and mercy is climactically poured out in the salvation in Christ (**Rom. 8:32**).

**146:3** Mere man cannot save, pointing to the need for Christ to be God as well as man (**John 1:14**).

**147:5** God's greatness and goodness, in both providence and redemption, motivates praise and trust. God's goodness has now been supremely manifested in Christ (**Rom. 8:32**).

**148:3** The created world declares the character of its maker (**19:1–6**), anticipating the final, even more glorious praise in the consummation (**Rev. 21:1–4**). The creation reflects the glory of the Son, who is mediator of creation (**John 1:1–3**; **Col. 1:15–17**).

**149:4** See note on **68:26**.

**149:7** At Christ's second coming rebellious nations will be subdued (**Rev. 19:11–21**). In the meantime, gracious subduing comes through the power of the gospel (**Matt. 28:18–20**).

**150:2** See note on **68:26**. Praise, not a cry of distress, has the final position in the Psalms, anticipating the victory of Christ (**Eph. 4:8**) and the final abolition of suffering (**Rev. 21:4**).

## Proverbs

Wisdom ultimately comes from God and his instruction, which anticipates the fact that Christ is the wisdom of God (**1 Cor. 1:30**; **Col. 2:3**) and that in him and his instruction we find the way of life and righteousness (**John 14:6, 23–24**). Through the Spirit we may walk in the right way (**Gal. 5:16–26**).

**1:1** Solomon's wisdom prefigures the wisdom of his greater descendant, Jesus Christ (**1 Cor. 1:30**; see note on **1 Kings 2:6**).

**1:7** Wisdom is to be sought from God, anticipating that we seek wisdom from Christ, the incarnate God (**John 1:14**; **Col. 2:3**).

**1:8** Listening to parents is one aspect of honoring them, which is an abiding principle (**Ex. 20:12**; **Eph. 6:1–3**). Within the church we are now to have specifically Christian instruction of children (**Eph. 6:4**). The archetype for this obedient listening is found in the relation of the Son of God to the Father (**John 8:28–29**).

**1:18** The principle of just retribution is broad (**Obad. 15**) and is to be fulfilled ultimately in the consummation (**Rev. 20:12–14**).

**1:19** Sin leads to death (**Rom. 6:23**), but in Christ there is life (**John 14:6**; **1 John 5:12**).

**1:20** The call of wisdom prefigures the call of the gospel, which contains the wisdom of God (**1**

**Cor. 1:18–25; 2:6–10).**

**2:4** The diligent seeking for wisdom prefigures the need to seek the kingdom of God (**Matt. 13:44**).

**2:13** The path of righteousness is ultimately that of Jesus Christ, the perfectly Righteous One (**John 14:6**). All other ways lead to destruction (**Matt. 7:13–14; Acts 4:12**).

**2:16** Wisdom involves the avoidance both of literal adultery and of the spiritual adultery of idolatry (**Ex. 34:16; Hos. 1:2; 2:1–5; 3:1–3; 2 Cor. 11:3**).

**2:21** Temporal blessings prefigure the blessings of eternal salvation (**Eph. 1:3–14**).

**3:2** Length of days prefigures eternal life that comes through fellowship with Christ, who is the wisdom of God (**1 Cor. 1:30**).

**3:5** Trust in the Lord anticipates trust in Christ, who is the Lord's salvation (**Acts 16:31**).

**3:11** Christians as sons of God receive the Lord's discipline (**Heb. 12:5–6**).

**3:18** The possession of the tree of life anticipates the final inheritance in the consummation (**Rev. 2:7; 22:1–2**).

**3:34** The call for humility anticipates the role of humility in the NT (**Matt. 11:29; James 4:6; 1 Pet. 5:5**).

**4:13** Instruction for the path of life anticipates the instruction of Christ, who is the way and the truth and the life (**John 14:6**).

**5:3** See note on **2:16**.

**5:5** Ultimately Christ delivers us from death (**John 11:25–26**), and as one aspect of deliverance he gives wisdom and integrity of heart (**1 Cor. 1:30**).

**6:6** Diligent work now has as its deepest motivation the hope of final satisfaction in Christ (**1 Cor. 15:58**).

**6:24** See note on **2:16**.

**7:21** Smooth, deceitful talk is linked ultimately to the deceit of Satan (**John 8:44–47; Rev. 12:9**).

**8:1** See note on **1:20**.

**8:22** The eternity of wisdom with God anticipates the eternity of the second person of the Trinity, who is the Word of God and who mediated creation (**John 1:1–3**).

**8:35** Life is obtained ultimately from Christ, who is the life (**John 14:6**) and the wisdom of God (**1**

**Cor. 1:30).**

**9:2** The invitation to feasting anticipates the spiritual food of Christ (**John 6:52–58**) and the future marriage supper of the Lamb (**Rev. 19:9**).

**9:18** See note on **1:19**.

**10:1** On Solomon, see notes on **1:1** and **1 Kings 2:6**.

**10:2** Blessings on the righteous anticipate the blessings on Christ, the perfectly righteous man, and the blessings that come to those in Christ (**Eph. 1:3–14**).

**10:12** Wisdom transforms relations with others, anticipating the NT transformation through love (**John 13:34–35; 1 John 3:16–18; 4:7–21**).

**10:21** The blessing to others anticipates the blessing of gracious words in the church (**Eph. 4:14–16; Col. 3:16; 4:6**).

**11:2** The value of humility anticipates the humility of Christ (**Matt. 11:29**) and of his people (**Luke 14:11; Eph. 4:2**; see note on **Prov. 3:34**).

**11:3** See note on **2:13**.

**11:4** Temporary avoidance of death prefigures the promise of eternal life, based on the righteousness of Christ (**John 5:24; Rom. 4:25**; see note on **Prov. 2:13**).

**12:18** The blessing of wise words anticipates the blessings of the words of Christ (**John 6:63**) and of his followers (**Eph. 4:29; Col. 4:6**).

**13:4** See note on **6:6**.

**13:14** Christ the supremely wise One has the words of eternal life (**John 6:68–69**).

**13:24** Christians are to train their children in Christ (**Eph. 6:1–4**; see note on **Prov. 1:8**).

**14:2** True trust in Christ manifests itself in obedience (**Gal. 5:13–26; James 2:14–26**).

**15:1** Gentle words anticipate the gentleness of Christ (**Matt. 11:29**). Gentleness is also to characterize his people (**Gal. 5:23; Eph. 4:2, 25–29**).

**16:3** Only through union with Christ can we bear fruit (**John 15:1–11**).

**16:12** The duty of kings to bring justice anticipates Christ, who is the great king and the one who brings perfect justice (**Rom. 3:26; Rev. 19:11**).

**17:3** The Lord's discernment is perfect (**Heb. 4:12–13**), implying the need for purification (**Heb. 9:9–14**).

**18:3** Temporal judgments on wickedness prefigure final judgment (**Rev. 20:11–15**), underlining the need for repentance.

**19:1** We must be discerning about real value and seek first the kingdom of God (**Matt. 6:33**).

**19:5** See note on **18:3**.

**19:11** Readiness to forgive anticipates the forgiveness of Christ (**Col. 1:14**) and the practice of forgiving among his people (**Col. 3:13**; **James 1:19**).

**20:8** Authorities have an obligation to punish evildoing (**Deut. 16:18–20**; **Rom. 13:1–4**). In this they anticipate the final judgment of God (**Rev. 20:11–15**).

**20:22** Vengeance belongs to God (**Rom. 12:17–21**). Christ himself waited patiently for vindication (**1 Pet. 2:21–23**).

**21:3** See **1 Sam. 15:22–23** and **Mic. 6:6–8**. The requirement for real obedience, and ultimately for perfect obedience, is fulfilled in Christ (**Heb. 10:5–10**).

**22:4** See note on **2:21**.

**23:4** Counsel against lust for money anticipates Jesus' counsel about true riches (**Luke 12:22–40**; **16:10–13**; **Eph. 5:5**).

**23:13** See note on **13:24**.

**23:19** The way of righteousness is found ultimately in Christ (**John 14:6**). See note on **Prov. 1:8**.

**23:30** The warning against drunkenness is repeated in the NT, and it is complemented by a positive command to be filled with the Spirit (**Eph. 5:18**).

**24:3** Human use of wisdom imitates God's use of wisdom (**8:22–31**) and anticipates Christ, who is the wisdom of God (**1 Cor. 1:30**) and who builds the church (**Matt. 16:18**).

**24:19** See note on **Ps. 10:1**.

**24:30** See note on **6:6**.

**25:7** The principle of humility is further developed in Christ's teaching and example (**Luke 14:7–11**).

**25:11** See notes on **12:18** and **15:1**.

**25:21** The principle of doing good to enemies is further developed in Christ's example and his teaching (**Matt. 5:43–48**; **Rom. 12:20–21**).

**26:3** The answer to folly and its disasters is found in seeking the wisdom of Christ (**1 Cor. 1:30**; **Col.**

**2:3**).

**26:11** It is folly to turn back from following Christ (**2 Pet. 2:22**).

**26:13** See note on **6:6**.

**26:20** The answer to words of strife is found in Christ's peace and his empowering of his people to be at peace with one another (**Col. 3:13–15**).

**27:3** See note on **26:20**.

**27:11** See note on **13:24**.

**28:1** The boldness of the righteous anticipates the boldness of followers of Christ (**2 Cor. 3:12**; **Phil. 1:28–30**).

**28:2** See note on **16:12**.

**28:9** God desires righteousness and obedience, which are fulfilled in Christ (**2 Cor. 5:21**; see note on **Prov. 21:3**).

**29:2** See note on **16:12**.

**29:25** Trust in the Lord anticipates trust in Christ (see **3:5**).

**30:4** The inaccessibility of wisdom to man points to the need for Christ, who comes down from heaven (**John 3:12–15**; **6:33, 50–51**).

**31:3** See note on **2:16**.

**31:10** The excellent wife prefigures the excellence of the church, the bride of Christ (**Eph. 5:25–27**; **Rev. 19:7–8**).

## Ecclesiastes

The meaninglessness, frustrations, and injustices of life “under the sun” call out for a solution from God. Christ through his suffering and resurrection provides the first installment (**1 Cor. 15:22–23**) of meaning, fulfillment, and new life (**John 10:10**), to be enjoyed fully in the consummation (**Rev. 21:1–4**).

**1:14** The crumbling of human works makes life pointless, unless there is relief in God. Knocking down false ambitions creates a longing for the relief that will come in Christ (**Matt. 11:28–30**).

**2:10** The fading pleasures in this life contrast with the eternal pleasures in God's presence (**Ps. 16:11**; **John 15:11**; **Rev. 21:4**).

**2:14** Wisdom in this world contrasts with the wisdom in Christ that will last forever (**1 Cor. 1:30**).

**2:16** What is needed is a remedy for death, and this remedy comes through Christ (**1 Cor. 15:54–58**).

**3:11** Now in the light of revelation we can know that God's purpose is to unite all things in Christ (**1 Cor. 2:9–10; Eph. 1:10**).

**3:12** Man need not understand everything but can live a life of joy as a servant of Christ (**John 15:11**), trusting that God's plans are good (**Rom. 8:28**).

**3:17** God will execute final judgment (**Rev. 20:11–21:8**). But in the meantime we must endure much injustice (**John 16:33**).

