

The Full Scope of Our Salvation

Lesson Two — Spiritual Birth

Ephesians 2:4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)...

In Part One, we have seen that man was *created* for the purpose of *ruling over the earth*. God stated His purpose as He was creating the man and the woman in **Genesis 1:26 Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.”**

We have seen that man was created to replace the incumbent ruler over the earth, Lucifer, who had previously disqualified himself through his ancient rebellion against the sovereignty of God. A passage in Isaiah describes Lucifer as seeking to raise his throne above his equals in the heavens (the other *stars of God*), seeking to sit on the mount of assemblies in the recesses of the north, seeking to make himself like the Most High God (Isa. 14:12-14). This rebellion brought about not only his disqualification to continue ruling over the earth in the ages to come, but also brought about a desecration of the sanctuaries over which he ruled (*cf.* Gen. 1:2; Ezek. 28:18). As a result, God restored the desecrated sanctuaries and created man to take Lucifer's position of rulership (Gen. 1:3-31). Then we should also note that after God restored the earth in six days, He rested on the seventh day, setting this day apart as holy. **Genesis 2:1 Thus the heavens and the earth were completed, and all their hosts. 2 And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.** This seventh day in Genesis chapter two points toward the Day that the writer of Hebrews speaks of: **Hebrews 4:9 There remains therefore a Sabbath rest for the people of God.** Again, these things are instructive for us.

In Part One we have also seen that God is a Trinity — Father, Son and Holy Spirit, and He is covered in light and clothed with royal robes of splendor and majesty, a description which portends His Sovereign Rule over the Universe (Ps. 104:1-2). We know that man, being made in God's image and likeness, is also a three-part being — spirit, soul and body.

We will remember that when God formed the man out of the dust of the earth, He breathed *His breath* into the man imparting His Spirit into him, and he became a living being.

We also know *why* God made them male and female: **Genesis 2:18 Then the LORD God said, “It is not good for the man to be alone; I will make him a helper suitable for him.”** We saw that God made a helper suitable to him for the purpose of helping him fulfill his created purpose to multiply, fill the earth and rule over it. Specifically we know *the way* in which God made this helper by causing a deep sleep to fall upon the man, and while he slept, God opened up the man’s side, took a part of his body, and from that part of the man’s body fashioned (Lit., *built*) an individual who was made up of the very flesh and bones which had been taken out of his body (Gen. 2:21-23). Then God’s Word says: **Genesis 2:25 And the man and his wife were both naked and were not ashamed.** We will remember that the Hebrew word used in this verse for *nakedness* refers to a *partial nakedness* in that their bodies were covered with light (glory) in the expectation that one day they would don the clothing of the royal garments of splendor and majesty so that they could rule and in so doing, they would completely reflect God’s image and likeness. But before they would be clothed with royal garments and rule, they were to be tested for obedience. The point of testing was the *tree of the knowledge of good and evil*. **Genesis 2:16 And the LORD God commanded the man, saying, “From any tree of the garden you may eat freely; 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die.”** So now we begin to see life juxtaposed to death as God would portray life and death at the very beginning of Scripture.

We know the rest of this story. The woman was deceived by the very one whom she and the man were to replace as ruler over the earth. **Genesis 3:1 Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman, “Indeed, has God said, ‘You shall not eat from any tree of the garden?’” 4 And the serpent said to the woman, “You surely shall not die!... 6 When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings. 8 And they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden.**

In the last lesson, we saw that the Hebrew word used in v. 7 for *naked* in Genesis chapter three is a different Hebrew word as was used in the previous chapter. This word refers to an *utter nakedness*, a type of nakedness that evidently has shame attached to it as indicated by their subsequent actions. In becoming utterly naked the man and the woman lost their covering of glory made loin coverings for themselves from the leaves of fig trees, and then hid themselves from God. This condition of shameful nakedness explains, at least in part, the immediate death which resulted from their sin of disobedience.

