

# FULFILLMENT BY REVERSAL

<sup>12</sup> Hope deferred makes the heart sick, but a longing fulfilled is a tree of life.

Proverbs 13:12

<sup>26</sup> “Did not the Messiah have to suffer these things and then enter his glory?” <sup>27</sup> And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

Luke 24:26,27

<sup>2</sup> As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, <sup>3</sup> explaining and proving that the Messiah had to suffer and rise from the dead. “This Jesus I am proclaiming to you is the Messiah,” he said.

Acts 17:2,3

<sup>39</sup> You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, ... <sup>46</sup> If you believed Moses, you would believe me, for he wrote about me.

John 5:39,46

## I. Types and Shadows

\* As Christ was full of the scriptures, so the scriptures were full of Christ.

A. Apart from explicit scripture, God has also spoken in signs, symbols, pictures, rites, colors, ceremony, figures, incidents, characters, locations, buildings, etc.

B. The bud is in the old; the full flower in the new.

C. The new is in the old contained; the old is in the new explained.

D. The new is in the old concealed; the old is in the new revealed.

E. The new is latent in the old; the old is patent in the new.

## II. Christ's resurrection in the scriptures A. Psalm

16:8-11:

Simon Peter starts out on the day of Pentecost explaining that Jesus the Messiah had risen from the dead, "*Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it,*" (Acts 2:24). Peter then pulled from the Psalms to prove the truth of his testimony.

*"For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither*

*wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

*“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.” (Acts 2:25-32) B. Psalm 22:*

The sacrifice and resurrection of the Messiah are throughout the Old Testament. Psalm 22, written by King David a millennium before Christ, gives us the very perspective of the Lord hanging on the cross. It describes how the people mocked Christ (Psalm 22:7-8; Mat 27:41-43), how they cast lots to divide up his clothes (Psalm 22:18; Mat 27:35), how his bones were out of joint (Psalm 22:14), how the wicked had surrounded him and pierced his hands and feet (Psalm 22:16) – the scars of which Thomas later got to touch and feel (John 20:27). Psalm 22 ends by saying God’s righteousness would be declared to *“a people that shall be born”* (Psalm 22:31).

## C. Isaiah 53:

Isaiah 52:13-53:12 offers one of the most profound prophecies in the entire Old Testament, written over 700 years before Christ's death and resurrection.

*“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.”* (Isaiah 53:3-6)

In Isaiah 53:10, we get a hint at a resurrection, because after his soul is made “an offering for sin” he will then “prolong his days.”

In the end, Isaiah says in verse 12 that God would reward this righteous servant (numbered with the transgressors, but not one himself), *“he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”*

## III. Six types of Christ's resurrection from the Hebrew Scriptures

### A. Abraham and Isaac (Genesis 22)

1. This is the story of Abraham offering his son, Isaac, upon the altar.
2. In a type and simile, the only begotten is raised from a certain death--a figure of the resurrection of Jesus Christ. (Hebrews 11:17-19)

## B. Law of the leper

1. The priest goes out to the leper. (Leviticus 14:1-3) If a leper felt he was healed, he would come to the priest.  
*“<sup>1</sup> The Lord said to Moses, <sup>2</sup> These are the regulations for any diseased person at the time of their ceremonial cleansing, when they are brought to the priest: <sup>3</sup> The priest is to go outside the camp and examine them. If they have been healed of their defiling skin disease.”*
2. The priest would go outside the camp to investigate, and determine if the leper had been healed.
3. So Christ, our high priest, left heaven to come out to where we were.
4. The victim offered two birds. (Leviticus 14:4-7) Birds don't belong in clay jars; they belong in the heavens. Jesus came down from heaven and became a man. He put himself in a clay jar so that he might die for our sins. (John 3:13,31; 6:38,42)  
*<sup>4</sup> “The priest shall order that two live clean birds and some cedar wood, scarlet yarn and hyssop be brought for the person to be cleansed. <sup>5</sup> Then the priest shall order that one of the birds be killed over fresh water in a clay pot. <sup>6</sup> He is then to take the live bird and dip it,*

*together with the cedar wood, the scarlet yarn and the hyssop, into the blood of the bird that was killed over the fresh water. <sup>7</sup> Seven times he shall sprinkle the one to be cleansed of the defiling disease, and then pronounce them clean. After that, he is to release the live bird in the open fields.” (Lev 14:4-7)*

