I'm not a bot

As you read the Old Testament, you come across different prophecies of the Messiah. Some of these prophecies talk of his birth and ministry to his crucifixion. However, scripture readers need help figuring out, is Jesus in the Old Testament? There are no direct mentions of the name Jesus in the Old Testament. However, some phrases imply the Messiah. From Genesis 16-32, they speak of the Angel of the Lord, which different scholars and readers of the Word allude to being Jesus. If Jesus was in the Old Testament, how did they refer to him as? What is it called when Jesus appears in the Old Testament? How many times is Jesus mentioned in the Old Testament? Why does the Old Testament describe Jesus as an Angel of the Lord instead of the son of God? Read on to find answers to these and similar questions. Many scripture readers question whether Jesus was in the Old Testament, and if so, how was he referred to? Various verses in the scripture allude to Jesus as the Angel of the Lord, with the first appearance in Genesis 16. Genesis 16:7 The Angel of the Lord found her by a spring of water in the wilderness, the spring on the way to Shur. Here the Angel of the Lord appears to Hagar as she flees, which refers to Jesus. As you proceed in other verses of the same chapter, you realize they use the name Angel of the Lord while referring to Jesus. Genesis 22:11,15 Here are other verses in Genesis that refer to Christ as the Angel of the Lord. In these instances, he appears to Abraham as he carries out God's request. Throughout the Old Testament, there are several mentions of the Angel of the Lord; Judges 5:23, 2 Kings 19:35, and Exodus 3:2-4. As you read the Old Testament, you will notice no direct mention of Jesus but phrases, events, and prophecies that allude to his existence. The book of Isaiah is known for having verses that give a prophecy about Jesus. Isaiah 53:5 But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes, we are healed. Isaiah is one book in the Old Testament that gives prophecies on Jesus' suffering. This verse alludes to Jesus' suffering in the quest to save his followers. Isaiah 50:5-6 The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. Psalm 22:1 My God, my God, why hast though forsaken me? Why art thou so far from helping me, from the words of my groaning? These are the same texts Jesus Christ said while on the cross; therefore, it can be a prophecy. How many times is Jesus mentioned in the Old Testament? See below According to readers of the scripture, there are reportedly more than 300 mentions of Jesus. Some are prophecies, while in other instances, they mention him using different names. These prophecies begin from his birth, ministerial work, suffering, and crucifixion. Unlike the New Testament, where they directly say the name Jesus, the Old Testament mentions Jesus under different phrases. As we have seen in the mentioned scriptures, Jesus appears in other forms, not physical ones. Scholars came up with a term that refers to how Jesus appeared in the Old Testament; they refer to it as Christophanies. It originates from two Greek words that mean Christ's manifestation before his human incarnation. Jesus appears in the Old Testament in different forms and events and to varying personalities in the Old Testament. You may notice, in all His appearances, He played an important role as he is the only person who has seen God. He appears to Abraham, Hagar, and Moses, to mention a few, as witnessed in the verses below. Exodus 14:19 Then the Angel of God who went before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them. As the Israelites were crossing the desert, they had watch and guidance of Jesus in the form of a pillar of cloud. Exodus 3:2 And the Angel of the Lord appeared to him in a flame of fire out of the midst of a bush, and he looked, and lo, the bush was burning, yet it was not consumed. In this chapter, one of the greatest events of the Bible takes place, Jesus appeared to Moses as a flame in a burning bush that did not get burnt out. Genesis 22:11 But the Angel of the Lord called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here am I." Another instance where Jesus appears in the Old Testament to Abraham. As we have seen in previous texts, the Angel of the Lord refers to Jesus; here, he calls on Abraham as he is about to sacrifice to the Lord. In Genesis 16:7-11 Jesus appears to Hagar, Sarah's servant, as she flew from Sarah while in the wilderness. How did Jesus appear in the Old Testament? See below The mention of Jesus in the Old Testament is prophecy, while on other occasions, he did appear in different forms. To Moses, he appeared as a flame in a burning bush; he called on Abraham as a voice from heaven. Judges 13: 3; 6; 20 In this text, Jesus appears to a woman and goes up in the form of a flame. In the Old Testament, Jesus appears in the form of Christophanies, which is the pre-incarnate Christ. The term the Angel of the Lord is seen severally throughout Genesis. The scripture in the Old Testament refers to Jesus as an Angel since he is not in physical form. Most of the phrases in the Old Testament are prophecies of the unseen Messiah, and appearances of Christ were mostly that of a messenger from