As revealed in God's command to the man, *sure death* would be the *immediate* result of disobedience to this command. *Death*, then, is *the opposite of life*. And if we are to understand the full scope of salvation as it is presented in the Scriptures, we would have to understand and remember how life and death are initially presented, for herein lies the basis for understanding salvation in its fullest sense. We must study salvation in the way God lays it out at the beginning of His Word. If salvation is the antidote to death (and it is!), then in order to understand salvation correctly, we would need to understand death correctly. And if we are to understand death correctly, we would have to understand life correctly! And it all starts at the beginning.

Track 2

At the very beginning of God's Word we can see that *life* as it is initially presented in Scripture, with respect to the three parts of man should be understood in the following ways:

- **For the spirit, life is having union with God's Spirit, as in Adam's creation.**
- **For the soul, life is having no knowledge of evil, only good, as in Adam's creation.**
- **For the body, life is being covered with God's glory, while awaiting the reception of royal robes (garments of splendor and majesty), as in Adam's creation.**

All in all, *life* with respect to man would reflect *God's image and likeness*, as well as *being in a position to fulfill his created purpose*, that to rule over the earth.

Then also, at the very beginning of God's Word we can see that *death* as it is initially presented in Scripture, with respect to the three parts of man should be understood in the following ways:

- **For the spirit, death means separation from God's Spirit, resulting from Adam's sin.**
- **For the soul, death means possessing the knowledge of evil through experience, resulting from Adam's sin.**
- **For the body, death means being separated from the image and likeness of God — a body devoid of the covering of glory, thereby not able to receive the royal robes (garments of splendor and majesty)¹, resulting from Adam's sin.**

All in all, *death* with respect to man means *that man is separated from God* as well as *being separated from his created purpose*.

So now we can see how death affects all three parts of man. **I Corinthians 15:21 For since by a man [Adam] came death, by a man [Jesus Christ] also came the resurrection of the dead. 22 For as in Adam all die, so also in Christ all shall be made alive.** Therefore, due to Adam's sin:

¹ As we will yet see, the physical death that Adam will eventually experience will be when his body is separated from his spirit and soul and returned to dust, as is referenced in Gen. 3:19. Right now we are presently looking at how life, death and salvation affect each man's three parts. A body returning to dust and subsequently resurrected is not seen within the full scope of salvation, as we will see in Lesson Four. The reason for this will become evident.

- **The SPIRIT of man** is *dead* being *separated from God*. It is the *spirit* of man which is his *God-conscious* part. **John 4:24** “**God is spirit, and those who worship Him must worship in spirit and truth.**” When God breathed His breath into man (and *he became a living being*), this formed a *spiritual union* with God which was done away with in Adam’s sin. In salvation, it is *spiritual birth* that addresses this facet of death – the lack of spiritual union with God, Who is Spirit. As we shall see in just a few moments that it is only through faith in the work of Jesus on the cross that affords us spiritual birth, which becomes an immediate and eternal possession at the moment one believes.
- **The SOUL of the man** is *dead* having become corrupted; having come to know evil. It is the soul of the man which is his *self-conscious* part – the seat of man’s emotions, desires and feelings. God did not intend for man to know evil; but in disobeying God’s command, he came to know evil through experience. In salvation, it is the *salvation of our soul* that addresses this facet of death – the consciousness of and fleshly bent towards evil. As we shall see in Lesson Three, it is the *working out of our own salvation in fear and trembling* (Phil. 2:12) that propels us to walk by our redeemed spirit, our new nature, and not by the flesh, our old nature. This salvation is to be realized at the Judgment Seat of Christ, when Jesus will judge each man according to the things done in his body (Matt. 16:27; Rom. 2:6; 14:12; II Cor. 5:10).
- **The BODY of the man** is *dead* having become separated from the covering of God’s glory, bringing about his inability to receive the garments of splendor and majesty. It is the body of the man that displays the glory and would eventually be clothed in royal garments, reflecting the image of God. So what happened to Adam’s body the very day, the very moment he ate from the tree? **Genesis 3:6 ... and she gave also to her husband with her, and he ate. 7 Then the eyes of both of them were opened, and they knew that they were naked...** Immediately Adam became cognizant of the fact that he now lacked the covering of glory and the consequently would be unable to receive the royal garments of splendor and majesty which portend rulership. The reason we can see that this is the way the *death of the body* is *initially* presented in Scripture (ὅτι on the day that you eatí you will surely dieö), is to see how salvation – related to this part of man – is revealed. As we will see in Lesson Four, the facet of salvation that concerns the body, i.e., the *redemption of the body* addresses this facet of death, and will be received in conjunction with the salvation of the soul at the JSOC, bringing man to the place of being able to fulfill our created purpose (Rom. 8:23; II Cor. 5:2, 4-5).²