**3:20** See note on **2:16**.

**4:1** See note on **3:17**.

**4:9** The virtue of cooperation anticipates the mutual help in the body of Christ (**1 Corinthians 12**).

**5:8** See note on **3:17**.

**5:10** The fleeting character of riches implies that we should invest in God's kingdom (**Matt. 6:33; Luke 12:22–34**).

**7:2** See notes on **2:10** and **2:16**.

**7:15** See note on **3:17**.

**7:18** In the midst of much confusion and frustration about outward circumstances, we must hold fast to God. God brings ultimate salvation from vanity in Christ (**Rev. 21:1–4**).

**8:14** See note on **3:17**.

**8:15** See note on **3:12**.

**9:5** See note on **2:16**.

**9:7** See note on **3:12**.

**9:16** The seeking for wisdom ultimately culminates in Christ, who is the wisdom of God (**Matt. 12:42; 1 Cor. 1:30**).

**10:17** Good rulers make a notable difference in the character of a nation. The final, perfect ruler is Christ himself, who brings the kingdom of God and everlasting righteousness (**Matt. 12:28; Rev. 21:1–4**).

**11:1** Work done for Christ will be rewarded (**Col. 3:22–25**).

**12:1** See note on **1:14**.

**12:7** Reckoning with death leads to abandoning a focus on selfish achievement and pleasure and seeking God (see note on **2:16**).

**12:14** Reckoning with the final judgment (**Rev. 20:11–21:8**) changes the orientation of life. We are to follow Christ who delivers us from condemnation (**Rom. 8:1**) and death (**John 11:25–26**) and gives meaning to work in fellowship with him (**1 Cor. 15:58**).

## Song of Solomon

The Song of Solomon depicts marital love. But after the fall merely human love is always short of God's ideal, and so we look for God's remedy in the perfect love of Christ (**Eph. 5:22–33**; **1 John 3:16**; **4:9–10**). The connection with Solomon (**Song 1:1**; **3:7, 9, 11**; **8:11**) invites us to think especially of the marriage of the king in the line of David (**Ps. 45:10–15**), and the kings point forward to Christ the great king, who has the church as his bride (**Rev. 19:7–9, 21:9**).

**1:1** The marriage of the Davidic king points forward to Christ (**Ps. 45:10–15**; cf. **Ps. 45:6–7** with **Heb. 1:8–9**).

**1:2** Perfect love has been demonstrated in Christ (**1 John 4:9–10**).

**1:4** Longing for intimacy prefigures the longing for intimacy with the love of Christ (**1 John 4:7–21**).

**1:15** The beauty of the lovers anticipates the beauty of Christ and his bride (**Eph. 5:26–27**; **Rev. 19:7–8**).

**2:3** Delight in love prefigures the joy in Christ (**John 15:11**).

**2:16** The possession of the loved one prefigures the possession of Christ and the church.

**3:1** See note on **1:4**.

**3:11** The wedding of Solomon prefigures the wedding of the Messiah (**Ps. 45:10–15**).

**4:1** See note on **1:15**.

**4:13** Edenic abundance in the “garden” anticipates the abundance and satisfaction and fulfillment of the final consummation (**Rev. 22:1–5**).

**5:1** Satisfaction with the loved one contrasts with God's dissatisfaction with the disobedience and disloyalty of Israel (**Isa. 5:1–4**), who was supposed to be married to the Lord (**Ezek. 16:8–15**). The remedy is found in Christ's salvation (**Eph. 5:25–27**).

**5:8** See note on **1:4**.

**5:10** See note on **1:15**.

**6:9** The focus on the beloved anticipates the uniqueness of God's love for the church.

**7:1** See note on **1:15**.

**7:6** Delight in the loved one prefigures Christ's delight in the church (**Eph. 5:26–27**; **Rev. 19:8**).

**8:6** The abiding character of commitment in love prefigures the abiding character of the new covenant (**John 10:27–29**; **Phil. 1:6**; **Heb. 8:8–13**).

## Isaiah

Isaiah prophesies exile because of Israel's unfaithfulness. But then God will bring Israel back from exile; this restoration prefigures the climactic salvation in Christ. Christ as Messiah and “servant” of the Lord will cleanse his people from sin, fill them with glory, and extend blessing to the nations. Christ fulfills prophecy in both his first coming and his second coming.

**1:1** God gives the prophecies during the time covered in **2 Kings 15–20** and **2 Chronicles 26–32**.

**1:4** The failures of Israel precipitate the exile, and indicate the need for the messianic servant of the Lord, who will faithfully obey the Lord (**42:1–4**; **49:1–12**).

**1:9** The Lord preserves a few, a remnant for Israel. The theme of the remnant is fulfilled in Christ, who is the ultimate remnant of one, and then the remnant is expanded to include Christ's people (see **Rom. 11:5** and note on **Isa. 6:13**).

**1:18** Ultimate cleansing comes through Christ's sacrifice (**Heb. 10:1–10**).

**2:2** Christ himself is the ultimate “house” or dwelling place of God (**John 1:14**; **2:19–21**). Through him the church becomes a temple (**1 Cor. 3:16**; **Eph. 2:20–22**), and through Christ's exaltation the nations are drawn to him (**Luke 24:47**; **John 12:32**).

**2:6** See note on **1:4**.

**2:11** The humbling of human pride takes place in Christ (**Matt. 20:25–28**; **Luke 1:48–53**; **1 Cor. 1:31**).

**3:2** The lack of adequate leaders shows the need for the Messiah as the final, perfect leader (**9:6–7**).

**4:4** Cleansing looks forward to the forgiveness and purification in Christ (**Col. 1:13–14**; **Heb. 10:10–14**).

**5:7** The lack of fruit from Israel contrasts with the fruitfulness of Christ and those in him (**John 15:1–6**; see also **Matt. 21:33–44**).

**6:1** Isaiah's vision of the glory of God anticipates the glory of God in Christ (**John 1:14; 12:41; Rev. 4:2–10**).

**6:9** The resistance of Israel to Isaiah's message anticipates resistance to the gospel (**Matt. 13:11–17; Acts 28:24–28; Rom. 11:7–8**).

**6:13** The holy seed, the remnant, are those in Israel who remain faithful to God. Ultimately none is completely faithful except Christ, who is the final remnant (**11:1; Gal. 3:16**; see note on **Isa. 1:9**).

**7:14** The prophecy concerning Immanuel (see also **Gen. 3:15**) is fulfilled in Jesus Christ (**Matt. 1:20–23**). It is related to the larger OT theme in which God brings new life and offspring to barren women (see note on **Gen. 18:10**).

**8:13** Treating the Lord as holy culminates in the holiness of Christ (**Acts 2:27**) and our obligation to holiness (**1 Pet. 1:15–16; 3:15**).

**8:14** The nation of Israel being offended by the Lord Almighty prefigures their rejection of Christ (**Matt. 21:43–44; Rom. 9:31–33; 1 Pet. 2:6–8**).

**9:1** Jesus brings light by preaching in Galilee (**Matt. 4:12–17**). He is the light of the world (**John 1:5, 8–9; 8:12; 9:5**).

**9:6** The Messiah is both human (from the line of David) and divine (see **John 1:14; Col. 2:9**).

**9:7** The Messiah establishes his rule in justice (**Rom. 3:26; Eph. 1:20–22**) and peace (**John 16:33**).

**10:22** In NT times, the remnant consists of those who believe in Christ (**Rom. 11:1–10**; see note on **Isa. 1:9**).

**11:1** The Messiah is from the line of Jesse, the father of David (**1 Sam. 16:1**). He is filled with the Spirit (**Matt. 3:16; Luke 4:18**), with wisdom (**Col. 2:3**), and with justice (**Rev. 19:11**).

**11:10** Christ draws the nations to himself (**John 12:32; Rom. 15:12**; see note on **Isa. 2:2**).

**12:1** The song of praise for God's salvation anticipates the praise for God's salvation in Christ (**Eph. 5:19–20; Heb. 2:12; 13:15; Rev. 19:1–8**).

**13:6** The day of the Lord is a day of judgment. Judgments within history, such as the judgment of the exile of Israel, anticipate the final judgment (**1 Thess. 5:2–11; 2 Pet. 3:10–13; Rev. 20:11–21:8**). Because of Christ's salvation, the day is a day for which Christians hope (**Titus 2:13**).

**13:9** All sinners will be swept away in the ultimate judgment. We must take refuge in Christ (**2 Cor. 5:21**).

**13:10** The darkening is a symbol of judgment, prefiguring judgment at the crucifixion (**Matt. 27:45**) and at the second coming (**Matt. 24:29; Rev. 6:12–13**; see **Rev. 8:12**).

**14:4** The fall of Babylon to the Medes and Persians (**Dan. 5:28**) prefigures the final fall of Babylon the Great (**Rev. 17:15–19:3**) and the defeat of Satan (**Luke 10:15; Rev. 12:7–9; 20:10**), as well as looking back on the fall of Babel (**Gen. 11:1–9**).

**15:1** Moab, one of the traditional enemies of Israel (**Num. 22:1–6**), is defeated, prefiguring final judgment on God's enemies (**Rev. 20:11–15**) and fulfilling **Num. 21:29**.

**16:5** Despite her record of enmity, Moab (like other hostile nations) can find refuge in the Messiah. Christ's mercy extends to all nations (**Acts 1:8; Rev. 5:9–10**).

**17:6** See note on **1:9**.

**17:7** God the Maker is seen in Christ (**John 14:9**) and will be seen face to face by the pure in heart (**Matt. 5:8; Rev. 22:4**).

**18:7** The coming of the nations takes place as Christ draws them (**Matt. 28:18–20; John 12:32; Acts 1:8**; see note on **Isa. 2:2**).

**19:18** Egypt, traditionally an enemy to God's people, will come to submit to God. Christ calls the nations to himself (**Acts 2:10**; see notes on **Isa. 2:2** and **18:7**).

**20:6** The failure of human hopes highlights the need to hope in God through the way that he has provided in Christ (**Psa. 146:3–4; John 14:6**).

**21:9** The fall of Babylon prefigures the defeat of all evil and the victory of Christ over evil (**Col. 2:15; Rev. 14:8; 18:2**; see note on **Isa. 14:4**).

**22:11** A basic temptation is to trust in man rather than in God (**Acts 4:12; 16:31**; see note on **Isa. 20:6**).

**22:13** Abandonment of hope would be appropriate only if God did not provide salvation in Christ (**1 Cor. 15:19, 32**).

**22:22** Kingly authority in the right hands provides security. But even Eliakim (**v. 20**) is ultimately not up to the task (**v. 25**). Only the Messiah in the line of David can bear the full weight of responsibility that will bring final salvation (**Matt. 1:21**; see **Rev. 3:7**).

**23:9** After destroying human pride, the Lord brings about blessing and glory to himself (**v. 18**). The reversal of human ambitions takes place preeminently in the death and resurrection of Christ (**Phil. 2:6–11**; see note on **Isa. 2:11**).

**24:6** In fulfillment of the curse from the fall of Adam, all the earth will ultimately be judged (**2 Pet. 3:10; Rev. 20:11–15**). But through the work of Christ blessing comes to the godly (**Isa. 24:15; Rev. 21:3–4**).

**25:8** God's overwhelming victory, resulting in blessing, will come at the consummation (**1 Cor. 15:54; Rev. 7:17; 21:4**).

**26:4** Trusting in God anticipates trusting in Christ, who has accomplished climactic salvation (**Phil. 4:7**).

**26:5** See notes on **2:11** and **23:9**.

**26:19** The hope for reversal of death is fulfilled in Christ's resurrection (**John 11:25–26**; **1 Cor. 15:46–57**; **Eph. 5:14**).