God. The Word Jesus does not appear in the Old Testament; however, as seen above, other terms and phrases refer to him. Later, in the New Testament, Jesus assures his followers of the truth behind the prophecies and mentions them in the Old Testament. Luke 24: 25-27 In this verses, it informs us how Christ elaborated prophecies to his disciples, which shows we can trust what was said of him. Where is Jesus in the Old Testament? Is Jesus in the Old Testament? Where is Jesus mentioned in the Old Testament? Is Jesus in the Old Testament? Jesus in the Old Testament Were there appearances of Jesus in the Old Testament? How do we know the Angel of the Lord is Jesus? As a devout Christian, I have always been passionate about the Christian faith. This inspired me to pursue a degree in Religious studies and a Masters in Theology in college. I have also been privileged to teach 4 Christian courses in a college and university. Since I am dedicated to spreading the word of God, I am actively involved in the Church. Additionally, I share his word online and cover diverse topics on the Christian faith through my platform. You can read more about me on the about us page. The following is a list of verses from 1 Chronicles 24:6-19, where the names of the priests were chosen by lot apportioning their division of service. What is both interesting and surprising are the meanings of their Hebrew names. In them is found the story of Yeshua (Jesus in Hebrew) meaning "he will save". Jesus is sent and the Holy Spirit anoints Him to be the one who will reconnect man back into fellowship with God. In the list the verse number is listed first (the letter 'a' or 'b' … refers to the first part of the verse, or the second part etc). The text of the verse, with the English form of the name in bold, is then followed by the Hebrew name and the Romanised form of that name, which is followed by the meaning of the Hebrew name. Most of the meanings of the names seem to be relevant to the story of redemption through Christ. Verse 6a And Shemaiah שְׁמַעְיָה Shma`yah — Jah h heard יָה Jah is God's personal name. He has heard our cries and will answer our prayers (Psalm 34:17). Verse 6b the son of Nethaneel נְתַנְאֵל Nthane'l — given of God Shemaiah is the son 'given of God' because 'Jah has heard'. God gave his only begotten Son, because God has heard our prayers (Genesis 22:2; John 3:16). the scribe, one of the Levites, wrote them befor king, and the princes, Verse 6c and Zadok the priest, צָדוֹק Tsadowq — just (in a moral sense) God is just (2 Thessalonians 1:6). and Ahimelech Verse 6d the son of Abiathar, אֲבִיתָר 'Ebyathar — father of abundance (i.e. liberal) God is the father of abundance, He is abundant in mercy (2 Peter 1:2) and before the chief of the fathers of the priests and Levites: one principal household being taken Verse 6e for Eleazar, אֶלְעָזָר 'El`azar — God (is) helper God is my helper. I will not fear what man shall do to me (Hebrews 13:6). and one taken for Ithamar. In the verses below, lots were taken to create the divisions of the priestly service. Only two names are mentioned in each verse. Verse 7a Now the first lot came forth to Jehoiarib, יְהוֹיָרִיב Yhowyariyb — Jahovah will contend The LORD God will contend for us (Psalms 35:1). Verse 7b the second to Jedaiah, יְדַעְיָה Ykda`yah — Jah has known The LORD God is omniscient and hence has known everything from the creation of the world (1 Corinthians 2:11,16). Verse 8a The third to Harim, חָרִם Charim — to seclude, specifically (by a ban) to devote to religious (especially destruction) Verse 8b the fourth to Seorim, שְׂעוֹרִים S`oriym — barley grains Verse 9a The fifth to Malchijah,מַלְכִּיָּה Malkiyah — king of (i.e. appointed by) Jah Jesus though the Son of God is a king appointed by Jah. Jesus is King of kings (Revelation 19:16). Verse 9b the sixth to Mijamin, מִיָּמִן Miyamin from מִיָּמִין Minyamiyn — from (the) right hand Jesus comes hand of God interceding for us (Romans 8:34). Verse 10a The seventh to Hakkoz, קוֹץ Qowts — a thorn Verse 10b the eighth to Abijah,אֲבִיָּה 'Abiyah — worshipper of Jah. John the Baptist's father Zechariah was priest according to the division of Abijah (Luke 1:5,8). And John preceded Jesus. Verse 11a The ninth to Jeshua, יֵשׁוּעַ Yeshuwa` — he will save Jesus was given hi by an angel from God because He will save his people from their sins (Matthew 1:21). Jesus (Yeshua, Joshua) is explicitly named here. Yeshua may have been a common Hebrew name but at the time of His birth one of the priests Zechariah was of the division of Abijah. Now see what follows Yeshua in the same verse… Verse 11b the tenth to Shecaniah,שְׁכַנְיָה Shkanyah — Jah has dwelt (Shekinah, Shechinah, or Schechinah (Hebrew: שְׁכִינָה), Hebrew noun meaning dwelling or settling, and denotes the dwelling or settling of the divine presence of God and his cosmic glory.) The divine presence of God, the Holy Spirit, was definitely on Jesus and we see the picture of this in Luke 3:21,22. Man was separated from God, so God sent His only begotten Son. Verse 12a The eleventh to Eliashib, אֶלְיָשִׁיב 'Elyashiyb — God will restore God will restore man back into communion with God, through Christ vicariously sacrificing and atoning for our