



THE
JESUS CHRIST
FOCUSED
OLD TESTAMENT

Making Sense of a Monumental Book



DONALD W. PARRY

THE
JESUS CHRIST
FOCUSED
OLD TESTAMENT

Making Sense of a Monumental Book

DONALD W. PARRY



A publication of Book of Mormon Central, ScripturePlus, and Bible Central

Cover design by Jasmin Gimenez Rappleye.

Prepared for publication by Book of Mormon Central
P.O. Box 1538
American Fork, UT 84003—6406

© 2022 ScripturePlus and Book of Mormon Central.
All rights reserved. Published 2022.
Printed in the United States of America.

TABLE OF CONTENTS

INTRODUCTION.....	I
GENERAL THEMES.....	1
Prophecies of Jesus Christ’s Mortal Ministry and Atonement	1
Symbols That Testify of Jesus Christ	6
The Lord Jesus Christ: Conquering Hero	10
Jesus Christ Is the Lord of History.....	13
The Occupations and Trades of Jesus Christ	17
The Lord Jesus Christ Controls the Nations	22
SPECIFIC MESSIANIC PROPHECIES.....	24
Old Testament Passages Cited by Jesus Christ	24
Messianic Prophecies in the Psalms.....	29
Psalm 22 and Its Fulfillment in Jesus Christ	32
Isaiah’s Prophecies of the Mortal Messiah.....	34
The Messiah in Isaiah 53: Four Recurring Themes	37
NAMES, METAPHORS, AND DESIGNATIONS OF THE LORD.....	39
Names, Titles, and Metaphors of the Lord Jesus Christ.....	39
Lord (Jehovah): The Most Frequently Used [Content] Word in the Hebrew Bible.....	44
Equivalent Designation of the Lord Jesus Christ in the Old and New Testaments	48
God: Compound Names	51
Lord: Compound Names	54
THE LORD OF THE OLD TESTAMENT: SAVIOR, REDEEMER, ATONER, MESSIAH...	57
The Lord Is Our Savior	57
The Lord (Jehovah) Is Our Redeemer.....	60
The Lord Is Our Atoner	62
Jesus Christ Is the Messiah	64
Jesus Christ Is the Lord.....	65
NUMBERS.....	67
One, Three, and Seven: Sacred and Symbolic Numbers.....	67
Seven and Sacred Time.....	70
PEOPLE.....	72
Prophets and Prophetesses: The Lord’s Messengers	72
Eve—Life and Help: A Type of Christ.....	78
Adam: “The Figure of Him That Was to Come”	80
Melchizedek: Type of Christ	82

Isaac: Type and Shadow of Jesus Christ	84
Joseph of Egypt: Foreshadow of Christ.....	86
Moses: Type and Shadow of Jesus Christ	88
Elijah: Symbol of Jesus Christ.....	90
Job: Suffering Servant, A Type of Jesus Christ	92
Hosea’s Family: Symbols of the Lord for Ancient Israel	94
The Sign of Jonah: Pointing to Christ’s Death	96
Priests and High Priests: Foreshadowing Jesus Christ	98
SACRED MEALS AND FESTIVALS.....	100
The Lord Reveals Cycles of Sacred Time.....	100
Striking Blood on the Doorposts: The Passover Anticipates Jesus Christ	102
The Day of Atonement: Messianic Foreshadowing	104
“A Feast to the Lord”: Sacred and Secular Meals.....	106
POETRY AND POETIC SPEECH FORMS	108
Parallelisms: Teaching About the Lord Jesus Christ Through Poetry	108
Chiasmus: Unique Presentations of the Lord’s Word.....	111
The Psalms: Praises to the Lord Jesus Christ	114
Lord: Focused Prophetic Speech Forms.....	116
POETRY AND POETIC SPEECH FORMS	118
Prayers: Mortals Seeking the Lord’s Divine Favor.....	118
Worshipping the Lord Jesus Christ through Music and Song.....	121
Musical Instruments.....	123
LAW OF MOSES	124
Law of Moses: Anticipated Jesus Christ and His Atonement.....	124
Manna: Symbol of Jesus Christ.....	126
Symbols of Christ in the Tabernacle of Moses	128
Sacrifices Under the Law of Moses: Six Acts.....	130
Sacrifices: Symbols of Jesus’s Atoning Sacrifice	132
Diet Code: Unclean and Clean Animals	134
SACRED SPACE.....	136
God Is a Holy Temple: Temples and Sacred Space.....	136
The Atonement-Focused Earthly and Heavenly Temples.	138
JESUS’S ROYAL ANCESTRY	141
Jesus’s Royal Ancestry: Rulers of the Kingdom of Judah.....	141
BIBLIOGRAPHY	144

The Old Testament: The *First* Testament of Jesus Christ

In April 2007, President M. Russell Ballard affirmed, “The first testament of Christ is the Bible’s Old Testament, which predicted and prophesied of the coming of the Savior, His transcendent life, and His liberating Atonement.” President Ballard then identified the second and third testaments of Jesus Christ: “The second Bible testament of Christ is the New Testament. . . . The third testament of Christ is the Book of Mormon. Those who think that one part is more important or more true than the other parts are missing some of the beauty and completeness of the canon of ancient scripture.”² President Ballard’s words—“Those who think that one part is more important or more true than the other parts”—remind us that all three testaments are of great import, especially for those who have considered that one or two of the testaments are sufficient.

The objective of this present volume is to demonstrate the numerous and meaningful ways the Old Testament prevails as the First Testament of Jesus Christ. In point of fact, the Old Testament is a quintessential witness of Jesus Christ! It presents numerous prophecies

of Jesus Christ’s first and second comings, scores of names and titles of the Lord, and several straightforward statements that the Lord is our Savior, Redeemer, and Atoner. Furthermore, the Old Testament submits hundreds of symbols, types, and shadows that reveal Jesus Christ and His divine mission. The law of Moses, with its host of commands, ordinances, and regulations, serves to disclose the coming of the Messiah, who is none other than Jesus of Nazareth—to be sure, every whit of the law points to Jesus Christ. During His mortal ministry, Jesus Christ cited a multitude of Old Testament passages, applying them to Himself in one way or another.

A simple glance at the Table of Contents of this book demonstrates that there are multiple categories and topics that clearly manifest Jesus Christ in the Old Testament. Some topics are straightforward expressions regarding Jesus Christ as our Lord and God; others may be a little more difficult to comprehend and require serious study by students of the scriptures. But God intended that we comprehend all scripture so that we may learn of Him and of His Son, Jesus Christ.

The Old Testament—A Jesus Christ-Centered Document

From time to time over the years, I have heard people declare that the Old Testament is irrelevant, because it has *nothing* to do with Jesus Christ. In fact, very recently, I heard someone say to another, “Don’t read the Old Testament! Christ is not found there!”³ But the Old Testament is indeed relevant to us today—it is exceptionally significant and vitally important! It has everything to do with our Savior, Jesus Christ. As Biblical scholar Hulitt Gloer

explained, “The writers of the New Testament were convinced that the true meaning of the Old Testament is Jesus Christ and that He alone provides the means of understanding it. True interpretation of the Old Testament is achieved by reading Old Testament passages or incidents in light of the event of Christ. . . . For the early Christians, all Scripture was to be interpreted by the fact of Christ because it is to Him that the Old Testament Scripture points (John 5:39).”⁴

Let's sum up, ever so briefly, how the Old Testament pertains to Jesus Christ:

The Old Testament is:

- the First Testament of Jesus Christ;
- a significant handbook on the Atonement;
- the foundational document for preparing the world for Jesus Christ's coming in the flesh, meaning it contains the words God revealed through His prophets to prepare the world for His Son's coming in mortality;
- a set of texts that contains scores of symbols, types, and shadows that reveal Jesus Christ and His Atonement; and
- a document that contains hundreds of prophecies about Jesus Christ and His divine mission.

Furthermore, the Old Testament is an indispensable work that

- reveals the Lord to be the Savior, Redeemer, and Great Atoner;
- contains some two hundred texts (literary units, not verses) on the last days, Jesus's Second Coming, and the Millennium;
- includes historical, prophetic, legal, and wisdom texts that reveal Jesus Christ's divine mission, perfection, omniscience, and omnipotence; and
- sets forth doctrines on how to become holy and remain holy.

In short, the Old Testament is a scriptural work of authority and divine revelations that focuses on our Redeemer and Savior Jesus Christ.

The Witness of the New Testament Regarding Christ in the Old Testament

Several New Testament passages reveal that the Old Testament is a Jesus Christ-centered document:

- Peter testified, "To him [speaking of Jesus Christ] give all the prophets witness" (Acts 10:43). This verse states that *all* the prophets—not some or a few—have testified of Jesus Christ.
- Acts 18 states, "A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. . . . This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord. . . . For he mightily convinced

the Jews, and that publicly, shewing by the scriptures [i.e., the Old Testament] that Jesus was Christ" (Acts 18:24–25, 28).

The last sentence of verse 28 demonstrates that Apollos used the scriptures to prove that Jesus was Christ. The fact that the word *scriptures* here refers to the Old Testament should be evident because the New Testament had not yet been compiled.

- "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (John 1:45). Moses (who revealed the law of Moses) and the other Old Testament prophets wrote of Jesus Christ.

The Witness of Jesus Christ Regarding Himself in the Old Testament

Jesus Christ Himself bore witness that the scriptures (the Old Testament) were about Him. In fact, there are no greater affirmations regarding the scriptures than those that come from Jesus Christ Himself!

- Jesus commanded, "Search the scriptures; . . . they are they which testify of me" (John 5:39). The scriptures here are none other than the Old Testament, which testifies of Jesus Christ.

- Luke wrote concerning Jesus’s conversation with two disciples on the very day of Jesus’s Resurrection, “And beginning at Moses and all the prophets, he [Jesus] expounded unto them [His two disciples] in all the scriptures the things concerning himself” (Luke 24:27). This means that Jesus expounded the things about Himself that were revealed “in all the scriptures” (the Old Testament! The New Testament was not written yet). Luke specifically mentioned Moses (e.g., Genesis, Exodus, Leviticus, Numbers, Deuteronomy) and “all the prophets” (e.g., Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, etc.).
- The resurrected Jesus taught His Apostles, “All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (Luke 24:44). Jesus mentioned three categories of Old Testament scripture: the law of Moses (specifically Exodus, Leviticus, Numbers, Deuteronomy); the psalms (the book of Psalms); and the prophets (Samuel, Isaiah, Jeremiah, Amos, Jonah, Hosea, Malachi, etc.). All three of these categories pertain to Jesus Christ—which, He said, “were written . . . concerning me.”
- Jesus said, “For had ye believed Moses, ye would have believed me: for he wrote of me” (John 5:46). The law of Moses consists of the books of Exodus, Leviticus, Numbers, and Deuteronomy.

The Witness of the Book of Mormon Regarding Christ in the Old Testament

The Book of Mormon affirms that “all the holy prophets,” which include the Old Testament prophets, have prophesied of Christ:

- Jacob, the brother of Nephi, wrote, “Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ” (Jacob 7:11). That is to say, all of God’s prophets have written, prophesied, and spoken of Christ.
- Jacob also stated, “We had a hope of his [Christ’s] glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.” (Jacob 4:4). *All* of God’s prophets had a “hope of [Jesus’s] glory” long before His birth.
- Abinadi bore witness, “For behold, did not Moses prophesy . . . concerning the coming of the Messiah, and that God should redeem his people?” (Mosiah 13:33). Moses prophesied of the Messiah’s coming.
- Abinadi again testified, “Yea, and even all the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things? Have they not said that God himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? Yea, and have they not said also that he should bring to pass the resurrection of the dead, and that he, himself, should be oppressed and afflicted?” (Mosiah 13:33–35). *All the prophets*, “since the world began,” have prophesied of Jesus Christ, including the Old Testament prophets.

How Is the Old Testament Jesus Christ-Focused?

Notwithstanding these statements, many individuals have wondered where they can find Jesus Christ in the various books of the Old Testament, especially since portions of the Old Testament are so difficult to comprehend. Many of the ancient prophets presented their teachings about Jesus Christ using complex literary forms. For example, the Old Testament prophets employed rhetorical questions, symbolic forms, similitudes (“I have also spoken by the prophets, and I have multiplied visions, and used similitudes” [Hosea 12:10]), types, shadows, figures of speech, poetic parallelisms and other forms of poetry, laments, and many other literary types and figures as they prophesied of Jesus’s ministry, atoning sacrifice, Resurrection, Second Coming, and Millennial reign.

In point of fact, these prophets were literary geniuses in the way they presented scriptural texts, but casual readers often miss the impact and full meaning of their writings. Thus many students of the Old Testament cannot see how “to him [Jesus Christ] give all the prophets witness” (Acts 10:43).

Because of the absolute centrality of Jesus Christ and His Atonement to God’s perfect plan, God has given us a “great . . . cloud of witnesses” (Heb. 12:1) of His Son’s Atonement—a thousand witnesses, ten thousand witnesses, or more. Both the ancient prophets and the Apostles have revealed Jesus Christ to us. They are all notable, outstanding, special witnesses of the Savior.

In the following ways, the Old Testament focuses on Jesus Christ:

1. Prophecies of Christ

The Old Testament presents hundreds of prophecies of Jesus Christ concerning His birth, name, childhood, disposition, ministry, teachings, miracles, triumphal entry, betrayal, trial, sufferings, Atonement, Crucifixion, death,

burial visit to the spirit world, Resurrection, exaltation, and blessings. For example, Isaiah prophesied of His birth (Isa. 7:14; 9:6) and Zechariah prophesied that the Messiah would be betrayed for “thirty pieces of silver” (Zech. 11:12). Other prophecies set forth Jesus’s trials and sufferings: False witnesses would rise up against Him (Ps. 35:11); He would be silent before His accusers (Isa. 53:7); He would not hide His “face from shame and spitting” (Isa. 50:6); His visage would be marred (Isa. 52:14); He would be “despised and rejected” (Isa. 53:3); He would “[bear] our griefs and carr[y] our sorrows” (Isa. 53:4); He would be “wounded” (Isa. 53:5) and “bruised” (Isa. 53:5); He would receive “stripes” (Isa. 53:5); He would give His “back to the smiters” and His “cheeks to them that plucked off the hair” (Isa. 50:6); He would hide not His “face from shame and spitting” (Isa. 50:6); He would be “oppressed and . . . afflicted” (Isa. 53:7); He would “[open] not His mouth” (Isa. 53:7); He would be “stricken” (Isa. 53:8); and He would be smitten (Zech. 13:7; Matt. 26:31).

2. Types and Shadows of Jesus Christ

The Lord through His prophets used a great number of types and shadows to teach us of Jesus Christ. The prophets drew on the natural world, including things in the heavens, geographical places, plants, and the animal kingdom; everyday clothing and sacred vestments; civil and religious positions; building and architectural components; common women and men, as well as prophets, priests, and kings; ordinances, both ancient and modern; historical events; cities; and such ordinary things as colors, liquids, numbers, and foods.

Here are four brief examples: (1) the brazen serpent was a special object lesson that pertained to the lifting up of Jesus Christ on the cross (Num. 21:6–9); (2) the blood sacrifices and symbols of

the Day of Atonement held special significance to Christ's atoning sacrifice (Lev. 16; Heb. 7–9); (3) the high priest of ancient Israel served as a figure of "the Apostle and High Priest of our profession, Jesus Christ (Lev. 21; Heb. 3:1; 4:14); and (4) Jesus compared Jonah's three days and nights in the fish's belly to His own "three days and three nights in the heart of the earth" (Matt. 12:39–41).

3. The Name *Jehovah*

The sacred name *Jehovah*, derived from the Hebrew *YHWH*, is found more than 6,800 times in the Old Testament; most English translations of the Bible, however, use Lord in place of *Jehovah*. It is crucial to recognize that the name *Jehovah* is "the covenant and proper name of the God of Israel" and that Jehovah Himself is none other than "the premortal Jesus Christ."⁵ Church authorities have affirmed the truth that Jesus Christ is Jehovah: President Gordon B. Hinckley (2008): "Jesus was in very deed the great Jehovah of the Old Testament."⁶ President Russell M. Nelson (2017): "Commence tonight to consecrate a portion of your time each week to studying everything Jesus said and did as recorded in the Old Testament, for He is the Jehovah of the Old Testament."⁷ "The Living Christ: The Testimony of the Apostles" (2000): Jesus Christ was "the Great Jehovah of the Old Testament, the Messiah of the New."⁸ There are many similar statements by Church authorities. Those who accept the teaching that Jesus Christ's premortal name was *Jehovah* will have a completely different view regarding the prominence of Jesus Christ in the Old Testament scriptures.

The 6,800 straightforward attestations of Jesus in the Old Testament under the name *Jehovah* are highly significant! Jesus is found 6,800 times in the Old Testament—not as the name *Jesus* but as Jehovah! Each attestation of *Jehovah* belongs to a context that provides

us with understanding regarding His mission, character, or attributes.

4. Jesus, Not the Father, Spoke to Old Testament Prophets

There is an essential, but often misunderstood, matter that requires illumination. It was Jesus Christ, not God the Father, who spoke to each and all of the Old Testament prophets—Moses, Joshua, Isaiah, Ezekiel, Hosea, and many others. Jesus Christ, using His premortal, proper name, *Jehovah* (or Lord), was *the* Revealer of His word. In fact, the Old Testament includes over 1,100 formulaic expressions that present Jehovah revealing His word to His servants, His prophets. These expressions include "the Lord said"⁹ (more than two hundred times), "thus saith the Lord"¹⁰ (about eight hundred times), and "the Lord spake unto [various prophets]"¹¹ (more than one hundred times). All 1,100 expressions refer to Jesus Christ, *not* the Father. Jesus Christ was the Supreme Being who spoke in each of these 1,100-plus instances. Stated differently, we might substitute *Jesus Christ* for Lord in each of the 1,100-plus expressions under discussion: "Jesus Christ said," "thus saith Jesus Christ," and "Jesus Christ spake unto . . .," and so on.

President Joseph Fielding Smith's words are clear on these matters: "All revelation since the fall has come through Jesus Christ, who is Jehovah of the Old Testament. In all of the scriptures, where God is mentioned and where he has appeared, it was Jehovah who talked with Abraham, with Noah, Enoch, Moses and all the prophets. He is the God of Israel, the Holy One of Israel; the one who led that nation out of Egyptian bondage, and who gave and fulfilled the Law of Moses. The Father has never dealt with man directly and personally since the fall, and he has never appeared except to introduce and bear record of the Son."¹²

5. Names and Titles of Deity

The Old Testament sets forth more than one hundred names or titles of the Lord, such as *King of Israel* (Isa. 44:6), *Prince of Peace* (Isa. 9:6), *King of glory* (Ps. 24:7), *Lord of Hosts* (Isa. 54:5), *Hope of Israel* (Jer. 17:13), and *Judge of Israel* (Micah 5:1). Many of these names or titles pertain to the Atonement—*Redeemer* (Job 19:25; Isa. 49:7), *Savior* (Isa. 43:3), *Lamb* (Isa. 53:7), *Messiah the Prince* (Dan. 9:25), and *Salvation* (Isa. 12:2); other names or titles are metaphors—*Stone of Israel* (Gen. 49:24), *Horn of David* (Ps. 132:17), *Rock* (Deut. 32:15), and *Sceptre* (Num. 24:17). The Lord’s multiple names provide appreciable instruction regarding who the Lord is and what His mission is.

6. Personal Names That Include the Name God or LORD

Attentive readers of the Old Testament may have noticed personal names that include the element *-el* (Hebrew, signifying “God”). Sometimes *-el* appears at the beginning of names, such as *Eldad*, *Eliab*, *Eliakim*, and *Elimelech*; on other occasions, *-el* appears at the end of names, such as *Gabriel*, *Immanuel*, *Daniel*, *Joel*, and *Michael*. Such names that include the name of God are called *theophoric names*, or names that bear the name of God. The fact that there are scores of *-el* names in the Old Testament underscores their importance and relays the fact that many ancient Israelite parents desired that their children’s names bear the name of God.

Each *-el* name has a special meaning that teaches us something about the Lord. Here are several examples: *Elkanah* (“God has purchased”), *Elisha* (“God is salvation”), *Elishua* (“God is salvation”), *Paltiel* (“God is my deliverance”), *Meshezabel* (“God saves”), *Eliakim* (“May God raise up”), *Mehujael* (“God causes to live”), and *Raphael* (“God has healed”). There are also scores of *-iah* names (with the suffixes *-iah*, *-jah*, *-ai*, or *-jahu* or the prefixes *Ho-*, *Jo-*, *Jeh-*, and *Jeho-*, including *Jeremiah*

(“the Lord raises up”), *Isaiah* (“The Lord is salvation”), *Elijah* (“The Lord is my God”), and *Uriah* (“the Lord is my light”).

There are approximately 450 theophoric names in the Bible, of which about four hundred are personal names and the other fifty are place names.

7. Law of Moses

The law of Moses (see especially the books of Exodus, Leviticus, Numbers, and Deuteronomy) testified of Jesus Christ; as Paul wrote, “Wherefore the law was our schoolmaster to bring us unto Christ” (Gal. 3:24). And several Book of Mormon prophets plainly stated that the law of Moses was focused on Jesus Christ, including Alma, who said, “And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal” (Alma 34:14; see also 2 Ne. 11:4; Jarom 1:11). The regulations, directives, ordinances, temple rituals, system of sacrifices, feasts, and festivals of the law of Moses teach us of Jesus Christ and His atoning sacrifice. Ancient sacrifices, for example, prefigured Christ’s roles as the sacrificial offering, the offerer of the sacrifice, and the priest who conducted the sacrifice (Lev. 1–7). The ancient sacrificial meal (Lev. 7:11–36), which was eaten by the offerer and the priests in the temple, anticipates the Sacrament; the former (the sacrificial meal) looked forward to Christ’s sacrifice, and the latter (the sacramental meal) recalled it.

8. Symbols of Jesus Christ

Hundreds of Old Testament metaphors, similes, and implications produce images that reveal Jesus Christ and His eternal mission: the Messiah is the cornerstone (Ps. 118:22; Matt. 21:42), the “fountain of living waters” (Jer. 2:13; 17:13), the rock (Deut. 32:4; Ps. 28:1; 62:2; 1 Cor. 10:1–4), a fortress (2 Sam. 22:2–4), a shield that protects His people (Gen. 15:1; Ps. 28:7; Prov. 30:5), a branch (Isa. 11:1–5; Jer. 23:5–6; 33:15–17), dew (Ps. 110:3; Hosea 14:4–5), and more.

9. The Ancient Temple and Its Components

Various components of the ancient temple foreshadowed aspects of Jesus Christ's divine ministry and atoning sacrifice, including the temple furniture (laver of brass, altars, lampstand, ark of the covenant), sacrifices (burnt, peace, sin, trespass offerings), foods (portions of sacrificial offerings, shewbread), sacred objects (jar of manna, tablets of the law, rod of Aaron), and diverse parts of the temple (veil, horns of the altar). For example, the jar of manna was kept in the Ark of the Covenant; manna, which saved the children of Israel temporally, represented Jesus Christ, the "living bread," who saves His people everlastingly (John 6:48–51).

10. Ancient Ordinances

All of the sacrifices, rituals, and ceremonies that were part of the Mosaic law code were ordered as symbols of Jesus Christ's divine mission and atoning sacrifice. These include baptism, anointings, washings, sprinkling of blood, laying on of hands, and sacrificial offerings.

11. Hosea's Family and Isaiah's Family

The Lord called His people to repentance by using a number of symbols or similitudes (Hosea 12:10). These similitudes included Hosea and his wife Gomer (Hosea 1) as well as Isaiah and his family (Isa. 8:18). Hosea, for example, represented the Lord Himself.

12. Prayers: The Righteous Seeking Divine Favor

The Old Testament features about nineteen prayers, uttered by Abraham, Moses, David, Hannah, Daniel, and others. When individuals said prayers, they addressed them to the *Lord* (Hebrew = *Jehovah*), to *God* (Hebrew = *Elohim*), or to the *Lord God* (Hebrew = *Jehovah Elohim*). For example, Abraham began his prayer with "Lord God" (Gen. 15:2). King Hezekiah uttered, "O Lord God of Israel" (2 Kgs. 19:15), and Ezra implored, "O my God" (Ezra 9:5). Such prayers are focused on God and His divine abilities to help those in need.

13. Prophetic Speech Forms

Time and again, the Old Testament prophets, when they revealed God's word to their audiences, used a number of speech forms, or formulaic expressions. These speech forms, indicative of prophetic authority and prerogative, invoked the Lord's name as well as His power and authority. That is to say, such expressions as "Thus saith the Lord," "Hearken to the word of the Lord," and "As the Lord liveth" are not common to the world of government, law, commerce, or trade or to everyday speech. Rather, these expressions are unique to prophets and indicate their authority to speak in the Lord's name.

14. Psalms and Hymns

The book of Psalms is an ancient hymnbook (150 hymns) that features praises about God and His majesty, omnipotence, love, and mercy. Many of the psalms focus on Christ. The resurrected Jesus taught His Apostles, "All things must be fulfilled, which were written in the Law of Moses, and in the prophets, and *in the psalms*, concerning me" (Luke 24:44; emphasis added).