**27:1** Satan will be completely defeated (**John 12:31**; **Rev. 20:10**).

**27:6** Fruitfulness is found ultimately in Christ (**John 15:1–17**).

**28:1** See note on **2:11**.

**28:11** The foreign tongue is analogous to speaking in tongues in the NT (**1 Cor. 14:21**).

**28:16** Christ is the stone, both providing a foundation to those who trust in him (**Eph. 2:20–22**; **1 Cor. 3:11**; **1 Pet. 2:4**) and becoming a cause of stumbling to those who reject him (**Matt. 21:42–44**; **Rom. 9:31–33**; **1 Pet. 2:6–8**; see **Ps. 118:22**).

**29:10** Spiritual hardness comes to part of Israel in **Rom. 11:7–8** (see note on **Isa. 6:9**).

**29:13** The stubbornness and disobedience of God's people comes to a climax with the opposition to and rejection of Jesus (**Matt. 15:8–9**; see **Col. 2:22**).

**29:14** Human wisdom is confounded by the gospel (**1 Cor. 1:18–25**).

**29:18** Jesus' healing of the blind and the deaf symbolizes the giving of spiritual light (**John 9:39–41**).

**30:2** See note on **22:11**.

**30:20** Christ is the ultimate teacher who instructs us in the way of the Lord (**Matt. 23:10**) through the Spirit (**John 16:12–15**).

**31:1** See note on **22:11**.

**31:5** The protection of Jerusalem prefigures God's protection of his people in Christ (**John 10:27–29**; see **Isa. 40:11**).

**32:3** See note on **29:18**.

**32:15** The blessings of salvation in Christ come in two stages, in his first coming (**Acts 1:8**; **Eph. 1:3–14**) and his second coming (**Rev. 21:1–22:5**).

**33:6** See note on **32:15**.

**33:14** Only perfect righteousness will remedy sin. Such righteousness is found in Christ (**Rom. 3:21–26; 2 Cor. 5:21; Heb. 10:1–14**; see **Heb. 12:29**).

**34:2** God's judgment against sin and evil anticipates the final judgment (**Rev. 20:11–15**; see notes on **Isa. 13:6; 13:9; and 15:1**).

**34:4** The skies disappear at the second coming (**Rev. 6:13–14; 20:11**).

**35:3** The call for strengthening occurs in responding to God's NT discipline (**Heb. 12:12**).

**35:5** Christ gives sight and hearing, symbolizing the giving of spiritual sight and hearing (**Luke 7:20–22; Acts 26:18**; see note on **Isa. 29:18**).

**35:10** The return to Palestine in the restoration prefigures the coming to heavenly Jerusalem and the presence of God in heaven (**Heb. 10:19–23; 12:22–24; Rev. 21:4**).

**36:1** The threat from Assyria anticipates the later threat from Babylon (**39:6**), which in turn illustrates all the attacks of Satan on God's people. God answers with redemption that prefigures redemption in Christ. See the parallels in **2 Kings 18:13–20:19** and **2 Chronicles 32**.

**36:15** See note on **2 Kings 18:30**.

**37:1** God is our refuge in time of distress (**Ps. 46:1**). We now look to Christ for salvation (**Acts 4:12**).

**37:23** See note on **2 Kings 19:22**.

**38:5** See note on **2 Kings 20:5**.

**38:10** The ultimate remedy for death is found in the resurrection of Christ (see note on **26:19**).

**39:6** God's judgment of exile, which comes on account of sin (**2 Kings 23:26–27; 2 Chron. 36:15–16**), prefigures final judgment (**Rev. 20:11–15**). But through Christ we may escape condemnation (**Rom. 8:1**).

**40:1** Comfort to Jerusalem prefigures the comfort that is found in Christ (**2 Cor. 1:3–7**).

**40:3** John the Baptist uses these words to announce the coming of the Lord (**Matt. 3:3; John 1:23**) in the person of Christ (**John 10:30; 14:9**).

**40:5** The glory of the Lord is revealed in Christ (**Luke 2:32; John 1:14; 13:31–32; 17:1–5**).

**40:6** The fading of human life contrasts with eternal salvation in Christ (**1 Pet. 1:24–25**; see **James 1:10–11**).

**40:11** Jesus is the good shepherd (**John 10:11, 14**).

**41:17** God's mercy to the poor is manifest in Christ (**Luke 4:18–19; 7:22**).

**42:1** The servant, the Messianic king (**9:6–7**), rules with justice and mercy (**Matt. 12:17–21**; see **Matt. 3:17**).

**42:6** Christ the light of the world (**John 8:12; 9:5**) brings light to the nations (**John 12:32; Acts 26:18, 23**), fulfilling the promise to Abraham of blessing to the nations (see note on **Gen. 12:3**).

**43:25** Forgiveness is found ultimately in Christ (**Mark 2:7; Col. 1:14; Heb. 10:1–18**).

**44:3** See note on **32:15**.

**44:28** The restoration under Cyrus (**Ezra 1**) prefigures the eternal salvation in Christ in the heavenly Jerusalem (**Heb. 12:22–24**).

**45:1** Cyrus as anointed by God prefigures the Messiah and his salvation (**Luke 4:18–19**).

**45:23** The submission of the nations is accomplished in Christ (**Phil. 2:10–11; Rev. 15:4**).

**46:1** The worthlessness of idols is expressive of the principle that only Christ, the one way of salvation that God has established (**John 14:6; Acts 4:12**), is worthy of trust.

**47:3** The oppressor of God's people will be judged (see note on **14:4**).

**47:8** See **Rev. 18:7** and note on **Isa. 14:4**.

**48:20** Rescue from Babylon prefigures rescue from sin and death (**Col. 1:13–14; Rev. 18:4**).

**49:2** The word of God is like a sharp sword (**Eph. 6:17; Heb. 4:12; Rev. 1:16; 2:12, 16; 19:15**).

**49:6** See **Acts 13:47 and 26:23**, and note on **Isa. 42:6**.

**49:8** Now, subsequent to Christ's resurrection, is the time of salvation (**2 Cor. 6:2**).

**49:10** Protection and blessing ultimately come through the Lamb (**Rev. 7:16–17**).

**50:6** The Messianic servant undergoes suffering and humiliation for the sake of accomplishing salvation (**Matt. 27:26–31**).

**51:10** God's redemption in the exodus is analogous to his redemption of his people from Babylonian exile, and both look forward to his climactic redemption in Christ.

**51:11** See note on **35:10**.

**51:17** Wrath is followed by exaltation, prefiguring the movement from the wrath of Christ's crucifixion to the exaltation of his resurrection and ascension. On the cup of wrath, see note on **Jer. 25:15**.

**52:7** The gospel is the good news of salvation (**Rom. 10:15**).

**52:10** The inclusion of the nations fulfills the promise to Abraham concerning blessing to all nations (**Gen. 12:3**; **Luke 2:30–31**; see note on **Isa. 42:6**).

**52:11** The Israelites' departure from pagan Babylon prefigures the departure of believers from the contamination of the world (**2 Cor. 6:14–7:1**).

**52:13** Exaltation of the servant, the Messiah, follows his suffering (**v. 14**; **53:3–9**; see note on **51:17**).

**52:15** Many who have not heard of Christ will be awed (**v. 14**) by his suffering sacrifice. Paul spreads the message to those who have not heard (**Rom. 15:14–21**).

**53:1** The message of salvation in Christ often meets an unbelieving response (**John 12:37–43**; **Rom. 10:16**).

**53:5** The messianic servant undergoes substitutionary suffering (**Rom. 4:25**; **2 Cor. 5:21**; **1 Pet. 2:24–25**).

**53:9** Christ was put to death between two robbers (**Matt. 27:38**) and buried in the tomb of a rich man, Joseph of Arimathea (**Matt. 27:57–60**).

**53:11** Christ's death and resurrection results in our justification (**Rom. 3:23–26**; **4:25**; **5:19**).

**54:1** The return of Jerusalem's inhabitants from exile prefigures the multiplication of children of the promise (**Rom. 9:8**) who will return to God through Christ (**Gal. 4:27**).

**54:7** See note on **51:17**.

**54:10** The new covenant results in permanent peace with God (**Rom. 5:1**) and is secure forever (**Heb. 9:12**).

**55:2** God's offer of food is fulfilled in Christ, who is the food and drink of eternal life (**John 6:52–58**).

**56:7** The extension of salvation to the nations takes place in Christ (**Matt. 21:13**; **Acts 1:8**; **Rev. 5:9**).

**57:3** See notes on **1:4**; **13:6**; and **34:2**.

**57:19** God gives the invitation of salvation to all, anticipating the spread of the gospel (**Acts 2:39**; **Eph. 2:17**).

**58:1** See note on **1:4**.

**58:2** Israel's hypocrisy anticipates the hypocrisy and externalism that Christ will confront (**Matt.**

**15:1–10**).

**59:2** See note on **1:4**.

**59:7** Paul uses these words (**Rom. 3:15–17**) to show that Jews and Gentiles alike are guilty of sin. See note on **Ps. 14:1**.

**59:17** God's battle anticipates (1) the coming of righteousness and salvation at Christ's first coming (**Rom. 3:23–26**), (2) Christians' battle against evil (**Eph. 6:10–20**; **1 Thess. 5:8**), and (3) the war at Christ's second coming (**Rev. 19:11–21**).

**59:20** The Redeemer is Christ, who saves both Jews and Gentiles (**Rom. 11:25–32**).

**60:1** God's glory is seen in Christ (**John 1:14**).

**60:3** Nations come to Christ through the gospel (**Luke 24:47**; **John 1:32**; **Acts 1:8**; **Rev. 21:24–25**; see notes on **Isa. 2:2** and **11:10**).

**60:6** The wise men, representing the nations, bring gold and frankincense and myrrh (**Matt. 2:11**).

**60:19** God is the sole light in the new Jerusalem (**Rev. 21:22–24**).

**61:1** Christ applies these words to himself and his work of salvation (**Luke 4:18**).

**61:10** The church as Christ's bride is given beautiful clothing (**Rev. 19:8**; see **Eph. 5:25–27**).

**62:1** Righteousness and salvation come in Christ (see note on **9:7**).

**62:4** God's restoration of Israel prefigures Christ as husband to the church (**2 Cor. 11:2**; **Eph. 5:25–27**; **Rev. 19:7–9**).

**63:3** The execution of punishment anticipates final punishment (**Rev. 14:20**; **19:15**).

**63:4** See notes on **13:6** and **13:9**.

**63:12** Past acts of salvation foreshadow the great future salvation (see note on **51:10**).

**64:1** God comes from heaven both at the first and second coming of Christ (**John 6:33, 38, 50**; **Rev. 19:11**).

**64:11** See note on **51:17**.

**65:1** The resistance and rebellion of Israel fits into the plan of God to extend salvation to all nations (**Rom. 10:20–21**; **11:11–32**).

**65:9** See note on **1:9**.

**65:17** Ultimate blessing to God's people comes in the consummation (**2 Pet. 3:13; Rev. 21:1**). The new creation has come in its beginnings already in Christ (**2 Cor. 5:17**).

**66:1** The inadequacy of a house of stone indicates by contrast the fact that God's purpose to dwell with man is fulfilled in Christ (**Matt. 1:23; John 1:14; 2:19–21; Acts 7:48–50; 17:24**).