*<sup>13</sup> No one has ever gone into heaven except the one who came from heaven--the Son of Man. ... <sup>31</sup> The one who comes from above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes from heaven is above all. (John 3:13,31)*

*<sup>38</sup> For I have come down from heaven not to do my will but to do the will of him who sent me. ... <sup>42</sup> They said, “Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, ‘I came down from heaven’?” (John 6:38,42)*

5. A holy trio: cedar, hyssop, and scarlet yarn. The priest made an aspergillum, an instrument of sprinkling. The hyssop and the living bird were attached to the cedar handle by means of the scarlet wool or crimson fillet. The bird was so bound to this handle that its tail feathers should be downward. All were dipped in the blood of the sacrificial bird and the leper was sprinkled 7 times. The second bird was set free.

C. Wave offering of the first fruits (I Corinthians 15:22,34)

1. In the twenty-third chapter of the Book of Leviticus, starts off there in the fifth verse, “*In the fourteenth day*

*of the first month at even is the Lord's Passover,"* sacrifice, the Passover (Leviticus 23:5). *"Now on the next day, on the fifteenth day is the Feast of Unleavened Bread: and seven days ye shall eat unleavened bread"* (Leviticus 23:6). All right, now look at the tenth verse: now here is that first fruits that he is talking about, now look at it:

*Speak unto the children of Israel, and say unto them, When ye come into the land which I have given unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest:*

Now look at the next verse—

*He shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. (Leviticus 23:10-11)*

2. So that figure there says that our Lord is to rise from the dead the first day of the week, the first fruits on the morrow after the Sabbath (Leviticus 23:10-11), on the day after Saturday.
- D. Aaron's rod that budded. And the next morning when Moses came to look, Aaron's rod, in that eighth verse of the seventeenth chapter, *"Aaron's rod brought forth buds, and bloomed blossoms, and yielded almonds."* Hidden away, and the morning came and the rod had blossomed and fruited unto the Lord (Numbers 17:8).
- E. The ark of God in the deep waters of Jordan.

1. Jordan's cold waters of death block passage of the children of Israel from the promised land.
2. In the fourth chapter of the Book of Joshua, the ark of the Lord is taken into the waters, and the waters divide. And the ark is placed in the center of the waters of the Jordan River until all the people are passed over. Then the ark is carried over (Joshua 4:10-11). That is a picture of the waters of death. And the ark of God goes first, a type of our Savior; and He opens the way for all of God's children to pass over (Acts 23:26). Our High Priest. The ark (the type of Christ) rises out of the deep waters of death.

F. The Sign of Jonah:

Before his death and resurrection, Jesus offered simply the "sign of Jonah" as a foreshadowing of how long he would be dead. *"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."* (Matthew 12:40)

1. *"Then Jonah prayed unto the Lord his God out of the depths of the sea, For Thou hast cast me into the deep, in the midst of the seas, and the floods compass me about; all Thy billows and Thy waves passed over me. The waters compassed me about, even to the soul"* (Jonah 2:1-5).
2. But the third day he was alive, and in the service and work of our Lord, bringing fruit unto heaven (Jonah 1:17, 2:10).



*“As Jonah was in the heart of the earth and the depths of the sea, and in the belly of the great fish for three days and three nights, so shall the Son of Man be in the heart of the earth.”* (Matthew 12:40)

*“But the third day He shall rise again”* (Matthew 20:19), a picture, Jesus says, a type, the Lord says, of the resurrection of our Savior.

#### IV. Death in the Bible / Exile, Barrenness, and Perils

- A. Exile - Ezekiel saw a vision of dry bones spring to life by God’s word. (Ezekiel 37:7-10) Israel’s captivity in Babylon was a death and their return would be their resurrection.
- B. Barrenness - Abraham, Isaac, and Jacob had barren wives. Such barrenness signaled the death of the family line. A reversal of barrenness, then, was life from the dead. As God overturned the barrenness of the patriarchs’ wives, he was bringing life to a dead womb and to the family line.
- C. Peril -
  - \* Noah and his family are delivered from the flood.
  - \* Joseph from the pit.
  - \* The Israelites from Egypt.
  - \* Daniel’s three friends from the furnace.
  - \* Daniel from the lion’s den.
  - \* The Jewish people from Haman’s trap.