15. Historical Narratives

Various narratives instruct us regarding the Lord, His divine ways, and His character, nature, and mission. For example, the narrative regarding Eve (Gen. 2) foreshadows Jesus Christ as both *Life* and *Help*; the account of Isaac (Gen. 22) prefigures the future sacrifice of Jesus Christ; the life of Joseph of Egypt contains many elements that teach us of the coming of Jesus Christ; Job, the suffering servant, was a similitude of Christ's suffering; the book of Ruth defines what it means to be a redeemer; 1 Samuel 1 shows God's power in the lives of individuals and families; and the text regarding Abigail provides images that point to Jesus Christ (1 Sam. 25).

16. Legal Texts

Various legal texts foreshadow Jesus and His divine mission, including Numbers 19 (law of the corpse), Numbers 35 (cities of refuge), Leviticus 15 (law of flows), Leviticus 13–14 (laws regarding

lepers), Leviticus 16 (laws regarding the Day of Atonement), Leviticus 1–7 (laws regarding sacrificial ordinances), and many others.

17 Other Texts

The Old Testament presents more than 250 texts (literary units, not verses) on the last days, Jesus’s Second Coming, and His Millennial reign. For example, the Lord gathers Israel,

cleanses the people, and saves them (Jer. 16:14–21; 23:3–8; 31:1–40; 33:1–26, etc.); the Lord comes with fire, vengeance, and mercy (Nahum 1:1–15); the Lord’s temple is established, and the Lord reigns in Zion (Micah 4:1–13); the Lord rebuilds Zion and appears in glory (Ps. 102:13–22); and the Lord returns in power and glory (Isa. 66:14b–18a).

Issues That Pertain to the Present Volume:

1. Scriptural symbols, types, and shadows

Students of the scriptures who are unfamiliar with types, shadows, similitudes, and symbols will find many books that explain these concepts, a handful of which are named in the bibliography.

2. Approximate dates

Few dates from the Old Testament period can be established with certitude because ancient peoples used different calendrical systems—lunar, solar, religious, political, a combination of two or more calendrical systems, and others—than we use in modern times. Even Jewish sects of the late Second Temple period, such as Pharisees, Sadducees, and Essenes, had different understandings of the calendrical dates and how the calendar should operate in their respective sects. Not surprisingly, modern biblical scholars do not always agree on ancient dates for kings and queens, prophets, peoples, narratives, and so forth.

The dates on the accompanying chart are adapted from two of the standard works in the field of dating and chronologies in the Bible: Jack Finegan’s *Handbook of Biblical Chronology* and Edwin R. Thiele’s *The Mysterious Numbers of the Hebrew Kings*. Both Finegan and Thiele deal with the difficulties involving dates and chronologies in the Old Testament. For example, regarding the single years (e.g., 930) rather than dual symbols (931/930), Thiele wrote, “Since regnal years in Judah began with Tishri in the fall, and in Israel with Nisan in the spring, Hebrew

regnal years always overlapped two January years, and for this reason a dual symbol such as 931/930 would be more accurate than the single 930 date here used. In the interests of simplicity, however, single dates are here given.”¹³ These scholars also write concerning co-regencies, overlapping reigns, and many other challenges that pertain to biblical chronologies.

3. Representative information

Not a single chart included in this volume represents a comprehensive listing or approach. Rather, each chart is representative. The chart that compares Joseph of Egypt with Jesus, for example, has about two dozen parallel items. These items provide the reader with a general idea or impression that Joseph of Egypt was a type and shadow of Jesus Christ. More parallels, of course, could be added to that particular chart as well as to the other charts.

4. Representative scriptural citations

Scriptural citations that are listed throughout this volume are also representative, not comprehensive. Additional scriptures to support this or that item or data could have been added.

5. The authority of scripture

As the author of this volume, I am convinced that the Holy Bible is the word of God, written by ancient prophets, Apostles, and inspired writers. I also believe in the historicity (the historical authenticity) of the Bible.

Prophecies of Jesus Christ’s Mortal Ministry and Atonement

The prophets’ chief message to the world’s inhabitants is Jesus Christ—His birth, nature, character, mortal ministry, sufferings, atoning sacrifice, death, Resurrection, Second Coming, and Millennial reign.

Joseph Smith taught this important truth: “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to

our religion are only appendages to it.”¹⁴ All Old Testament prophets taught and prophesied of Jesus Christ. Jacob, the brother of Nephi, wrote, “Behold, I say unto you that none of the prophets have written, nor prophesied, save they have spoken concerning this Christ” (Jacob 7:11; see also Luke 24:27). Acts 10:43 states, “To him give all the prophets witness.”

This chart sets forth a selection of Old Testament prophecies concerning Jesus Christ.

Prophecy	Scripture Reference
Jesus’s Forerunner	<ul style="list-style-type: none"> ● John precedes Jesus as “the voice of him that crieth in the wilderness” (Isa. 40:3).
Jesus’s Birth	<ul style="list-style-type: none"> ● Jesus is born of a virgin (Isa. 7:14). ● “Unto us a child is born” (Isa. 9:6–7). ● “He shall grow up . . . as a tender plant” (Isa. 53:2). ● He is a descendent of Jesse (Isa. 11:1). ● He is a descendent of David (Jer. 23:5; 33:15). ● He comes forth from Bethlehem (Micah 5:2).
Jesus’s Names	<ul style="list-style-type: none"> ● He is named “Immanuel” (Isa. 7:14). ● He is named “Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace” (Isa. 9:6–7).
Jesus’s Childhood	<ul style="list-style-type: none"> ● He comes out of Egypt (Hosea 11:1). ● He lives in Nazareth (see Matt. 2:23).

Prophecy	Scripture Reference
Jesus's Disposition	<ul style="list-style-type: none"> ● "He had done no violence, neither was there any deceit in his mouth" (Isa. 53:9). ● He is righteous (Jer. 23:5-6). ● He is "a man of sorrows" (Isa. 53:3). ● He is "acquainted with grief" (Isa. 53:3). ● He serves as a loving shepherd (Gen. 49:24; Isa. 40:10-11; Ezek. 34:11-31). ● He delights to do God's will (Ps. 40:7-8). ● He is full of understanding and power (Isa. 11:1-5). ● He is a light out of darkness (Isa. 9:1-2). ● He is a sure foundation and cornerstone (Isa. 28:16).
Jesus's Ministry	<ul style="list-style-type: none"> ● He will "preach good tidings unto the meek" (Isa. 61:1). ● His teachings are rejected (Isa. 6:9-10). ● He dwells "beyond Jordan, in Galilee of the nations" (Isa. 9:1-2). ● He has a zeal for God's house (Ps. 69:9). ● He prays for His adversaries (Ps. 109:4). ● He is a priest after the order of Melchizedek (Ps. 110:1-4). ● He is a priest upon His throne (Zech. 6:12-13). ● He comes in the Lord's name (Ps. 118:26). ● "He shall not fail nor be discouraged" (Isa. 42:4). ● He teaches with parables (Ps. 78:2; Matt. 13:35).
Jesus's Compassion	<ul style="list-style-type: none"> ● "He hath sent me to bind up the brokenhearted" (Isa. 61:1). ● He comforts "all that mourn" (Isa. 61:2).
Jesus's Rejection by the People	<ul style="list-style-type: none"> ● People "hid [their] faces from him" (Isa. 53:3). ● People "esteemed him not" (Isa. 53:3). ● People "like sheep have gone astray" (Isa. 53:6). ● He is a stumbling block and snare to Israel and Jerusalem's inhabitants (Isa. 8:13-15). ● He is rejected like a building stone that is rejected by builders (Ps. 118:21-22). ● He is hated for no reason (Ps. 35:19). ● He is hated without a cause (Ps. 69:4).
Jesus's Triumphant Entry	<ul style="list-style-type: none"> ● He is a king who comes to Jerusalem, "lowly, and riding upon an ass" (Zech. 9:9).

Prophecy	Scripture Reference
Jesus's Betrayal	<ul style="list-style-type: none"> ● He is betrayed by a familiar friend (Ps. 41:9). ● He is betrayed for "thirty pieces of silver" (Zech. 11:12). ● The thirty pieces of silver are cast to the potter (Zech. 11:13).
Jesus's Trial	<ul style="list-style-type: none"> ● False witnesses rise up (Ps. 35:11). ● He is silent before His accusers (Isa. 53:7). ● He hides not His "face from shame and spitting" (Isa. 50:6).
Jesus's Sufferings	<ul style="list-style-type: none"> ● His visage is marred (Isa. 52:14). ● "He is despised and rejected" (Isa. 53:3). ● "Surely he hath borne our griefs and carried our sorrows" (Isa. 53:4). ● "He was wounded" (Isa. 53:5). ● He is "bruised" (Isa. 53:5). ● He receives "stripes" (Isa. 53:5). ● He gives His "back to the smiters" and His "cheeks to them that plucked off the hair" (Isa. 50:6). ● He hides not His "face from shame and spitting" (Isa. 50:6). ● "He was oppressed, and he was afflicted" (Isa. 53:7). ● "He opened not his mouth" (Isa. 53:7). ● He is "stricken" (Isa. 53:8). ● He is smitten (Zech. 13:7; Matt. 26:31).
Jesus's Atonement	<ul style="list-style-type: none"> ● "He has borne our griefs . . . carried our sorrows" (Isa. 53:4). ● "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5). ● "The Lord hath laid on him the iniquities of us all" (Isa. 53:6). ● "For the transgressions of [Isaiah's] people was he stricken" (Isa. 53:8). ● "He shall bear their iniquities" (Isa. 53:11). ● "He bore the sins of many" (Isa. 53:12).

Prophecy	Scripture Reference
Jesus's Crucifixion	<ul style="list-style-type: none"> ● "He was numbered with the transgressors" (Isa. 53:12). ● He asks His Father, "Why hast thou forsaken me?" (Ps. 22:1). ● People laugh at Him and scorn Him (Ps. 22:7, 8). ● While on the cross He is thirsty (Ps. 22:15). ● His hands and feet are pierced (Ps. 22:16). ● Lots are cast for His vesture. (Ps. 22:18). ● He says, "Into thine hand I commit my spirit" (Ps. 31:5). ● None of His bones are broken (Ps. 34:20). ● He is given gall and vinegar to drink (Ps. 69:20–21). ● He is crucified with a "nail in a sure place" (Isa. 22:23). ● He is pierced (Zech. 12:10). ● The piercing causes wounds in His hands (Zech. 13:6).
Jesus's Death	<ul style="list-style-type: none"> ● "He is brought . . . to the slaughter" (Isa. 53:7). ● He is "cut off out of the land of the living" (Isa. 53:8). ● "He hath poured out his soul unto death" (Isa. 53:12).
Jesus's Burial	<ul style="list-style-type: none"> ● "He made his grave with the wicked" (Isa. 53:9). ● He is "with the rich in his death" (Isa. 53:9). ● Jonah, who remained three days in the belly of a whale, is a type of Christ, who remains three days and nights in the tomb (Jonah 1:17).
Jesus's Resurrection	<ul style="list-style-type: none"> ● He "stand[s] at the latter day upon the earth" (Job 19:25) as a ● resurrected being (cf. 1 Sam 2:6; Ezek. 37:12–13). ● His body will not "see corruption" (Ps. 16:9–10). ● "He will swallow up death in victory" (Isa. 25:8). ● His "dead body" arises (Isa. 26:19). ● He destroys graves at the Resurrection (Hosea 13:14). ● He holds the keys of the Resurrection (Isa. 22:22).

Prophecy

Scripture Reference

Jesus's Exaltation and Blessings

- He sits at God's right hand. (Ps. 110:1)
- He is given dominion and glory. (Ps. 72:1–19)
- He ascends to heaven. (Ps. 68:18)
- He has an eternal throne and kingdom. (Ps. 45:6)
- "He shall be exalted and extolled, and be very high." (Isa. 52:13)
- "He shall see his seed." (Isa. 53:10)
- "He shall prolong his days." (Isa. 53:10)
- "The pleasure of the Lord shall prosper in his hand." (Isa. 53:10)
- "He . . . shall be satisfied." (Isa. 53:11)
- He has "a portion with the great." (Isa. 53:12)
- "He shall divide the spoil with the strong." (Isa. 53:12)

Symbols That Testify of Jesus Christ

Jesus Christ is the focus of all scripture. In presenting truths about Jesus, the prophets used a number of symbols to provide insight into His life, mission, character, and Atonement. They drew on the natural world, things in the heavens, the temple and its structures, the cosmos,

flora and fauna, the animal kingdom, civil and religious positions, building and architectural components, and many others. This chart presents a sampling of symbols that point to Jesus Christ.

Symbol	Representation	Reference(s)
Advocate	"The Lord standeth up to plead, and standeth to judge the people" (Isa. 3:13).	John 2:1
Baptism	Immersion in and emergence from the water points to Christ's death, burial, and Resurrection.	Rom. 6:1-6
Blood	The sacrificial animal's blood anticipates Christ's Atonement; it is His "blood that maketh an atonement for the soul" (Lev. 17:11).	John 6:54; Rom. 3:25; Heb. 9:14, 22; 13:12
Blood, shedding of	The shedding of blood in animal sacrifices points to Christ's Atonement.	Lev. 1-6
Blood upon the door at Passover	Christ's blood provides deliverance (spiritual and temporal).	Ex. 12
Branch	A name of the Messiah.	Isa. 11:1-5; Jer. 23:5-6; 33:15-17
Brazen serpent	The brazen serpent is a special object lesson that pertained to the lifting up of Jesus Christ on the cross.	Num. 21:6-9
Captain	The Lord is the "captain of the Lord's host" (Josh. 5:15).	Josh. 5:15; Heb. 2:10
Cities of Refuge	Christ signifies the "refuge," the "high priest," and the "avenger of blood" (Hebrew "redeemer of blood").	Num. 35:6-34; Deut. 4:42; 33:17; Ps. 46:1; 62:7; Heb. 6:18
Commander	The Lord is the "leader and commander of the people" (Isa. 55:4).	Isa. 55:4

Symbol	Representation	Reference(s)
Cornerstone	The Messiah is the “head stone of the corner” (Ps. 118:22).	Matt. 21:42
Counselor	A title of the Messiah.	Isa. 9:6–7
Covert	The Messiah is like a “covert from the tempest” to His followers (Isa. 32:2).	Isa. 32:2
Day of Atonement	Sacrifices and symbols of the Day of Atonement uniquely signified Christ’s atoning sacrifice.	Lev. 16; Heb. 7–9
Dew	“I will be as the dew unto Israel,” said the Lord (Hosea 14:5).	Ps. 110:3; Hosea 14:4–5
Eagle	The eagle represents the Lord’s power to protect His people.	Deut. 32:10–12
Fire	The Lord is described as a “wall of fire” and “consuming fire” (Zech. 2:5).	Deut. 4:24
Fortress	The Lord has the qualities of a fortress, with the ability to protect His people.	2 Sam. 22:2–4
Fountain of water	The Lord is the “fountain of living waters.”	Jer. 2:13; 17:13
Guide	God “will be our guide even unto death.”	Ps. 48:14
High priest	The high priest of ancient Israel served as a figure of “the Apostle and High Priest of our profession, Christ Jesus” (Heb. 3:1; 4:14).	Lev. 21
Horns of the altar	The horns of the altar in the ancient temple are representative of God’s power to bring forth salvation.	Ex. 29:12; 1 Sam. 2:10; 2 Sam. 22:3; Ps. 75:10; Jer. 48:25
Husband	“I was an husband unto them, saith the Lord” (Jer. 31:32).	Isa. 54:5
Judge	Just judges in the book of Judges were a type of the Lord’s anticipated eternal judgeship.	Gen. 18:25; Isa. 11:4
King	Moses, Melchizedek, and other righteous leaders were types of the Lord, “the King of all the earth” (Ps. 47:7).	Deut. 33:4–5; Ps. 44:4; 47:6
Lamb	The lamb signified Jesus, the lamb of God.	Ex. 12:5; John 1:29

Symbol	Representation	Reference(s)
Lawgiver	The Lord is “our lawgiver” (Isa. 33:22)	Isa. 33:22
Law of Moses	All components of the law anticipated Christ’s Atonement.	Gal. 3:24
Light	The Lord is the light of the world.	Isa. 60:19
Lion	A lion has qualities, such as strength, fearlessness, and power, that belong to Jesus Christ.	Rev. 5:5; cf. Gen. 49:8–12
Manna from heaven	Christ is the “true” and “living” bread from heaven.	Ex. 16:11–35; John 6:32–57
Mediator	Moses was the mediator of the first covenant, Christ of the second.	Gal. 3:19–20; 1 Tim. 2:5
Ordinances	Various ordinances (sacrifices, shewbread, incense, baptism, etc.) pertain to Christ’s Atonement.	Lev. 18:4; 2 Chr. 2:4; Ezek. 43:11
Passover	Aspects of the Passover anticipated the sacrifice of Jesus Christ, who is “our Passover” (1 Cor. 5:7).	Ex. 12
Plagues	The Messiah will destroy death at His Resurrection: “I will be thy plagues, O death.”	Hosea 13:14
Plant	The Messiah has the qualities of a plant.	Isa. 53:2; Ezek. 34:29
Priest	The office of and the requirements placed on ancient Levitical priests anticipated Christ’s Atonement.	Lev. 8:5–10; 9; 16; 17; 21:1, 16–23; Heb. 7:11–12, 21
Prophet	All of God’s prophets are types of Jesus, the greatest of all prophets.	Deut. 18:15–18; John 6:14; Mark 6:4
Purifier	As a goldsmith purifies gold, the Lord purifies souls.	Mal. 3:3; 1 Pet. 1:22; Heb. 9:13–14
Reverend	The Lord is to be revered, because “holy and reverend is his name.”	Ps. 111:9
Rock	The Lord is “the Rock.”	Deut. 32:4; Ps. 28:1; 62:2; 1 Cor. 10:1–4

Symbol	Representation	Reference(s)
Root	The Messiah has the qualities of a root, which gives life to the plant as He gives life to mankind.	Isa. 53:2; Rev. 22:16
Sacrifices	Ancient sacrifices prefigured Christ's roles as offering, offerer, and priest.	Lev. 1-7
Sacrificial meal	The ancient sacrificial meal, which was eaten by the offerer and the priests in the temple, anticipates the modern sacramental meal; the former looked forward to Christ's sacrifice, and the latter recalled it.	Lev. 7:11-36
Shepherd	"The Lord is my shepherd."	Ps. 23
Shield	The Lord is a shield that protects His people.	Gen. 15:1; Ps. 28:7; Prov. 30:5
Shiloh	A title of the Messiah.	Gen. 49:10; 50:24
Star	The Messiah is the "Star out of Jacob" (Num. 24:17).	Rev. 22:16
Stem of Jesse	The Messiah, through the lines of Jesse, has the qualities of a stem.	Isa. 11:1-4
Sun	The Lord is the "Sun of righteousness" (Mal. 4:2).	Ps. 84:11
Temple	Jesus is our sanctuary and "dwelling place" (Ps. 90:1).	Isa. 8:14; Ezek. 11:16
Veil of the temple	The veil is a symbol of Christ's flesh.	Heb. 10:19-20
Vestments, sacred	Various parts of the ancient priestly sacred vestments symbolize different aspects of the Atonement.	Ex. 28:6-30
Water	Jesus is the living water that saves Israel from death.	Num. 20:7-11; Jer. 2:13; John 4:10-14
Witness	The Messiah serves as a witness of the truth.	Isa. 55:4; John 18:37; Rev. 3:14

The Lord Jesus Christ: Conquering Hero

The Old Testament attests to a number of battles and wars between the Lord's covenant people and foreign nations. One scholar has written, "The Bible is a book of human and divine battles. In regard to both it is impossible to overstate the degree to which the world of the [Old Testament] was (like other ancient societies) a warrior culture. Warfare was a way of life in the sense that it occurred more or less continuously."¹⁵ "Human battles" refers to those battles where armies fought one another without God's help; "divine battles," however, are those that were fought with God's divine intervention.

This chart sets forth examples of battles between Israel and the armies of foreign nations in which the Lord's intervention won the battle for Israel. That Lord, of course, was none other than the premortal Jesus Christ.

As column 3 demonstrates, the Lord used a variety of means to conquer Israel's enemies. He employed the natural elements, such as the waters of the sea, great hailstones from heaven, thunder, and earthquakes. Or He smote the enemy with blindness, caused them to hear noises, or destroyed them with plagues. By whatever means, the God of Israel demonstrated time and again that He was more powerful than the great armies of Egypt, Moab, Edom, Ammon, Assyria, Syria, and others. During their day in history, each of these armies was a mighty world power with trained warriors who were equipped

with modern (for the period) war vehicles and weaponry. The fact that Israel's relatively small army defeated such great armies is evidence that God Himself served as Israel's chief captain and "man of war" (Ex. 15:3; cf. Isa. 42:13; 45:1–6). As Joshua 23:10 states, "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you." And David warned Goliath, "For the battle is the Lord's and he will give you into our hands" (1 Sam. 17:47).

The children of Israel's success in battle, of course, depended on their obedience to God's commandments. When they demonstrated obedience, they generally prevailed, but when they were disobedient, they usually suffered defeat. An example of such a defeat is recorded in Numbers 14:40–45, where Moses told a group of Israelites that they would not prosper in battle because of their transgressions. Moses warned, "Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalakites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you." This group of Israelites, however, did not heed Moses's words and went to battle anyway, and "then the Amalekites came down, and the Canaanites which dwelt in that hill . . . smote them, and discomfited them" (Num. 14:42–43, 45).

Champion	Defeated	God's Intervention
Israelites	Egyptian army	"And the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (Ex. 14:27-28; see vv. 13-31).
Israelites	Amalekite army	"When Moses held up his hand[s] . . . Israel prevailed" (Ex. 17:11; see vv. 8-14).
Israelites	Armies of the five kings of the Amorites	"The Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword" (Josh. 10:11; see vv. 5-14).
Israelites	Canaanite army	"The Lord discomfited Sisera, and all his chariots, and all his host. . . . So God subdued on that day Jabin the king of Canaan before the children of Israel" (Judg. 4:15, 23; see vv. 1-24).
Israelites	Philistine army	"The Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel" (1 Sam. 7:10; see vv. 3-13).
Kingdom of Israel	Philistine army	"And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling" (1 Sam. 14:15; see vv. 1-15).
Northern Kingdom of Israel	Syrian army	"The mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha" (2 Kgs. 6:17-18; see vv. 8-23).

Champion	Defeated	God's Intervention
Northern Kingdom of Israel	Syrian army	"For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life" (2 Kgs. 7:6-7; see 6:24-7:16).
Southern Kingdom of Judah	Assyrian army	"The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand" (2 Kgs. 19:35; see vv. 14-36).
Southern Kingdom of Judah	Armies of Ammon, Moab, and Mount Seir	"And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir . . . and they were smitten" (2 Chr. 20:22; see vv. 1-26).

Jesus Christ Is the Lord of History

Nine Major Historical Eras

The Old Testament brings to light nine major historical eras. Significantly, the Lord—the premortal Jesus Christ—is *the* principal, prominent character in all nine eras! Joseph Smith taught, “It has been the design of Jehovah, from the commencement of the world, and is His purpose now, to regulate the affairs of the world in His own time.”¹⁶ Note the following three points:

1. The scriptural texts (Genesis through Malachi) for the nine eras reveal the Lord as God. In other words, the Lord is the God of Adam and Eve, the God of Abraham and Sarah, the God of the judges of Israel, the God of the kings of Judah and Israel and their subjects, the God of the prophets, and so forth. Nevertheless, not all of these individuals or peoples accepted the Lord or worshipped Him.

2. Almost all of the holy scriptural texts in the Old Testament feature the Lord; in fact, the word Lord is attested thousands of times throughout the Old Testament. It is the most prominent content word in the Old Testament.

3. These texts of the nine eras reveal much about the Lord’s divine qualities, character, and

nature. The texts also set forth His supremacy, preeminence, and absolute power as He deals with individuals, communities, and nations.

This chart comprises three major parts:

1. The nine eras of the Old Testament, with a descriptive phrase for each era, beginning with the Patriarchal Period and concluding with the Persian Empire. The first four eras—Patriarchal Period, Exodus, Conquest of Canaan, and Judges—are not dated because, as mentioned in the introduction, accurate dating is unavailable.

2. Major characters, including prophets and prophetesses, kings and queens, and famous and infamous persons. Space limitations prevent a listing of all major characters from the Old Testament period, but a comprehensive list of biblical characters can be found in a “Who’s Who” of the Bible (see the “Additional Reading” section).

3. Old Testament books, presenting the biblical books that (a) contain data regarding the historical era, (b) contain data regarding the major characters of that historical era, or (c) were written during that historical era.