sins. Verse 12b the twelfth to Jakim, יָקִים Yaqiym — he will raise Christ will rise from the dead after His death on the cross (Romans 8:34). Verse 13a Th thirteenth to Huppah, חוּפָּה Chuppah — a canopy, chamber, closet, defence Verse 13b the fourteenth to Jeshebeab, יֵשְׁבְּאָב Yesheb'ab — seat of (his) father After His resurrection Christ sits on the seat of His Father (Ephesians 1:20). All people must eventually appear before the judgment seat of Christ to be judged according to our deeds (2 Corinthians 5:10). Verse 14a fifteenth to Bilgah, בִּלְגָּה Bilgah — desistance, which is generally defined as the cessation of offending. At Christ's death on the cross the veil of the Temple was ripped open because He paid the ultimate price as our kinsman-Redeemer (Boaz is one in the book of Ruth) and now no Temple worship is needed. The offence was fully paid on the cross (Colossians 2:14; Isaia 53:8). Verse 14b the sixteenth to Immer, אִמֵּר 'Immer — talkative אָמַר 'amar to answer Jesus answered to God on our behalf, so that we are freely justified through faith (Romans 3:24). Verse 15a The seventeenth to Hezir, חֵזִיר Cheziyr — protected, to enclose We, through faith, are protected by God's power for salvation (1 Peter 1:5; Psalm 91:4). Verse 15b the eighteen Aphses, פִּצֵּץ Pitstsets — dispersive Verse 16a The nineteenth to Pethahiah, פְּתַחְיָה Pthachyah — Jah has opened God has opened the way to heaven through His only begotten Son — a new and living way for us to go through the curtain. (Hebrews 10:20). Verse 16b the twentieth to Jehezekel, יְחֶזְקֵאל Ychezqe'l (Ezekiel) — God will strengthen God will strengthen all who Him (Isaiah 41:10; 2 Thessalonians 3:3). Verse 17a The one and twentieth to Jachin, יָכִין Yakiyn — he will establish God will establish His kingdom (Daniel 2:44). Verse 17b the two and twentieth to Gamul, גָּמוּל Gamuwl — rewarded God will reward those who do good according to their works (Romans 2:6) Verse 18a The three and twentieth to Delaiah, דְּלָיָה Dlayah — Ja has delivered God has delivered those who believe from death (2 Corinthians 1:10) Verse 18b the four and twentieth to Maaziah מַעַזְיָה Ma`azyah — rescue of Jah We have been rescued by God through Christ (Romans 5:10; Ephesians 2:8,9). Verse 19 These were the orderings of them in their service to come into the house of the LORD, according to their manner, unde Aaron their father, as the LORD God of Israel had commanded him. During the period of the Second Temple the priests served in the Temple in Jerusalem using a rotation system. There were 24 priestly divisions and they are listed in the above cited verses, 1 Chronicles 24:7-18. This list has been dated by scholars to the fifth century B.C.. Though there is no mention of any fixed order for service in the biblical text it is believed that the priestly divisions rotated on a weekly basis. Each division served for one week twice per year. This is found in non-biblical Jewish traditions. See Mishnah, Ta'anit 4:2. On this Rabbi Shmuel Safrai explained: The priests themselves lived not only in Jerusalem but also in other settlements in the land of Israel. When it was "time for the division to go up [to Jerusalem]" (Mishnah, Ta'anit 4:2), the priests left their homes, went up to Jerusalem for a week, and afterwards returned to their homes in Judea or Galilee. Shmuel Safrai, Jerusalem Perspective Vol 2 No 5, February 01, 1989 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia [Abijah]: and his wife was of the daughters of Aaron, and her name was Elisabeth. ... 8 And it came to pass, that while he executed the priest's office before God in the order of his course. Luke 1:5,8 Here we read that Zechariah's wife Elizabeth 'was of the daughters of Aaron,' meaning that she is the daughter of a priest. All priests were of the lineage of Aaron. Apparently it was common to refer to people of priestly lineage as descendants of Aaron. Rabbi Shmuel Safrai wrote: For example, a first-century inscription found in Jerusalem in 1971 mentions the heroic exploits of a person who introduces himself as: "I Abba son of the priest Eleaz[ar] the son of the great Aaron." Shmuel Safrai, Jerusalem Perspective Vol 2 No 5, February 01, 1989 In the above list of the priests we see not only the message of God sending His only begotten Son as Savior but also we see Jesus (Yeshua) specifically mentioned following Abijah the priest of whose division Zechariah was. Then we see in the same verse a reference to the Holy Spirit of God, Jesus was the last Priest between God and man. No other was required. But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; Hebrews 10:12 Yeshua offered Himself as the perfect sacrifice to pay for all sins of the world forever. Now there is no need for a priesthood anymore. Case closed! To be notified by email put your email address in the box at the bottom of your screen. You'll get an email each time we publish a new article. Click this image to make a secure Donation (Stripe) ! In the Old Testament, there is no word "Jesus," the name of the Christ who is to come in the New Testament. Even if the name "Jesus" were prophesied, we would not be convinced that a man is Christ just because his name is Jesus; it is because the name "Jesus" was common among the Jews (Col 4:11). Therefore, the name Jesus is not absolute evidence through which we can believe that Jesus is Christ. The most convincing evidence is the work which Jesus fulfilled according to the prophecies of the Old Testament about Christ. For this, Jesus said that it is the "Bible [Scriptures]" that testifies about Him as Christ. "You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me …"Jn 5:39 Jesus' testimony Jesus proved that He is Christ, with the testimonies of the Bible. When John the Baptist sent his disciples to ask Jesus, "Are you the one [Christ] who was to come?" Jesus told them that the prophecies of the Bible, which Christ would fulfill, were being fulfilled (Mt 11:1–5). When Jesus read the prophecies about Christ to the Jews who gathered in the synagogue on the Sabbath day, He stated that the prophecies had already been fulfilled (Lk 4:16–21). After Jesus was resurrected, He appeared before His two disciples going to Emmaus. At that time, He quoted what was written in the Bible [Scriptures]. As Jesus let them realize through the Bible that the sacrifice on the cross and resurrection were the prophecies to be fulfilled by the Christ, the weak faith of the disciples turned to burning conviction. He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself … They asked each other, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?"Lk 24:25–32 Besides these, there is much evidence proving that Jesus is the Savior. So the apostles who were taught by Jesus preached that Jesus is Christ with the prophecies of the Old Testament, which Jesus accomplished. This shows that the apostles believed the words of the Bible more than anything else, and were convinced that Jesus is Christ. The apostles testified with the Bible that Jesus is the "Messiah" The purpose that Matthew, one of the twelve disciples of Jesus, wrote the Gospel of Matthew is of course to testify that Jesus is Christ. Matthew testified that Jesus is the Christ who was prophesied in the Bible, by connecting all Jesus' work—His birth, death and resurrection—to the prophecies of the Old Testament. This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit … All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us."Mt 1:18–23 Jesus' being born through a virgin was the fulfillment of the prophecy which God gave to the prophet Isaiah 700 years before (Isa 7:14). Jesus' being born in Bethlehem was also done as prophesied in the book of Micah of the Old Testament (Mic 5:2). After Jesus was born in Bethlehem in Judea, during the time of King Herod … When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born. "In Bethlehem in Judea," they replied, "for this is what the prophet has written: "'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.'" Mt 2:1–6 Matthew recorded how Jesus fulfilled the prophecies of the Old Testament in many ways: the appearance of the prophet who would prepare for the way before Jesus' starting His public life as Christ, and the shining of the light of the gospel from the town of Nazareth in Galilee and so on (Mt 3:3; Isa 40:3–9; Mt 4:12–17; Isa 9:1–2). Peter the best disciple of Jesus, too, testified that Jesus is the Savior, with the prophecies of the Bible. On the day of Pentecost, Peter explained to the Jews, who came from every nation, about the coming of fire of the Holy Spirit from heaven with the prophecy of Joel chapter 2, and testified to the resurrection of Jesus with the prophecy of Psalm chapter 16. By this, about 3,000 people repented and were baptized on that day. Then Peter stood up with the Eleven, raised his voice … this is what was spoken by the prophet Joel: "'In the last days, God says, I will pour out my Spirit on all people…'" … "God has made this Jesus, whom you crucified, both Lord and Christ."Ac 2:14–36 When Peter preached about Jesus before many people who had gathered in Solomon's Colonnade, he testified that the one who came according to the prophecy of the Bible was Jesus (Ac 3:11–26). Like this, the reason the Apostle Peter testified to Christ with the prophecies of the Bible was because Jesus' fulfilling the prophecies of the Old Testament was the most convincing evidence he could show. For that reason, Peter said that the word of the prophets is like a light shining in a dark place, and asked us to pay attention to it. And we have the word of the prophets made more certain, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts.2 Pe 1:19 It is only the Bible with which we can recognize the divine nature and power of God who appeared in the flesh. That is why the apostles of the early Church preached that Jesus is Christ, with the Bible. The case of Philip was the same. With the prophecy of Isaiah 53, Philip proved to the Ethiopian eunuch in charge of all the treasury of Ethiopia that the one who suffered because of our sins is Jesus and that He is Christ. … on his way he met an Ethiopian eunuch, an important official in charge of all the treasury of Candace, queen of the Ethiopians. This man had gone to Jerusalem to worship, and on his way home was sitting in his chariot reading the book of Isaiah the prophet … Then Philip began with that very passage of Scripture and told him the good news about Jesus.Ac 