Death through sin did not *do away with* any of the three parts of man, but death certainly altered God’s image and likeness in all three parts. Death affected man’s spirit and soul and body, hence man was no longer in God’s image and likeness. Procreation in Adam’s

² The Scriptural facet of salvation with respect to the body has nothing to do with the resurrection of the body. The fact that the bodies of all people – both saved and unsaved – who experience death (as we commonly understand death) will return to dust is a given. Also, all people – both saved and unsaved – whose bodies have returned to dust, will at some point also experience the resurrection from the dead. Everyone’s body will be resurrected as an immortal body. And this fact alone should be enough to reveal that the facet of salvation that addresses the death of the body has nothing to do with resurrection. The death of the body, as initially presented in Scripture, has to do with the loss of the glory. And, as we shall see in Lesson Four, salvation with respect to the body addresses this facet of death.

lineage would be according to his likeness and his image as seen in **Genesis 5:3 When Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image, and named him Seth.**

With *life* allowing man to be in the position to rule (as it is initially presented in Scripture), and *death* completely taking that possibility away, then we would have to see death as affecting all three parts of man. And in seeing that, we would then see that salvation *must affect* all three parts of man as well, if man is ever to step into the position for which he was created in the first place. Paul refers to the three parts of man in this exact manner in **I Thessalonians 5:23 Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.**

Track 3

SALVATION — SPIRITUAL BIRTH

In writing to the Church at Ephesus, Paul reveals the initial condition of every person at birth by saying in **Ephesians 2:1 And you were dead in your trespasses and sins...** Then a few verses down, he explains Who does what in order to bring us out of that dead state: **2:4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)**³...And then a few verses past that, Paul repeats again how this *ōbeing made aliveō* takes place: **2:8 For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; 9 not as a result of works, that no one should boast.** This *gift of God* is *not a result of* [our own] *works*; it is something that can only be received by faith. Since the *spirit* is the God-conscious part of man, then it is easy to understand that it would be the spirit that needs to be redeemed/reconciled *first*, for apart from union with God's Spirit, nothing in the spiritual realm (such as the ongoing work of salvation), would be possible for anyone who remains spiritually dead. This *salvation by grace through faith* is exactly what needs to be addressed initially in the overall scope of salvation.

What Salvation Means with respect to the Spirit

The term *salvation* is used in several different ways in Scripture. Most generally, the word *salvation* not only refers to *being delivered out of something*, but also *delivered into something else*. An example of this with respect to the spirit is found in: **John 5:24 “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment [Lit., condemnation], but has passed out of death into life...”** If a person is to *pass out of death into life*, he must believe that which God has said/done within the scope of salvation. There is a place in the NT where the question concerning *what must be done in order to be saved* is so succinctly asked and answered. In Acts, Paul and Silas had been thrown into a Philippian jail. It was there that the jailer asked *what he must do to be saved*. Paul's response was succinct: **“Believe in the Lord Jesus, and you shall be saved...”** [Acts 16:30, 31]. Of course, Paul was