Era	Descriptive Phrase	Major Character(s)	Old Testament Book(s)
1	Patriarchal Period	<ul style="list-style-type: none"> ● Adam ● Eve ● Enoch ● Noah ● Melchizedek ● Abraham ● Sarah ● Isaac ● Rebekah ● Jacob ● Leah ● Rachel ● Joseph ● Asenath 	<ul style="list-style-type: none"> ● Genesis
2	Exodus and Wilderness	<ul style="list-style-type: none"> ● Moses ● Zipporah ● Miriam ● Aaron 	<ul style="list-style-type: none"> ● Exodus ● Leviticus ● Numbers ● Deuteronomy
3	Conquest of Canaan	<ul style="list-style-type: none"> ● Joshua 	<ul style="list-style-type: none"> ● Joshua
4	Judges	<ul style="list-style-type: none"> ● Deborah ● Jael ● Gideon ● Samson ● Delilah ● Naomi ● Ruth ● Hannah ● Samuel 	<ul style="list-style-type: none"> ● Judges ● Ruth ● 1 Samuel 1-7

Era	Descriptive Phrase	Major Character(s)	Old Testament Book(s)
5	United Kingdom 1095-975 BC	<ul style="list-style-type: none"> ● Saul ● David ● Abigail ● Bathsheba ● Solomon ● Nathan ● Gad 	<ul style="list-style-type: none"> ● 1 Samuel 8-31 ● 2 Samuel ● 1 Kings 1-11 ● Psalms ● Proverbs ● Song of Solomon ● Ecclesiastes ● 1-2 Chronicles
6	Divided Kingdom 930-586 BC (see also eras 7 and 8)	<ul style="list-style-type: none"> ● Rehoboam ● Jeroboam I ● other kings ● Jonah ● Amos ● Hosea ● Gomer ● Isaiah ● Elijah ● Ahab ● Jezebel ● Elisha 	<ul style="list-style-type: none"> ● 1 Kings 12-22 ● 2 Kings ● 1-2 Chronicles ● Jonah ● Amos ● Hosea ● Isaiah
7	Captivity of Northern Kingdom by Assyria; Judah's History 722-586 BC	<ul style="list-style-type: none"> ● Various kings ● Isaiah ● Micah ● Zephaniah ● Nahum ● Habakkuk ● Josiah ● Huldah ● Jeremiah 	<ul style="list-style-type: none"> ● 1-2 Chronicles ● Isaiah ● Micah ● Zephaniah ● Nahum ● Habakkuk ● Jeremiah

Era	Descriptive Phrase	Major Character(s)	Old Testament Book(s)
8	Captivity of Jerusalem and Judah by Babylonia 586-538 BC	<ul style="list-style-type: none"> ● Ezekiel ● Daniel 	<ul style="list-style-type: none"> ● 1-2 Chronicles, ● Lamentations ● Ezekiel ● Daniel
9	Persian Empire (Cyrus to Alexander) 538-333 BC	<ul style="list-style-type: none"> ● Cyrus ● Zerubbabel ● Haggai ● Zechariah ● Obadiah ● Malachi ● Esther ● Ezra ● Nehemiah 	<ul style="list-style-type: none"> ● Haggai ● Zechariah ● Obadiah ● Malachi ● Esther ● Ezra ● Nehemiah

The Occupations and Trades of Jesus Christ

The Lord Jesus Christ Potter, Captain, Shepherd, and More

The multiple references in the Old Testament to trades and occupations reveal much regarding biblical industry and commerce and their impact on the life of the community. According to one source, “Agriculture, the basis of the economy in ancient Israel, influenced practically every facet of daily life, especially the religious, economic, legal, and social spheres.”¹⁷ In addition to agricultural workers, a thousand Israelite artisans were “brought captive” by Nebuchadnezzar II, probably for their talents and skills: “And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon” (2 Kgs. 24:16).

Old Testament prophets and writers referred to various trades, occupations, and vocations in a variety of contexts and settings, including the following:

1. Poetic texts (including Psalms, Proverbs, and Ecclesiastes) and prophetic texts (including Isaiah, Joel, and Ezekiel). These texts refer to various occupations, often in symbolic expressions or figures of speech. Writers, for instance, have compared prophets to watchmen on the watchtower, missionaries to fishermen, and so forth.

2. Histories and narratives (including Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles). Histories and narratives mention occupations in order to explain facts and to provide context. For example, the accounts of David’s military

maneuvers against his enemies refer to soldiers and archers; and the author of Ruth, in the course of relating the narrative, wrote of farmers, harvesters, and midwives.

3. Legal texts (including portions of Exodus, Leviticus, Numbers, and Deuteronomy). Legal texts refer to occupations that were impacted by the law of Moses, such as judges, soldiers, and others.

4. Texts that contain prophecies (including Isaiah, Amos, Joel, and Ezekiel). These texts mention occupations in the context of the prophetic word. For example, Isaiah referred to a goldsmith (Isa. 40:19; 41:7), plowman (Isa. 28:24; 61:5), and potter (Isa. 29:16; 30:14).

5. Workers and Wage Earners. Most significantly, Old Testament prophets likened the Lord—the premortal Jesus Christ—to various workers and wage earners. For instance, the prophets compared the Lord to an advocate (Isa. 3:13), captain (Josh. 5:15), commander (Isa. 55:4), counselor (Isa. 9:6–7), guide (Ps. 48:14), judge (Gen. 18:25; Isa. 11:4; 33:22), potter (Isa. 64:8), servant (Isa. 42:1), shepherd (Ps. 23:1), teacher (Isa. 48:17), and woodsman (Isa. 10:33–34). Isaiah wrote that the Lord is a potter and we (mortals) are the clay: “But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand” (Isa. 64:8).

The list of occupations and trades in the chart is representative and not comprehensive; additional scriptural references could be added to the chart.

Occupation	Scripture
ambassador	2 Chr. 35:21; Isa. 30:4
archers	1 Chr. 12:2
armor bearer	1 Sam. 14:12
artificer	craftsman; Isa. 3:3
astrologer	Isa. 47:13
baker	Gen. 40:1–22
barber	Gen. 41:14; 2 Sam. 19:24
blacksmith	Gen. 4:22; 1 Sam. 13:19
builder	Gen. 11:4
butler	Gen. 40:1–23
carpenter	2 Kgs. 12:11; Isa. 41:7
chamberlain	manager of a household; 2 Kgs. 23:11; Esther 1:10
cook	1 Sam. 8:13; 9:22–24
coppersmith	Ex. 26:11, 37
counselor	1 Chr. 27:32; Ezra 4:5
craftsman	2 Kgs. 24:14, 16
creditor	Isa. 50:1
cupbearer	Gen. 40:1–23; 1 Kgs. 10:5
designer	Ex. 35:35; 38:23
doorkeeper	Ps. 84:10
embroiderer	Judg. 5:30; Ezek. 27:7
farmer	Gen. 4:2–8
feller	one who cuts down trees; Isa. 14:8
fisherman	Isa. 19:5–8

Occupation	Scripture
footman	courier; Jer. 12:5
fowler	hunter; Prov. 1:17; Hosea 7:12
fuller	person who cleans and thickens cloth; 2 Kgs. 18:17
gatekeeper	2 Kgs. 11:4–9
goldsmith	Isa. 40:19; 41:7
government official	Gen. 41:34; Ex. 5:6–8; Num. 11:16; 1 Kgs. 4:5
handmaid	Lev. 25:6; Deut. 5:14
harvestman	Isa. 17:5
herald	Dan. 3:4
hireling	laborer, often of menial work; Isa. 16:14; 21:16
interpreter	Gen. 42:23
ironsmith	Gen. 4:22; Isa. 44:12
jeweler	Gen. 24:22, 30; Ezek. 23:26
judge	Ex. 18:13–26
laborer	Ps. 90:10
lender	Isa. 24:2
linen worker	1 Chr. 4:21
maidservant	Gen. 16:1; 1 Sam. 1:11
merchant	Isa. 23:2, 8
midwife	Gen. 35:17; 38:28
mourner	Jer. 9:17; Amos 5:16
musician	1 Chr. 25:1–7
nurse	2 Sam. 4:4; 11:2
overseer	supervisor; 2 Chr. 2:8; Neh. 11:9

Occupation	Scripture
perfumer	producer or seller of perfume; 1 Sam. 8:13; Neh. 3:8
physician	Gen. 50:2; Jer. 8:22
plasterer	Lev. 14:42–43; Deut. 27:2–4
plowman	Isa. 28:24; 61:5
potter	Isa. 29:16; 30:14
prognosticator	foreteller of future events; Isa. 47:13
recorder	2 Sam. 8:16; 20:24
ruler	2 Chr. 7:18
sailor	1 Kgs. 9:26, 28
scribe	2 Kgs. 18:18; Ezra 7:6, 11
shearer	Isa. 53:7
shepherd	Isa. 13:20; 31:4
shipbuilder	1 Kgs. 9:26–27
silversmith	Judg. 17:4
singer	1 Chr. 15:16, 19, 27
smith	Isa. 44:12; 54:16
soldier	Ex. 14:9; Deut. 11:4
sower	Isa. 55:10
steward	Isa. 22:15
stone mason	2 Sam. 5:11; 1 Kgs. 5:17–18
tanner	Ex. 25:5; 26:14
teacher	Isa. 30:20; 43:27
trafficker	trader; Isa. 23:8
treader	wine; Isa. 16:10

Occupation	Scripture
treasurer	1 Chr. 27:25; 29:7-8
vinedresser	Isa. 61:5
watchman	2 Sam. 18:24
water carrier	Gen. 24:13; 1 Sam. 9:11; Ruth 2:9
weaver	Prov. 31:13, 19
woodworker	1 Kgs. 6:15-39
workman	Isa. 40:19, 20

The Lord Jesus Christ Controls the Nations

Book of Judges Case Study

The book of Judges comprises three parts. Part one (Judg. 1:1–2:5) serves as an introduction to the book and explains the negative impact Canaan, one of ancient Israel’s neighbors, had on Israel during the entire period of the judges, particularly because the Israelites accepted many of the Canaanites’ evil customs and enticing religious practices. Part two (Judg. 2:6–16:31) presents a fourfold cycle of events and is the central message of the book of Judges. Part three (Judg. 17–21) serves as an appendix to the book and provides examples of the great wickedness of certain Israelites.

Part two, the focus of the chart, shows the fourfold recurring cycle of events that occurred in ancient Israel—apostasy, oppression, repentance, and deliverance. The author(s) of Judges carefully and artistically used formulaic expressions to describe this cycle:

1. “And the children of Israel did evil in the sight of the Lord.”
2. “And the Lord sold (or delivered) them

into the hand of [an enemy nation].”

3. “And when the children of Israel cried unto the Lord . . .”

4. “The Lord raised up [name of a deliverer/judge].”

This chart is formatted according to the fourfold cycle so the reader can easily see its recurrence.

The book of Judges is LORD-focused, meaning, the Lord—*the premortal Jesus Christ*—is preeminent in the book of Judges; in fact, He is prominent in all four of the cycles. In the first cycle, He regards the evil conduct of the Israelites; in the second, He delivers Israel to the power and control of one of its enemy nations; in the third, the children of Israel, after years or decades of experiencing oppression by their antagonists, submit themselves to the Lord and pray to Him; and in the fourth, the Lord inspires and empowers an Israelite to save Israel from the enemy nation.

Apostasy	Oppression	Repentance	Deliverance
2:11 "And the children of Israel did evil in the sight of the Lord."	2:14 "And he [the Lord] sold them into the hands of their enemies round about."		2:16 "The Lord raised up judges, which delivered them."
3:7 "And the children of Israel did evil in the sight of the Lord."	3:8 "And he [the Lord] sold them into the hand of Chushan-rishathaim king of Mesopotamia."	3:9 "And when the children of Israel cried unto the Lord . . ."	3:9 "the Lord raised up a deliverer to the children of Israel, who delivered them" (Othniel).
3:12 "And the children of Israel did evil again in the sight of the Lord."	3:12 "And the Lord strengthened Eglon the king of Moab."	3:15 "But when the children of Israel cried unto the Lord . . ."	3:15 "the Lord raised them up a deliverer" (Ehud).
4:1 "And the children of Israel again did evil in the sight of the Lord."	4:2 "And the Lord sold them into the hand of Jabin king of Canaan."	4:3 "And the children of Israel cried unto the Lord."	4:4 "Deborah, a prophetess . . . judged Israel at that time."
6:1 "And the children of Israel did evil in the sight of the Lord . . ."	6:1 "and the Lord delivered them into the hand of Midian."	6:7 "When the children of Israel cried unto the Lord . . ."	6:13 "the Lord looked upon [Gideon], and said . . . thou shalt save Israel from the hand of the Midianites."
10:6 "And the children of Israel did evil again in the sight of the Lord."	10:7 "And he [the Lord] sold them into the hands of the Philistines, and into the hands of the children of Ammon."	10:10 "And the children of Israel cried unto the Lord."	11:1 (Jephthah is introduced in the text.)
13:1 "And the children of Israel did evil again in the sight of the Lord."	13:1 "And the Lord delivered them into the hand of the Philistines."		13:24 (Samson is introduced in the text.)

Old Testament Passages Cited by Jesus Christ

During His mortal ministry, Jesus Christ often quoted passages from the Old Testament. (see the chart, immediately below). He cited scripture in both public and private settings, during His sermons, and in less-formal, one-on-one conversations. Jesus quoted scripture in the temple of Jerusalem, on the shores of the Sea of Galilee, in the synagogue, and elsewhere. Citing scripture proved to be a powerful tool while

dealing with His detractors. Although Jesus cited passages from a number of Old Testament prophets—at least twelve—He most often cited passages from the books of Isaiah and Psalms. During the final moments of His mortal life and while experiencing the agony of the Crucifixion, Jesus uttered words that harken back to one of the Psalms: “My God, my God, why hast thou forsaken me?” (Ps. 22:1).

By citing Old Testament passages, Jesus demonstrated the following:

- He knew the Old Testament scriptures well! In most settings, Jesus cited a passage from memory; He rarely had copies of scripture in hand to cite from.
- By citing the prophets of old, Jesus, the God of heaven and earth, was placing a stamp of approval on and lending authority to their writings. This fact does not imply, of course, that Jesus must cite a prophet’s writing in order for that writing to have authority.
- Jesus enhanced His teachings by drawing on the words of the ancient prophets.
- By citing the prophets, Jesus provided scriptural references for His audience. In effect, Jesus was saying that He and the prophets agreed on this or that doctrine or teaching.
- Jesus cited many Old Testament prophecies to demonstrate that they were fulfilled in Him.
- Jesus’s usage of scripture in sermons and during teaching situations serves as an example of how modern-day teachers should teach the gospel—by using the scriptures when appropriate.

Old Testament Reference	Theme or Citation	New Testament Reference
Gen. 1:27	God created man in his own image, in the image of God created he him; male and female created he them.	Matt. 19:4; Mark 10:6
Gen. 2:24	A man shall leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.	Matt. 19:5; Mark 10:7-8
Ex. 3:6	I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.	Matt. 22:32; Mark 12:26; Luke 20:37
Ex. 20:12; Deut. 5:16	Honour thy father and thy mother.	Matt. 15:4; 19:19; Mark 7:10; 10:19; Luke 18:20
Ex. 20:13-16; Deut. 5:17-20	Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.	Matt. 19:18; Luke 18:20; Mark 10:19
Ex. 21:17; Lev. 20:9	He that curseth his father, or his mother, shall surely be put to death.	Matt. 15:4; Mark 7:10
Ex. 21:24; Lev. 24:20	Eye for eye, tooth for tooth.	Matt. 5:38
Lev. 19:18	Thou shalt love thy neighbour as thyself.	Matt. 5:43; 19:19; 22:39; Mark 12:31; Luke 10:27
Deut. 6:4	Hear, O Israel: The Lord our God is one Lord.	Mark 12:29
Deut. 6:5; 10:12; 30:6	Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.	Matt. 22:37; Mark 12:30; Luke 10:27
Deut. 6:13; 10:20	Thou shalt fear the Lord thy God, and serve him.	Matt. 4:10; Luke 4:8
Deut. 6:16	Ye shall not tempt the Lord your God.	Matt. 4:7; Luke 4:12
Deut. 8:3	Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.	Matt. 4:4; Luke 4:4

Old Testament Reference	Theme or Citation	New Testament Reference
Deut. 17:6; 19:15	At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.	Matt. 18:16; John 8:17
Ps. 6:8	Depart from me, all ye workers of iniquity.	Matt. 7:23; Luke 13:27
Ps. 8:2	Out of the mouth of babes and sucklings hast thou ordained strength.	Matt. 21:16
Ps. 22:1	My God, my God, why hast thou forsaken me?	Matt. 27:46; Mark 15:34
Ps. 31:5	Into thine hand I commit my spirit.	Luke 23:46
Ps. 35:19; 69:4	They that hate me without a cause.	John 15:25
Ps. 37:11	The meek shall inherit the earth.	Matt. 5:5
Ps. 41:9	Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.	John 13:18
Ps. 82:6	I have said, Ye are gods.	John 10:34
Ps. 110:1	The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.	Matt. 22:44; Mark 12:36; Luke 20:42–43
Ps. 118:22–23	The stone which the builders refused is become the head stone of the corner.	Matt. 21:42; Mark 12:10–11; Luke 20:17
Ps. 118:26	Blessed be he that cometh in the name of the Lord.	Matt. 23:39; Luke 13:35
Isa. 6:9–10	Lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.	Matt. 13:14–15; Mark 4:12; Luke 8:10; John 12:40
Isa. 13:10	The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.	Matt. 24:29; Mark 13:24–25

Old Testament Reference	Theme or Citation	New Testament Reference
Isa. 29:13	His people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.	Matt. 15:8-9; Mark 7:6-7
Isa. 35:5-6	The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.	Matt. 11:5; Luke 7:22
Isa. 53:12	He was numbered with the transgressors.	Luke 22:37
Isa. 54:13	And all thy children shall be taught of the Lord.	John 6:45
Isa. 56:7	For mine house shall be called an house of prayer for all people.	Matt. 21:13; Mark 11:17; Luke 19:46
Isa. 61:1-2	The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord.	Luke 4:18-19
Isa. 66:24	For their worm shall not die, neither shall their fire be quenched.	Mark 9:44, 46, 48
Jer. 7:11	Is this house, which is called by my name, become a den of robbers in your eyes?	Matt. 21:13; Mark 11:17; Luke 19:46
Jer. 22:5	This house shall become a desolation.	Matt. 23:38; Luke 13:35
Dan. 7:13	One like the Son of man came with the clouds of heaven.	Matt. 16:28; Mark 13:26; Luke 21:27
Dan. 9:27	And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	Matt. 24:15; Mark 13:14

Old Testament Reference	Theme or Citation	New Testament Reference
Dan. 12:3	And they that be wise shall shine as the brightness of the firmament.	Matt. 13:43
Dan. 7:13	One like the Son of man came with the clouds of heaven.	Matt. 16:28; Mark 13:26; Luke 21:27
Dan. 9:27	And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.	Matt. 24:15; Mark 13:14
Dan. 12:3	And they that be wise shall shine as the brightness of the firmament.	Matt. 13:43
Hosea 6:6	I desired mercy, and not sacrifice.	Matt. 9:13; 12:7
Hosea 10:8	They shall say to the mountains, Cover us; and to the hills, Fall on us.	Luke 23:30
Jonah 1:17	Jonah was in the belly of the fish three days and three nights.	Matt. 12:40
Micah 7:6	The son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.	Matt. 10:35–36
Zech. 13:7	Smite the shepherd, and the sheep shall be scattered.	Matt. 26:31; Mark 14:27
Mal. 3:1	I will send my messenger, and he shall prepare the way before me.	Matt. 11:10; Luke 7:27

Messianic Prophecies in the Psalms

The resurrected Jesus taught His Apostles, “All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me” (Luke 24:44). This verse specifies that three groups of Old Testament texts—the law of Moses (as recorded in Exodus, Leviticus, Numbers, and Deuteronomy), the prophets (e.g., Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, etc.), and the psalms (i.e., the book of Psalms)—included words that pertain to Jesus Christ.

The accompanying chart presents passages from the third group mentioned by Jesus, that of the Psalms. Column 1 provides the reference of Psalms that are cited, paraphrased, or alluded to in the New Testament. Column 2 sets forth the theme or a summary statement of the passage’s contents, and column 3 supplies the relevant New Testament passage(s). Psalm 22, for example, contains a number of passages that pertain to Jesus’s suffering and Crucifixion.

All four gospel writers—Matthew, Mark, Luke, and John—cited one or more passages from this Psalm as they authored their gospels. Matthew and Mark cited Jesus’s cry of “My God, my God, why hast thou forsaken me?”—the exact words of Psalm 22:1. Matthew cited Psalm 22:18, “They part my garments among them, and cast lots upon my vesture,” which applies to those who cast lots for Jesus’s clothing while He was on the cross. Matthew, Mark, and Luke referenced the words “All they that see me laugh me to scorn: they shoot out the lip, they shake the head” (Ps. 22:7), which refers to those who mocked the crucified Jesus.

Jesus Himself cited psalms and related them to Himself. On one occasion, for instance, He taught in the temple and said, “For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool” (Mark 12:36). Jesus then applied this passage (Ps. 110:1) to Himself.

Psalm	Theme	Fulfillment
2:1-2	Rulers (e.g., Herod, Pilate) would persecute Christ.	Acts 4:25-28
2:7	“Thou art my Son; this day have I begotten thee.”	Matt. 3:17; John 5:28-29; Acts 13:33; Heb. 1:5; 5:5
8:2	He would be praised by babes.	Matt. 21:15-16
8:6	He would be ruler of all things.	Heb. 2:8
16:8-10	He would not see corruption at death.	Matt. 28:7; Acts 2:27
22:1	“My God, my God, why hast thou forsaken me?”	Matt. 27:46; Mark 15:34

Psalm	Theme	Fulfillment
22:7	"All they that see me laugh me to scorn: they shoot out the lip, they shake the head."	Matt. 27:39; Mark 15:29; Luke 23:35
22:8	"He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."	Matt. 27:43
22:15	He would thirst while on the cross.	John 19:28
22:16	"They pierced my hands and my feet."	John 20:25–27
22:18	"They part my garments among them, and cast lots upon my vesture."	Matt. 27:35–36; John 19:24
31:5	"Into thine hand I commit my spirit."	Luke 23:46
34:20	"He keepeth all his bones: not one of them is broken."	John 19:32–33, 36
35:11	False witnesses would rise up.	Mark 14:57
35:19	He would be hated for no reason.	John 15:25
40:7–8	He would delight to do God's will.	Heb. 10:7
41:9	"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."	Luke 22:47; John 13:18
45:6–7	He will inherit an eternal throne and kingdom.	Heb. 1:8–9
68:18	He would ascend to heaven.	Acts 1:9–11
69:4	He would be hated without a cause.	John 15:25
69:9	"For the zeal of thine house hath eaten me up."	John 2:17
69:21	"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."	Matt. 27:34, 48; Mark 15:36; John 19:28–29
72:1–19	He would be given dominion and glory.	Matt. 2:2; Phil. 2:9–11
78:2	"I will open my mouth in a parable: I will utter dark sayings of old."	Matt. 13:35

Psalm	Theme	Fulfillment
78:24	"And had rained down manna upon them to eat, and had given them of the corn of heaven."	John 6:31
89:3-4, 28-29	God made a covenant with David that his seed (the Messiah) would sit on his throne.	Acts 2:30
102:25-27	The Lord, who created the heavens and the earth, is the same forever.	Heb. 1:10-12
109:4	He would pray for His adversaries.	Luke 23:34
110:1	"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."	Matt. 22:44
110:4	He will be a priest after order of Melchizedek.	Heb. 5:6
118:22-23	"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes."	Matt. 21:42; Mark 12:10-11; Luke 20:17
118:26	Blessed be he that cometh in the name of the Lord.	Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13

Psalm 22 and Its Fulfillment in Jesus Christ

Psalm 22 is a remarkable prophecy regarding Jesus Christ's final hours in mortality, when He suffered intense abuse followed by His Crucifixion. See the chart below. The psalm describes the people's contempt of Jesus as they scorned and mocked Him and treated Him as if He were no greater than a worm. The psalm imparts the exact words Jesus spoke while on the cross: "My God, my God, why hast thou forsaken me?" (v. 1). Jesus spoke these words with "a loud voice" (Matt. 27:46) or, according to the psalm, with "roaring" words (Ps. 22:1), as if a mighty lion is speaking them. The psalm contains an explicit reference to the piercing of Jesus's hands and feet (v. 16)—"They pierced my hands and my feet"—that was fulfilled when Jesus was crucified. The psalm's words, "They part my garments among them, and cast lots upon my vesture" (v. 18), were

precisely fulfilled by those who crucified Jesus. Matthew recorded, "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots" (Matt. 27:35).

Psalm 22 also contains a vivid description of what happened to Jesus's physical body while on the cross: "All my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws. . . . They pierced my hands and my feet" (vv. 14–16). These verses describe what happened to Jesus's body (bones, heart, bowels, tongue, jaws, hands, feet) as it was stretched out and nailed to the cross and remained so for hours.

Psalm 22	Fulfillment in Christ
"My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my roaring?" (v. 1).	"And about the ninth hour Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?" (Matt. 27:46).
"Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered" (vv. 4–5).	"He trusted in God; let him deliver him now, if he will have him" (Matt. 27:43).
"But I am a worm, and no man; a reproach of men, and despised of the people" (v. 6).	"They spit upon him . . . smote him on the head. . . . They had mocked him" (Matt. 27:30–31).
"All they that see me laugh me to scorn: they shoot out the lip, they shake the head" (v. 7).	"They that passed by reviled him, wagging their heads" (Matt. 27:39; Mark 15:29).

Psalm 22

Fulfillment in Christ

“He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him” (v. 8).

“And the people stood beholding. And the rulers also with them deride him, saying, He saved others; let him save himself, if he be Christ” (Luke 23:35).

“I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels” (v. 14).