8:26–35 In the days of the early Church, the Apostle Paul too, who preached more fervently than anyone else, going around the gentile regions, used the Bible to testify that Jesus is Christ. As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said.Ac 17:2–3 They arranged to meet Paul on a certain day, and came in even larger numbers to the place where he was staying. From morning till evening he explained and declared to them the kingdom of God and tried to convince them about Jesus from the Law of Moses and from the Prophets.Ac 28:23 To the Apostle Paul who entered the Church of God after Jesus was crucified, the Bible was the convincing evidence that enabled him to realize Jesus as Christ. Our attitude toward the Bible As we have studied so far, the evidence through which the apostles of the early Church believed Jesus as Christ and preached Him was not just the name "Jesus," but His fulfillment of the prophecies of the Bible. 2,000 years ago, the apostles were convinced that Jesus is the Christ through the prophecies of the Bible, and proclaimed the name to the whole world even though the name Jesus itself was not written in the Old Testament. It is not different in this age. It is prophesied in the Bible that Christ will appear a second time on the earth to save His chosen people (Heb 9:28). The Bible is the only evidence through which we can recognize Jesus, who comes to this faithless world a second time right before the Last Judgment Day and restores the truth of life that was established at His first coming, according to the prophecy of the Bible (Lk 18:8; Lk 21:27–28). What we have to do is just to check who has actually fulfilled the Bible prophecies about the Second Coming Christ. Even though the name is not recorded in the Bible, we can recognize who the Savior of this age is through the works that he fulfills according to the prophecies of the Bible. Let us study the prophecies of the Bible deeply, and receive the Savior of the age of the Holy Spirit, and display His glory as the apostles of this age. How did the Bible describe Jesus in the Old Testament? Was it similar or different from that in the New Testament? What's in a Name? Actually Jesus has so many names in the Bible that no single article could ever cover them all adequately. The same goes for the many different names for God. It is impossible to cover all of His names. Many of God's names and Jesus' names for that matter reflect their attributes like the sinless perfection, beauty, holiness, and omnipotence of God. Jesus' name comes from the Hebrew name of Joshua (the English spelling) and is actually Yahushua and means "God saves." Jesus' name is related to what He does and as we shall later read, Jesus' names in the Old Testament are sometimes just like that. Another Name for Jesus Isaiah gives perhaps the lengthiest name for Jesus Christ than does any other author in the Bible. You've probably seen it included in many Christmas programs and Christmas cards and is one of the most famous descriptions of Jesus in both name and character. We find these names in Isaiah 9:6 where it says "For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." In the original Hebrew language there were no commas so all of what we consider different names or titles is actually the same name! It should read that Jesus will be called "Wonderful Counselor-Mighty God-Everlasting Father-Prince of Peace" because He is all these things and infinitely more. Old Testament References of Jesus Isaiah again gives probably the best description of Jesus in the Old Testament and particularly when referring to Him as the "suffering servant." Isaiah records that Jesus was "like a young plant, and like a root out of dry ground" (53:2) and when "He was oppressed, and he was afflicted, yet he opened not his mouth" but instead "like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth" (53:7). Even in the Old Testament Jesus was described as a lamb, something John the Baptist must have been very familiar with and explains why he often referred to Jesus as "the Lamb of God, who takes away the sin of the world" (John 1:29)! The Messiah Even today some orthodox Jews leave an empty chair around the dinner table because they are reserving it for the Messiah to sit in when He comes. They are still expecting the Messiah to come but not realizing that He has already come. Even the religious leaders of Jesus' day didn't recognize Him, although in their hearts they likely did (John 3:2) because they delivered Jesus up for crucifixion out of envy (Matt 27:18). It was a common expectation for the Messiah to come, even among the mixed Jews of Samaria. The woman at the well told Jesus "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things" (John 4:25) but after Jesus said "I who speak to you am he" (John 4:26) she ran back to her village and told everyone. Andrew went to his brother Simon (Peter) and he said "We have found the Messiah" (which means Christ)" (John 1:41). All of the Jews knew about a coming Messiah who was to save Israel but few recognized that it was Jesus. The Anointed The Greek word for anoint is "christos" which is why Jesus is referred to as Jesus Christ. He is the anointed one of God. Jesus Himself said "The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Luke 4:18). Jesus quotes the prophecy of Himself, written hundreds of years before, "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound" (61:1). To be anointed meant to have ruler ship, kingship, and sovereignty and so it is with Jesus. The priestly garments were anointed (Ex 29:29) and the priests that wore them (Ex 40:15) and only an anointed priest could perform priestly duties (Lev 4:5, 16; 6:20, 22) or it was certain death. Of all the priests ever anointed, Jesus is the most Perfect High Priest (Heb 5:1-7) and of all those ever anointed by God He is infinitely more anointed than all. Jesus Christ's name reveals Who He is; the Anointed Savior. The Lord One of the clearest names of Jesus in the Old Testament is "the Lord," a name shared with the Father. In writing about the Day of Visitation or the Day of Judgment, Isaiah wrote "It will be said on that day, "Behold, this is our God; we have waited for him, that he might save us. This is the Lord; we have waited for him; let us be glad and rejoice in his salvation" (25:9) and since there is salvation found in no other name but Jesus Christ (Acts 4:12), and though we know that all Three-Persons of the Trinity are involved, you can associate the salvation of God's people with the Man of Salvation and that of course is Jesus Christ. Conclusion Jesus is described as our Mighty God, our Counselor, our Prince of Peace, our Lord, Our God, and best of all, our Savior. Jesus Christ is either your Lord and Savior today or He will be your Judge and Executioner later (Rev 20:12-15) and that day can come unexpectedly, and then it is too late (Heb 9:27; Rev 21:8), therefore I beg you to repent of your sins and put your trust in Jesus (if not already). Just think of Jesus' magnificent humility as He was "being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:8-11). Resource – Scripture quotations are from The Holy Bible, English Standard Version® (ESV®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Tagged as: description, Jesus, New Testament, Old Testament The Old Testament is ingrained with anticipatory references and symbols of Jesus Christ. This article explores these connections in depth, beginning with an overview of how Jesus is represented in the Old Testament, each of the books that pointed to His coming, and examining how He is symbolically represented in the Tabernacle and more.After Jesus's resurrection, he enlightens two disciples about this: "And beginning with Moses and all the Prophets, [Jesus] explained to them what was said in all the Scriptures concerning himself" (Luke 24:27)Read through God's word, see how it points to Jesus.GenesisExodusDanielTabernacleSymbolsSeeing Jesus in the OTDr. Josh Moody discusses how we see Jesus from the very start of the Bible:(transcript of the video above, edited for readability) So Genesis 1 and 2, famous foundational chapters of the Bible obviously can get a little controversial in terms of how that relates to modern geological theories and all the rest. How do you preach Genesis in a way that doesn't just talk about the Creator, God, but goes in a Christ-centered direction?And one way is to notice that in Genesis 3 you have the protoevangelium, the foreshadowing of the gospel that Luther notices in terms of Genesis chapter three, that, "The heel will be bruised, the serpent will be crushed," and these are things that are fulfilled in the New Testament. That's one way.Another way, so there's a textual linchpin in the first few chapters of Genesis that you can point to. And the question that then asks with this textual linchpin, the question that that asks is, "Who is going to be this serpent crusher?" Right? "Where's that going to come from?" In some ways, the rest of Genesis, and indeed the rest of the Old Testament, are asking, "Who is this serpent crusher?" So Cain and Abel, when they come along, Adam and Eve, in a sense, Eve is almost immediately beginning to wonder, "Could this be the serpent crusher because of this promise?" And so, immediately, you're set up right from the beginning, this theme of creation, fall, and then the hope of God's promise for a serpent crusher. So it's not only a textual sort of hint, it's also a question mark that the rest of Genesis and throughout the rest of the Old Testament, you're looking for this figure to crush the serpent.("How Is Jesus Shown in the Book of Genesis?" previously published on Christianity.com on October 3, 2012)Jesus in the Book of ExodusJesus gave us a vital piece of inside information as we try to exploit the riches of God's Word, that information is that He is the one unifying theme that runs through each testament, every book, every chapter, and every verse of the Book. According to Luke 24:27, Luke 24:44-45 Christ is found in "all the Scriptures." It is Christ in ALL the Scriptures.If you want to understand the Bible, become a Christ tracker, one who sights and marks the trail for finding Him from cover to cover. That is what we are doing today as we continue this quest to get a strategic grasp on the Bible. We are finding Christ in Exodus.CHRIST IN EXODUS:In Exodus 33:17, He is the One greater than the deliverer, Moses - He is Christ in ALL the Scriptures! In Exodus we find Christ:We can see Pictures of Christ in every section of Exodus.