**66:8** The restoration of inhabitants to Jerusalem prefigures the multiplication of children of God in the church, the heavenly Jerusalem (**Isa. 54:1; Gal. 4:26–27**).

**66:18** On the gathering of the nations, see notes on **2:2** and **11:10**.

**66:24** The picture of unending judgment anticipates the NT teaching about Gehenna, the lake of fire (**Mark 9:48; Rev. 20:15; 21:8**).

## Jeremiah

Jeremiah's prophetic indictment of Israel is largely rejected, prefiguring the rejection of Christ's prophetic message to Israel (**Luke 11:49–51**). God's judgment on Israel for apostasy prefigures the judgment that Christ bears as substitute for the apostasy of mankind (**1 John 2:2**). It also prefigures final judgment (**Rev. 20:11–15**). Restoration from exile prefigures final restoration to God through Christ (**Heb. 10:19–22**).

**1:2** God gives the prophecies during the time covered in **2 Kings 22–25** and **2 Chron. 34:1–36:20**.

**1:5** God's care from the womb prefigures the Father's relation to the Son in the incarnation (**Luke 1:35**) and also the calling of the apostle Paul (**Gal. 1:15**).

**1:8** God delivers Paul from plots at Corinth (**Acts 18:9–11**) and elsewhere.

**1:9** The firmness of the prophet amid opposition prefigures the firmness of Christ's teaching amid opposition.

**1:16** God's judgment on evil and apostasy (see **2 Chron. 36:15–16**) anticipates the final judgment (**Rev. 20:11–15**). Christ in the crucifixion bears judgment for our apostasy (**1 Pet. 2:24; 1 John 2:2**).

**2:2** In forsaking the Lord, Israel is like an adulteress. Her unfaithfulness contrasts with the faithfulness and purity that will be worked out in the church (**2 Cor. 11:2; Eph. 5:25–27; Rev. 19:7–8**).

**2:11** The folly of apostasy prefigures the folly of rejecting Christ, who opens the way of salvation (**John 14:6; Acts 4:12**).

**2:13** Living water is found in Christ (**John 4:10–14**).

**2:21** See **Isa. 5:1–4**.

**3:1** See note on **2:2** and the connection with **Deut. 24:1–4**.

**3:10** The pretense in Judah illustrates the hypocrisy that can infect religion (**Matt. 23:13–36**; see note on **Isa. 58:2**).

**3:13** Forgiveness comes to those who acknowledge guilt, but not to those who continue to think they are righteous (**Luke 18:9–14**).

**3:17** The gathering to Jerusalem anticipates the NT gathering to heavenly Jerusalem (**Heb. 12:22–24**) and the future gathering to the new Jerusalem (**Rev. 21:24–26**).

**4:4** Circumcision of the heart comes in Christ (**Col. 2:11**; **Heb. 8:8–13**).

**5:1** The lack of a righteous man is finally remedied in Christ (**Acts 3:14**).

**5:9** See note on **1:16**.

**5:14** See note on **1:9**.

**6:1** See note on **1:16**.

**6:14** True peace with God can come only through the definitive overcoming of sin in Christ (**John 16:33**; **Rom. 5:1**).

**7:11** Israel's hypocrisy anticipates the hypocrisy and corrupt worship that Christ confronts (**Matt. 21:13**).

**7:14** The destruction of the temple anticipates the later destruction of Herod's temple that Christ predicts (**Matt. 24:2**).

**8:3** The remedy for death and for sin that leads to death is the resurrection of Christ (**1 Cor. 15:42–57**).

**8:11** See note on **6:14**.

**9:1** Apostasy is a deep grief both to Jeremiah and to Christ, the final prophet (**Luke 19:41–44**).

**9:23–24** The principle of boasting in God alone is fulfilled in **1 Cor. 1:29–31** (see **2 Cor. 10:17**).

**10:5** Only God, not idols, offers salvation. The uniqueness of God and his way anticipates the unique role of Christ as the way to God (**John 14:6**; **Heb. 10:19–22**; see note on **Isa. 46:1**).

**11:8** Through Moses God predicts that disasters and exile will result from disobedience (**Deuteronomy 28**).

**11:19** The hostility to Jeremiah prefigures the hostility to Christ as prophet (**Isa. 53:7**; **Matt. 27:1**; **Luke 6:11**).

**12:7** God forsakes his house and his people on account of their sin. This anticipates later judgments on sin, including the forsaking of Christ when he is the sin-bearer (**Matt. 27:46**).

**13:9** The pride of God's people contrasts with the need for people who truly serve him. The need is answered in the new covenant (**31:31–34**) in Christ (**Heb. 8:8–13; 10:15–25**).

**14:3** Drought fulfills the curse in **Deut. 28:22** that must come when Israel forsakes the Lord. It contrasts with the blessing of living water in Christ (**John 4:14; 6:35**).

**14:14** The conflict between true and false prophets anticipates the conflict between Jesus and his opponents, and between true and false teaching in the church (**2 Pet. 2:1–3**).

**15:2** Judgments fulfill the prophetic curses in **Deut. 28:15–68** (see **Rev. 6:8**). God's wrath against sin anticipates the final judgment (**Rev. 20:11–15**; see note on **Jer. 1:16**).

**15:10** Jeremiah as a rejected prophet prefigures the rejection of Christ's prophetic ministry (**Luke 11:49–51**).

**16:15** Restoration, prophesied in **Deut. 30:1–5**, prefigures final salvation in Christ (**Isa. 40:1–11**).

**17:8** The blessing promised to the righteous man (**Ps. 1:3**) is fulfilled in Christ the perfectly righteous man (**Acts 3:14**) and in those who are righteous in him (**2 Cor. 5:21**).

**18:6** God's power as creator can bring salvation even to the wayward (**Rom. 9:20–24; Eph. 2:4–10**).

**18:11** The call to repent anticipates the call to repent from John the Baptist (**Matt. 3:2**) and in gospel proclamation (**Luke 24:47; Acts 2:38**).

**19:3** See note on **1:16**.

**19:9** The specific horror of eating human flesh was prophesied in **Deut. 28:53–55**. Horror upon horror shows the results of the degradation of sin, and prefigures the final judgment (**Rev. 20:11–15**; see note on **Jer. 1:16**).

**20:2** Opposition to Jeremiah the prophet prefigures opposition to Christ the final prophet (**Luke 11:49–51**). Those who oppose Christ will experience judgment (**Rev. 20:11–15**).

**21:8** Even in the midst of the greatest disaster God in mercy holds open a way of escape. The escape prefigures the escape from sin, death, and destruction through the salvation in Christ (**John 11:25–26; 14:6**).

**22:3** The demand for justice from the king fails to be answered. The answer finally comes in Christ the king (**Isa. 9:6–7; Rev. 19:11**).

**23:1** The false shepherds contrast with Jesus the true shepherd (**John 10:11, 14**).

**23:5** The “Branch,” alluding to **Isa. 11:1**, is the Messiah in the line of David (see **Zech. 6:12**; **John 15:1–17**).

**23:8** The restoration, which is parallel to the exodus (**Ex. 12:33–38**), prefigures rescue from sin and the kingdom of Satan (**Col. 1:13–14**).

**23:16** See note on **14:14**.

**24:5** The exiles are the remnant to whom God gives favor, illustrating the remnant theme (see notes on **1 Kings 19:18**; **Isa. 1:9**; and **6:13**).

**24:7** The renewal of the heart, already prophesied in **Deut. 30:6**, is further explained in the promise of the new covenant (**Jer. 31:31–34**; **Heb. 8:8–13**; **10:15–25**).

**25:11** Daniel relies on the prophecy of 70 years when he prays for restoration (**Dan. 9:2**). The 70 years are years of sabbath rest for the land (**2 Chron. 36:21**). The restoration looks forward to final rest in the consummation (**Heb. 4:9–10**).

**25:15** The cup of wrath prefigures the wrath of God in final judgment (**Rev. 14:10**; **16:1, 19**). Christ on the cross drank the cup of wrath as our substitute (**Matt. 26:39, 42**).

**26:6** See note on **7:14**.

**26:8** The desire for death illustrates a pattern of opposing the prophets, a pattern that culminates in the death of Christ (**Matt. 21:33–41**; **Luke 11:49–51**; see note on **Jer. 20:2**).

**27:9** See note on **14:14**.

**27:11** To those who listen the service to Babylon becomes a judgment tempered with mercy, prefiguring the mercy in Christ (**Heb. 12:5–11**; see note on **Jer. 21:8**).

**28:9** Peace with God does not come without first dealing with the issue of sin. The answer is to be found in Christ (**Col. 1:13–14**; see note on **Jer. 6:14**).

**28:15** See note on **14:14**.

**29:8** See note on **14:14**.

**29:10** See note on **25:11**.

**29:13** See notes on **24:7** and **31:31**.

**29:14** Restoration from exile prefigures the reconciliation with God by which we may be gathered into the presence of God in heaven (**Rom. 5:1–10**; **Gal. 4:26–28**; **Heb. 10:19–22**; **12:22–24**; see notes on **Jer. 3:17** and **16:15**).

**30:18** The rebuilding of cities prefigures the heavenly Jerusalem (**Gal. 4:26–28**; **Heb. 12:22–24**;

**Rev. 21:9–14).**

**31:1** The promise, “I will be . . . God . . . , and they shall be my people,” is a repeated refrain in Jeremiah (**11:4; 24:7; 30:22; 31:33; 32:38**). It builds on the promise to Abraham (**Gen. 17:7**) and to Israel through Moses (**Ex. 19:5–6**). It is fulfilled in the new covenant in Christ (**Jer. 31:33; Heb. 8:10**; see note on **Jer. 31:31**).

**31:15** Past devastations to Israel anticipate the devastation when Herod kills the children (**Matt. 2:16–18**).

**31:31** The new covenant is fulfilled in the covenant that Christ makes at the Last Supper (**Matt. 26:28; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8–13; 10:15–25**) and includes Gentiles as well as Jews through union with Christ (**Gal. 3:9, 14, 27–29**).

**32:20** A long history of God's demonstrations of faithfulness is linked to his faithfulness in Jeremiah's time and in the climactic salvation in Christ (**Rom. 3:3–4**).

**32:40** See notes on **24:7** and **31:31**.

**33:8** Forgiveness is foreshadowed in the restoration from exile, but it is fully accomplished in Christ (**Col. 1:13–14**).

**33:15** See note on **23:5**.

**34:11** The faithlessness of the people concerning the law in **Ex. 21:2** and **Deut. 15:12** contrasts with the faithfulness of Christ, who brings full and permanent liberty from sin (**Luke 4:18–19**).

**35:10** The obedience of the Rechabites contrasts with the disobedience of Israel and prefigures the obedience of the Christ the Son to his Father (**John 8:29**).

**36:2** The triumph of the word of God over opposition prefigures Christ (**John 1:10–11**) and his triumph over opposition.

**37:18** The innocent suffering of Jeremiah prefigures the innocent suffering of Christ (**Matt. 27:24**).

**37:19** See note on **14:14**.

**38:6** Jeremiah's brush with death prefigures Christ's being put to death (see notes on **11:19** and **15:10**).

**38:17** See note on **21:8**.

**39:1** The prophecies of disaster from Jeremiah and from other prophets (**2 Chron. 36:15–16; Jer. 25:4–11**) now come to pass, confirming the faithfulness of God in judgment. Judgments in history prefigure the final judgment (see note on **1:16**).