“One of the soldiers with a spear pierced his side, and forthwith came there out blood and water” (John 19:34).

“My strength is dried upon like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death” (v. 15).

“Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst” (John 19:28).

“For dogs have compassed me: the assembly of the wicked have enclosed me” (v. 15).

Chief priests, elders, the multitude, soldiers, scribes, thieves took actions against Jesus (Matt. 27:20–44).

“They pierced my hands and my feet.” (v. 16)

“And they crucified him” (Matt. 27:35).
“And again another scripture saith, They shall look on him whom they pierced” (John 19:37, citing Zech. 12:10).

“I may tell all my bones: they look [and] stare upon me” (v. 17).

“But when they came to Jesus, and saw that he was dead already, they brake not his legs” (John 19:33).

“They part my garments among them, and cast lots upon my vesture” (v. 18).

“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots” (Matt. 27:35).

Isaiah's Prophecies of the Mortal Messiah

Although Isaiah lived about seven hundred years before Jesus's birth, he was a prominent witness for the Messiah, or Jesus Christ. Isaiah prophesied of many aspects of the mortal Messiah's life—that He would be preceded by a "voice crying in the wilderness" (40:3), be born of a virgin, be named Immanuel, come through David's line, and dwell in Galilee. He foretold that the Messiah would be full of power and understanding and that He would preach the gospel to both the meek and to those with hard hearts. He would be persecuted, smitten, spit upon, and killed. His sufferings and death would be for transgressors and sinners. He would be numbered with transgressors and make His grave with the rich.

Isaiah is a remarkable witness for Jesus Christ. Through the ages, his prophecies have benefited and inspired millions. Songwriters and poets have used his words when composing their

works; and teachers and preachers have stirred people with their sermons and lessons wherein they taught Isaiah's Messianic prophecies.

Furthermore, both prophets and Apostles have cited Isaiah in preaching and in testimony. The Apostles and gospel writers Peter, Matthew, Luke, John, and Paul recorded the fulfillment of many of Isaiah's prophecies that pertained to Jesus Christ. By citing Isaiah's prophecies of the mortal Messiah, these writers demonstrated that Jesus was indeed the promised Messiah, of whom Isaiah had prophesied seven centuries earlier. So vital are Isaiah's Messianic prophecies that even Jesus Christ Himself cited this Old Testament prophet and then declared that the prophecies were fulfilled in Him (see Matt. 13:13–15).

The list in the accompanying chart is not comprehensive but representative.

Isaiah	Prophecy	Fulfillment
6:9–10	Jesus would declare, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross."	Matt. 13:14–15
7:14	Jesus would be born of a virgin and called Immanuel.	Matt. 1:22–23
8:11–15	Jesus would be like a temple to the righteous and a rock of offense to others.	Rom. 9:33; 1 Pet. 2:8
9:1–2	Jesus would be a light out of darkness	Matt. 4:14–16; Luke 2:32
9:1–2	Jesus would dwell in "Capernaum . . . beyond Jordan, Galilee of the Gentiles."	Matt. 4:13–15

Isaiah	Prophecy	Fulfillment
9:6-7	Jesus would be born and would receive divine names and the throne and kingdom.	Matt. 1:21-23; Luke 1:32-33
11:1-5	Jesus would be full of understanding and power.	Matt. 3:16; John 3:34; Rom. 15:12
11:10	"There shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious."	Rom. 15:12
22:22	Messiah would hold the key of David and possess the power to open and shut.	Rev. 3:7
22:23	A nail in a sure place refers to the crucifixion.	Matt. 27:35
25:6-12	"He will swallow up death in victory."	1 Cor. 15:54
28:16	Jesus would become a sure foundation and cornerstone	Rom. 9:33; 1 Pet. 2:6
40:3	John would precede Jesus as "the voice crying in the wilderness."	Matt. 3:3
49:6-12	Jesus would be a light to the gentiles.	Acts 13:47; 2 Cor. 6:2
50:6	Jesus would give His "back to the smiters" and hide not His "face from shame and spitting."	Matt. 26:67; 27:26, 30
52:13	God will exalt Jesus.	Phil. 2:9
52:14	Jesus would be disfigured.	Matt. 26:67
53:1	"Who hath believed our report? and to whom is the arm of the Lord revealed?"	John 12:38
53:3	Jesus would be despised and rejected.	Mark 15:3-4, 29; Luke 23:1-25
53:3-5	"He was wounded for our transgressions . . . and with his stripes we are healed."	1 Cor. 15:3; 1 Pet. 2:24
53:6	"All we like sheep have gone astray."	1 Pet. 2:25
53:7	Jesus would be silent before His accusers.	Mark 14:60-61, 15:4-5; John 1:29; 11:49-52
53:8	Jesus would be sacrificed for the sins of the people.	2 Cor. 5:14-15

Isaiah	Prophecy	Fulfillment
53:5, 12	"He was numbered with the transgressors."	Mark 15:27–28; John 12:37–38; Acts 8:28–35
53:9	"He made his grave with the wicked, and with the rich in his death."	Matt. 27:57, 59–60; Acts 10:43; 13:38–39; 1 Cor. 15:3
61:1–3	Christ would be anointed to preach good tidings and to open the prison.	Luke 4:17–19; Acts 10:38
63:9	Jesus would be afflicted.	Matt. 25:34–40

The Messiah in Isaiah 53: Four Recurring Themes

Often called the “Song of the Suffering Servant,” Isaiah 53 is one of the most prominent Old Testament passages that prophesy about Jesus Christ’s atoning sacrifice. Philip clearly tells us that the servant described here is Jesus Christ (Acts 8:26–35). Matthew, Peter, and Paul also understood that at least portions, if not all, of this chapter referred to Jesus (see Matt. 8:17; 1 Pet. 2:24–25; Rom. 4:25).

Isaiah 53 sets forth four recurring themes:

1. The Messiah’s sufferings. These pertain to what He suffered during the persecutions of His mortal ministry but more especially to the sufferings of the last twenty-four hours of His life.

2. The Messiah’s assumption of our burdens and sins. Isaiah provides great details regarding this subject with his use of specific words such

as “iniquities,” “transgressions,” and “sins.” Note that in addition to bearing our sins, Jesus also bore our griefs and sorrows.

3. The Messiah’s death. Note again Isaiah’s specificity with his words that prophesy of Jesus’s death—“slaughter,” “cut off from the living,” “his grave,” and “death” (twice).

4. The Messiah’s reward. Isaiah provides six separate prophetic statements about the Messiah’s reward. Note that the reward does not pertain to gold, silver, or treasures but to eternal blessings.

These four themes are intermingled throughout the chapter and provide very detailed descriptions of the Lord’s sufferings and Atonement.

Theme	References
Theme 1: The Messiah’s sufferings	<ul style="list-style-type: none">● “He is despised and rejected of men” (v. 3).● “He is . . . a man of sorrows and acquainted with grief” (v. 3).● “He was despised, and we esteemed him not” (v. 3).● “We did esteem him stricken, smitten of God, and afflicted” (v. 4).● “He was wounded [and] bruised” (v. 5).● “He was oppressed, and he was afflicted” (v. 7).● “It pleased the Lord to bruise him; he hath put him to grief” (v. 10).● “He shall see the travail of his soul” (v. 11).

Theme	References
Theme 2: The Messiah's assumption of our burdens and sins	<ul style="list-style-type: none"> ● "He has borne our griefs, and carried our sorrows" (v. 4). ● "He was wounded for our transgressions, he was bruised for our iniquities" (v. 5). ● "The Lord hath laid on him the iniquities of us all" (v. 6). ● "For the transgressions of my people was he stricken" (v. 8). ● "He shall bear their iniquities" (v. 11). ● "He bore the sins of many" (v. 12).
Theme 3: The Messiah's death	<ul style="list-style-type: none"> ● "He is brought as a lamb to the slaughter" (v. 7). ● "He was cut off out of the land of the living" (v. 8). ● "He made his grave with the wicked, and with the rich in his death" (v. 9). ● "He hath poured out his soul unto death" (v. 12).
Theme 4: The Messiah's reward	<ul style="list-style-type: none"> ● "He shall see his seed" (v. 10). ● "He shall prolong his days" (v. 10). ● "The pleasure of the Lord shall prosper in his hand" (v. 10). ● "He . . . shall be satisfied" (v. 11). ● "Therefore will I divide him a portion with the great" (v. 12). ● "He shall divide the spoil with the strong" (v. 12).

Names, Titles, and Metaphors of the Lord Jesus Christ

This chart lists more than one hundred names, titles, and metaphors of the Lord, together with references from the Old Testament. And remember that the Lord is none other than the premortal Jesus Christ. Each name or title serves to describe God’s perfections, attributes, divine qualities, sacred character, or His mission to humankind. For example, “Beloved, Glorious Lord,” “Righteousness,” and “Wonderful” describe divine qualities. “Fountain,” “Stone,” “Star,” and “Water” are metaphors that describe one or more aspects of His nature or character. “Advocate,” “Judge,” “King,” and “Lawgiver” set forth four of His roles in the plan of salvation.

“God of Heaven,” “Highest,” and “King over all the earth” portray His exalted position, majesty, and omnipotence. “Redeemer” and “Savior” describe aspects of the atoning sacrifice.

A number of these names and titles appear only once in the Old Testament, but others are attested multiple times. The names *Holy One of Israel, God, Lord, Lord God, Lord of hosts, and Redeemer*, for instance, each appear a dozen or more times in the book of Isaiah. No doubt there are other names and titles that can be added to the list.

Title	Scripture References
Advocate	1 John 1:2; cf. Isaiah 3:13
Almighty	Isaiah 13:6
Angel	Genesis 48:15–16
Angel of His Presence	Isaiah 63:9
Anointed	Psalms 2:2
Baali	Hosea 2:16
Beloved	Isaiah 5:1
Branch	Zechariah 3:8
Bridegroom	Isaiah 62:5
Child	Isaiah 9:6
Corner	Psalms 118:22
Counselor	Isaiah 9:6

Title	Scripture References
Covert	Isaiah 32:2
Creator	Isaiah 43:15
Creator of Israel	Isaiah 43:15
Crown	Isaiah 62:3
David	Jeremiah 30:9
Desire of all Nations	Haggai 2:7
Dew	Hosea 14:5
Eagle	Deuteronomy 32:11
Elect	Isaiah 42:1
Everlasting Father	Isaiah 9:6
Everlasting God	Isaiah 40:28
Everlasting Light	Isaiah 60:19
First and Last	Isaiah 48:12
Fountain	Zechariah 13:1
Glorious Lord	Isaiah 33:21
Holy One	Isaiah 12:6
Holy One of Israel	Isaiah 43:14
Holy One of Jacob	Isaiah 29:23
Hope of Israel	Jeremiah 17:13
Horn of David	Psalm 132:17
Husband	Isaiah 54:5
I Am	Exodus 3:14
Immanuel	Isaiah 7:14
Inheritance	Ezekiel 44:28
Ishi	Hosea 2:16
Jah	Psalm 68:4
Jehovah	Isaiah 26:4
Judge	Isaiah 33:22

Title	Scripture References
Judge of Israel	Micah 5:1
King	Isaiah 6:5
King of glory	Psalm 24:7
King of Israel	Isaiah 44:6
King of Jacob	Isaiah 41:21
King over all the Earth	Zechariah 14:9
Lamb	Isaiah 53:7
Lawgiver	Isaiah 33:22
Leader	Isaiah 55:4
Light	Isaiah 42:6
Light of Israel	Isaiah 10:17
Light to the Gentiles	Isaiah 49:6
Lord	Isaiah 66:9
Lord God	Isaiah 30:15
Lord God of Hosts	Isaiah 22:5
Lord God of Israel	Isaiah 37:21
Lord God of the Hebrews	Exodus 3:18
Lord Jehovah	Isaiah 12:2
Lord of Hosts	Isaiah 54:5
Lord our Righteousness	Jeremiah 23:6
Lord the Creator	Isaiah 40:28
Lord the God of David	Isaiah 38:5
Maker	Isaiah 54:5
Man of Sorrows	Isaiah 53:3
Messenger of the covenant	Malachi 3:1
Messiah the Prince	Daniel 9:25
Mighty God	Isaiah 9:6
Mighty One of Israel	Isaiah 1:24

Title	Scripture References
Mighty One of Jacob	Isaiah 49:26
Most High	Isaiah 14:14
Plant of renown	Ezekiel 34:29
Polished shaft	Isaiah 49:2
Prince of Peace	Isaiah 9:6
Prophet	Deuteronomy 18:15, 18
Prophet of Shiloh	Genesis 49:10
Purifier	Malachi 3:3
Redeemer	Job 19:25
Redeemer of Israel	Isaiah 49:7
Refiner	Malachi 3:3
Reverend	Psalms 111:9
Righteous Servant	Isaiah 53:11
Righteousness	Jeremiah 23:6
Rock	Deuteronomy 32:15
Rock of Israel	2 Samuel 23:3
Rock of thy strength	Isaiah 17:10
Rod	Isaiah 11:1
Root out of dry ground	Isaiah 53:2
Ruler	Micah 5:2
Salvation	Isaiah 12:2
Sanctuary	Isaiah 8:14
Savior	Isaiah 43:3
Sceptre	Numbers 24:17
Servant	Isaiah 42:1
Shepherd	Zechariah 11:16
Star	Numbers 24:17
Stem of Jesse	Isaiah 11:1

Title	Scripture References
Stone	Isaiah 28:16
Strength	Isaiah 12:2
Stone of Israel	Genesis 49:24
Strong Lord	Psalm 89:8
Sun of Righteousness	Malachi 4:2
Sure foundation	Isaiah 28:16
Teacher	Isaiah 48:17
Tender plant	Isaiah 53:2
Wall of fire	Zechariah 2:5
Water	Isaiah 44:3
Witness	Isaiah 55:4
Wonderful	Isaiah 9:6

Lord (Jehovah): The Most Frequently Used [Content] Word in the Hebrew Bible

The sacred name *Jehovah*, derived from the Hebrew *YHWH*, is found more than 6,800 times in the Old Testament. *Jehovah* is “the covenant and proper name of the God of Israel,” and Jehovah Himself is none other than “the premortal Jesus Christ.”¹⁸ Most English translations of the Bible, however, use Lord in place of *Jehovah*.

Stated plainly, Jesus Christ, under the designation *Jehovah*, is referred to more than 6,800 times in the Old Testament. This is extremely important because it demonstrates that Jehovah (= Jesus Christ) is more prominent than any other Old Testament topic; *Jehovah* is the most important word, not only in terms of frequency but also in terms of what this sacred name represents. And each attestation of *Jehovah* belongs to a context that provides us with understanding regarding His mission, character, or attributes.

Jehovah is frequently referred to nominally, but more often the name is pronominalized, meaning *Jehovah* is very frequently the referent of inflectional elements (e.g., affix of a verb, preposition, noun); referential elements include possessive determiners (e.g., *your, his, my*), independent pronouns (e.g., *he, you, I*), or direct or indirect objects (e.g., *me, him*). Thus, linguistically, *Jehovah* is the most frequently used content word in the Old Testament, and through pronominal forms, Jehovah possesses the most prominent character zone. In the Old Testament, Jehovah’s topical apportionment is abundantly greater than any other topic. What does this mean to us? It means that Jesus Christ is the most prominent character in the Old Testament, but under the title *Lord*.

Specifically, *Lord* is found in the Pentateuch (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) in about 1,800 instances. Isaiah and Psalms use the Tetragrammaton (the Hebrew name of the Lord, which is transliterated in four letter as YHWH) more than 1,100 times. *Lord* is also found throughout most of the other Biblical books.

Excursus: Function versus Content Words: All literary writings, including the Old Testament, consist of function and content words. Function words (or discourse particles) serve in utilitarian capacities in the sentence structure. They are generally small words (single-character words, two-character words, three-character words, etc.), such as conjunctions, definite articles, interrogatives, negative particles, prepositions, and pronouns. Examples of English function words include *a, all, an, and, as, at, be, but, by, for, from, he, her, I, in, it, no, not, of, on, or, she, so, than, that, the, their, this, to, up, we, what, which, and who*.

Content words have a major role, regardless of the text-type or genre, because they provide substance to a composition. Content words are adjectives, adverbs, common nouns, proper nouns, and verbs. English examples include *Assyria, cart, dancing, earth, field, grass, heaven, horse, house, Israel, king, queen, riding, rope, Sarah, tree, walking, and wheat*.

Both function and content words are vital to a literary work, but content words provide its meaning and significance. Function and content words interact to make up an infinite number of expressions, which formulate sentences, paragraphs, and compositions.

The first six words in the Hebrew Bible, in terms of frequency, are function words (see table below). These six words, in order of frequency, are translated as follows: *and*, *the*, *to/for*, *in/*

with, object marker (non-translatable), and *from*. The first content word is *Lord*, which is attested in the Hebrew Bible more than 6,800 times.

High-Frequency Words in the Hebrew Bible (Old Testament) Lexical Forms

Hebrew	English Translation	Frequency of Use*	Percentage of the Total Text**
ו	and	50,524	1 word is 11.68% of total
ה	the	30,477	2 words are 18.73% of total
ל	to, for	20,322	3 words are 23.43% of total
ב	in, with	15,607	4 words are 27.04% of total
תא	object marker—no translational value	10,980	5 words are 29.58% of total
מ	from	7,592	6 words are 31.33% of total
יהוה	Lord	6,828	7 words are 32.91% of total

**Frequency of Use*: How many times each word is attested in the Old Testament. For example, the Hebrew word *and* occurs 50,524 times in the Hebrew Bible.

***Percentage of the Total Text*: The Hebrew word for *and* signifies 11.68% of all Hebrew words in the Hebrew Bible.

The Word *Lord* in Each of the Books of the Old Testament

Book	#hits*	fpt*
Genesis	165	5.13
Exodus	398	15.36
Leviticus	311	16.65
Numbers	396	15.81

Book	#hits*	fpt*
Deuteronomy	550	23.89
Joshua	224	14.15
Judges	175	11.33
Ruth	18	8.88
1 Samuel	320	15.38
2 Samuel	153	8.92
1 Kings	257	12.68
2 Kings	277	14.80
1 Chronicles	175	10.44
2 Chronicles	384	18.07
Ezra	37	6.23
Nehemiah	17	1.99
Esther	0	0.00
Job	32	2.56
Psalms	695	23.25
Proverbs	87	8.92
Ecclesiastes	0	0.00
Song of Solomon	0	0.00
Isaiah	450	17.67
Jeremiah	726	22.10
Lamentations	32	13.70
Ezekiel	434	14.65
Daniel	8	0.84
Hosea	46	12.77

Book	#hits*	fpt*
Joel	33	22.84
Amos	81	26.70
Obadiah	7	16.06
Jonah	26	23.96
Micah	40	18.83
Nahum	13	15.64
Habakkuk	13	12.87
Zephaniah	34	30.14
Haggai	35	38.08
Zechariah	133	27.56
Malachi	46	35.06

*Column 1 gives the name of the Old Testament book. Column 2 provides the number of actual occurrences of the word *Lord* in each of the books. For example, *Lord* occurs 165 times in Genesis, 398 times in Exodus, 450 times in Isaiah, and so forth. Column 3 sets forth the hits per thousand words in each book. In this study, all texts have been normalized using a frequency-per-thousand (fpt) technique. Normalization converts the actual token count to a norm for purposes of comparison. The computerized tool that provides the fpt count is Accordance.¹⁹

Equivalent Designation of the Lord Jesus Christ in the Old and New Testaments

There are several designations (descriptions, names, or titles) of the Lord in the Old Testament that correspond with Jesus Christ in the New Testament. For example, the Lord in the Old Testament is called “Shepherd” (Ps. 23:1), and Jesus Christ in the New Testament refers to Himself as “the good Shepherd” (John 10:11). These are called equivalent designations. One aim of such designations is to provide straightforward and direct evidence that Jesus Christ is indeed the Lord of the Old Testament. Here are three additional examples:

1. The Lord in the Old Testament is designated *King*—“The Lord is King for ever and ever” (Ps. 10:16); Jesus Christ, in the New Testament, is also denominated *King* with these words: “Lord of lords, and King of kings” (Rev. 17:14).

2. The Lord in the Old Testament is designated *Rock*—“Unto thee will I cry, O Lord my rock; be not silent to me” (Ps. 28:1); Jesus Christ is also a *Rock*: “And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ” (1 Cor. 10:4).

3. The Lord in the Old Testament revealed that every knee would bow unto Him: “I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear” (Isa. 45:23). Correspondingly, the Apostle Paul wrote of Jesus Christ, “That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Phil. 2:10).

The chart presents several other examples of designations of the Lord of the Old Testament that correspond with Jesus Christ, including *Almighty*, *Captain*, *Creator*, *Cornerstone*, *Judge*, *Savior*, and *Star*.

Proper understanding of these designations demonstrates that Jesus Christ is the God of the Old Testament; furthermore, knowledge of equivalent designations adds great understanding of the Lord Jesus Christ and His divine and formidable work with individuals, peoples, and nations in both the Old and New Testaments. Beyond the examples in the chart, many others could also be set forth.

Designations	Old Testament	New Testament
Advocate	Jer. 50:34; Prov. 23:11; Lam. 3:58	1 John 2:1
Almighty	Gen. 17:1; Ex. 6:3; Ps. 91:1	2 Cor. 6:18; Rev. 1:8
Captain	Josh. 5:13–15	Heb. 2:10
Cornerstone	Ps. 118:22	Matt. 21:42; Luke 20:17; Eph. 2:20
Creator	Gen. 1–2; Isa. 43:15	John 1:1–3; Heb. 1:1–3; Col. 1:16
Deliverer	Ps. 18:2; 70:5	Rom. 11:26
Everlasting God	Gen. 21:33	Rom. 16:26
God of Israel	Ex. 5:1	Luke 1:68
God is with us (Immanuel)	Isa. 7:14	Matt. 1:23
I am	Ex. 3:14	John 8:58
Judge	Deut. 32:36; Judg. 11:27; Ps. 98:9	Acts 10:42; John 5:22
King	Ps. 10:16	Rev. 19:16
Lawgiver	Isa. 33:22	James 4:12
Light	Isa. 60:19	John 1:9; 8:12
Lord	Throughout the Old Testament	Throughout the New Testament
Lord of Lords	Deut. 10:17	Rev. 17:14; 19:16; 1 Tim. 6:14–16
Messiah	Dan. 9:25	John 1:41; 4:25
Purifier	Mal. 3:3	Titus 2:14
Redeemer	Isa. 41:14; 43:14; 44:6	Gal. 3:13; Eph. 1:7; Titus 2:14
Righteous	Isa. 53:11	2 Tim. 4:8
Rock	Deut. 32:4; Ps. 28:1	1 Cor. 10:1–4

Designations	Old Testament	New Testament
Savior	2 Sam. 22:3; Isa. 43:3; 49:26	Luke 2:11; John 4:42; Titus 1:4; 2:13; Phil. 3:20
Servant	Isa. 42:1	Matt. 12:18; Philip. 2:7
Shepherd	Ps. 23:1; 80:1	John 10:11; Heb. 13:20
Star	Num. 24:17	Rev. 22:16
Stone	Gen. 49:24; Isa. 28:16	Eph. 2:20; 1 Pet. 2:6–8
Sun	Ps. 84:11; Mal. 4:2	Matt. 17:2; Rev. 1:16
Truth	Deut. 32:4	John 14:6; Rev. 19:11
Witness	Isa. 55:4	Rev. 3:14

God: Compound Names

The Israelites frequently gave their children Hebrew compound names that included a name of God plus another grammatical component such as a noun or verb. Scholars call these compound names theophoric (Greek: “bearing the name of God”) names. There are approximately 450 theophoric names in the Bible, of which about four hundred are personal names and the other fifty are place names.²⁰

Biblical scholar Dana Pike wrote, “The very fact that so many of the names in ancient Semitic societies, including the Israelites, were of a theophoric nature demonstrates a strong disposition toward the role of the divine in the lives of these people. These names indicate what attributes and qualities were associated with a specific deity by the general populace of a society.”²¹

A common theophoric name includes the name *El*, which is generally translated in English as “God.” *El* may appear at the beginning of the name (as in Elidad, Eliezer, Elijah, Elisha, Elkanah, Elnaam, Elnathan) or at the end of the name (as in Ariel, Jezreel, Joel, Michael, Samuel, Uriel). In addition to the name *El*,

theophoric names include a verb, a noun, or another grammatical component that serves to describe God or one of His divine characteristics, attributes, or qualities. For example, the name Uzziel (“God is my strength”) shows that God is strength; Elnaam (“God is gracious”) sets forth God’s divine grace; Daniel (“God is my judge”) presents God’s judgeship; and Uriel (“God is my light”) reveals that God is our light. A few names describe aspects of the Atonement and Resurrection. These include Elkanah (“God has purchased”), Elisha (“God is salvation”), Elishua (“God is salvation”), Paltiel (“God is my deliverance”), Meshezabel (“God saves”), Eliakim (“May God raise up”), Mehujael (“God causes to live”), and Raphael (“God has healed”).

Theophoric names were popular in Israelite communities. For example, about thirteen biblical personalities had the name Joel; eleven persons possessed the name Eliezer; and another eleven had the name Michael.

There are many other *El* names in the Old Testament, but space limitations preclude listing them all in this chart.