³ This parenthetical phrase is within the Scriptural text.

referring to believing in the death of Jesus on the cross for the forgiveness of sin. Once this simple truth is believed by an individual, that individual *passes out of eternal spiritual death* (eternal spiritual separation from God), *into eternal life* (eternal spiritual union with God). The free gift of eternal life, which is otherwise seen as ones *spiritual birth* truly is as simple as that! Look again at the passage we just read: **Ephesians 2:4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved)...**

Therefore, it becomes easy to see that *spiritual birth* (salvation by grace through faith, bringing ones spirit to life), is that which sets one apart from those who remain *dead in trespasses and sin*. But this facet of salvation (the part dealing with spiritual birth) is only the *beginning* of a process that can bring an individual to being entirely sanctified spirit and soul and body at the coming of the Lord. In Parts Three and Four we will look at the continuing process; but for now let's take an in-depth look at what is laid out in the Scriptures for us to understand concerning what it means to *believe on the Lord Jesus Christ*.

As simple as this truth is (the simple truth that Jesus died on the cross for our sins), there is a lot behind it! And these are things that should be understood at some point in our growth as a Christian, the understanding of which usually comes *subsequent* to believing the simple statement: *Believe on the Lord Jesus Christ*. We want to see how God laid out the complete Word picture in the Old Testament concerning Jesus' death on the cross. These things are laid out in what are called Old Testament *types*. Old Testament *types* are historical *people, places, events, and things* which were recorded by men as they were inspired by the Holy Spirit to write what they wrote, for a God-given purpose. And the purpose for writing these things is far beyond the purpose of simply giving a host of historical facts. The purpose was to lay out prophetic pictures historical details of persons, places, events and things which would tell what God wants us to see in order to understand what His will is! These *types* (OT pictures) then become prophecies that are to be fulfilled in their antitypes, so that the student of God's Word can see beyond the historical person, place, event or thing to the realization of that which they each in fact point to! These are spiritual thoughts put into spiritual words (I Cor. 2:13).

OLD TESTAMENT TYPES OF CHRIST

Adam is a Type of Christ

In Part One we looked at how God created the man and formed the woman. These things are instructive for us because we can learn much about Christ as we study Adam. There are at least three Scriptural reasons for this:

1) Jesus is referred to in Scripture as *the Second Man, the Last Adam*: **I Corinthians 15:45 So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." The last Adam became a life-giving spirit... ..47 The first man is from the earth, earthy; the second man is from heaven.**

2) Adam was/is a type of Christ: **Romans 5:14b ... Adam, who is a type of Him who was to come.** Remember that a type lays out a WORD picture, which points to something beyond itself, a prophecy of that which will be fulfilled at a later point in time.

3) Adam's relationship with his wife is compared to Christ's relationship with His Wife-to-be in a passage in Ephesians where wives are told to submit to their husbands, and husbands are told to love their wives both for a specific reason: **Ephesians 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her 26 that He might sanctify her, having cleansed her by the washing of water with the word, 27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless. 28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30 because we are members of His body. 31 FOR THIS CAUSE A MAN SHALL LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE; AND THE TWO SHALL BECOME ONE FLESH. 32 This mystery is great; but I am speaking with reference to Christ and the church.**

Let's think about this for a moment! How is this "great mystery" of the husband/wife relationship speaking with reference to Christ and the Church? Let's remember that we just read a verse in Romans 5 saying that *Adam was a type of Him Who was to come*. God caused a deep sleep to fall upon Adam and opened up his side and took a part of his body to build the woman. We know that Jesus came to die on the cross, and once He had died (sleep is often used as a synonym for death in Scripture), His side was opened up and out flowed blood and water. After one becomes saved through faith in our Passover, then that individual can avail himself to the cleansing power of Jesus blood on the Mercy Seat in heaven, and the washing of the water through the Word. Yes! This mystery is indeed GREAT!