**39:18** See note on **21:8**.

**40:4** God shows mercy to Jeremiah and to those who are left, anticipating the mercy he will show in Christ (**Rom. 6:23**).

**41:14** God shows mercy to the captives, anticipating the mercy he will show in Christ (**Rom. 6:23**; **Col. 1:13–14**).

**42:6** After all of the rebellion in previous times, the people finally resolve to obey the Lord. But then they prefer their own judgment (**43:1–7**). Their stubbornness shows the need for renewal of the heart that will come in Christ (**31:31–34**; see notes on **4:4** and **31:31**).

**44:16** The persistence in rebellion shows the justice of God's judgment but also the need for a radical renewal of heart, promised in the new covenant (see note on **31:31**).

**45:5** Even the righteous suffer as a result of the sins of the people. The righteous suffering prefigures the suffering of Christ as the sin-bearer (**2 Cor. 5:21**; **1 Pet. 2:22–24**).

**46:2** God as judge of the whole world executes judgment on the nations as well as on his own people, prefiguring final judgment (**Rev. 20:11–15**; see note on **Jer. 1:16**).

**46:10** See note on **Isa. 13:6**.

**47:1** The destruction of the Philistines, one of the long-time enemies of Israel, prefigures final judgment (**Rev. 20:11–15**; see note on **Jer. 1:16**; cf. the note on **Isa. 15:1**).

**48:7** Chemosh, the patron god of Moab, is shown to be worthless. Destruction of false hopes and the punishment for idolatry looks forward both to the final judgment (**Rev. 20:11–15**) and to the gospel as a call to worship God in truth (**John 4:23**; **14:6**).

**48:47** See note on **Isa. 16:5**.

**49:2** Deliverance for God's people includes judgment on their oppressors. Judgments within history look forward to final judgment (**Rev. 20:11–15**). Sin, Satan, and death, as ultimate oppressors, have already been defeated in Christ (**Heb. 2:14–15**; see note on **Jer. 1:16**).

**49:9** Some verses about Edom are similar to Obadiah (**Obad. 5**).

**49:12** See note on **25:15**.

**50:1** See note on **Isa. 14:4**.

**50:8** The command to flee prefigures the command to flee the final Babylon, the city of sin (**Rev. 18:4**).

**50:20** Forgiveness of sins is found ultimately in Christ (**Col. 1:14**; **Heb. 10:1–14**). On the remnant, see note on **Isa. 6:13**.

**51:9** Judgment on Babylon prefigures final judgment against God's enemies (**Rev. 18:5**; see note

on **Jer. 1:16**).

**51:11** Judgment through the Medes is predicted also in **Isa. 13:17** and comes to pass in **Dan. 5:31**.

**52:1** See the parallel in **2 Kings 24:18–25:21**.

**52:3** See note on **2 Chron. 36:16**.

**52:7** Jeremiah's earlier prophecies about destruction (e.g., **7:14**; **34:2–4**) are here fulfilled, underlining the faithfulness of God and the power of his word. The words of judgment foreshadow Christ's prophecies about the destruction of Jerusalem (**Matt. 24:2**; **Luke 19:43–44**) and the prophecies of final judgment (**Rev. 20:11–15**). See note on **2 Chron. 36:21**.

**52:13** See note on **2 Kings 25:9**.

**52:31** See note on **2 Kings 25:27**.

## Lamentations

The lament over Jerusalem anticipates Christ's lamenting over the future fall of Jerusalem (**Luke 19:41–44**). In both cases, Jerusalem suffers for her own sins. But suffering for sin finds a remedy when Christ suffers as a substitute for the sins of his people (**2 Cor. 5:21**; **1 Pet. 2:22–24**).

**1:5** God shows his justice in judging the sins of Jerusalem. He prefigures the manifestation of justice in the last judgment (**Rev. 20:11–15**) and in the work of Christ.

**2:14** On false prophets, see note on **Jer. 14:14**.

**2:17** God's fulfillment of prophecy underlines his faithfulness and the power of his word. His faithfulness is supremely manifested in the suffering and vindication of Christ (see note on **Ps. 105:5**).

**3:14** The sufferings of the prophet prefigure the sufferings of Christ (**Matt. 27:27–31, 39–44**).

**3:26** Even in the midst of disaster and pain there is final hope for the salvation of the Lord. This hope has come to fruition in the salvation that Christ has accomplished (**Matt. 1:21**), and we now wait for its consummation (**Rom. 8:18–25**).

**4:11** The pouring out of God's wrath on Jerusalem prefigures the wrath poured out on Christ as sin-bearer (**Gal. 3:13**), the wrath on Jerusalem in its second destruction (**Luke 21:22–24**), and the wrath in the final judgment (**Rev. 20:11–15**).

**5:21** Restoration is promised to Jerusalem after 70 years of exile (**Jer. 25:11–12; 29:10–14**). The restoration prefigures final salvation in Christ (**Col. 1:13–14**; see note on **Jer. 29:14**).

## Ezekiel

God judges Israel's apostasy through the exile. Israel suffers for her own sin, and in so doing anticipates God's final judgment against sin (**Rev. 20:11–15**). But the suffering also anticipates the suffering of Christ for the sins of others. The subsequent blessing in restoration prefigures the blessings of eternal salvation in Christ (**Eph. 1:3–14**).

**1:26** God appears in human form, anticipating the incarnation of Christ and his glory (**John 1:14; Rev. 1:12–16**).

**2:3** The resistance to Ezekiel as a prophet prefigures the resistance to Christ as final prophet (**Luke 11:49–51**; see note on **Jer. 1:9**).

**2:8** The picture of eating, symbolizing an appropriation of the words of God, anticipates **Rev. 10:9–11**.

**3:8** See note on **Jer. 1:9**.

**3:12** The empowering by the Spirit prefigures the role of the Spirit in Christ's prophetic ministry (**Luke 4:18**), and then his empowering of gospel proclamation (**Acts 1:8**).

**3:17** Ezekiel has a responsibility for faithfulness analogous to the responsibility in gospel proclamation (**2 Cor. 2:14–17; 3:5; 4:2**).

**4:4** Ezekiel's identification with the punishment of the people prefigures Christ's bearing the sins of his people (**2 Cor. 5:21; 1 Pet. 2:22–24**).

**5:1** The prophet's own body becomes a symbol for the sinful people. It prefigures Christ's identification with the sins of his people (**2 Cor. 5:21**).

**5:2** The casting off of much of the hair leaves a remnant, anticipating the remnant in the NT (**Rom. 9:27; 11:5**; see note on **Isa. 6:13**).

**5:8** Judgment against sin prefigures the final judgment (**Rev. 20:11–15**).

**5:13** Knowing that “I am the LORD”—an important theme in Ezekiel—anticipates the deeper knowledge of God given in Christ (**John 14:9; 17:1–5**).

**6:4** God's judgment makes plain the worthlessness of idols. God destroys false hopes to make plain that Christ is the one, God-ordained way of salvation (**John 14:6; Acts 4:12**; see notes on **Isa. 46:1; Jer. 48:7**).

**7:2** See note on **5:8**.

**8:2** See note on **1:26**.

**8:3** God judges idolatry, making plain that the true God alone is the source of salvation (see note on **6:4**).

**9:4** Mercy comes to those who follow God's ways, prefiguring the mercy in Christ. The mark prefigures the seal of the Holy Spirit and of the name of God, guaranteeing our salvation (**2 Cor. 1:22; Eph. 1:13; Rev. 7:2–8; 14:1–3**).

**9:8** On the remnant, see notes on **Isa. 1:9** and **6:13**.

**10:18** The departure of God's presence from the temple is one aspect of judgment. It contrasts with the dwelling of God in the temple, which prefigures the coming of God to dwell with us in Christ (**Matt. 1:23**).

**11:13** On the remnant, see notes on **Isa. 1:9** and **6:13**.

**11:19** The promise of a new heart, reiterated in **36:25**, is connected to the new covenant that will come in Christ (**Jer. 31:31–34; Heb. 8:8–13; 10:16–18**; see note on **Jer. 31:31**).

**12:11** On the exile as judgment, see note on **Isa. 39:6**.

**13:2** The false prophets prefigure Christ's opponents and false teachers in the church (**2 Pet. 2:1–3**; see note on **Jer. 14:14**).

**13:10** The religious leaders opposing Jesus are like whitewashed tombs (**Matt. 23:27**). On false peace, see note on **Jer. 6:14**.

**14:3** God does not reveal himself to the rebellious. The lack of understanding anticipates the lack of understanding of Jesus' teaching (**Matt. 13:10–17**).

**14:6** On repentance, see note on **Jer. 18:11**.

**14:9** The deception that falls on the rebellious anticipates the deception on those who refuse the truth of the gospel (**2 Thess. 2:10–12**).

**15:2** Israel is a vine without fruit. See note on **Isa. 5:7**.

**16:8** The faithlessness of Israel contrasts with the faithfulness of the bride of Christ (**Eph. 5:25–27; Rev. 19:7–8**). The church also is tempted to go astray from her covenant with Christ (**2 Cor. 11:2–3**). See note on **Jer. 2:2**.

**17:13** The penalty for breaking a covenant with a human king shows by analogy the seriousness of breaking the covenant with God (**Heb. 10:29–31**).

**17:22** After destruction comes a new beginning, symbolizing the kingdom of Christ and its growth to fill the nations (see **Isa. 11:1**).

**18:4** God will execute justice. The judgments within history look forward to the final judgment, when perfect justice will come (**Rev. 20:11–21:8**).

**18:9** The granting of life to the righteous in the short run prefigures the granting of eternal life.

The gift of eternal life comes only through perfect righteousness, the righteousness of Jesus Christ (**Rom. 3:23–26; 6:23**).

**19:9** On the exile as judgment, see note on **Isa. 39:6**.

**20:3** See note on **14:3**.

**20:8** The repeated rebellion of Israel calls for judgment. God must also be faithful to his name in rescuing them. Judgment and mercy are finally both achieved in Christ (**Rom. 3:25–26**).

**20:11** See note on **Lev. 18:5**.

**21:31** Fire and wrath anticipate the final judgment (**Rev. 20:11–15**). The sword (**Ezek. 21:28**) anticipates the sword of Christ in final judgment (**Rev. 19:15**; see **Heb. 4:12–13**).

**22:15** On the exile, see note on **Isa. 39:6**.

**22:20** The melting process prefigures the coming of the Messiah as refiner (**Mal. 3:3**).

**22:30** No man is adequate to the task of redemption except Jesus Christ (**1 Tim. 2:5–6**).

**23:3** See note on **16:8**.

**23:22** Any lover other than the true God will be found to be treacherous, resulting in judgment. The failure of other gods points to the one way of salvation through the true God (**John 14:6; Acts 4:12**).

**23:32** On the cup of wrath, see note on **Jer. 25:15**.

**24:8** The coming of God's wrath prefigures his wrath in the final judgment (**Rev. 20:11–15**).

**24:21** The destruction of the temple destroys false pride and confidence. By contrast it points to confidence in God alone for salvation (**John 2:19–21; Acts 4:12**).

**25:2** God's judgment against Israel's traditional enemies prefigures future judgments against enemies, including the final judgment (**Rev. 20:11–15**).

**26:4** The completeness of destruction indicates God's zeal to remove evil completely. His zeal is manifested both in the death of Christ and in the last judgment (**Rev. 20:11–15**).