Name	Meaning*	Name	Meaning
Abdeel	Servant of God	Gabriel	God is strong
Abiel	My father is God	Gaddiel	My fortune is God
Adiel	God has adorned Himself	Gamaliel	My reward is God
Ammiel	My kinsman is God	Hanamel	God has shown favor
Ariel	Lion of God	Hanniel	Favor of God

Name	Meaning*	Name	Meaning
Asahel	God has made	Hazael	God has seen
Azarel	God has helped	Immanuel	With us is God
Azriel	My help is God	Iphtahel	God opens
Barachel	God blesses	Ishmael	God hears
Eldaah	God desires	Jahaziel	God sees
Eldad	God has loved	Jahdiel	God rejoices
Elead	God has witnessed	Jahleel	Wait for God
Eleasah	God has made	Jathniel	God is constant
Eleazar	God has helped	Jediael	God knows
Elhanan	God has shown favor	Jehallelel	He will praise God
Eliab	My God is father	Jehiel	May God live
Eliakim	May God raise up	Jerahmeel	May God have pity
Eliam	God is kinsman	Jeruel	Foundation of God
Eliasaph	God has added	Jesimiel	God establishes
Eliashib	God causes to return	Jezreel	God sows
Eliathah	You are my God	Joel	The Lord is God
Elidad	My God has loved	Kadmiel	God is before me
Eliel	My God is God	Lael	Who belongs to God
Eliezer	My God is help	Lemuel	Who belongs to God
Elihu	He is my God	Mahalalel	Praise of God
Elijah	My God is the Lord	Malchiel	My king is God
Elimelech	My God is king	Mehetabel	God does good
Eliphaz	My God is fine gold	Mehujael	God causes to live
Eliphelehu	May my God distinguish him	Meshezabel	God saves

Name	Meaning*	Name	Meaning
Eliphelet	My God rescues	Methushael	Man of God
Elisha	God is salvation	Michael	Who is like God?
Elishama	God has heard	Mishael	Who belongs to God?
Elishaphat	God has judged	Nethanel	God has given
Elishua	God is salvation	Paltiel	God is my deliverance
Eliud	My God is majesty	Pedahel	God ransoms
Elizaphan	My God has protected	Pethuel	Youthfulness of God
Elizur	My God is a rock	Raphael	God has healed
Elkanah	God has purchased	Reuel	Friend of God
Elnaam	God is gracious	Samuel	His name of God
Elnathan	God has given	Shealtiel	I have asked God
Elpaal	God has acted	Shelumiel	God is my peace
Elzabad	God gives a gift	Uriel	God is my light
Ezekiel	May God make strong	Uzziel	God is my strength
Gabael	God is raised up	Zabdiel	Gift of God

* The meanings of some names are subject to dispute.

Lord: Compound Names

Theophoric names are compound names that include a name of God together with one of His attributes, characteristics, or qualities. Old Testament theophoric names may include the name *Lord*, *God*, *Adoni*, or other names of Deity. This chart presents only those Hebrew names that include Lord (Hebrew *YHWH*, or Jehovah; remember that Jehovah is none other than Jesus Christ), which is represented in the names by the suffixes *-iah*,

-jah, *-ai*, or *-jahu* or the prefixes *Ho-*, *Jo-*, *Jeh-*, or *Jeho-*. For instance, the names Isaiah, Jeremiah, Uriah, Zedekiah, and Zephaniah each feature the suffix *-iah*, which is translated into English as “Lord.” Similarly, the names Jehoahaz, Jehoiachin, Jehoiada, Jehoiakim, and Jehoram each include the prefix *Jeho-*, which is also translated as “Lord.”

Theophoric names containing *Lord* are common in the Old Testament, and the chart contains only a representative sample. The first column in the chart lists the English form of the name as the translators of the Bible have transliterated it. The second column provides the meaning or the translation of the name.

The various theophoric names set forth the Lord’s attributes and character: He is a father, brother, protector, king, fortress, light, and refuge; He is mighty, majestic, great, exalted, righteous, strong, and good. He hears, saves, builds, sees, answers, sustains, succors, helps, knows, strengthens, loves, creates, establishes, shows favor, judges, remembers, protects, ransoms, heals, and consoles. Theophoric names teach us of these and many more characteristics that belong to God.

Name	Meaning*	Name	Meaning*
Name	Meaning*	Name	Meaning
Abijah	The Lord is my father	Irijah	The Lord sees
Adaiah	The Lord has adorned Himself	Isaiah	The Lord is salvation
Adonijah	The Lord is my lord	Ismachiah	The Lord sustains
Ahijah	The Lord is my brother	Jaazaniah	The Lord hears
Amasiah	The Lord has borne	Jecoliah	The Lord can
Amaziah	The Lord is strong	Jehoiakim	The Lord raises up
Anaiah	The Lord has answered	Jehoram	The Lord is high

Name	Meaning*	Name	Meaning*
Asaiah	The Lord has made	Jekamiah	May the Lord establish
Athaliah	The Lord is exalted	Jeremiah	The Lord raises up
Azaniah	The Lord has heard	Jochebed	The Lord is glory
Azariah	The Lord has helped	Joel	The Lord is God
Barachiah	The Lord blesses	Johanan	The Lord has shown favor
Benaiah	The Lord has built	Joiarib	The Lord renders justice
Beraiah	The Lord has created	Joshua	The Lord saves
Berechiah	Blessed by the Lord	Jozabad	The Lord has bestowed
Besodeiah	In the secret council of the Lord	Jozadak	The Lord is just
Chenaniah	The Lord is steadfast	Kushaiah	Gift of the Lord
Dodavahu	Beloved of the Lord	Maaziah	The Lord is a fortress
Eliehoenai	Toward the Lord are my eyes	Malchijah	My king is the Lord
Elijah	The Lord is my God	Meraiah	Loved by the Lord
Gedaliah	The Lord has magnified	Nehemiah	The Lord consoles
Gemariah	The Lord has completed	Pedaiah	The Lord ransoms
Habaiah	The Lord hides Himself	Rephaiah	The Lord has healed
Hacaliah	Hope is the Lord	Semachiah	The Lord has sustained
Haggiah	The Lord is my festival	Shemariah	The Lord has preserved
Hananiah	The Lord has shown favor	Shephatiah	The Lord has judged
Hasadiah	The Lord is faithful	Tobijah	The Lord is good
Hashabiah	The Lord has taken into account	Uriah	My light is the Lord
Hazaiah	The Lord has seen	Uzziah	The Lord is my strength
Hilkiah	My share is the Lord	Zebadiah	Gift of the Lord

Name	Meaning*	Name	Meaning*
Hodaviah	Celebrate the Lord	Zechariah	The Lord remembers
Hoshaiah	The Lord has saved	Zedekiah	The Lord is righteous
Ibnijah	The Lord builds	Zephaniah	The Lord protects
Igdaliah	The Lord is great	Zerahiah	The Lord has shone

* The meanings of some names are subject to dispute.

The Lord Is Our Savior

Jehovah (=Lord) of the Old Testament is designated *Savior*, and Jesus Christ of the New Testament is also named *Savior*; that is because Jesus Christ is none other than Jehovah, the God of the Old Testament!

Several Old Testament verses reveal, in the plainest language possible, that the lord is our Savior. For example, Isaiah 49:26 states, “All flesh shall know that I the lord am thy Saviour,”²² and Isaiah 45:15 reads, “O God of Israel, the Saviour.” Moreover, several New Testament passages testify that Jesus Christ is our Savior: “a Saviour, which is Christ the Lord” (Luke 2:11), “our Saviour Jesus Christ” (2 Tim. 1:10; Titus 2:13), “the Lord Jesus Christ our Saviour” (Titus 1:4), “our Saviour Jesus Christ” (Titus 2:13; 2 Pet. 1:1), “the Father sent the Son to be the Saviour of the world” (1 John 4:14), and so forth. These statements, written by New Testament Apostles and writers, are testimonies that Jesus Christ is our Savior.

The terms *Savior*, *salvation*, and *save* are interrelated: *Savior* and *salvation* are derived from the Latin *salvare*, meaning “to save.”

The Bible uses the word *save* to mean to protect persons from danger. This meaning is used in the Bible to refer to Christ’s disciples who feared that they were going to drown during a great storm while out to sea in a ship. They woke Jesus, “saying, Lord, *save* us, we perish” (Matt. 8:25; emphasis added). The scriptures include numerous other examples in which the verb *save*

refers to temporal safety (e.g., Matt. 14:30; Mark 3:4; Acts 27:31, 43).

The scriptures also use the verb *save* in various spiritual ways: through the power of the Resurrection, Jesus saves us from physical death; He also saves us from spiritual death, wherein we are separated from God’s presence because of our sins. Matthew wrote regarding Mary, “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall *save* his people from their sins” (Matt. 1:21; emphasis added). In view of the fact that Jesus saves us from sin and death, He is called our Savior. The lord Himself revealed to Isaiah, “I am . . . the Holy One of Israel, thy Savior” (Isa. 43:3). Jesus Christ alone is the Savior; no one else has the authority or the entitlement to possess that responsibility. “Beside me there is no Savior” (Isa. 43:11), the lord revealed.

In addition to *Savior*, *salvation*, and *save*, the prophets used different words to describe the Atonement, including *redemption*, *reconciliation*, *mediation*, *salvation*, *propitiation*, *ransom*, *atonement*, and *intercession*. Some of these words are related to other words that are derived from the same roots. For instance, *redemption* is linked to *redeem* and *Redeemer*. Each of the Atonement-related words evokes a particular understanding, feeling, or meaning to those who read the prophets’ words. Each casts a beautiful light on Jesus Christ and His extraordinary and magnificent Atonement.

The Lord of the Old Testament Is Designated *Savior*

Scripture	Reference
"All flesh shall know that I the lord am thy Saviour and thy Redeemer, the mighty One of Jacob."	Isa. 49:26
"For I am the lord thy God, the Holy One of Israel, thy Saviour ."	Isa. 43:3
"The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour ; thou savest me from violence."	2 Sam. 22:3
"I, even I, am the lord; and beside me there is no saviour ."	Isa. 43:11
"There is no God else beside me; a just God and a Saviour ; there is none beside me."	Isa. 45:21
"Verily thou art a God that hidest thyself, O God of Israel, the Saviour ."	Isa. 45:15
"Yet I am the lord thy God; . . . thou shalt know no god but me: for there is no saviour beside me."	Hos. 13:4
"They forgat God their saviour, which had done great things in Egypt."	Ps. 106:21

Jesus Christ Is Designated Savior

Scripture	Reference
"For unto you is born this day in the city of David a Saviour , which is Christ the Lord."	Luke 2:11
"We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."	John 4:42
Jesus "hath God exalted with his right hand to be a Prince and a Saviour , for to give repentance to Israel, and forgiveness of sins."	Acts 5:31
"Of this man's seed hath God according to his promise raised unto Israel a Saviour , Jesus."	Acts 13:23
"From whence also we look for the Saviour , the Lord Jesus Christ."	Phil. 3:20
"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."	2 Tim. 1:10
"The Lord Jesus Christ our Saviour ."	Titus 1:4
"And we have seen and do testify that the Father sent the Son to be the Saviour of the world."	1 John 4:14

The Lord (Jehovah) Is Our Redeemer

Several passages in the Old Testament reveal, in explicit and straightforward language, that Jehovah (= lord) is our Redeemer. Jehovah, in truth, is none other than Jesus Christ. Scriptural examples that reveal that Jehovah is our Redeemer are set forth in the accompanying chart.

The English word *redeem*, derived from the Latin *redimere* (*re*, “back” or “again” and *emere*, “buy”) means to “buy back; free . . . by payment; free by paying ransom.”²³

Redeem is associated with the words *redeemer* and *redemption*. A redeemer is one who redeems, or buys back, freeing by payment; and redemption is the act of buying back or freeing by payment. In the scriptures, *redeem*, *redeemer*, and *redemption* are sometimes used in texts that describe legal situations. Here are four examples:

1. If a poverty-stricken Israelite sells his home or property to pay debts, “his redeemer kinsman” may redeem it (or buy it back) for the seller (Lev. 25:25–34; cf. Lev. 27; Jer. 32:6–7, wherein Jeremiah redeems his uncle’s field).

2. If a poverty-stricken Israelite sells himself to become a servant or slave to pay a debt, a blood relative may redeem him or purchase him back to set him free (Lev. 25:39–55).

3. If a person accidentally or inadvertently kills another person, he can flee for his life to one of six established Israelite cities called “cities of refuge.” Meanwhile, one of the slain person’s kin, called a “redeemer of blood” (which is a better Hebrew translation of the King James Version’s “revenger of blood”), can pursue the manslayer with the intent to kill him, for which he is empowered by the Mosaic law. If the manslayer reaches a city of refuge before the redeemer of

blood overtakes him, he can live safely in the city of refuge (Num. 35; Deut. 19; Josh. 20).

4. The story of Ruth touches on legal arrangements involving redemption, or buying back (on Boaz and redemption, see chapter 6).

Each of these four examples has symbolic meanings that teach us about Jesus Christ, who is our Redeemer. For instance, in example 2, the redeemer who buys back his poor relative who became a debt slave symbolizes Jesus Christ, who buys us back from our slavery to sin. The redeemer who buys back his poor relative pays with money, but the Redeemer who buys us back from slavery to sin pays with His own blood.

Much more significant than the legal ramifications of *redeem* and *redemption*, just explained, is the spiritual significance of *redeem*. The reason is that Jesus Christ Himself is our great and all-powerful Redeemer, as is attested in the Old Testament: “Christ hath redeemed us” (Gal. 3:13); “In whom we have redemption through his blood, the forgiveness of sins” (Eph. 1:7); “Who gave himself for us, that he might redeem us from all iniquity” (Titus 2:14). He is empowered to redeem us because of His own death and Resurrection—He has “purchased [us] with his own blood” (Acts 20:28; cf. Ps. 74:2).

The scriptures clearly testify of the incredible powers of Jesus, the Redeemer—He redeems us from hell, from our sins, from evil (Gen. 48:16), from physical death (Hosea 13:14), from violence and destruction (Ps. 72:14; 103:4), and from our enemies (Ps. 106:10; 107:2; Micah 4:10). As the Redeemer, the lord also serves as our Advocate who pleads our cause. Israel’s “Redeemer is strong; the lord of hosts is his name: he shall thoroughly plead their cause” (Jer. 50:34; Prov. 23:11; Lam. 3:58).

Scripture	Reference
"O Lord, my strength, and my redeemer ."	Ps. 19:14
"Thus saith the Lord, your redeemer , the Holy One of Israel."	Isa. 43:14
"As for our redeemer , the Lord of hosts is his name, the Holy One of Israel."	Isa. 47:4
"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel."	Isa. 54:5
"Their Redeemer is strong; the Lord of hosts is his name."	Jer. 50:34
"I am the Lord, . . . and I will redeem you with a stretched out arm, and with great judgments."	Ex. 6:6
"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts."	Isa. 44:6
"All flesh shall know that I the Lord am thy Saviour and thy Redeemer , the mighty One of Jacob."	Isa. 49:26
"Their Redeemer is strong; the Lord of hosts is his name."	Jer. 50:34
"I will ransom them from the power of the grave; I will redeem them from death."	Hos. 13:14
"Thus saith the Lord, the Redeemer of Israel, and his Holy One."	Isa. 49:7
"The Lord hath redeemed Jacob, and glorified himself in Israel."	Isa. 44:23
"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."	Isa. 44:22
" Redeem Israel, O God, out of all his troubles."	Ps. 25:22

The Lord Is Our Atoner

The Old Testament clearly reveals that Jehovah (= lord) is the Great Atoner. And Jehovah, of course, is none other than Jesus Christ. Over and over again, Jehovah commanded His prophets or priests to make an atonement for the people. Furthermore, the scriptures collocate the word *atonement* (or its cognate forms) with the words *Lord, God, blood, forgiveness, clean, and sin(s)* and with other words of theological import (see, for example, the passages in the chart). Psalm 79:9 summarizes, “Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away [Hebrew = atone] our sins, for thy name’s sake.”

The English words *atonement, atone, atoned, atoneth, or atoning* are found in the Old Testament eighty times—but the Hebrew word *kpr* underlying the English *atonement* appears 102 times. Each of these attestations adds to our understanding of the meaning, purpose, or significance of Jesus’s atoning sacrifice.

The word *atonement* is a Middle English word that consists of three components—the preposition *at*, the number *one*, and the suffix

-ment. During the middle ages, *one* sometimes served as a verb. For example, *to one,*

oned, and oneing were all verbs that meant to unite or to make one. These verbs have fallen out of usage in modern times. The suffix *-ment*, which means “the state or condition of something,” is still used in today’s English, often added to verbs to make nouns. For example, *enjoyment* is the state or condition of enjoying, *amazement* is the state of being amazed, and *measurement* is the state of measuring (compare also *improvement, excitement, treatment, settlement, and many others*). Early English Bibles first used the word *onement* to mean the state of being at one. In Bible usage, *onement* evolved into *at onement* and then into *atonement*, a word that is used prominently today in English Bibles and religious writings regarding Jesus’s divine sacrifice.

The English *atonement* and related words—*atone, atoned, atoneth, atoning*—specifically refer to the state or condition of becoming one with God.

In sum, *at-one-ment* specifically refers to the state or condition of becoming one with God—the ultimate blessing of the Atonement.

Representative Examples of the Usage of Atonement in the Old Testament

Scripture	Reference
“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”	Lev. 17:11
“And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the lord commanded Moses.”	Lev. 16:34
“For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the lord.”	Lev. 16:30
“So the lord hath commanded to do, to make an atonement for you.”	Lev. 8:34
“And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements : once in the year shall he make atonement upon it throughout your generations: it is most holy unto the lord.”	Ex. 30:10
“Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the lord; peradventure I shall make an atonement for your sin.”	Ex. 32:30
“And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.”	Lev. 1:4
“The priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.”	Lev. 4:26
“And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him.”	Lev. 5:13
“Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away [Hebrew = atone] our sins, for thy name’s sake.”	Ps. 79:9

Jesus Christ Is the Messiah

Messiah is a Hebrew word that means “anointed one.” The equivalent word in Greek is *Christ*. So that his readers would clearly understand that Messiah and Christ were the same, John equated *Messiah* and *Christ* in his writings: “We have found the Messias [Messiah], which is, being interpreted, the Christ” (John 1:41); also, “I know that Messias [= Messiah] cometh, which is called Christ” (John 4:25).

Several New Testament passages demonstrate that Jesus is the Messiah (= Christ). Examples of such passages are set forth in the accompanying chart. Furthermore, and significantly, the name/title *Jesus Christ* is a common expression in the New Testament—attested 187 times. Moreover, many of the charts in this volume set forth that Jesus Christ is the anticipated Messiah of the Old Testament.

Jesus is Christ (Greek) = Messiah (Hebrew)

Scripture	Reference
“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”	Matt. 1:16
“These are written, that ye might believe that Jesus is the Christ, the Son of God.”	John 20:31
“This Jesus, whom I preach unto you, is Christ.”	Acts 17:3
“Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.”	Acts 18:5
“For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.”	Acts 18:28
“Whosoever believeth that Jesus is the Christ is born of God.”	1 John 5:1

Jesus Christ Is the Lord

The significant name *lord* (Hebrew = Jehovah) occurs more than 6,800 times in the Old Testament. Jesus Christ is that *lord*, as the New Testament writers make clear. Over and over again they denominate Jesus Christ as “Lord.”

The expressions *Lord Jesus Christ*, *Lord Jesus*, and *Jesus Christ our Lord* are all formulaic or conventional expressions. *Lord Jesus Christ*, for instance, is set forth several dozen times in the New Testament.

Twice John the Revelator testified that Jesus Christ is the “Lord of lords” (Rev. 17:14; 19:16), and Paul wrote of three significant doctrines—*Resurrection*, *Atonement*, and *eternal life*—regarding Jesus Christ the Lord: (1) “For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Rom. 14:9); (2) “And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement”

(Rom. 5:11); and (3) “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:21).

Biblical scholar John McLaughlin summarized, “Jewish Christians certainly would have equated Jesus with Yahweh [the lord]. Other OT texts and concepts referring to Yahweh are also related to Jesus in the NT. For example, He is called ‘King of kings and Lord of lords’ (Rev. 17:14; 19:16; cf. Deut. 10:17; Ps. 136:3; Dan. 2:47), and the ‘day of the Lord’ is used in reference to Jesus’s return (2 Pet. 3:9–10; Amos 5:18; Zeph. 1:14–18). Jesus is also the Lord of creation (Heb. 1:10–12; Ps. 102:25–27). In light of such texts, the credal formula ‘Jesus (Christ) is Lord’ (1 Cor. 13:3; Phil. 2:11; cf. Rom. 10:9) is an assertion of his divinity.”²⁴

Scripture	Reference
“So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.”	Mark 16:19
“And they entered in, and found not the body of the Lord Jesus.”	Luke 24:3
“The Lord is risen indeed, and hath appeared to Simon.”	Luke 24:34
“The other disciples therefore said unto him, We have seen the Lord .”	John 20:25
“And Thomas answered and said unto him, My Lord and my God.”	John 20:28
“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”	Acts 2:36

Scripture	Reference
"And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."	Acts 4:33
"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."	Acts 7:59
"Grace to you and peace from God our Father, and the Lord Jesus Christ."	Rom. 1:7
"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."	Rom. 10:9
"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."	Rom. 13:14
"The grace of our Lord Jesus Christ be with you all. Amen."	Rom. 16:24
"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord ."	1 Cor. 1:9
"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."	1 Cor. 8:6
"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."	2 Cor. 4:10
"For he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."	Rev. 17:14
"And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords."	Rev. 19:16

One, Three, and Seven: Sacred and Symbolic Numbers

There are three uses of numbers in the Bible:

1. Conventional. Conventional use relates to the actual counting of people, animals, things, and so on—the conventional use of numbers constitutes the most frequent manner of referring to numbers in scripture.

2. Rhetorical. Rhetorical use is employed occasionally in poetry and prophecy (e.g., Prov. 30:18–19, 20–23, 29–31; Amos 1:3, 6, 9, 11, 13).

3. Symbolic. In symbolic use, the number means something beyond its conventional value.²⁵

This chart deals with the third use of numbers, their symbolism. According to one biblical scholar, “Few doubt that in certain contexts in the Bible numbers take on symbolic overtones. . . . It is not that the number has symbolic meaning every time it appears, but through literary and cultural convention symbolic use is possible in some and without doubt in other passages.”²⁶

The numbers one, three, seven, and twelve have symbolic values that are directly related to the lord. One is the principal component

of the word *atonement* (at-one-ment), three points directly to the Godhead, seven is used in dozens of contexts with regard to the lord and His Atonement, and twelve is the number of the lord’s specially empowered disciples—the Twelve Apostles: “And when [Jesus] had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these . . .” (Matt. 10:1–2).

This chart presents several numbers that are used symbolically, together with their possible meanings and some representative passages. Readers of the scriptures should use caution and not attempt to apply symbolic values to all numbers or even to most numbers. As stated above, the conventional use in scriptures is by far the most frequent employment of numbers. Applying a symbolic meaning to a number when none is intended will negatively affect one’s understanding of the scriptural passage that is being studied.

Number	Associated Meaning(s)	Representative Passages
One	At-one-ment, Unity	"That they may be one, even as we are one" (John 17:11, 21–22; see also Gen. 2:24; Deut. 6:4; John 10:16; Acts 4:32; 2 Cor. 13:11).
Two	Law of witnesses	"At the mouth of two witnesses . . . shall the matter be established" (Deut. 19:15; see also Deut. 17:6; Mark 6:7).
Three	Godhead	"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7; cf. also <i>three</i> in Jonah 1:17; Matt. 12:40).
Three and one-half	Righteousness is cut short and the wicked dominate	"A time and [two] times and the dividing of time" (Dan. 7:25)—three and one-half years that a wicked king will blaspheme God and persecute the Saints (see also Dan. 9:27; 12:7; Rev. 11:2–3, 11; 12:5, 14; 13:5).
666	An inaccurate attempt to counterfeit the number seven; number of the beast	"Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six" (Rev. 13:18).
Seven	Completeness, totality; connected to covenant-making (Hebrew root for seven [<i>sheva</i>] is same as Hebrew verb that means "to take an oath")	"For in six days the lord made heaven and earth . . . and rested the seventh day: wherefore the lord blessed the sabbath day, and hallowed it" (Ex. 20:11; see also Lev. 13:21; 15:28; 25:4–5; Num. 23:1, 29; Deut. 16:13; Josh. 6:4–15; Matt. 18:21–22; Rev. 1:4, 12, 20; 5:5; 8:6; 15:1; 17:1).
Ten	"Completeness of order"	"The perfection of Divine order." ²⁷ (Ex. 8–10; 20:1–17; Deut. 23:3–5; Matt. 25:1–14).
Twelve	Governmental perfection; lord's special witnesses	See Gen. 49:28; Ex. 39:8–14; 1 Kgs. 7:25; 10:20; 18:31–32; Matt. 10:1; 19:28; Rev. 7:5–8; 21:12.
Forty	Period of probation, testing, and tribulation	"A period of evident probation" (Gen. 7:4; Ex. 16:35; 24:18; 1 Kgs. 19:8; Num. 14:33–34; Ezek. 4:6; Matt. 4:2; Luke 4:2).