So how is Jesus like Adam? And what can we learn about Jesus by studying Adam? In the first half of Genesis chapter three, when Adam found his wife in a fallen state, he *chose* to enter into her sin, knowing that this action would surely bring about his death, which it did. How do we know Adam chose to enter into her sin? It is because Jesus did the same thing. The Antitype fulfills the type! **II Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.**

Actually becoming sin on our behalf was the only way that Jesus could have died. He, being God, could not commit sin, and in a sin-free state He could not have died. Sin is what brings about death. Yet death and shed blood was God's requirement for the forgiveness of sins. The death and shed blood of an Innocent had to take place! **Ro 8:3b ...God sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, 4 in order that the requirement of the Law might be fulfilled...** So, God the Father made Jesus to *become sin for us* (and Jesus willingly entered that place, just as Adam willingly ate the fruit) so that by His death, we might live. Yes, Adam was a type of Christ, and these things are instructive to us, as we learn more about Christ by studying Adam.

The Animal Slain in the Garden is a Type of Christ

Not only can we see that Adam is a type of Christ, but also we can see that God used the death and shed blood of an innocent animal in the Garden to cover the man and woman's utter nakedness. This initial work had to be the work of God, not the work of their own hands, in making this covering.⁴ God covered their nakedness with the skins of the innocent animal(s) He slew.

By killing this animal we can see that the *death* of an innocent was brought about through its shed blood. This then was set forth as *God's requirement for the forgiveness of sin* death and shed blood of an innocent and this would always remain His stated requirement! (Remember, their sin had brought about their spiritual death so that they were no longer in union with God. And in being dead spiritually, they could **not** act in the spiritual realm; God had to initially act on their behalf.) One thing to note here: even in covering themselves with the works of their own hands, they still sought to hide from God; they still realized that they could NOT come into union with God, all of which demonstrates that we can only be born spiritually through the work of Another. It would only be an act of the Creator Himself wherein an individual who is spiritually dead can be brought into union with Him through the in-breathing of the Breath of God the indwelling Holy Spirit, thus becoming spiritually alive.

Abel is a Type of Christ — An Older Brother Kills a Younger Brother

Genesis chapter four gives the details of how an Innocent would be killed. In this chapter, Cain was a tiller of the ground and Abel was a keeper of the flock. Both brought offerings to God, but God was satisfied with one offering and not with the other. God was satisfied with Abel's offering, and dissatisfied with Cain's. The Book of Hebrews gives the reason for this: **Hebrews 11:4 By faith Abel offered to God a better sacrifice than Cain, through which he [Abel] obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks.** Abel offered to God a sacrifice *by faith*, whereas Cain did not offer his sacrifice by faith. Simply stated, the former was acceptable to God (because of the faith involved), the latter was not. Therefore, God did not have regard for Cain's offering. This caused Cain to become angry, and in his anger (Gen. 4:5) when in the field together with Abel, Cain killed his younger brother! Abel's blood, even though he was dead, cried up to God as a testimony of *faithfulness through faith*, Abel still speaks! Now Jesus' blood speaks to the Father: **Hebrews 12:24 and to Jesus, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.** Abel's blood still speaks as a type; but Jesus' blood speaks better because Jesus' blood is the antitype; Jesus' blood fulfilled the type set down by Abel's blood.