(Taken from "The Key to Scripture" by Discover the Book Ministries. Used by permission).Jesus Symbolized in the Old Testament Sacrificial SystemIn the video below, Charles Dyer discusses specific Old Testament prophecies and symbols that point to Jesus. The system of sacrificing, often a spotless lamb, symbolized the coming Christ."Sacrifices took away sins – covered over sins. And the Day of Atonement would come along that would cover their sins for a whole year, but that all pointed toward the ultimate Lamb of God who would take away the sins of the world."When King Nebuchadnezzar looked into the flames in Daniel 3:24-27, he expected to see the three young men (Shadrach, Meshach, and Abednego) burning to death. Instead, he saw them walking around, unharmed and unbound, along with a fourth man with them. Who was the fourth man? The Lord Jesus Christ himself. This is a Christophany, an Old Testament appearance of the Son of God coming down from heaven in bodily form.(Taken from "Jesus in the Book of Daniel?" by Dr. Ray Pritchard.)Jesus Symbolized in the TabernacleIn the video below, Ben Skaug discusses different stations of the tabernacle and how they are a symbol of the coming Christ."You can read throughout the gospel of John and see how Jesus is the fulfillment of each station inside the tabernacle. In John 1:29, John the Baptist says, 'Behold,' as he point to Jesus Christ, 'the Lamb of God who takes away the sin of the world.' And there you have the first station inside the tabernacle – the alter of sacrifice.Christ is the Seed of woman and in Genesis 3:15 we are told He will one day crush Satan.In Exodus we find the story of the Passover Lamb, and Christ is the sacrificial Lamb given for us.In Leviticus we read of the high priests making sacrifices for the people, and Christ has become our High Priest, making the perfect sacrifice to atone for our sins.In Deuteronomy Moses prophesied of a prophet who would come that would be greater than Himself. Jesus is that Great Prophet.In the book of Joshua, Joshua met the Captain of the Lord's host. That man is Jesus Christ.In Judges, the leaders were judges who delivered God's people, each of them typifying the Lord Jesus.Boaz, the kinsman who redeemed Ruth's inheritance, is a picture of Christ.David, the anointed one, pictures Jesus and Jesus is described as being the Son of David.In 2 Samuel when the king is being enthroned, the entire scene is descriptive of the Lord Jesus.The books of Kings speak of the glory of God filling the temple and the Chronicles describe the glorious coming king, both referring to Jesus, the King of Kings.Ezra depicts Jesus as the Lord of our fathers.Esther offers a picture of Christ interceding for His people.Job says clearly that the Redeemer is coming!Christ appears time after time in the Psalms, including when David describes Him as "the Shepherd."Isaiah details His glorious birth.Jeremiah reveals that He will be acquainted with sorrows.Joel describes Him as the Hope of His people.Amos tells us that Jesus is the judge of all nations.Obadiah warns of the coming eternal kingdom.Jonah offers a picture of Jesus being dead for three days, then coming back to life to preach repentance.Zephaniah says that He will be the king over Israel.Zachariah is the prophet who speaks of Jesus riding on a colt.Malachi is the one who calls Him the Son of Righteousness.The entire Old Testament points toward Jesus as Savior, and if we miss that, we've missed the entire point of the Scriptures. Jesus is the Messiah and the fulfillment of prophecy.Taken from "A Portrait Of Christ" by Adrian Rogers and Love Worth Finding Ministries (used by permission).How to Read the Old Testament in a Christ-Centered WayJonathan Olsen talks about the "heartbeat of the Old Testament" in this interview.(The following is transcribed from the above Video Q&A, edited for quality.)When you think about the apostolic understanding of the Bible, when you open up the book of Acts in particular but really the whole New Testament, you see that the story of the Old Testament is not a story that just ends in and of itself. It is a story that has a trajectory. It is going somewhere. And this is true from the opening pages of the Bible all the way through Malachi. There is an anticipation of something, there is an anticipation of fulfillment. There is an anticipation of eschatological substance where there is something greater outside of that moment in the story. The heartbeat of the Old Testament is looking for that and looking for that. Wherever they go, whatever blessing the Old Testament people are in, whatever season of curse they might be in, whatever season of distress or joy they might be in, there is always something outside of them.The apostles understood what Jesus himself taught. That is that the story of the Old Testament is pointing to Jesus Christ. And Jesus says in Luke 24, in essence, the whole Old Testament is really a story about me. That Moses and the prophets and the Psalms, these are all ultimately about me. He says in the gospels as well "today the Scripture has been fulfilled in your presence in me". And it is really a