Number	Associated Meaning(s)	Representative Passages
Seventy	A product of seven and ten, "spiritual order" ²⁸	"The lord appointed . . . seventy" (Luke 10:1; see also Gen. 10; Ex. 24:1, 9; Num. 11:16; Matt. 18:21–22).
Thousand	A large quantity	"The lord thy God . . . keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" (Deut. 7:9; see also Ps. 84:10; 90:4; Isa. 7:23).
Ten thousand times ten thousand	A vast number	"Ten thousand times ten thousand stood before" the Ancient of Days (Dan. 7:10; see also Rev. 5:11).

* Some interpretations of the symbolism of numbers are open to dispute.

Seven and Sacred Time

Of all the symbolic numbers in the Bible, seven is the most prominent in terms of frequency. Seven is especially attested in the books of Exodus, Leviticus, Numbers, and Revelation. In the Old Testament, seven is associated with

the lord, His temple, and the sacred calendar of the Israelites. In short, seven is the lord's sacred number. For an explanation of symbolic numbers, see the chart "One, Three, and Seven: Sacred and Symbolic Numbers."

Sacred Time	Description	Scripture Reference
Sabbath	Occurred on the seventh day of each week.	Ex. 20:8–10
Sabbatical Year	Occurred every seventh year.	Ex. 23:10–11
Jubilee Year	Seven cycles of seven years—every fiftieth year.	Lev. 25:8–55
Feast of Unleavened Bread	Eating unleavened bread for seven days, sacrifices for seven days, and the sacrifice of seven lambs without blemish.	Lev. 23:6, 8, 18; Num. 28:17–24; Deut. 16:3–4
Feast of Tabernacles	Began during the seventh month of the year; lasted seven days; Israelites dwelt in booths for seven days and kept a feast for seven days; sacrificial offerings included seven bullocks and seven lambs.	Lev. 23:34, 39, 42; Num. 29:12, 32, 36
Day of Atonement	Sacrificial offerings of "seven lambs of the first year; they shall be unto you without blemish."	Num. 29:8–10
Feast of Weeks	Lasted seven weeks and included the sacrifice of seven lambs.	Num. 28:29; Deut. 16:9
Feast of Trumpets	Included the sacrifice of "seven lambs of the first year without blemish."	Num. 29:2
Monthly Sacrificial Offerings	"Seven lambs of the first year without spot."	Num. 28:11
Hezekiah's Purification of the Temple	When Hezekiah purified the temple, the priests sacrificed "seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah."	2 Chr. 29:21

Sacred Time	Description	Scripture Reference
Separation of a Woman with an Issue	"If a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days."	Lev. 15:19
Separation of a Leper	"The priest shall shut up him that hath the plague seven days."	Lev. 13:4
Make Atonement for the Altar	"Seven days thou shalt make an atonement for the altar."	Ex. 29:36–37
Consecration of the Priests	"Seven days shalt thou consecrate them."	Ex. 29:35; Lev. 8:33
Cleansing of a Male with an Issue	"When he that hath an issue is cleansed of his issue: then he shall number to himself seven days for his cleansing."	Lev. 15:13
Priests Wear Holy Garments	The "priest . . . shall put them [holy garments] on seven days."	Ex. 29:30

Prophets and Prophetesses: The Lord's Messengers

Joseph Smith taught this important truth: “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it.”²⁹

God’s prophets and prophetesses had significant and noteworthy responsibilities in the Old Testament setting. They were teachers of righteousness; denounced sin; warned of impending doom; blessed the lives of individuals, communities, and nations; prophesied, instructed, and preached; and revealed God’s covenants, laws, and ordinances. The prophets displayed literary genius in their presentation of the scriptural books and passages they authored and edited; they employed rhetorical questions, symbolic forms, figures of speech, laments, poetic parallelisms and other forms of poetry, and other literary types.

Prophets set forth various prophecies and often used prophetic speech forms such as “thus saith the Lord.” Prophets taught and prophesied by the power of the Holy Ghost. As Peter wrote, “For the prophecy came not in old time by the will of man: but holy men of God spake as they were

moved by the Holy Ghost” (2 Pet. 1:21). Prophecy is not limited to males; instances of females with the gift of prophecy include Deborah, Miriam, and Huldah. Both males and females were empowered to prophesy (Num. 11:29; 1 Cor. 14:1–5, 29, 31, 39).

Notwithstanding all of these significant and noteworthy responsibilities, the prophets’ central message was Jesus Christ (Rev. 19:10) and His atoning sacrifice. They prophesied of Jesus’s ministry, atoning sacrifice and Resurrection, Second Coming, and Millennial reign. In most or all of their prophecies, they used symbols and figures of speech.

Prophets did not speak to the covenant people only, but they also uttered God’s words to the known world. Isaiah, for example, warned and prophesied to Syria, Babylonia, Moab, Egypt, Philistia, Ethiopia, Sidon, Assyria, Elam, Edom, and Arabia. Similarly, Jeremiah warned or prophesied against many nations and peoples, including Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Hazor, Elam, and Babylon (Jer. 47–51).

The dates in the chart are approximations and are presented only for the purposes of providing a sense of the time frame.

Prophet	Possible Name Meaning	Place of Origin	Date of Ministry (circa BC)	Miscellaneous Notes
Abraham	<i>Father of a multitude</i>	Ur of the Chaldees		Abrahamic Covenant
Adam	<i>Mankind</i>	Eden		Blessed his posterity
Ahijah	<i>My brother is Jah</i>	A Shilonite	930	Prophesied to Jeroboam of the rending of the two kingdoms
Amos	<i>Burden</i>	Tekoa	760	Prophesied concerning Israel, Judah, Damascus, Gaza, Tyre, Edom, Ammon, Moab
Balaam	<i>Glutton?</i>	Pethor by the Euphrates		Blessed Israel near Moab; prophesied of “the Star” and “Scepter” from Judah
Daniel	<i>God is my Judge</i>	Judah in exile	605–530	Prophesied concerning Judah, Israel, other empires; spoke of the “Ancient of Days”
David	<i>Beloved</i>	Bethlehem		Ruled over undivided Israel; psalms prophesy of Jesus Christ
Deborah Judg. 4:4	<i>Bee</i>	Mount Ephraim?		Prophetess, judge, prophesied of Israel's defeat of Sisera
Eliezer	<i>God is help</i>	Mareshah	850	Prophesied against Jehoshaphat's league with Israel
Elijah 1 Kgs. 17:1–2 Kgs. 2:18	<i>My God is Jehovah</i>	Tishbe	870	Israel, Judah
Elisha 1 Kgs. 19:15–21; 2 Kgs. 2–9, 13	<i>God shall save</i>	Abel-meholah	850	Israel, Judah
Enoch	?			Preached mightily; established the city of Zion

Prophet	Possible Name Meaning	Place of Origin	Date of Ministry (circa BC)	Miscellaneous Notes
Ezekiel	<i>God will Strengthen</i>	Judah—In Exile	592–570	Prophesied concerning Judah, Israel, Ammonites, Moab, Edom, Philistines, Tyre, Sidon, Egypt
Ezias	?	?	Before 600	Prophesied of the Messiah
Ezra	<i>Helper</i>	Babylon, exiled Judah	458	Returned to Jerusalem and rebuilt the temple
Gad	<i>Fortune</i>	?		Seer and friend of David
Habakkuk	<i>Embrace</i>	Judah	625	Judah, Chaldeans
Haggai	<i>Festive</i>	Judah—Post Exilic	520	Judah
Hanani 2 Chron. 16:7	<i>My grace/ Jehovah has been gracious</i>	Judah	930?	Prophesied against Asa, king of Judah
Hosea	<i>Salvation</i>	Israel	760–736	Israel, Judah, Egypt, Assyria
Huldah 2 Kgs. 22; 2 Chr. 34	?	Jerusalem	640	Hilkiah and Josiah
Iddo	<i>Beloved/ Witness?</i>	?	953–932	Judah, Israel
Isaac	<i>He will laugh</i>	Hebron/ Beer-sheva		Canaan
Isaiah	<i>Jehovah is Salvation</i>	Judah (Jerusalem)	740–701	Judah, Israel, Babylon, Assyria, Philistia, Moab, Damascus, Ethiopia, Egypt, Edom, Arabia, Tyre, Sidon
Isaiah's Wife	<i>(unnamed)</i>	Judah?	740–701?	Called a “prophetess”
Jacob/Israel	<i>Supplanter/ May God show His strength</i>	Beer-sheva		Beer-sheva, Haran, Shechem, Beth-el, Egypt

Prophet	Possible Name Meaning	Place of Origin	Date of Ministry (circa BC)	Miscellaneous Notes
Jahaziel	<i>God sees</i>	Judah	853	Prophesied the victory over the Ammonites
Jehu	<i>He is Jehovah</i>	Israel	925	Prophesied against Baasha
Jeremiah	<i>Jehovah will Raise Up</i>	Anathoth	626–586	Judah, Israel, Egypt, Philistines, Moab, Ammonites, Edom, Damascus, Kadar, Hazor, Elam, Babylon, Tyre, Sidon, Arabia, Medes
Jethro	<i>Abundance</i>	Midian		Midian, Israel, counseled Moses
Job	<i>He whom they treat as an enemy/ He who turns to God</i>	Uz	?	Prophesied of Jesus Christ's Resurrection
Joel	<i>Jehovah is God</i>	Judah–post Exilic	520–518? 835–796?	Judah, Tyre, Sidon, Egypt, Edom
Jonah (book of Jonah)	<i>Dove</i>	Gath-hepher (Land of Zebulun)	770 784–722?	Nineveh
Joseph	<i>He will do again; he will repeat</i>	Haran		Shechem, Egypt
Joshua	<i>Jehovah is salvation</i>	Egypt?		The conquest of Canaan
Malachi	<i>My Messenger</i>	Judah–post Exilic	430	Judah, Israel
Melchizedek	<i>My King is Righteousness</i>	Salem		King of Salem; blessed Abraham

Prophet	Possible Name Meaning	Place of Origin	Date of Ministry (circa BC)	Miscellaneous Notes
Micah Micah 1:1	<i>Who is like [Jehovah]</i>	Moresbeth Gath (Plains of Judah)	737–690	Judah, Israel, Assyria
Micaiah 1 Kings 22:6–28; 2 Chr. 18:1–34	<i>Who is like Jehovah?</i>	Samaria	856	
Miriam	<i>Bitterness</i>	Egypt		“The prophetess” (Ex. 15:20); song of Miriam (Ex. 15:21)
Moses	<i>Son/To draw out</i>	Egypt		Led Israel out of Egypt and through the wilderness
Nahum	<i>Consoler</i>	Elkosh	610	Nineveh, Judah
Nathan	<i>He has given</i>	?		Contemporary with David; revealed the instructions to build the temple
Nehemiah	<i>Jehovah comforts</i>	Persia	530	Rebuilt the walls of Jerusalem
Neum	?	?	Before 600	Prophesied of the Crucifixion
Noadiah Prophetess Neh. 6:14				
Noah	<i>Rest</i>	?	?	Warned of the Flood
Obadiah	<i>My servant is Jehovah</i>	Judah	586	Edom, Israel
Oded? 2 Chron. 15:8; 28:9–11		Samaria	733	
Samuel	<i>His name is God</i>	<u>Ramathaim-zophim</u> , Shiloh		Judged Israel; counseled Saul and David

Prophet	Possible Name Meaning	Place of Origin	Date of Ministry (circa BC)	Miscellaneous Notes
Shemaiah	<i>Jehovah has heard</i>	Judah	950?	Counseled Rehoboam
Urijah Jer. 26:20–23	<i>Jehovah is light</i>			
Zechariah	<i>Jehovah remembers</i>	Judah, Post exilic	520–518	Judah, Israel
Zephaniah	<i>Jehovah Hides</i>	Judah	626	Judah, Israel, Philistines, Moab, Ammon, Ethiopians, Assyria

Eve—Life and Help: A Type of Christ

In very significant ways, Eve is a type and shadow of Jesus Christ. For example, Eve is named *Life*; Jesus Christ is *Life*. The Hebrew name *Eve* signifies life and refers to Eve as a bringer of life to her great posterity. Genesis 3:20 provides this explanation of Eve's name: "Adam called his wife's name Eve; because she was the mother of all living." Although foreign words are used elsewhere in the story (*Adam, cherubim, Eden, Pison, Havilah*, and so forth), only Eve's name is attached to an explanation—an emphasis on Eve's significance in the story.

In Genesis 4:1–2 the author shows the appropriateness of Eve's name by recounting that Eve gave birth: "Adam knew Eve his wife; and she conceived, and bare Cain. . . . And she again bare his brother Abel" (Gen. 4:1–2). These verses show that Eve, in accordance with her name, is a life-giving entity. But Eve as life is not limited merely to biological considerations. God's cursing of the serpent includes the promise that Eve's seed would crush the serpent's head (Gen. 3:15); this seed is none other than Jesus (Rom. 16:20; Heb. 2:14), who will destroy both the serpent and death. In other words, Eve the life brought forth Jesus the Life, and it is Jesus who brings spiritual life to humankind and who subdues Satan.

The scriptures reveal that Jesus Christ is the Life. He is the "Word of life" (1 John 1:1) and the "Prince of Life" (Acts 3:15). He "giveth life unto the world" (John 6:33). Also, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36). Stated differently, "He that hath

the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11–12). Jesus taught Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Then, as proof of His great power to restore life, Jesus Christ raised Martha's brother Lazarus from the dead. As Paul stated, "The gift of God is eternal life through Jesus Christ our lord" (Rom. 6:23). Just as Eve has given physical life to all of God's children on this earth, Christ gives immortality through the Resurrection.

Eve is a help; the lord is a help. Only two individuals in the Bible are explicitly identified as help (Hebrew *'ezer*): Eve (twice) and God (sixteen times; see Ex. 18:2–4; Deut. 33:7, 26, 29; Ps. 20:1–2; 33:19–20; 70:1–2, 5; 89:19; 115:9–11; 121:1–2; 124:8; Hosea 13:9). No others—including kings, queens, ranking military officers, prophets, or priests—are presented as help. Moreover, the vastly powerful and commanding Pharaoh of Egypt, together with his officials and representatives, is specifically depicted as not being a help (see Isa. 30:1–5). The fact that God is called a help provides insights into why Eve is called a help. In what manner is God a help? The prophets reveal that God is a help because He sustains and preserves the lives of all His people.

In sum, twice Eve is called a help (Gen. 2:18, 20), and as such she, like the lord Himself, served to sustain life. She was no more a subordinate to Adam than the lord is a subordinate to the mortals for whom He is a help.

The chart below sets forth several ways in which Eve was a type and shadow of Jesus Christ.

Six Items Regarding the Significance of Eve

Life

The scriptures identify two individuals as life—Jesus and Eve. Eve: In Hebrew, *Eve* means life; also, “Adam called his wife’s name Eve; because she was the mother of all living” (Gen. 3:20). Jesus: The “Word of life” (1 John 1:1) and the “Prince of Life” (Acts 3:15). Jesus taught, “I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live” (John 11:25).

Crushing the Serpent

God’s cursing of the serpent includes the promise that Eve’s seed would crush the serpent’s head (Gen. 3:15); this seed is none other than Jesus (Rom. 16:20; Heb. 2:14), who will destroy both the serpent and death. In other words, Eve the life brought forth Jesus the Life, and it is Jesus who brings spiritual life to humankind and who subdues the serpent.

Help

Only two figures in the Old Testament are called help (Hebrew *‘ezer*), God and Eve (Gen. 2:18, 20). Help does not indicate a subordinate. God is called a “help” (*‘ezer*) sixteen times (Ex. 18:4; Deut. 33:7, 26, 29; Ps. 33:20; 115:9–11) in the Old Testament, and He is not a subordinate. He helps mortals where they cannot help themselves. Eve is a help in a way similar to God: she is an enabling help to Adam. One prominent scholar has translated *help* as “power.”

Power

Scholars have noted that the word *help* is used in poetic synonymous parallelisms with *power*. That is to say, *help* is used by ancient Hebrew poets to be synonymous with *power*. Eve is twice referred to as *help* (Gen. 2:18, 20), which associates her role with that of power.³⁰

Good

The frequently attested formula “and God saw that it was good” (Gen. 1:10, 12, 18, 21, 25, 31), referring to the various forms of creation, signifies more than the great quality of God’s works. *Good*, in Moses’s language, also refers to the absence of evil. This meaning sheds light on God’s statement that “it is not good that man should be alone,” which is followed with “I will make him an help” (Gen. 2:18). Eve’s absence from the Creation was “not good.”

“To form” versus “to build”

The verb used to describe Adam’s creation is the same one used to describe a potter forming an earth vessel: “The lord God formed [Hebrew *ytsr*, “fashioned”] man of the dust of the ground” (Gen. 2:7; emphasis added). A different verb (Hebrew *banah*, “to build”), however, is used to describe God’s creation of Eve—He built her from the rib of Adam (Gen. 2:22). This same verb describes the building of fortresses, towers, and God’s tabernacle and temples. Adam, therefore, was fashioned as a potter forms a vessel, and Eve was built like the building of a temple. Eve’s creation is thus unique from all of God’s other creations.

Adam: “The Figure of Him That Was to Come”

Both Adam and Jesus had significant roles in the plan of salvation. Adam caused the Fall; Jesus brought about the Atonement. Consequently, there are many parallels between what Adam did to cause the Fall and what Christ did to save us from the Fall. In fact, the correspondences and parallels between Adam and Jesus are so considerable that Paul named Adam “the first Adam,” and he designated Jesus the “last Adam” (1 Cor. 15:45–47). Paul also wrote that Adam was “the figure of him that was to come” (Rom. 5:14), a reference to Jesus Christ.

Two different trees, one associated with Adam and the other with Jesus, correspond to each other. Adam’s eating of the fruit of the tree of the knowledge of good and evil brought about the Fall and subsequently death. Jesus was crucified

on a tree to complete the Atonement and provide us with life. Peter testified that Jesus “bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness” (1 Pet. 2:24).

There are several other important parallels between Adam and Jesus Christ. First, Adam brought forth physical death; Jesus gave us the Resurrection: “For since by man [Adam] came death, by man [Christ] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive” (1 Cor. 15:21–22). Linked to this, Adam and Eve, as the father and mother of the mortal race, provided us with physical bodies; Christ provides immortal bodies for us at the Resurrection.

Adam	Jesus Christ
“The first Adam” (1 Cor. 15:45).	“The last Adam” (1 Cor. 15:45).
“Made a living soul” (1 Cor. 15:45).	“Made a quickening spirit” (1 Cor. 15:45).
“Natural” (1 Cor. 15:46).	“Spiritual” (1 Cor. 15:46).
“The first man is of the earth, earthy” (1 Cor. 15:47).	“The second man is the Lord from heaven” (1 Cor. 15:47).
The Fall took place in the Garden of Eden (Gen. 2).	Jesus prayed and was betrayed in the Garden of Gethsemane (Matt. 26:36–46).
Partook of the fruit of a tree (3:6).	“Jesus bare our sins in his own body on the tree” (1 Pet. 2:24).

Adam

Jesus Christ

“By man [Adam] came death” (1 Cor. 15:21).

“By man [Christ] came also the resurrection of the dead” (1 Cor. 15:21).

“For as in Adam all die” (1 Cor. 15:22).

“In Christ shall all be made alive” (1 Cor. 15:21–22).

Adam and Eve, as the father and mother of the mortal race, provided physical bodies.

Christ provides immortal bodies at the Resurrection.

Adam, with Eve, yielded to the serpent (Gen. 3:1–6).

The lord cursed the serpent (Gen. 3:14).

Melchizedek: Type of Christ

As a prophet, high priest, and king, Melchizedek served as a type and shadow of Jesus Christ, who is the greatest of the prophets, priests, and kings. “After the similitude of Melchisedec,” Paul wrote, “there ariseth another priest” (Heb. 7:15), referring to Jesus Christ. Melchizedek’s faithful priesthood service—when he blessed Abraham, oversaw God’s storehouse, instituted righteousness and peace in Salem, received tithing for the poor (JST Gen. 14:25–40), preached repentance, and “exercised mighty faith” (Alma 13:18)—anticipated Jesus’s perfect priesthood service. Furthermore, Melchizedek’s names and titles looked forward to Christ’s divine mission and kingship. *Melchizedek*, a Hebrew name, means “King of Righteousness.” He is also called “Prince of Peace,” “King of Salem” (Alma 13:18), “King of Heaven” (JST Gen. 14:36), and “King of Peace” (JST Gen. 14:36; Heb. 7:2).

A revelation to Joseph Smith reveals why the higher priesthood was named after Melchizedek: “Why the first [priesthood] is called the Melchizedek Priesthood is because Melchizedek was such a great high priest. Before his day it was called the Holy Priesthood, after the Order of the Son of God” (D&C 107:2–3). Regarding this passage, Elder Jeffrey R. Holland wrote, “We can only imagine what the Christlike qualities of Melchizedek must have been for his to be the name substituted for ‘the Holy Priesthood, after the Order of the Son of God.’ He surely would have to reflect all the typological strengths expected of any priesthood bearer . . . but undoubtedly would have additional Christlike qualities beyond that.”³¹ Following this comment, Elder Holland listed ways in which Melchizedek foreshadowed Jesus Christ.

Concept	Melchizedek	Christ
Prince of Peace	Called “prince of peace” (Alma 13:18; JST Gen. 14:33, 36; Heb. 7:2)	Called “Prince of Peace” (Isa. 9:6)
Salem/Jerusalem	Served as king of Salem, which was later called Jerusalem (Heb. 7:1–2; Alma 13:17)	Jerusalem is the city of the great King (Matt. 5:35), who is Jesus; Jesus is also “king over all the earth” (Zech. 14:9)
King	“King of peace” (JST Gen. 14:36; cf. Heb. 7:2)	“King over all the earth” (Zech. 14:9)
Sacrament	Brake and blest bread and blest the wine (JST Gen. 14:17)	Brake and blest bread and blest wine (Matt. 26:26–29)
Priesthood	Priesthood named after Melchizedek (D&C 107:2–4)	Priesthood originally named after the Son of God (D&C 107:3)

Concept	Melchizedek	Christ
Repentance and Forgiveness	Brought a wicked people to repentance (Alma 13:18)	Worked the Atonement so that we can repent (Isa. 53)
Reign under Father	"He did reign under his father" (Alma 13:18)	Jesus "is set down at the right hand of the throne of God" (Heb. 12:2)
Priest	Was a "priest of the most high God" (Heb. 7:1)	"Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:20; Ps. 110:4)

Isaac: Type and Shadow of Jesus Christ

Scriptural passages compare Abraham’s willingness to sacrifice his beloved son Isaac to God’s offering of His beloved son, Jesus. Paul wrote, “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure” (Heb. 11:17–19;

see also Gal. 3:16; Heb. 1:16). The just-cited passage explains that Abraham believed that if he sacrificed his son God would raise him from the dead, “accounting that God was able to raise him up, even from the dead.”

There are a number of striking and significant parallels between Isaac and Jesus that demonstrate that Isaac was a type of Jesus Christ and His sacrifice, as listed in the accompanying chart.

Topic	Isaac	Jesus Christ
Prophecy of Birth	Isaac’s birth was prophesied (Gen. 17:16).	Christ’s birth was prophesied (Isa. 7:14; Luke 1:31).
Miraculous Birth	Isaac was born of aged parents (Gen. 17:17; 18:10–15; 21:1–2).	Christ was miraculously born of a virgin (Luke 1:30–35).
The Son	Genesis 22:1–13 emphasizes that Isaac is a son, calling him “son” eight times and “only son” twice (although Abraham and Hagar already had Ishmael).	Jesus is the “only begotten of the Father” (John 1:14, 18). Both Isaac and Jesus are called “son of promise” (Gal. 4:22–26; Acts 13:32–33).
Burnt Offering	Genesis 22:2–13 uses the expression “burnt offering” six times in referring to the type of sacrifice Isaac was to become.	The burnt offerings of the Old Testament looked forward to Jesus’s sacrifice.
Submission	Isaac willingly submitted to the sacrifice (Gen. 22:6–9).	Jesus Christ willingly submitted to the sacrifice (Luke 22:42).
Carrying of Wood	Isaac bore the wood for his sacrifice (Gen. 22:6).	Christ carried the cross to His sacrifice (John 19:17).

Topic	Isaac	Jesus Christ
Binding	Abraham bound Isaac to the altar (Gen. 22:9).	Jesus was bound before he was “delivered . . . to Pontius Pilate the governor” (Matt. 27:2).
Substitute Sacrifice	God provided a lamb as a substitute sacrifice for Isaac (Gen. 22:7–8, 13).	Christ the Lamb is the substitute sacrifice for all of us.
Moriah	Isaac traveled to the land of Moriah for sacrifice (Gen. 22:2), the very site where Solomon would build his temple (2 Chr. 3:1) and where thousands of sacrifices would be offered for several centuries.	Christ was crucified on Moriah at Golgotha, a short distance north of the temple altar (John 19:17–18; cf. Lev. 10:10–11).

Joseph of Egypt: Foreshadow of Christ

Much of Genesis 37–50 is dedicated to the narrative of Joseph of Egypt; in fact, more chapters and verses in Genesis pertain to Joseph than to any other character in that book, including prominent figures like Adam, Eve, Abraham, and Sarah.