Abel being killed at the hand of Cain is a picture of Christ being killed at the hand of His Brother, Israel. **Matthew 23:35 ...that upon you [the nation of Israel] may fall the guilt**

⁴ The fig leaf coverings, which were made by the man and woman was not adequate to cover their shameful nakedness before God. Only God could do this initial work.

of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Just as Cain was charged by God with Abel's death, so Israel is charged by God with Christ's death. Even the punishment for Cain is *typical* of the punishment for Israel after killing his brother, Cain was banished from the land to become a vagrant wanderer upon the earth, yet not without God's protection and retribution if anyone should kill him. **Genesis 4:14 "Behold, Thou hast driven me this day from the face of the ground; and from Thy face I shall be hidden, and I shall be a vagrant and a wanderer on the earth, and it will come about that whoever finds me will kill me." 15 So the LORD said to him, "Therefore whoever kills Cain, vengeance will be taken on him sevenfold." And the LORD appointed a sign for Cain, lest anyone finding him should slay him.** The same holds true for Israel after killing Jesus. In 70 AD, the Jews were dispersed from the land, in order to wander upon the whole earth, yet they still have God's protection (as a nation) and His retribution for any nation attempting to kill them. Israel remains scattered throughout the whole earth even to this day (though a remnant has returned to the land in a Zionistic movement). Yes, the deeds of Cain in Genesis chapter three form a type of the deeds of Israel at Christ's first coming: **I John 3:12 not as Cain, who was of the evil one, and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.** In the type/antitype structure of Scripture, Cain killing Abel is a type of Israel killing Jesus.

Isaac is Type of Christ — A Son Miraculously Born, then Offered as a Sacrifice

There is another picture of Christ laid out in the Book of Genesis. It is a picture revealing that the Innocent One, Who was to be slain, will be a Son born through miraculous means! The type is laid out in Genesis 21 and 22, where God appeared to Abraham telling him that at a specified time he and Sarah would bear a son through miraculous means, and that this son would be the one through whom the promises given to Abraham would be fulfilled. At the ages of 100 and 90 respectively, Abraham and Sarah gave birth to Isaac, a son born through miraculous means at the specified time just as God had told them (Gen. 21). Then some years beyond this son's birth, Abraham was instructed by God to offer his son *his only son, the son whom he loved* as a sacrifice on a mount which God would show him (Gen. 22). Abraham, knowing what God had said about the promises being fulfilled through Isaac, obeyed immediately, believing that God was even able to raise him from the dead (Heb. 11:17-20). According to the specific God-given instructions, Abraham began his *three-day* journey to a *specific mount* where he would offer his son as a sacrifice upon a wooden altar, an altar made from the very wood which Isaac himself carried. When asked, Abraham explained to Isaac that God would *provide for Himself* the lamb (the lamb to be used as the sacrifice). And even as Abraham tied his son to the altar, his son coming to know what was about to take place uttered not a word. Then, exactly at the point of Abraham lifting the knife to slay his son, God stayed Abraham's hand, telling him not to kill the boy. Abraham's faith had been demonstrated. God then showed him a ram caught by the horns on his head (caught at the source of its own power) in a thicket of thorns. God told Abraham to offer the ram as a substitute in the stead of Isaac.

This scene *typifies*, in minute detail, the Son of the Father (Who is The Ancient of Days) being miraculously born to a virgin at the specified time which had been previously

prophesied. Then some years beyond this Son's birth, the Father offered His Son *His only Son, the Son whom He loved* as the Lamb to be sacrificed, the Substitute on the very mount to which He had led Abraham and Isaac some 2,000 years prior. God, knowing that His promises would be fulfilled through Jesus, sacrificed His Son upon a wooden cross a cross made by the very wood that He himself carried to the mount. And Jesus, knowing what was about to take place, uttered not a word! This time God would *not* stay His Own Hand; this time God would slay His Own Son, while He wore a crown of thorns, revealing that it was His strength which caught Him (if you will), bringing about His death the strength of His position as the sinless Son of God, pointing to the day that, *because of His death*, He would wear the crown of glory upon the same Head that had previously worn the crown of thorns. *Three days later*, God raised His Son from the dead! The details of this OT Word picture are astounding!