**27:9** The fall of Tyre with its riches prefigures the fall of Babylon the prostitute (**Rev. 18:19**).

**28:13** The fall of Tyre is reminiscent of the fall of Adam (**Gen. 3:1–19**), and some think it is also reminiscent of the fall of Satan. The proud beauty of Tyre also prefigures the beauty of Babylon (**Rev. 17:4**), in contrast with the true beauty of the new Jerusalem (**Rev. 21:18–21**).

**29:3** Egypt, another traditional enemy of God and God's people, is judged by God, prefiguring the

last judgment. By depicting Egypt as a dragon, Ezekiel makes the connection between her and the defeat of Satan the dragon (**Rev. 12:3–17**).

**29:13** God shows mercy to Egypt, in analogy with the mercy shown to Israel in bringing them back from exile. This mercy anticipates the mercy in Christ (**Rom. 5:6–11**).

**30:3** On the day of the Lord, see note on **Isa. 13:6**.

**31:14** Human pride is put down (see note on **Isa. 2:11**), anticipating the humbling of pride through salvation in Christ (**1 Cor. 1:26–31**).

**32:2** On Egypt as a dragon, see note on **29:3**.

**32:7** The darkening of light prefigures the darkening at the second coming of Christ (**Matt. 24:29–31**; **Rev. 6:12–13**).

**32:21** An answer to the powerlessness and humiliation of death is found only in Christ and his resurrection (**John 11:25–26**; **1 Cor. 15:42–58**).

**33:2** On the watchman, see note on **3:17**.

**33:11** The invitation to repent anticipates the gospel invitation (**2 Pet. 3:9**; **Acts 2:38–41**).

**33:16** See note on **18:9**.

**33:17** See note on **18:4**.

**33:31** Hypocrisy among the people anticipates the hypocrisy that Christ confronts (**Matt. 23:13–36**; see **Jer. 7:11**).

**34:2** The false shepherds in Israel contrast with God, who is the true shepherd through Christ (**vv. 11–31**; **Isa. 40:11**; **Luke 15:1–7**; **John 10:11, 14**).

**34:23** God is shepherd in connection with David, prefiguring the fact that Christ is both God and man, and that as man he is the king in the line of David (**Matt. 1:1–16**).

**35:5** See note on **25:2**.

**35:6** The principle of retribution manifests God's justice and anticipates the final judgment (**Rev. 20:11–15**; see note on **Prov. 1:18**).

**36:10** The return from exile prefigures God's climactic redemption from sin through Christ (**Col. 1:13–14**; see note on **Isa. 39:6**).

**36:22** The Lord vindicates his name in Christ when he shows holiness and justice in punishing sins and mercy in saving the sinner (**Rom. 3:23–26**).

**36:25** Cleansing from sins is accomplished in Christ (**Col. 1:14**; **Heb. 9:23–28**).

**36:27** The promise of the Holy Spirit is fulfilled at Pentecost (**Acts 2:1–21**) and in the giving of the Spirit to those who believe in Christ (**Rom. 8:9–17**).

**37:5** The vision of new life through the Spirit has a partial fulfillment in the return from exile (**37:12**). It prefigures the giving of resurrection life through the Spirit of Christ (**John 11:25–26**; **Rom. 8:9–17**; **Col. 3:1–4**).

**37:24** See note on **34:23**.

**38:2** Gog and Magog attack, pointing to the final war between God and his enemies in **Rev. 20:8–10**.

**38:22** Fire comes from heaven in **Rev. 20:9**.

**39:17** The sacrificial feast is depicted in **Rev. 19:17–21**.

**39:29** On the pouring out of the Spirit, see notes on **36:27** and **37:5**.

**40:2** The vision of a new temple builds on the earlier passages about the tabernacle of Moses (**Exodus 25–40**) and the temple of Solomon (**1 Kings 5–8**). Ezekiel's temple is even more glorious, pointing forward to several realities: (1) the glory in which God dwells with man in Christ (**John 1:14**); (2) Christ's body that is the temple (**John 2:19–21**); (3) the church as a temple (**1 Cor. 3:16**; **Eph. 2:20–22**; **1 Pet. 2:5**); (4) the body of the individual believer (**1 Cor. 6:19**); and (5) the heavenly Jerusalem (**Rev. 21:9–22:5**).

**40:6** The gateways give access to the presence of God from all four directions. This access prefigures the access to God through Christ, an access extending to all nations (**Heb. 10:19–22**; **Rev. 21:12–13, 24–26**).

**40:38** The burnt offering, described in **Lev. 1:1–17**; **6:8–13**, prefigures the sacrifice of Christ (**Eph. 5:2**; **Heb. 10:5–10**; and note on **Lev. 1:9**). God gives the vision to Israel (**Ezek. 43:10–11**) using the symbolism belonging to the Mosaic covenant, but all the symbolism finds its culmination and fulfillment in Christ (**Heb. 8:8–13**).

**40:45** The priesthood descending from Aaron is described in **Leviticus 9–10**; **21–22**; **Numbers 3–4**; **8**; **17–18**; and other passages. This priesthood is a shadow and a symbol, to be fulfilled in the eternal priesthood of Christ (**Heb. 7:23–8:6**).

**41:2** The spaciousness prefigures free access to God through Christ (see notes on **40:2** and **40:6**).

**42:13** The eating of the holy food prefigures spiritual food in Christ (**John 6:53–58**; see note on **Ezek. 40:45**).

**43:3** The coming of the glory of the Lord, as described in **chapter 1**, indicates the blessing of his presence, giving a remedy for God's departure in **chapter 10**. The presence of God comes to the

church as a temple through the Holy Spirit (**Acts 2:2–4; 1 Cor. 3:16**).

**43:18** On the burnt offering, see note on **40:38**.

**44:4** See note on **43:3**.

**44:15** The holiness required to serve God prefigures the holiness of Christ (**Heb. 7:23–8:6; 9:11–28**; see note on **Ezek. 40:45**).

**45:1** The expansion of holy area prefigures the holiness of the church, which is an international community (**Rev. 5:9–10**), and the holiness of the new heaven and the new earth (**Rev. 21:1–22:5**).

**45:4** On the priests, see note on **40:45**.

**45:7** The princes as leaders of Israel belong to the symbolism of the Mosaic order that God uses in this vision (see notes on **40:2** and **40:38**). They point forward to the leaders in the church (**Eph. 4:11; 1 Pet. 5:1–5**) and in the new heaven and new earth. Christ is the supreme Lord over all (**Eph. 1:19–23**). Fulfillment in Christ transforms the nature of worship and so displaces the forms of worship belonging to the shadows of the Mosaic order (**Heb. 8:1–9:14**).

**45:18** Permanent purification has now been accomplished through the offering of Jesus Christ once and for all (**Heb. 10:1–14**).

**45:21** Christ is our Passover lamb (**1 Cor. 5:7**; see notes on **Ezek. 40:38** and **40:45**).

**46:2** On the prince and the priests, see notes on **40:45** and **45:7**.

**47:1** Refreshing water from the presence of God (see **Ps. 46:4**) prefigures the living water that Christ offers through the Spirit (**John 4:10, 13–14; 6:35; 7:37–39; Rev. 22:1–2**).

**47:12** The trees prefigure the tree of life as a symbol of abundant blessing from God (**Rev. 22:2**).

**47:13** The inheritance of the land with its boundaries picks up the theme from **Numbers 34, Joshua 14–19**, and other passages. The land prefigures the new heaven and the new earth (**Heb. 11:13–16; Rev. 21:1**).

**47:22** The inclusion of foreigners prefigures the inclusion of the Gentiles in the blessing of the gospel and the inheritance from Abraham (**Gal. 3:9, 14, 26–29; 4:28–31**).

**48:1** See note on **47:13**.

**48:21** God dwells consummately in the midst of his people in **Rev. 21:1–22:5**. See notes on **Ezek. 40:2** and **40:38**.

**48:31** The gates are found in **Rev. 21:12–13** (see notes on **Ezek. 40:2** and **40:6**).

## Daniel

Daniel and his friends exemplify the conflict between the kingdom of God and the kingdoms of this world, a conflict that will come to its climax in Christ, in both his first coming and his second coming.

**1:5** Daniel and his friends resist the temptation to assimilate to the idolatrous culture in which they are immersed. Christ was in this world but did not yield to temptation (**Matt. 4:1–11; Heb. 4:15**), and we are called to follow in his steps (**John 17:14–19; 1 Pet. 2:21**).

**1:17** Daniel is like Joseph (**Gen. 40:8; 41:39**) and prefigures the wisdom of Christ (**1 Cor. 1:30; Col. 2:3**).

**2:11** God by answering Daniel shows that he is the true God, and anticipates the time when God's dwelling will be in the flesh (**John 1:14**).

**2:24** Daniel also saves the lives of others, prefiguring Christ who saves us (**Heb. 2:14–15**).

**2:44** In the days of the fourth kingdom, the Roman Empire, the kingdom of God is established through Christ (**Matt. 3:2**), especially through his resurrection (**Matt. 28:18; Eph. 1:19–23**).

**3:6** The forcing of false worship anticipates the situation with the beast (**Rev. 13:12–15**) and the persecution against the church (**Acts 8:1–3**).

**3:18** The willingness to die for the faith anticipates Christ's willingness to die (**John 10:17–18**) and the willingness of Christians to be martyrs (**Acts 7:55–60; Rev. 6:9; 12:11**).

**3:25** The one like “a son of the gods” is the preincarnate Christ (cf. **Rev. 1:12–16**). Christ identifies with the persecution of the Jews and in his power protects them.

**3:29** The resurrection-like deliverance from death results in the spread of the message about the true God. The message prefigures the message of the gospel announcing the resurrection of Christ.

**4:9** Daniel's wisdom and ability to interpret dreams is like that of Joseph (**Gen. 41:38**). Daniel serves to mediate divine wisdom to Nebuchadnezzar, and so prefigures the unique mediation of Christ, who is the wisdom of God (**1 Cor. 1:30; Col. 2:3**).

**4:30** Nebuchadnezzar is humbled by God's judgment. The putting down of human pride anticipates the putting down of pride when God brings salvation in Christ (**1 Cor. 1:26–31**; see **Dan. 4:37**).

**5:4** The judgment on idolatry anticipates the last judgment (**Rev. 20:11–15**) and demonstrates the sovereignty of God.

**5:11** See note on **4:9**.

**5:20** See note on **4:30**.

**6:7** See note on **3:6**.

**6:23** The resurrection-like deliverance of Daniel prefigures the resurrection of Christ.

**6:26** The message concerning the true God is spread, prefiguring the spread of the gospel, which announces the resurrection of Christ (see note on **3:29**).

**7:3** The four beasts are four kingdoms (**v. 17**), corresponding to the four kingdoms of **2:36–40**. Features of the four beasts are combined in the beast of **Rev. 13:1–8**, which represents a final opponent of God's people.

**7:9** Features of this appearance of God reappear in Christ (**Rev. 1:12–16**), who is God in the flesh (**John 1:14**).

**7:13** Jesus is the Son of Man (**Matt. 24:30; 26:64**).

**7:14** The dominion of Christ is associated with his resurrection and ascension (**Matt. 28:18; Acts 2:33–35; Eph. 1:20–22**) and continues until the consummation (**Rev. 22:1**).