These chapters reveal specific incidents in Joseph’s life, beginning with Joseph as a seventeen-year-old shepherd tending flocks with his brothers. On that occasion, the text explains that Israel “made him a coat of many colors” and that his brothers “hated him” (Gen. 37:4). So great was their hatred that they devised a plan wherein Joseph was stripped of this special garment and sold as a common slave for twenty pieces of silver (Gen. 37:28). His purchasers then took him to Egypt, where his experiences

continued. Years passed, and eventually Joseph turned thirty years old, a pivotal time in the life of this prophet.

These experiences and many others paralleled similar instances in the life of Jesus Christ, making Joseph a type and shadow, or similitude, of Jesus Christ. Jesus, too, was a “good shepherd” (John 10:11–15), who cared for His Father’s sheep. Jesus began His ministry at thirty years of age. Jesus’s brethren and fellow mortals hated and persecuted Him. They devised evil plans against Him, and eventually He too, like Joseph of old, was sold for the price of a slave. Shortly before Jesus’s death, He was stripped of His garment. As the chart indicates, the list of parallels between the lives of Joseph and Jesus is both extensive and significant.

Joseph	Jesus
Jacob “loved Joseph more than all his children” (Gen. 37:3).	Christ is the “beloved son” (Matt. 3:17).
Was given the name <i>Zaphnath-paaneah</i> (Gen. 41:45).	Was given the name <i>Christ</i> .
A shepherd (Gen. 37:12–16; 46:32).	The “good shepherd” (John 10:11–15).
Was promised a future sovereignty (Gen. 37:9–11).	Was promised a future sovereignty (Isa. 9:6–7).
Granted rule over all except the Pharaoh (Gen. 41:40).	Granted ruler over all (1 Pet. 3:22).
His brothers “conspired against him to slay him” (Gen. 37:18).	The rulers conspired to slay Him (Matt. 26:3–4; John 5:16; 11:49–53).
Joseph’s brothers “stripped Joseph” of his garments (Gen. 37:23).	Soldiers took Jesus’s garments (John 19:23–24).

Joseph	Jesus
Joseph's brothers betrayed him (Gen. 37:27).	Jesus was betrayed (John 18:28–40).
Imprisoned (Gen. 39:20).	Imprisoned (Matt. 26:57; John 18:13–15).
Joseph's family eventually sought forgiveness of him.	Many seek forgiveness of Jesus Christ.
Judah recommended selling him (Gen. 37:26–27).	Judas [Greek for <i>Judah</i>] betrayed Him for money (Matt. 26:14–16).
Garment dipped in the blood of goats (Gen. 37:31).	Garment stained with blood (Luke 22:44; Isa. 63:1; Rev. 19:13).
Sold for twenty pieces of silver (Gen. 37:26–28).	Sold for thirty pieces of silver (Matt. 26:15).
Sold to Potiphar, an officer of the Pharaoh (Gen. 37:36; 39:1).	Delivered to Pontius Pilate, a governor of the Roman emperor (Matt. 27:2).
God was with him (Gen. 39:2; Acts 7:9).	God was with Him (Luke 2:40; John 8:29; 16:32).
Was tempted with great sin but refused (Gen. 39:7–12).	Was tempted with great sin but refused (Matt. 4:1–11).
Revealed things of future (Gen. 50:24–26).	Revealed the future (Matt. 24).
Was falsely accused (Gen. 39:13–19).	Was falsely accused (Matt. 26:59–61).
Source of great knowledge to those of his day.	Source of great knowledge to all.
The Pharaoh arrayed Joseph in a ruler's vestments (Gen. 41:42–43).	Soldiers dressed Jesus as a king as they "mocked him" (Matt. 27:28–31).
Was thirty years old when he served in the Pharaoh's court (Gen. 41:38–46).	Was thirty years old when He began to minister (Luke 3:23).
Joseph's brothers bowed to him (Gen. 42:6; 43:26, 28).	All will bow to Jesus Christ: "That at the name of Jesus every knee should bow" (Phil. 2:10–11).
Joseph stated, "God did send me . . . to preserve life" (Gen. 45:5, 7).	God sent Jesus so that "whosoever believeth in him should . . . have everlasting life" (John 3:16).
Joseph gave bread to his family (Gen. 47:12–13).	Jesus, "the true bread" (John 6:32–35), gave bread to His disciples (Matt. 14:15–21; 15:32–38).

Moses: Type and Shadow of Jesus Christ

Moses’s life and mission paralleled the future life and mission of Jesus Christ to the point that many scriptural references also make it clear that Moses was a type of Jesus Christ. For example, Deuteronomy 18:15 and 17–19 reads, “The lord thy God will raise up unto thee [Moses] a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. . . . And the lord said unto me, I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Christ is the promised prophet of this passage (see Acts 3:20–23).

Moses the Begotten. Moses’s name is etymologically related to the Egyptian words *mes* and *mesu*, meaning “child” or “son.”³² This links

Moses to Jesus Christ who is designated *Son—son of Abraham, Son of God, Son of the Highest, Son of the Living God, Son of the Most High God, and only begotten Son.*

Moses the Deliverer. As a type of Jesus Christ, Moses delivered the Israelites from their Egyptian bondage (Ex. 3:1–12). The lord told Moses, “I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt” (Ex. 3:7–8, 10). Jesus, too, is our Deliverer, and as Moses delivered his people with a temporal salvation, Jesus delivers us with an eternal salvation. Many other parallels are set forth in the chart.

Moses	Jesus
The king of Egypt attempted to slay the infant Moses (Ex. 1:15–22).	King Herod attempted to slay the infant Jesus (Matt. 2:7–11, 17–18).
Born under remarkable circumstances (Ex. 2:1–16).	Born under remarkable circumstances (Luke 1:27–38).
Performed signs and miracles (Ex. 4:28–31).	Performed many signs (John 20:30).
Fasted forty days and forty nights (Ex. 34:28; Deut. 9:9, 18).	Fasted forty days and forty nights (Matt. 4:2).
Served as a mediator between Israel and God (Ex. 20:19–22).	Serves as the “one mediator between God and men” (1 Tim. 2:5).
Controlled the sea (Ex. 14:21).	Controlled the sea (Matt. 8:26).

Moses	Jesus
Aided by twelve tribal leaders and seventy men (Ex. 24:1, 9; Num. 1:4; 7:10–88; 11:16–17, 24–25; 17:2–9; Deut. 1:23).	Aided by twelve Apostles and seventy men (Matt. 10:1–7; Mark 3:14–19; Luke 6:13–16; 10:1–27).
Sent from God (Ex. 3:1–12).	The “Father hath sent [Jesus]” (John 6:57).
Through miraculous means, produced food for the people (Ex. 16:2–22).	Through miraculous means, produced food for the people (Matt. 14:15–21; 15:33–38; Mark 6:36–44; Luke 9:12–17; John 6:5–13).
Delivered Israel from Egypt’s bondage (Ex. 3:1–12; 12; 14).	Delivers humans from sin’s bondage (2 Cor. 1:10).
King of Jeshurun (Deut. 33:5).	King (Matt. 21:5).
Teacher (Deut. 4:5).	Teacher (Matt. 5:1–2).
Prophet (Deut. 18:15–19).	Prophet (Deut. 18:15, 18).
Lawgiver (Ex. 31:18).	Lawgiver (Isa. 33:22; John 1:17).
“Moses was faithful in all his house” (Heb. 3:2).	Jesus was “faithful to him that appointed him” (Heb. 3:2).
Performed great wonders and signs (Ex. 14:21–31).	“Many other signs truly did Jesus” (John 20:30).

Elijah: Symbol of Jesus Christ

A great number of righteous men and women from the Old Testament, including prophets, priests, kings, and others, served as types and shadows of Jesus Christ. Their personal purity and righteousness, as well as events in their lives, foreshadowed Jesus’s righteousness and events in His life. The parallels between these individuals and Christ are so striking that these persons serve as symbols of Jesus Christ.

Elijah, too, serves as a type and shadow of Jesus Christ. For example, Elijah was taken up into heaven: “Behold, there appeared a chariot of fire, and horses of fire . . . and Elijah went up by a

whirlwind into heaven” (2 Kgs. 2:11). Jesus, too, was taken up into heaven. Luke recorded, “And when [Jesus] had spoken these things, while [His disciples] beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:9–11). This is but one example. Other examples are listed in the chart.

Elijah	Jesus Christ
Named “My God is Jehovah” (Hebrew Elijah)	Named Jehovah
Uttered prophecies (1 Kgs. 17:1; 2 Kgs. 1:1–4; 17)	Uttered prophecies (Matt. 24:3–51)
Miraculously multiplied food (1 Kgs. 17:14–16)	Miraculously multiplied food (Matt. 14:17; 15:34; Mark 6:38; 8:7; Luke 9:13–17; John 6:9)
Raised the dead (1 Kgs. 17:17–23)	Raised the dead (Matt. 9:18–25)
Demonstrated power over the elements (1 Kgs. 18:41–45; 2 Kgs. 2:8)	Demonstrated power over the elements (Matt. 8:23–27; Luke 8:23–24)
Wicked ruler attempted to kill Elijah (1 Kgs. 19:2; 2 Kgs. 1)	Wicked ruler tried to slay Jesus Christ (Matt. 2)
Fled from wicked rulers to the wilderness (1 Kgs. 19:1–4, 10)	Fled from wicked rulers to the wilderness (John 11:46–54)

Elijah	Jesus Christ
Fasted forty days and nights (1 Kgs. 19:8)	Fasted forty days and nights (Matt. 4:2)
Received multiple revelations from the lord (1 Kgs. 19:9)	Revealed numerous truths
Fearlessly denounced sin (1 Kgs. 21:17–24)	Fearlessly denounced sin (Matt. 11:22–23)
Was taken up into heaven (2 Kgs. 2:11)	Was taken up into heaven (Acts 1:9–11)

Job: Suffering Servant, A Type of Jesus Christ

Job, a man from the land of Uz, is described as being “perfect and upright, and one that feared God, and eschewed evil” (Job 1:1). Job’s uprightness emulates Jesus Christ’s excellence, and Job’s blamelessness foreshadows Jesus’s sinlessness. Job offered sacrifices and sanctified his children (Job 1:1, 5), anticipating Jesus’s infinite sacrifice and the sanctification of those who will become his sons and daughters. Job served as a mediator between God and his children and friends (Job 1:5; 42:8), and Jesus was the “one mediator between God and men” (1 Tim. 2:5).

Job experienced enormous sufferings, distresses, and tragedies (Job 1:2, 14–19). He responded to these tragedies by rending his mantle, shaving his head, falling to the ground, and worshipping the lord. As Job 1:22 states, “In all this Job sinned not, nor charged God foolishly.”

Job’s great sufferings in the flesh—his loss of children and property and the boils that covered him—anticipated the Suffering Servant

and Man of Grief, Jesus Christ (see Isa. 53). Jesus descended below all things and yet remained the Sinless One. Jesus suffered bodily pain and affliction beyond mortal comprehension, and yet, like Job, He never charged His Father foolishly. While experiencing His sufferings, Job even bore a very powerful testimony of the Redeemer and the Resurrection: “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25–26).

After all of his afflictions, Job received a double portion of property—fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand she-asses (Job 42:12–13), representing exactly double the numbers of his portion from his earlier days. During certain eras of the Old Testament, the firstborn son often received a double portion (Deut. 21:15–17) of his father’s inheritance. Therefore, Job’s double portion points to Christ, who is the Firstborn (Rom. 8:29; Heb. 1:6).

Concept	Job	Jesus Christ
Sacrifice	Job offered blood sacrifices (Job 1:5).	Jesus offered Himself as a sacrifice (Heb. 7:27).
Perfection	Job was “perfect” (Job 1:1).	Christ is perfect.
The Law	Job went beyond the law: he offered sacrifices just in case his children sinned during the festival (Job 1:5).	Christ went beyond the law of Moses and introduced the law of Christ. He is the Lawgiver (Isa. 33:22).

Concept	Job	Jesus Christ
Mediator	Job was a mediator between God and his children, his friends (Job 1:5; 42:8).	Jesus was the “Mediator” between God and man (1 Tim. 2:5).
Sanctification	By offering a sacrifice, Job sanctified his sons and daughters (Job 1:5).	By offering Himself as a sacrifice, Jesus sanctifies those who accept Him and His Atonement.
Suffering Servant	Job was a type of the suffering servant, the man of grief.	Jesus is the Suffering Servant and Man of Grief (see Isa. 53).
No Sin	In all his suffering, “Job sinned not, nor charged God foolishly” (Job 1:22).	Jesus Christ is “without sin” (Heb. 4:15).
Affliction	Job suffered bodily pain and affliction (see Job 2).	Jesus suffered bodily pain and affliction (Matt. 27:35).
Resurrection	Job prophesied of the Resurrection, “For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God” (Job 19:25–26).	Jesus is the Resurrection and the Life (John 11:25).

Hosea's Family: Symbols of the Lord for Ancient Israel

Hosea was a prophet of the northern kingdom who ministered and prophesied a few years before the kingdom was taken captive by the Assyrians (721 BC). The northern kingdom is also referred to as the ten tribes of Israel. The prophet Hosea lived during a period when the house of Israel was committing grievous transgressions, including worshipping false deities. The lord called His people to repentance by using a number of symbols or similitudes (Hosea 12:10). These similitudes included Hosea and his wife Gomer, his daughter Loruhamah, and his two sons Jezreel and Lomami. This family of five became living symbols

unto the house of Israel. Hosea represented the lord Himself. Gomer, “a wife of whoredoms,” signified Israel’s infidelity, and each of their three children symbolized an additional aspect of Israel’s relationship with God.

The chart sets forth the Hebrew names of each of the five family members (column 1), the English meaning of the names (column 2), and the symbolic value of each of the family members (column 3). Note how the lord, through Hosea, employed special wordplays with the three children’s names to teach us about His relationship with the house of Israel.

Name	Meaning	Symbolism
Hosea	Salvation	God commanded Hosea to marry Gomer, “a wife of whoredoms” (Hosea 1:2). Hosea symbolized the lord, the bridegroom (Isa. 54:5; Jer. 31:32) of the covenant people Israel, who were committing spiritual adultery by worshipping other gods. Both Hosea and the lord are called “Salvation” (Isa. 12:2).
Gomer	Completion?	Gomer, Hosea’s “wife of whoredoms,” represented unfaithful Israel, who had “committed great whoredom” by “departing from the lord” (Hosea 1:2).
Jezreel, first son	God will sow	Hosea and Gomer’s first son is so named because the lord stated, “I will break the bow of Israel in the valley of Jezreel” (Hosea 1:5). The bow, representing Israel’s military might, was broken in Jezreel when the Assyrians seized this valley. Years later, Israel fell and God scattered His people abroad, much like a farmer sows or scatters seed onto the soil.

Name	Meaning	Symbolism
Lo-ruhamah, daughter	No mercy	Hosea and Gomer’s daughter was named “No mercy” because the lord declared that He would “no more have mercy upon the house of Israel” (Hosea 1:6) due to its people’s many transgressions. Lo-ruhamah, then, symbolized the lord’s removal of mercy from His bride, the covenant people of Israel.
Lo-ammi, second son	Not my people	Hosea and Gomer’s second son was named “Not my people” because the lord declared to Israel, “Ye are not my people, and I will not be your God” (Hosea 1:2–9). Lo-ammi, then, symbolized the broken covenant relationship between the lord and Israel, caused by Israel’s wickedness.

The Sign of Jonah: Pointing to Christ's Death

When certain scribes and Pharisees said to Jesus, “Master, we would see a sign from thee,” He responded, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas” (Matt. 12:38–39). Jesus then taught the scribes and Pharisees valuable lessons. Jesus Christ’s comparison to Jonah has three significant aspects:

1. Perhaps that evil generation was seeking an immediate sign, such as healing the sick or the blind, but Jesus offered them the greatest sign of all, one that points to His death and subsequent Resurrection.³³

2. Jesus compared Jonah’s three days and three nights in the whale to the three days and nights that He, Jesus, would spend in the abode of the spirits of the dead. The sign of the prophet Jonah refers to Jesus’s death, burial, and Resurrection.

3. When Jesus stated “Behold, a greater than Jonas is here,” He was comparing Himself to Jonah. Indeed, Jesus is greater than Jonah.

Jesus informed His audience that the Ninevites had repented at the preaching of Jonah, but Jesus’s audience had failed to repent at His teaching, even though He was greater than Jonah.

There are other ways in which Jonah served as a type of Jesus Christ. One outstanding example is when Jonah was sleeping on the ship during the raging storm. The ship’s captain came to Him and said, “What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not” (Jonah 1:6). This parallels the occurrence when Jesus slept in the ship during a great storm and others awoke Him and said, “Master, carest thou not that we perish?” (Mark 4:38–39). In the first instance, Jonah’s being cast into the sea was the cause of the storm’s ceasing, and in the second, Jesus caused the storm to cease.

Jonah and Ninevah	Theme	Matthew 12:39–41
<p>“Now the lord had prepared a great fish to swallow up Jonah” (Jonah 1:17).</p>	<p>The Sign of Jonah</p>	<p>“But he answered and said unto them, An evil and adulterous generation seeketh after a sign: and there shall no sign be given to it but the sign of the prophet Jonas.”</p>
<p>“And Jonah was in the belly of the fish three days and three nights” (Jonah 1:17).</p>	<p>Three Days and Nights</p>	<p>“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.”</p>

Jonah and Ninevah	Theme	Matthew 12:39–41
<p>“So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth . . . [and] turned from their evil way” (Jonah 3:5, 10).</p>	<p>Nineveh’s Repentance</p>	<p>“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas.”</p>
<p>Jonah’s preaching persuades more than 120,000 people of Nineveh (Jonah 4:11) to repent, but Jesus is “greater than Jonah.”</p>	<p>Christ: One Greater Than Jonah</p>	<p>“And, behold, a greater than Jonas is here.”</p>

Priests and High Priests: Foreshadowing Jesus Christ

Speaking of the ordination of priests in the Book of Mormon, Elder Jeffrey R. Holland wrote, “God has ordained priests ‘after the order of his Son.’ . . . They have been ordained in a way that serves as a type and shadow of Christ, letting the people know in what manner they may look forward to the Son of God for redemption.”³⁴ The priests who ministered in the Old World under the Mosaic law system, too, were types and shadows of Jesus Christ. Their sacred duties typified Jesus Christ’s atoning sacrifice (see Lev. 9, 16, 17) by

making atonement on the people’s behalf for their iniquities (Lev. 4:20).

A major difference existed, however, between the earthly priests and Jesus Christ. The earthly priests were subject to sin, but Jesus remained a “high priest . . . who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. 7:26). More significantly, Jesus was a “merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Heb. 2:17).

Theme	Priests/High Priests	Jesus Christ
Priestly Office	Aaron’s sons held a priestly office (Num. 16:3–10, 40).	Christ is a “faithful high priest” (Heb. 2:17).
Called of God	Aaron (and sons) were called of God (Num. 16:5; Heb 5:4).	Jesus was “called of God an high priest” (Heb. 5:10).
Holiness	“Ye shall be unto me a kingdom of priests, and an holy nation” (Ex. 19:6).	Jesus Christ, “an high priest . . . who is holy, harmless” (Heb. 7:26).
Undefiled	Priests and high priests shall not “be defiled for the dead” (Lev. 21:1).	Jesus was “undefiled, separate from sinners” (Heb. 7:26).
Daily Sacrifices	High priests and priests offered daily sacrifices (Lev. 6:19–23).	Jesus “needeth not daily, as those high priests, to offer up sacrifice” (Heb. 7:27), rather Jesus offered a sacrifice “once, when he offered up himself” (Heb. 7:27).
Tabernacle	Priests served in the tabernacle, which was made according to “the pattern shewed to [Moses] in the mount” (Heb. 8:5). This was called a “worldly sanctuary” (Heb. 9:1) and “first tabernacle” (Heb. 9:8).	Jesus is the “true tabernacle, which the Lord pitched, and not man” (Heb. 8:2); His was “a greater and more perfect tabernacle, not made with hands” (Heb. 9:11).

Theme	Priests/High Priests	Jesus Christ
Types and Shadows	Priests are “the example and shadow of heavenly things” (Heb. 8:5).	Jesus is the fulfillment of the ancient priests’ example.
Blood	High priest offered the blood of goats and a bullock.	Jesus’s sacrifice was “neither by the blood of goats and calves, but by his own blood” (Heb. 9:12).
Two Covenants	The first covenant, the law of Moses, was a type and shadow.	The second covenant was Christ’s higher law; it was a “better covenant,” had “better promises,” and was “faultless” (Heb. 8:6–7).
Written Law	Part of the law of Moses was written on stone tablets.	The higher law: “I will put my laws into their mind and write them in their hearts” (Heb. 8:10).

The Lord Reveals Cycles of Sacred Time

God revealed to His covenant people a series of laws that pertained to cycles of sacred time—the New Moon, the Sabbath, the Sabbatical Year, and the Jubilee Year. These cycles existed in addition to annual festivals and fasts, such as Passover and the Day of Atonement.

For each of the cycles, God revealed its rate of recurrence, its purpose, and His expectations for the children of Israel. The cycles had temporal applications in that they permitted the Israelites to rest from their labors, provide for the poor, and free the bondservants.

The cycles also had spiritual applications because they taught Israel about God, the Atonement, and various religious principles. For example, through resting every Sabbath and allowing the land to rest every Sabbatical Year and every Jubilee Year, the Israelites had to demonstrate faith that God would provide for them. Through forgiving debts, the Israelites learned about the principle of forgiveness. And through releasing bondservants, the Israelites perhaps gained knowledge about their own release from sin and spiritual bondage.

Each cycle pertained to the calendar and movements of celestial spheres. The New Moon,

characterized by trumpet-blowing and sacrifices, occurred on the first day of the lunar cycle. The other three sacred cycles—the Sabbath, the Sabbatical Year, and the Jubilee Year—occurred according to the sun’s movements. Inasmuch as both the moon and the sun are highly visible celestial spheres that provide light to Earth’s creatures, perhaps the children of Israel recognized God as the power of creation and the source of light.

Further, by witnessing the regularity of the sun and the moon’s movements, the Israelites were able to comprehend God’s order in controlling His creative works.

The number seven is a significant symbol in the cycles of time. The Sabbath, Sabbatical Year, and Jubilee Year featured the number seven—the Sabbath occurred every seventh day, the Sabbatical year occurred every seventh year, and the Jubilee Year occurred after every seven cycles of seven years, or every fiftieth year.³⁵

The number seven, which symbolizes completeness and totality and was associated with covenant-making, was tied to the calendar and was marked by established cycles of time.

Cycle	Rate of Recurrence	Commemoration or Purpose	References
New Moon	First day of each lunar month	Characterized by trumpet-blowing, sacrifices, and offerings; a time of worship and atonement	Num. 10:10; 28:11–15; Ps. 81:3; Isa. 66:23
Sabbath	Seventh day of each week	Lord’s rest on the seventh day of the Creation; a day of rest, worship, and deliverance of Israel out of Egypt	Ex. 16:15–32; 20:8–11; Lev. 23:3; Deut. 5:12–15; Neh. 13:15–22
Sabbatical Year	Every seventh year	One year of rest for cultivated lands; spontaneous growth of produce left for the poor and others; all debts owed were to be released	Ex. 23:10–11; Lev. 25:1–7; Deut. 15:1–11
Jubilee Year	Seven cycles of seven years—every fiftieth year	A holy year announced by trumpet-blowing on the Day of Atonement; during the year, liberty was celebrated; lands that had changed hands reverted back to the original owner; all bondservants of Israelite birth set free; one year of rest for cultivated lands; spontaneous growth of produce was left for the poor and others; all debts owed were to be released	Lev. 25:8–55; 27:16–25; Num. 36:4; Neh. 5:1–13

Striking Blood on the Doorposts: The Passover Anticipates Jesus Christ

Enacted annually during the Jewish month of Abib (which occurs around March or April), the Passover recalls the occasion when God’s destroying angel “passed over” the obedient of Israel. This feast, as prescribed in Exodus 12, points to Jesus Christ’s atoning sacrifice. The sacrificed Passover lamb (Ex. 12:3–6, 46) prefigured Jesus Christ, who became the Lamb sacrificed for the sins of the world. The lamb was to be without blemish (Ex. 12:5), just as Jesus Christ would be without blemish (1 Pet. 1:18–19), and the Passover lamb had to be a male (Ex. 12:5), perhaps prefiguring Jesus’s gender.

Further, the feast encompassed rituals and commandments that anticipated Jesus’s death on the cross—His blood would spill on the cross, He would be killed after noon, and a large assembly would kill Him. In fact, the correspondences between the Passover and Jesus Christ’s death are so notable that Paul named Jesus “Our Passover” (1 Cor. 5:7). John the Baptist proclaimed Him to be “the Lamb of God, which taketh away the sin of the world” (John 1:29).

On the night of the first Passover, Israelites ensured that the destroying angel would pass over them by placing the Passover lamb’s blood on their doorposts before the destruction of firstborn males (Ex. 12:22). The Passover lamb’s blood symbolizes Jesus’s blood, which saves us from everlasting destruction.