Track 5

Moses and the Spotless Lamb are Types of Christ

And finally in the Book of Exodus we come to the culmination of the OT Word picture concerning the death of Christ. Very specific promises had been given to Abraham concerning his physical descendants through Isaac and Jacob, with these promises being reiterated to Isaac and Jacob themselves. The twelve tribes of Israel were the physical descendants of Abraham through Isaac, then Jacob. Jacob had been given the name *Israel* by God (a name which means: *he will rule with God*), and it is Israel's twelve sons and their descendants who make up the Nation of Israel (a nation who would one day *rule with God*). A portion of these promises had to do with his descendants being sojourners, and eventually enslaved in a land not their own for a period of 400 years, and then being redeemed out of bondage by an individual whom God would raise up from among them (Gen. 15). In the fourth generation from the birth of Isaac, the 400-year period had come to a close. Isaac's great, great grandson Moses was the one whom God used to redeem Israel from the bondage of slavery through the sacrifice of spotless and unblemished lambs throughout Egypt on the night of Passover.

Through a series of circumstances seen in Exodus chapter two, Moses had been raised in the Egyptian royal palace from which rulership throughout the then known world emanated. At 40 years of age (40 years being a number that represents a complete period of time), Moses *forsook Pharaoh's house in order to suffer the "reproach of Christ"* (Ex. 2). **Hebrews 11:24 By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; 25 choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; 26 considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward.**

In the antitype of this, at a predetermined time, Jesus laid aside His Glory in His Father's House, and came to the field the world in order to suffer reproach at the hands of His brethren, even enduring the shame of death upon a wooden cross as His body hung naked for all to see. And He endured this suffering *because of the JOY set before Him* (Heb. 12:2).

Jesus is not only typified through the actions of Moses in redeeming the people from bondage, but He is also typified by the unblemished lamb that was offered as a sacrifice in each of households of Israel the night of Passover. That night, the blood of the sacrificed lambs was brushed onto the doorposts and lintels of Israel's houses throughout the land of Goshen in Egypt. When the Angel of God traversed the land killing the firstborn sons throughout all of Egypt, the applied blood on Israel's houses revealed that a death—a vicarious death—had already taken place, resulting in the Angel *passing over* that house. In essence that night, Israel, the firstborn son of God, had died via a substitute—the death of unblemished innocent lambs. In the Antitype to this, Jesus was the Lamb of God, the fulfillment of the very picture presented the night of Passover! Jesus became the Substitute.

Here, in the Book of Exodus, the *culmination* of the OT Word picture of Christ's death is laid out.

It might be good to make note of the fact that even the Feast of Passover had to do with the eventual rulership which the Nation of Israel will one day exercise over the Gentile nations. We can see this in the fact that this feast—the Feast of Passover—had to do with *first-born sons*—the very ones in line to rule in the Coming Kingdom of Jesus Christ. *Scripture reveals that only sons will rule in the kingdom of God.* And within the scope of mankind, only first-born sons will rule in the Coming Kingdom. This is instructive to us, as we shall see in further study.

This complete Word picture of OT types point to the means by which God would offer salvation through the death and shed blood of Jesus, as Jesus was represented in:

- The death of Adam when he entered into the sin of the woman (Jesus becoming sin for us).
- The death of the innocent animal(s) in the Garden at the hand of God.
- The death of one brother at the hand of another brother while in the field together.
- The death of a beloved son offered on an altar by the hand of the father.
- The death of a spotless lamb, slain in the stead of the firstborn son within the houses in Egypt. (OH! And by the way, did you know that Jesus died on the day of the Feast of the Passover? While all the innocent and spotless lambs were being killed that very day throughout all Jerusalem, Jesus, our Passover was also being killed!)

What a Word picture this makes! How could anyone miss it! We could cry out with the voice of John the Baptist: **BEHOLD THE LAMB OF GOD WHO COMES TO TAKE AWAY THE SINS OF THE WORLD!**

So, how does one who is born dead in trespasses and sin receive his *spiritual birth*? In the words of the Apostle Paul: *Believe on the Lord Jesus Christ, and you shall be saved!*
Amen!