**7:21** The war against the saints is described in **Rev. 11:7; 13:7–10**.

**7:25** The period of “a time, times, and half a time” (also in **12:7**) is echoed in the half week in **9:27** and is the time of persecution of the church in **Rev. 11:2, 3, 11; 12:6, 14**. See also **Dan. 8:14 and 12:11, 12** for possible further echoes.

**8:10** The little horn, Antiochus Epiphanes, persecuted the faithful Jews and profaned the temple (168 B.C.; see **8:23**). He prefigures the man of lawlessness, the final Antichrist, the great opponent of God's people (**2 Thess. 2:3–4, 7–12; Rev. 12:4**).

**9:2** See **2 Chron. 36:21; Jer. 25:11–12; and 29:10**.

**9:9** Definitive forgiveness comes only in Christ (**Rom. 4:6–8; Col. 1:14**).

**9:24** Atonement comes in Christ (**Heb. 7:23–8:6; 10:1–14**). Everlasting righteousness comes both with Christ the perfectly Righteous Savior (**Acts 3:14**) and with the righteousness that he gives to his people in justification (**Rom. 3:23–26; 2 Cor. 5:21**).

**10:6** The glorious appearance, reflecting the glory of God, prefigures the glory of Christ in **Rev. 1:12–16**.

**10:12** Daniel's intercession for Israel prefigures the intercession of Christ the great high priest (**Heb. 7:25**).

**10:13** The angelic war prefigures the spiritual war in Revelation (**Rev. 12:7–9**).

**11:2** Tumults and wars on earth continue until the end (**Matt. 24:6–7**; **Rev. 6:2–4**) and remind us of spiritual war, part of which is invisible (**Rev. 12:7–9**). In the midst of tumult, Christ alone provides true peace (**John 16:33**; cf. **Phil. 4:6–7**; **1 Thess. 3:4**).

**11:31** See note on **8:10**.

**11:35** The refining process looks forward to God's refining of the church (**Rom. 5:3–5**; **Heb. 12:3–11**; **1 Pet. 1:6–7**).

**11:36** The king is either the man of lawlessness of **2 Thess. 2:3–4** or a foreshadowing of him.

**12:1** The book is identified as the book of life of the Lamb that was slain (**Eph. 1:4**; **Rev. 13:8**; **17:8**), guaranteeing the salvation of those who belong to Christ.

**12:2** Life and final judgment are controlled by the power of Christ (**John 5:27–29**).

**12:3** The brightness looks forward to the brightness in the new Jerusalem (**Rev. 21:22–27**; **22:5**).

## Hosea

The unfaithfulness of Israel calls for a permanent remedy, which will come in the faithfulness of Christ to the Father and the faithfulness that Christ then works through the Spirit in his people. God's love for Israel foreshadows Christ's love for the church (**Eph. 5:25–27**).

**1:1** God gives the prophecies during the time covered in **2 Kings 15–20** and **2 Chronicles 26–32**.

**1:2** Israel's spiritual adultery, indicated also in Jeremiah (see note on **Jer. 2:2**), is a shocking rebellion that must lead to judgment on God's part (**Hos. 1:4**). Yet God will eventually bring a remedy in Christ (**1:10**; **Rom. 9:26**). Christ prepares the church as a faithful bride (**Eph. 5:25–27**).

**1:10** In faithfulness to the promise to Abraham (**Gen. 13:16**; **22:17**) God will remember Israel. The remembrance takes surprising form in that it includes Gentiles (**Rom. 9:25–26**) as well as Jews (**Rom. 11:25–32**).

**2:3** God in justice brings judgment on unfaithfulness. His justice is climactically manifested in Christ, through whom we escape condemnation (**Rom. 3:23–26**; **8:1**), and is manifested in the final judgment (**Rev. 20:11–21:8**).

**2:14** Punishment and restoration for Israel prefigure the punishment and resurrection of Christ, the true Israel (**Rom. 4:25**).

**2:23** See note on **1:10**.

**3:1** God's love for the wayward prefigures his love for sinners in Christ (**Rom. 5:6–11**).

**4:5** On false prophets, see note on **Jer. 14:14**.

**4:10** False gods are not able to satisfy. Their failure shows the folly of false worship and points by contrast to the one true God, and ultimately to his way of salvation in Christ (**John 14:6**).

**5:4** The lack of knowledge of God points by contrast to true knowledge, which is to be found ultimately in Christ (**John 14:7; 17:3**).

**5:14** See note on **2:3**.

**6:2** The invitation to come to the Lord prefigures the invitation of the gospel (**Acts 16:31; 17:30–31**). The granting of life on the third day prefigures the resurrection of Christ as the source of life to his people (**Col. 3:1–4**).

**6:3** God is known truly in Christ (**Matt. 11:27; John 14:6; 17:3**).

**6:6** Jesus teaches the centrality of steadfast love (**Matt. 9:13; 12:7**).

**7:5** The king and princes participate in sin with the people, pointing to the need for a faithful king. Christ is the faithful king in the line of David (**Matt. 1:1–16**).

**8:13** God in his justice punishes. Since the people have broken his covenant, he reverses the deliverance from Egypt that was an aspect of covenantal redemption. A greater redemption is needed, which is to be found in Christ (**Matt. 2:15; Heb. 8:8–13**).

**9:10** Israel's present apostasy repeats the old apostasy at Baal-peor (**Num. 25:1–5**), pointing to the need for a permanent remedy and a permanent change of heart, which will come in Christ (**Heb. 8:8–13**).

**10:6** See note on **4:10**.

**10:8** Fear of God's wrath prefigures the fearful character of the final judgment (**Luke 23:30; Rev. 6:16**).

**10:12** Full righteousness comes in Christ (**Rom. 3:23–26; 8:1–4**).

**11:1** Israel, labeled God's "son" in **Ex. 4:22** (see **Deut. 8:5**), came out of Egypt in the exodus (**Exodus 14**). The movement of Israel prefigures the movement of Christ (**Matt. 2:15**), who is the faithful Son (**Matt. 3:17**), whereas Israel as son repeatedly failed (**Hos. 11:2**).

**11:11** On the restoration from exile, see note on **Isa. 35:10**.

**12:2** God's punishments are the product of his justice, prefiguring the justice of final judgment (**Rev. 20:11–15**). Such demonstrations of justice make plain the need for pardon through the propitiation of Christ (**1 John 2:1–2**).

**13:14** The threat of death as punishment for sin (**Rom. 6:23**) is finally answered through the resurrection of Christ (**John 11:25–26; 1 Cor. 15:55–57; Heb. 2:14–15**).

**14:1** The command to repent anticipates the command to repent in the gospel (**Acts 2:38**).

**14:5** The promise of blessing prefigures the blessings of salvation in Christ (**Eph. 1:3–14**; see note on **Isa. 27:6**).

## Joel

The day of the Lord, the day of God's coming (see note on **Isa. 13:6**), brings judgment on sin but also may include blessing. Both aspects are fulfilled in both the first coming and the second coming of Christ.

**1:4** God sent a locust plague on the Egyptians during the time of Moses (**Ex. 10:1–20**). But the plague in Joel's day comes on God's own people because of their sins (see **Deut. 28:38**). It shows the desperate need for forgiveness in Christ and prefigures the locust plague preceding the judgment of the second coming (**Rev. 9:1–11**).

**1:13** See note on **2:12**.

**1:15** The day of the Lord, the day when God appears, is a day of judgment (see note on **Isa. 13:6**).

**2:12** The call to repent anticipates the gospel call to repent (**Acts 2:38**).

**2:18** Christ welcomes repentant sinners (**Luke 5:32; 15:7**).

**2:28** The climactic blessing is the pouring out of the Spirit, accomplished at Pentecost (**Acts 2:16–21**).

**2:32** NT preaching invites listeners to be saved by the name of Christ (**Acts 2:38–41; Rom. 10:13**; see **Acts 4:12**).

**3:13** At the second coming God executes judgment (**Rev. 14:14–20**).

**3:15** The light is darkened at the second coming as part of God's judgment (**Matt. 24:29–31; Rev. 6:12**; see **Rev. 8:12**). The darkening at the crucifixion also indicates judgment (**Matt. 27:45**).

**3:17** The holiness of Jerusalem is perfected in the consummation (**Rev. 21:27**).

## Amos

God comes to Israel with both judgment for sin and promises of restoration. The judgment and restoration anticipate the crucifixion and resurrection of Christ, as well as the final judgment (**Rev. 20:11–15**). The demand for righteousness is fulfilled in the righteousness of Christ (**Rom. 8:1–4**).

**1:1** God gives the prophecies during the time covered in **2 Kings 14:23–15:7**.

**1:2** The power of God's word in judgment anticipates the power of Christ's word, both in his first

coming and in his second coming (**John 12:48–50**; **Rev. 19:15, 21**).

**1:3** Damascus, the capital of Syria, is judged, prefiguring final judgment on God's enemies (**Rev. 20:11–15**). On the display of God's justice in judgment, see notes on **Lam. 1:5** and **Ezek. 18:4**.

**2:4** God does not overlook the sins of his own people, but calls them to account just as he did the other nations (**1:3–2:3**). He shows his impartiality (**Rom. 2:11–16**). All are subject to curse for their disobedience, and escape is found only in Christ (**Gal. 3:13–14**; **Rom. 3:9–31**).

**3:2** Those with greater privileges are liable to greater punishment (**Luke 12:48**). The principle is shown in the guilt that comes to those Jews who reject Christ (**Matt. 11:20–24**; **John 15:22–25**).

**3:8** See note on **1:2**.

**3:10** The demand for righteousness is an integral part of God's law. Righteousness is to be fulfilled in the righteousness of Christ (**Rom. 1:17**; **2 Cor. 5:21**) and in his followers (**Rom. 8:1–4**).

**3:12** On the remnant, see note on **Isa. 1:9** and **6:13**.

**4:6** Stubbornness, like the stubbornness of Pharaoh in the exodus, increases guilt. Stubbornness characterizes Israel's history, and comes to a climax in the rejection of Christ (**Acts 7:51–53**; see note on **Isa. 29:13**). The judgments on Israel were prophesied in **Deut. 28:15–68**.

**5:18** People hoped that the day of the Lord would mean judgment against Israel's enemies. But it involves judgment on sinners universally, including Israel. See notes on **2:4**; **Isa. 13:6**; and **13:9**.

**5:27** The exile of the northern kingdom to lands beyond Damascus and then the southern kingdom to Babylon prefigures final judgment.

**6:1** Pride and self-confidence are judged by God, anticipating the judgment against human pride in the gospel (**1 Cor. 1:26–31**).

**7:3** The Lord in mercy does not simply destroy, but refines his people. His mercy anticipates the mercy to be manifested in Christ (**Matt. 9:27**).

**8:9** The darkening is a symbol of judgment, prefiguring the judgment at the crucifixion (**Matt. 27:45**) and at the second coming (**Matt. 24:29–31**; **Rev. 6:12**; see **Joel 3:15** and **Rev. 8:12**).

**9:1** The lack of escape prefigures the universality of the last judgment (**Rev. 20:11–15**).

**9:8** On the remnant, see **3:12** and notes on **Isa. 1:9** and **6:13**.

**9:11** The house of David is raised up when Christ is raised.

**9:12** When Christ is raised, the nations (Gentiles) become included in God's blessings, in fulfillment of the promise to Abraham (**Gen. 12:3**).

## Obadiah

The judgment against Edom, a traditional enemy of Israel, contributes to the blessing of God's people. The judgment and vindication prefigure the vindication of Christ and the judgments against his enemies, both in his first coming and in his second coming.