story about Jesus.When I was ordained, I was asked, "what Psalms are messianic psalms?" I probably didn't say this in full humility, but the answer that I think is right is that all the psalms are pointing to Jesus Christ. Some are more clearly pointing towards Jesus with specificity, but at the end of the day he is the author, substance, and trajectory of all the Old Testament words.You have all of these types of mediators and priests, and prophets, and kings in the Old Testament all pointing to that tri-fold office that Jesus alone can fulfill perfectly as both God and man. It is a challenge to preach the Old Testament sometimes with a Christ-centered trajectory. Because there is a lot of moralism and it is easy to say "you should be like this person". And it can be easy to neglect saying, "You are already like this person, because they are sinful just like you and I. And Jesus is unlike you and me in that sense. Where he who knew no sin became sin on our behalf, in order that in him we might become the righteousness of God." And no Old Testament man or woman could fulfill that or have that.Photo Credit: Unsplash/Priscilla du PreezThis article is part of our catalog of resources about Jesus Christ and His life, teachings, and salvation of mankind! Discover more of our most popular articles about the central figure of Christianity:When was Jesus Born? Biblical & Historical FactsWhat Language Did Jesus Speak?Why Is Christ Referred to as Jesus of Nazareth?How Old Was Jesus When He Died?What Did Jesus Look Like?What was the Transfiguration of Jesus?Jesus Walks on Water - Meaning & SignificanceWhy Is it Important That Jesus Was Jewish? From beginning to end, the Bible reveals the glory of Jesus. But for many Bible readers, it isn't that simple. While we know Jesus is the fulfillment of the Jewish story and we want to better understand how the two Testaments relate, we're often unsure how the Bible's many stories, characters, and events relate to each other—especially to Jesus. Some are tempted to force the Bible's many pieces together, making superficial jumps from the Hebrew Scriptures to Jesus' story. But most are left wondering: Does Jesus and his story connect to the Old Testament? If so, where is Jesus in the Old Testament? How does the Old Testament inform our understanding of Jesus—his life and teachings, death and resurrection? Christ from Beginning to End answers these questions, helping Christians better understand how to read the Bible as a story, seeing how every part of Scripture fits together to reveal the glory of Christ Jesus—from Genesis to Malachi, Matthew to Revelation. "Like a puzzle," authors Trent Hunter and Stephen Wellum write, "the pieces of the Bible…do fit together." And they hope "you will get a clear understanding of the Bible's unity and central message" (28, 29)—which includes the ways Jesus is found in the Old Testament. Here are seven ways. 1) Jesus is the Last Adam From the beginning, the full story of Scripture reveals the full glory of Christ—even with Adam. Hunter and Wellum remind us that Adam was "not just the first man in God's story. He is the representative of humanity and the head of creation itself" (80). And God gave him responsibilities and roles later expressed in Israel: "God spoke directly to Adam, and Adam (in a prophetic role) was responsible to mediate God's word by trusting, keeping, and preaching it to his wife and children" (80-81) "Adam (in a priestly role) was responsible to mediate God's presence to the world by universally expanding Eden's borders, filling it with image-bearers, and ruling over creation" (81) "Adam (in a kingly role) was given dominion over the world as a servant king, who was to act as God's image, his representative and son" (81) While he did not possess any explicit title or office, Adam functioned as a prophet, priest, and king. As the Bible's story progresses, these titles identify other people who carry on these original tasks—which all anticipated a greater office holder: Jesus Christ. Hunter and Wellum explain: [T]hese roles express the deeper role God originally intended for humans. That role was first established in Adam, but then only Jesus as the last Adam and God the Son perfectly fulfills it. Then he restores it in us (Heb. 2:5–18). (81) 2) Jesus is testified to by 'the Law and the Prophets' Paul is clear about Christ's whereabouts in the Old Testament: "But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify" (Romans 3:21). "'The Law and the Prophets' is shorthand for the Old Testament," Hunter and Wellum explain, "which Paul says prophesy or testify of the salvation that later comes in Christ" (100). In other words, Jesus is present throughout the Torah and the Major and Minor prophet books in the Old Testament. In these pages we find both hope and help: God is providing for our instruction, endurance, encouragement, and, ultimately, our hope. As we see how God unfolds his glorious plan of redemption in Christ and how he keeps all of his promises, we learn to trust, love, and obey him. The Bible is long and layered for a reason. It prepares us to see and receive Jesus as the only solution to our problem and the only Savior from our sin. (100) "The Law and the prophets" are