**3** God judges human pride, anticipating the gospel's judgment on pride (**1 Cor. 1:26–31**).

**10** Those who attack God's people will ultimately be destroyed in the last judgment (**Rev. 20:11–15**).

**15** On the day of the Lord, see note on **Isa. 13:6**. On the principle of just retribution, see note on **Prov. 1:18**.

## Jonah

Jonah's rescue from death prefigures the resurrection of Christ (**Matt. 12:39–40**). The repentance of the Ninevites prefigures the repentance of Gentiles who respond to the gospel (**Matt. 28:18–20**; **Luke 24:47**).

**1:15** The saving of mariners through the sacrifice of Jonah prefigures the salvation of all nations through the death of Christ (**1 John 2:2**).

**1:17** Jonah is under the sea, symbolizing the realm of death. His state prefigures the death of Christ (**Matt. 12:40**).

**2:6** Jonah's rescue from death prefigures the resurrection of Christ from the dead (**Matt. 12:40**).

**3:5** Gentiles repent in response to the preaching of Jonah, who figuratively has been raised from the “death” of the belly of the fish. Gentiles repent in response to the preaching of the resurrection of Christ (**Matt. 28:18–20**).

**3:10** The repentance of Gentiles contrasts with the repeated lack of repentance on the part of Israel (**Matt. 12:41; 21:43**).

**4:11** God's mercy is shown abundantly in the gospel and in the salvation of Gentiles who deserve nothing (**Rom. 9:30–31; 11:30**).

## Micah

God pronounces judgment on Israel, prefiguring final judgment (**Rev. 20:11–15**) and the judgment that fell on Christ (**Gal. 3:13**). He promises blessing through the Messiah, anticipating the blessings of salvation in Christ (**Eph. 1:3–14**).

**1:1** God gives the prophecies during the time covered in **2 Kings 16–20** and **2 Chronicles 27–32**.

**1:5** God in justice cannot overlook the sins of his people. Punishment prefigures the punishment of the last judgment (**Rev. 20:11–15**) and the substitutionary punishment that Christ bore for his people (**1 Pet. 2:24**).

**2:3** On the judgment of human pride, see notes on **Isa. 2:11**; **Ezek. 31:14**; and **Amos 6:1**.

**2:12** On the remnant, see notes on **Isa. 1:9** and **6:13**.

**3:5** On false prophets, see note on **Jer. 14:14**.

**3:12** On the destruction of the holy city, see note on **Ps. 74:3**.

**4:1** The exaltation of the name of God is accomplished in Christ (see note on **Isa. 2:2**).

**5:2** The Messiah is to be born in Bethlehem (**Matt. 2:1–6**).

**5:8** On the remnant, see **2:12** and notes on **Isa. 1:9** and **6:13**.

**6:2** Israel does not escape judgment for her sins. This judgment prefigures the justice and thoroughness of final judgment (**Rev. 20:11–15**).

**6:8** Sacrifices cannot replace the need for justice and kindness. The focus on real righteousness anticipates Jesus' teaching (**Matt. 5:23–24**; **9:13**; **15:10–20**) and is fulfilled in Jesus' own righteousness (**Acts 3:14**; **Rom. 8:1–4**).

**7:6** The family treachery in Israel anticipates the family treachery from resistance to Christ (**Matt. 10:35–36**).

**7:18** Pardon is accomplished in Christ (**Rom. 3:23–26**; **1 John 2:2**). On the remnant, see notes on **Isa. 1:9** and **6:13**.

## Nahum

Judgment on Nineveh, a traditional enemy of God's people, prefigures final judgment and final release from oppression (**Rev. 20:11–21:8**).

**1:15** The good news of deliverance from the oppression of Nineveh prefigures the good news of eternal deliverance from sin and death in the gospel (**Isa. 52:7**; **Mark 1:1**; **Rom. 1:1**).

**2:3** The attack and destruction of Nineveh prefigures God's war through Christ against his ultimate enemies (**Matt. 12:29**; **Luke 10:17–19**; **John 12:31**; **Rev. 19:11–21**; **20:7–10**).

**3:4** Nineveh's punishment prefigures the punishment for the idolatrous seduction of Babylon the prostitute (**Rev. 17:1–6**; **18:1–3**).

## Habakkuk

God's use of a wicked nation to accomplish his righteousness foreshadows the use of wicked opponents to accomplish his purpose in the crucifixion of Christ.

**1:4** The perversion of justice in the triumph of the wicked prefigures the temporary triumph of the wicked in the crucifixion of Christ.

**1:5** The unbelievability of God's use of a wicked people, the Chaldeans, prefigures the unbelievability of the way in which the injustice of the crucifixion of Christ is used by God for salvation.

**1:13** In the crucifixion of Christ the wicked leaders swallowed up Christ the righteous one.

**2:4** The righteous person trusts in God; he believes that God's promises are true and that he will bring to pass his righteous purposes. This trust anticipates trust in Christ (**Rom. 1:17; Gal. 3:11; Heb. 10:37–38**), in whom the promises of God are fulfilled (**2 Cor. 1:20**).

**2:8** On the principle of just retribution, see note on **Prov. 1:18**.

**2:16** On the cup of God's wrath, see note on **Jer. 25:15**.

**3:13** God appears to bring salvation to his people and to the anointed king. Salvation comes when God appears in Christ (**John 1:14; 14:9**), when Christ the anointed king is saved from death in his resurrection, and when his people are saved through Christ.

## Zephaniah

Judgments on evil people anticipate the final judgment (**Rev. 20:11–15**) and indicate the necessity of Christ's work and sin-bearing in order to save us from judgment (see note on **Isa. 13:9**).

**1:1** God gives the prophecies during the time covered in **2 Kings 22–23** and **2 Chronicles 34–35**.

**1:2** God in his holiness is zealous to eliminate all evil. His commitment anticipates the final judgment and renewal of the consummation (**2 Pet. 3:10–13; Rev. 21:1**).

**1:7** On the day of the Lord, see note on **Isa. 13:6**.

**2:3** The call for humility prefigures the gospel call to repent and turn to the Lord (**Acts 2:38**), and the call to avoid the coming wrath (**Acts 17:30–31**).

**2:9** On the remnant, see notes on **Isa. 1:9** and **6:13**.

**2:10** On the punishment of pride, see note on **Ezek. 31:14**.

**3:15** The removal of judgments and curse comes with Christ (**Rom. 8:1; Gal. 3:13–14**). Christ is the Lord in our midst (**Matt. 1:23; John 1:14**) and now indwells the church through the Spirit (**John 14:20; Rom. 8:9–10**).

## Haggai

The rebuilding of the temple prefigures the building of NT temples: the church (**1 Cor. 3:16; Eph. 2:20–22**) and the new Jerusalem (**Rev. 21:9–22:5**).

**1:1** God gives the prophecies during the time covered in **Ezra 5–6** (see **Ezra 5:1 and 6:14**).

**1:2** The house of the Lord symbolizes his presence and looks forward to Christ as temple (**John 1:14; 2:19–21**), the church as temple (**1 Cor. 3:16; Eph. 2:20–22**), and the dwelling of God in the new Jerusalem (**Rev. 21:3; 21:22–22:5**).

**1:13** The promise to be with the people anticipates God being with his people in Christ (**Matt. 1:23**, “Immanuel”) and through the Spirit of Christ (**Rom. 8:9–10; 1 Cor. 3:16**).

**2:4** Our work is not in vain in the Lord (**1 Cor. 15:58; Phil. 2:12–13**).

**2:6** God shakes the old order, showing that we should put our hope in his unshakable kingdom in Christ (**Heb. 12:26–28**).

**2:7** The ultimate glory of God is found in Jesus Christ (**John 1:14; Rev. 21:22–23**).

## Zechariah

The rebuilding in the time of the restoration from exile prefigures the eternal salvation that comes in Christ.

**1:1** God gives the prophecies during the time covered in **Ezra 5–6** (see **Ezra 5:1 and 6:14**).

**1:3** The call to return prefigures the gospel call to repent and come to God (**Acts 2:38; 17:30–31**).

**1:16** Mercy on Jerusalem prefigures the mercy on sinners in Christ (**Luke 5:32**).

**2:5** The glory of God is manifest in Jesus Christ (**John 1:14; 17:1–5; Rev. 21:22–27**).

**2:11** On the coming of the nations, see notes on **Isa. 2:2; 11:10; and 42:6**.

**3:4** The removal of iniquity symbolizes justification in Christ (**Rom. 3:23–26; 5:1**).

**3:8** The Branch is the Messiah (based on **Isa. 11:1**).

**4:6** The Spirit of Christ gives a permanent supply of power and light (**John 16:13–15; Rom. 8:9–13**).

**5:3** We can escape the curse for wrongdoing through Christ, who bore the curse for us (**Gal. 3:13–14**).

**6:12** On the Branch, see notes on **3:8** and **Isa. 11:1**.

**6:13** Christ builds the temple, the church (**Matt. 16:18**; **1 Cor. 3:10–16**).

**7:9** The central importance of righteousness, rather than sacrifice, appears in **1 Sam. 15:22–23**, **Amos 5:21–27**; **Mic. 6:7–8**, and **Matt. 9:13**, and underlines the superiority of the righteousness of Christ over all animal sacrifices (**Heb. 10:1–14**).

**8:3** On God's dwelling, see note on **Hag. 1:2**.

**8:11** On the remnant, see notes on **Isa. 1:9** and **6:13**.

**8:22** On the coming of the nations, see notes on **Isa. 2:2** and **11:10**.

**9:9** Jesus the king comes to Jerusalem on a donkey (**Matt. 21:1–9**).

**10:9** The restoration from exile prefigures final salvation and life in Christ (**John 6:35**; **14:6**).

**11:10** Faithlessness leads to annulling the covenant, indicating the need for a new covenant (**Heb. 8:8–13**).

**11:12** Thirty pieces of silver is the payoff connected with repudiating the Lord as true shepherd. It anticipates the payoff for Judas (**Matt. 26:15**; **27:9–10**).

**12:10** Repentance involves looking on the crucified Messiah (**John 3:14–15**; **19:37**).

**13:1** Cleansing from sin comes in Christ (**1 John 2:1–2**).

**13:7** The disciples are scattered at the time when Christ the shepherd is crucified (**Matt. 26:31**).

**14:8** The living waters are found in Christ (**John 4:10**; **Rev. 22:1**; see note on **Ezek. 47:1**).

**14:20** Holiness is found in Christ (**Acts 2:27**; **Heb. 7:26**) and in the new Jerusalem that he establishes (**Rev. 21:22–22:5**).

## Malachi

Disobedience and compromise are eliminated with the coming of Christ and his purification.

**1:2** God's sovereign love for Jacob prefigures the sovereignty of his love for the elect (**Rom. 9:1–29**).

**1:7** The danger of despising God continues in the church at the Lord's Supper (**1 Cor. 10:21**).

**2:8** The corruption of the covenant shows the need for a new covenant (**Heb. 8:8–13**) and a perfect priest (**Heb. 7:11–8:6**).

**3:1** John the Baptist is the messenger preparing the way for Christ, who is the Lord, the messenger of the covenant (**Matt. 11:10–11**).

**3:7** On the call to repentance, see note on **Jer. 18:11**.

**4:1** On the day of the Lord, see note on **Isa. 13:6**.

**4:6** John the Baptist prepares hearts for the coming of the Lord in the person of Christ (**Luke 1:17**).