The Passover teaches us how one may act as a substitute for another, because the lamb served as a proxy for the Israelite family so that the destroying angel would pass over them. In other words, God did not require human blood from family members, such as the firstborn son; instead, the lamb’s blood, which was smeared on the doorposts on the night of the Passover, served as a proxy, similar to the way that Jesus Christ’s blood saves us from the destructive elements of death and sin. Of course, those who failed to smear the doorposts, such as the Egyptians or perhaps negligent or disobedient Israelites, were not protected from death because the lamb’s blood did not deliver them from the destroying angel.

Passover	Jesus Christ
The Passover offering was a lamb (Ex. 12:3).	Jesus is “the Lamb of God” (John 1:29).
The lamb was called “the lord’s Passover” (Ex. 12:11).	Jesus is called “Passover” (1 Cor. 5:7).
The Passover lamb needed to be a male (Ex. 12:5).	Jesus is male.
The Passover lamb needed to be without blemish (Ex. 12:5).	Christ was “without blemish and without spot” (1 Pet. 1:18–19).

Passover	Jesus Christ
The lamb was sacrificed at Passover (Ex. 12:6).	Jesus was sacrificed at Passover (John 19:14).
The Passover lamb was killed after noon (Ex. 12:6).	Jesus was put on the cross before noon but died after noon (Mark 15:25, 34–37).
Israel ate bitter herbs (Ex. 12:8).	Jesus drank from the cup in Gethsemane.
The token of the lamb’s blood saved ancient Israel from death (Ex. 12:13).	Christ’s atoning blood saves souls from the grave and from spiritual death (Hel. 5:9).
The lamb’s blood was struck on the door’s vertical posts and horizontal beam (Ex. 12:7).	Christ’s blood fell on the cross’s vertical post and horizontal beam.
The remainder of the lamb needed to be completely consumed by fire (Ex. 12:10).	Jesus gave Himself entirely to sacrifice.
Israel ate the “flesh” of the lamb (Ex. 12:8).	Sacramental bread, which is eaten, represents Christ’s body (Matt. 26:26).
Firstborn males of Egypt died (Ex. 12:29).	Christ was the Firstborn of the Father and is the Firstborn of the dead (Col. 1:18).
The whole assembly killed the Passover lamb (Ex. 12:6).	The entire nation slew Jesus (Matt. 27:20–23; Luke 23:1, 10, 13, 23, 35).
Strangers were forbidden to eat of the feast until circumcised (Ex. 12:43, 48).	Only those who enter into a covenant with Christ are saved.
No bones of the sacrificial lamb were to be broken (Ex. 12:46).	Christ’s bones were not broken on the cross (John 19:33).
The Passover released Israel from bondage (Ex. 12:31).	The Atonement releases mortals from the bondage of sin and death.
The Passover provided temporal deliverance to those who smeared the lamb’s blood on their doorposts (Ex. 12:7).	Jesus provides spiritual deliverance to those who accept His blood (Matt. 1:21; Luke 4:18).
The Israelite calendar restarted at Passover (Ex. 12:2).	The world reckons time from the coming of the Savior.
Those who did not observe the Passover were “cut off” (Ex. 12:15; Num. 9:10–13).	Those who do not accept Jesus, the Passover, are cut off from heaven.

The Day of Atonement: Messianic Foreshadowing

The Day of Atonement, held the tenth day of the seventh month of the year, was an exceptionally hallowed ancient Israelite festival. It focused on a number of symbols and rituals that pertained to the Atonement, such as the sacrifice of a bull and a goat, the confession of sins on the head of a second goat (the scapegoat), the sprinkling of blood on the altar, and the high priest's entrance into the temple's Holy of Holies.

The directive regarding the scapegoat was straightforward: "And Aaron shall lay both his hands upon the head of the live goat, and confess

over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat. . . . And the goat shall bear upon him all their iniquities unto a land not inhabited" (Lev. 16:21–22). It was during the Day of Atonement that the high priest made atonement for the tabernacle and the altar, for the priests, and for the people: "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year" (Lev. 16:34).

Topic	Day of Atonement	Jesus Christ
Atonement	Atonement was made for all Israelites (Lev. 23:27–28).	Jesus Christ made an atonement for all.
High Priest	The high priest officiated on the Day of Atonement (Lev. 16).	As the "high priest of good things to come" (Heb. 9:11), Jesus provides the infinite Atonement.
White Vestments	The high priest wore holy, white linen vestments (Lev. 16:4).	The "clean and white . . . linen" represents "the righteousness of the saints" (Rev. 19:8).
Sacrifices for Sins	The high priest sacrificed animals to make atonement for Israel's uncleanness, transgressions, and sins (Lev. 16:6, 11, 15–20).	Jesus offered Himself as a sacrifice for the sins of the world (see Heb. 7:27); His sacrifice was "neither by the blood of goats and calves, but by his own blood" (Heb. 9:12).

Topic	Day of Atonement	Jesus Christ
Sacred Work on Own	No one accompanied the high priest to the Holy of Holies, where he made an atonement for the people (Lev. 16:15–17, 34).	Jesus trod the winepress alone (see Isa. 63:1–3) when He atoned for our sins.
Mediator	The high priest represented Israel before God (Lev. 16:3, 6, 11).	Christ the high priest represents us before God (see Heb. 7:26–27; 9:11; 1 Tim. 2:5).

“A Feast to the Lord”: Sacred and Secular Meals

Scholars describe the daily pattern of meals in ancient Israel: “Small bowls were used for eating and drinking. In biblical times the people ate three meals daily, differing noticeably in quantity. Breakfast was quite meager, consisting of only bread or fruit. The midday meal was light, composed of bread, grain, olives, and figs. . . . The main meal was eaten in the evening after sunset, following the day’s work, and the whole family participated.”³⁶

The Old Testament identifies a variety of foods, including dairy, fruits, grains, vegetables, and animal products. The biblical writers referred to these foods in different settings, such as covenant-making ceremonies, the temple with its sacrificial structure, religious festivals, and in everyday life. Biblical foods served a range of functions:

1. *To sustain life.* Food was associated with health and life, rather than hunger and death. The ancients, therefore, earnestly sought God’s blessing in providing rain so that their crops would grow. The scriptures credit God with providing sustenance to His people (Gen. 1:29–30; 2:16; 48:15; 1 Kgs. 17:7–24; Ps. 104:14, 27–28), especially if they trusted in Him. The Psalmist wrote, “Trust in the lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed” (Ps. 37:3).

2. *For enjoyment and pleasure.* Individuals consumed food for pleasure in several settings, including during banquets or feasts. Samson made a feast in Timnath (Judg. 14:10), and Solomon held an elaborate feast with Israel in connection with the temple’s dedication (1 Kgs. 8:65). Several religious festivals, including the Feasts of Unleavened Bread, Weeks, and Tabernacles (Ex. 23:14–17), were celebrated with great feasts.

3. *In the context of covenants and treaties.* Examples include the agreement between Isaac and King Abimelech (Gen. 26:26–33), the pact between Laban and Jacob (Gen. 31:43–54), and the covenant setting where Moses, Aaron, and seventy elders of Israel ate and drank after seeing God on mount Sinai (Ex. 24:9–11; see also Ex. 18:12).

4. *In settings where food had symbolic meaning.* Similar to the manner in which some Christians partake of consecrated bread and wine, Old Testament worshippers ate lamb and unleavened bread during Passover, which was called “a feast to the lord” (Ex. 12:14; see also Ex. 17). Both the lamb and the bread had symbolic value in the manner in which they symbolized Jesus Christ. So, too, the eating of manna prefigured and symbolized Jesus’s descending from heaven as the bread of life (see John 6:48–51).

Dairy	<p>butter (Prov. 30:33; Isa. 7:15, 22) cheese (1 Sam. 17:18; Job 10:10) curds (Gen. 18:6–8) milk (Ex. 3:8; Prov. 27:27; Isa. 7:22)</p>
Fruits	<p>apples (Prov. 25:11; Joel 1:12) figs (Deut. 8:8; Isa. 36:16; Jer. 5:17; Joel 1:7, 12) grapes (Num. 6:3; Deut. 23:24; Isa. 5:2) melons (Num. 11:5) olives (Deut. 7:13; Neh. 5:11) pomegranates (Deut. 8:8; Joel 1:12)</p>
Grains	<p>barley (Ex. 9:31; Deut. 8:8) bread (Isa. 3:1, 7) corn (i.e., grain; Gen. 42:25; 43:2; 44:1–2) millet (Ezek. 4:9) spelt (Ex. 9:32; Isa. 28:25; Ezek. 4:9) wheat (Ex. 9:32; Deut. 8:8)</p>
Vegetables	<p>beans (2 Sam. 17:28; Ezek. 4:9) cucumbers (Num. 11:5; Isa. 1:8) garlic (Num. 11:5) leeks (Num. 11:5) lentils (Gen. 25:34; 2 Sam. 17:28; 23:11) onions (Num. 11:5)</p>
Animal Products	<p>beef (1 Sam. 2:13–15; Prov. 15:17) eggs (Job 6:6; Isa. 10:14; 59:5) fish (certain varieties; Lev. 11:9–12; Deut. 14:9–10) fowl (certain varieties; Lev. 11:13–20; Deut. 14:11–20) goat/lamb (Judg. 6:19–20; 2 Sam. 12:4) honey (Deut. 32:13; Judg. 14:8) insects (certain varieties; Lev. 11:21–25, 42) venison (Gen. 25:28; Deut. 14:5)</p>
Other	<p>almonds (Gen. 43:11; Jer. 1:11) herbs (Isa. 28:25, 27) manna (Ex. 16:4, 15; Num. 11:6–9) nuts (or pistachios; Gen. 43:11) olive oil (1 Kgs. 17:12) pottage (Gen. 25:29–34) raisins (1 Sam. 25:18) salt (Job 6:6) spices (Isa. 39:2) wine (Isa. 1:22; 5:11)</p>

Parallelisms: Teaching About the Lord Jesus Christ Through Poetry

Poetic parallelisms are regularly attested forms of poetry in the Old Testament (see Proverbs, Psalms, Isaiah, Joel, and other books). James L. Kugel points out that poetic parallelism is “the basic feature of biblical songs—and, for that matter, of most of the sayings, proverbs, laws, laments, blessings, curses, prayers, and speeches found in the Hebrew Bible.”³⁷ Examples of parallelisms number in the thousands in poetic works, with more than one thousand in Isaiah alone. In some cases, entire chapters are two-lined poetic parallelisms, such as chapters in Proverbs and Isaiah.

Poetic parallelism, similar to larger poetic units, features symbols, metaphors, similes, personification, colorful images, and creative expressions that *serve to teach about God and His commandments*. That is to say, prophets and poets created parallelisms to teach significant doctrines regarding the lord; His character; His divine attributes and qualities; His workings with individuals, families, peoples, and nations; and more.

What are poetic parallelisms? As Kugel explained, “In poetic parallelism, the prophet makes a statement in a line, a phrase, or a sentence and then restates it, so that the second

line, phrase, or sentence echoes or mirrors the first.”³⁸ Both lines in a parallelism are equally important. The second line, explained Kugel, was “not expected to be (or regarded as) a mere restatement” of the first half but was meant to “add to it, often particularizing, defining, or expanding the meaning, and yet hearken back”³⁹ to it.

Each of the two lines has features or expressions that parallel or correspond with the other, hence the name *parallelism*. For example, in the parallelism “Hear O heavens and give ear O earth,” “hear” in line 1 parallels “give ear” in line 2, and “earth” in line 1 parallels “heavens” in line 2. The prophet/psalmist sets forth line 1, then restates, reinforces, and/or reconfigures it in line 2. This reconfiguration may serve to emphasize the words of line 1, to broaden, to punctuate, or to add further knowledge or light. Understanding this form of poetry makes Isaiah and other passages more understandable and meaningful.

Parallelisms are presented in a variety of configurations; the chart presents seventeen configurations (synonymous, antithetical, etc.), although there are no doubt more that could be presented.

Type of Parallelism	Example
<i>Synonymous parallelism.</i> Words in line 1 correspond with synonyms in line 2.	“Hear, O heavens, and give ear, O earth” (Isa. 1:2).
<i>Identical words or phrases.</i> Words or phrases in line 1 are repeated in line 2.	“Thou hast increased the nation, O lord, thou hast increased the nation” (Isa. 26:15).
<i>Antithetical parallelism or opposites.</i> Line 2 presents terms or ideas that contrast with those in line 1.	“My servants shall sing for joy of heart, but ye shall cry for sorrow of heart” (Isa. 65:14).
<i>Complements.</i> Something that makes another thing complete—bow and arrow are complements; a bow is incomplete without an arrow.	“Whose arrows are sharp, and all their bows bent” (Isa. 5:28).
<i>Double similes.</i> A simile (an expression that uses <i>like</i> or <i>as</i> to compare two different things) is featured in both lines.	“We should have been as Sodom, and we should have been like unto Gomorrah” (Isa. 1:9).
<i>Resultative relationship.</i> Line 2 provides the results of an action set forth in line 1; for example, conception results in birth.	“Behold, a virgin shall conceive, and bear a son” (Isa. 7:14).
<i>Gender-matched parallelism.</i> Genders are paired in the two lines.	“Look unto Abraham your father, and unto Sarah that bare you” (Isa. 51:2).
<i>Progression.</i> The action progresses from line 1 to line 2; for example, the lord first pleads the cause of the people, and then he judges them.	“The lord standeth up to plead, and standeth to judge the people” (Isa. 3:13).
<i>Rhetorical questions.</i> Rhetorical questions are posed in both lines.	“Who hath heard such a thing? who hath seen such things?” (Isa. 66:8).
<i>Numbers.</i> Numbers are listed in each line, often with a higher number in line 2 than in line 1.	“Two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof” (Isa. 17:6).
<i>Lists.</i> In this example, four body parts—eyes, ears, heart, and tongue—are listed in two parallelisms.	“And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly” (Isa. 32:3–4).

Type of Parallelism	Example
<p><i>Grammatical parallelisms.</i> Certain grammatical aspects of line 1 correspond with those of line 2. In the example, each of the two lines features an imperative, an object, and a subject.</p>	<p>“Hear the word of the lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah” (Isa. 1:10).</p>
<p><i>Opener for prophecy.</i> A parallelism opens a prophecy.</p>	<p>“Come near, ye nations, to hear; and hearken, ye people” (Isa. 34:1).</p>
<p><i>Domain and subcategory.</i> One line features a domain and the other a subcategory of the domain (e.g., lion is a subcategory of the domain “beast”).</p>	<p>“No lion shall be there, nor any ravenous beast shall go up thereon” (Isa. 35:9).</p>
<p><i>Declaration followed by an explanation.</i> A declaration in line 1 is followed by an explanation in line 2.</p>	<p>“Woe unto their soul! for they have rewarded evil unto themselves” (Isa. 3:9).</p>
<p><i>Metaphors.</i> Each line features a metaphor (a word or expression that represents something other than its literal meaning).</p>	<p>“For the vineyard of the lord of hosts is the house of Israel, and the men of Judah his pleasant plant” (Isa. 5:7).</p>
<p><i>Masculine and feminine nouns.</i> In Hebrew all nouns are either feminine or masculine, a biblical distinction lost in the English translation. In the example, the nouns <i>dust</i> and <i>chaff</i> in Hebrew are masculine, and the nouns <i>sword</i> and <i>bow</i> are feminine.</p>	<p>“He gave them as the dust to his sword, and as driven stubble to his bow” (Isa. 41:2).</p>

Chiasmus: Unique Presentations of the Lord's Word

Chiasmus is an inverted parallelism; it is a presentation of a series of words or thoughts followed by a second presentation of similar words or thoughts, but in reverse order. There are hundreds of chiasms of various sizes in the Old Testament; more than one hundred exist in the book of Isaiah alone. Chiasmus size varies; many are as small as four lines, and others comprise entire chapters (e.g., 1 Kgs. 17–19). The ancient prophets often used chiasmus *to reveal the lord's words* unto individuals, peoples, and nations. The prophets also present many of their *prophecies of Jesus Christ* in chiastic form.

An example of a simple chiasmus is Isaiah 5:20, where the terms *evil* and *good* are presented once and then again in reverse order. Isaiah 5:20 then presents two other simple chiasms: *darkness/light/light/darkness* followed by *bitter/sweet/sweet/bitter*. Another example is

Isaiah 6:10, where the words *heart*, *ears*, and *eyes* are presented and then repeated in reverse order.

Chiasmus serves a variety of purposes: (1) its structure encourages and enhances learning or memorization of the chiasmus, because scriptural students can memorize the first presentation of words and then the same again in reverse order; (2) the repetition of the key points or concepts in a chiasmus naturally serve to emphasize certain points; and (3) each chiasmus lends an artistic or poetic quality to the text that makes it aesthetically pleasing to the reader.

The chiasms presented in the chart could easily be multiplied. The following seven examples are formatted (including underlining key expressions) to make them more readable and pleasing to the eye.

1. The Lord's Glory and Light

A **Arise**,

B **shine**;

C for thy **light** is come,

D and the **glory**

E of the **lord**

F is **risen** upon thee.

G For, behold, the **darkness** shall cover the earth,

G and gross **darkness** the people:

F but shall **arise** upon thee,

E the **lord**

D and his **glory** shall be seen upon thee,

C and the nations shall come to thy **light**

B and kings to the **brightness**

A of thy **rising**. (Isa. 60:1–3; translation by the author)

2. A Messianic Prophecy

A Yet he **opened not his mouth**:

B he is brought **as a lamb** to the slaughter,

B and **as a sheep** before her shearers is dumb,

A so he **openeth not his mouth**. (Isa. 53:7)

3. The Lord's Supremacy and Greatness

A For **my thoughts** are not your thoughts,

B neither are your ways **my ways**, saith the lord.

C For as the **heavens** are higher

C than the **earth**,

B so are **my ways** higher than your ways,

A and **my thoughts** than your thoughts. (Isa. 55:8-9)

4. The Lord Saves Ancient Israel

A He caused the **waters to flow out**

B of the **rock** for them:

B he clave the **rock** also,

A and the **waters gushed out**. (Isa. 48:2)

5. An Atonement for the Soul

A And the priest shall make an **atonement** for the soul

B that **sinneth ignorantly**,

B when he **sinneth by ignorance** before the lord,

A to make an **atonement** for him; and it shall be forgiven him. (Num. 15:28)

6. The Elijah Narrative (1 Kgs. 17-19)

A The lord directs Elijah to go to Transjordan (17:2-7)

B Elijah travels north of Israel (17:8-24)

C Elijah returns to Israel (18:1-2)

D Obadiah and Ahab travel (18:3-6)

E Dialogue of Elijah and Obadiah (18:7-15)

F Meeting of Elijah and Ahab (18:16-20)

G Baal's prophets are not successful in calling down fire (18:21-29)

G Elijah successfully calls down fire (18:30-40)

F Meeting of Elijah and Ahab (18:41-42)

E Dialogue of Elijah and his servant (18:43-45)

D Ahab and Elijah travel to Jezreel (18:45-46)

C Elijah flees Israel (19:1-3)

B Elijah travels south of Israel (19:3-18)

A The lord directs Elijah to go to Transjordan (1 Kgs. 19:19-21)

7. The Lord's Revelation to Moses

A And the Lord said unto Moses,

B The man shall be surely put to death:

C all the congregation shall stone him with stones . . .

C all the congregation . . . stoned him with stones,

B and he died;

A as the lord commanded Moses. (Num. 15:35–36)

The Psalms: Praises to the Lord Jesus Christ

The book of Psalms is a collection of hymns and songs that were expressed by the ancient Israelites on occasions of worship, reflection, and devotion. Significantly, the *psalms are a collection of praises about the lord* and His majesty, omnipotence, love, and mercy. For this reason, the Hebrew word for the book of Psalms is *Tehillim*, which means “praises.”

Although the book of Psalms contains 150 psalms, the evidence of the Dead Sea Scrolls psalter indicates that anciently there existed many more psalms.

The Levitical choir (2 Chr. 5:12–13) or a congregation of worshippers sung many of the psalms. At times the singing was accompanied by musical instruments of three types (see Ps. 150): winds (i.e., horn, trumpet, flute), percussion (i.e., tambourine or hand drum, cymbals), and strings (i.e., two types of lyre).

More than seventy of the psalms are attributed to or affiliated with David. Other psalms are associated with additional characters, including Moses (Ps. 90), Solomon (Ps. 72, 127), Asaph (Ps. 50, 73–83), and Ethan (Ps. 89). Many psalms are anonymous. Many have historical titles or introductions. Psalm 3 is titled “A Psalm of David, when he fled from Absalom his son.” See also Ps. 7, 18, 34, 51, 52, 54, 56, 57, 60, 63, 142.

Following the findings of biblical scholars, this chart attempts to categorize most of the psalms according to their genre. It is often difficult to categorize certain psalms, and scholars rarely agree on their genre. Additionally, many psalms belong to two or more categories; for example, Psalm 99 has elements that make it a Psalm of Praise and other elements that categorize it as a Royal Psalm.

Type	Psalms	Description
Songs of Praise	8, 19, 29, 33, 65, 66, 78, 93, 96–100, 103–6, 111, 113–14, 117, 134–36, 145–150	Praises directed to the lord for His goodness, greatness, mercy, and love; for His deliverance from enemies; for His majesty, power, work as the creator; for the natural world’s testimony that the lord lives; for the lord’s magnificent kingship and kingdom.
Songs of Thanksgiving	18, 30, 32, 66, 92, 116, 118, 138	Expressions of thanksgiving and joy to the lord for His divine activity among the people.
Songs of Zion	46, 48, 76, 84, 87, 122	Describe the lord’s holy city as the place where His presence is found; the lord’s people desire to live in Zion and to worship Him there.

Type	Psalms	Description
Songs of the Temple and Liturgy	15, 24, 50, 68, 81–82, 95, 115, 132	Pertain to ritual, entering the temple with clean hands, worshipping the lord in His temple.
Laments, Prayers, Songs of Petition	3–7, 9–10, 12–14, 17, 22, 25–26, 28, 31, 36, 38–44, 51–54, 56–58, 60–61, 64, 70–71, 74, 77, 80, 83, 85–86, 88, 90, 94, 102, 108, 120, 129–30, 143	A prayer or cry for divine help during a time of pain, distress, sickness, disappointment, or mourning or for protection against one's enemies.
Songs of Trust	4, 11, 16, 23, 27, 62–63, 123–26, 131	Songs that feature declarations of trust in the lord and His might, power, and ability to save.
Wisdom Songs	34, 37, 39, 49, 73, 112, 127–28, 133	Set forth qualities and possibilities of a life filled with wisdom; describe those who walk in the lord's path; how to obtain wisdom; characteristics of those who have wisdom.
Songs about the Law	1, 19, 119	Delight in the lord's law, its significance and power to change people; blessings to those who hearken to the lord's instruction and counsel.
Royal Songs	2, 20–21, 45, 47, 72, 89, 101, 110, 132, 144	Pertain to the king's coronation, marriage, character, and success. Many royal psalms foreshadow the glorious reign of Jesus Christ, the messianic king.
Imprecatory Songs	35, 55, 59, 69, 79, 109, 137	Righteous yearnings for the lord's judgments against one's enemies.

Lord: Focused Prophetic Speech Forms

Old Testament prophets used a number of speech forms, or formulaic expressions, when they revealed God’s word to their audiences. These speech forms, indicative of prophetic authority and prerogative, are largely unique to the prophets and their revelatory world. That is to say, such expressions as “Thus saith the lord,” “Hearken to the word of the lord,” and “As the lord liveth” are not common to the worlds of government, law, commerce, and trade, or to the everyday speech of people. Rather, these expressions are used only by prophets and indicate their authority to speak in the lord’s name. These expressions also demonstrate that

prophetic speech forms focus on the lord—nearly all of them include the lord’s divine name; and those that do not include the lord’s divine name are revealed by the lord to His mouthpiece, the prophets.⁴⁰

The chart features six prominent prophetic speech forms: the messenger formula, the proclamation formula, the oath formula, the woe oracle, the announcement formula, and the revelation formula. For each of the six speech forms, the chart includes (1) the name of the form, (2) the wording of the form, and (3) the purpose of the form.

Name of Form	Form	Purpose
Messenger Formula	“Thus saith the lord”	Indicates the origin and authority of the revelation that God gives to the prophets.
Proclamation Formula	“Hearken to the word of the lord” (or similar)	An emphatic summons for people to hear the word of the lord as it is revealed through the prophets.
Oath Formula	“As the lord liveth”	An oath based on the lord’s existence; the oath gives power to the prophets’ message.
Woe Oracle	“Woe”	A prophecy or statement of anguish, misery, and judgment uttered to the wicked; the characteristic woe oracle consists of the accusation, the addressee, the intent of the accusation, and the promise of judgment.

Name of Form	Form	Purpose
Announcement Formula	"I say unto you"	Adds authority and emphasis to the revelation from God to the prophets.
Revelation Formula	"The word of the lord came to me, saying" or "The voice of the lord came unto him"	Indicates the origin and authority of the revelation that God gives to the prophets.

Prayers: Mortals Seeking the Lord’s Divine Favor

Old Testament prayers were heartfelt and offered by men and women, prophets, kings, laypersons, servants, and others. They were generally addressed to the lord, to God, or to the lord God; but some prayers have additional expressions such as “lord God of Israel,” “the lord God of heaven,” “the lord God of my master Abraham,” and “lord, the great and dreadful God.” Prayers were offered for one’s personal needs, such as Jeremiah praying for deliverance from his afflictions or David pleading for forgiveness. They were also offered on behalf of others, such as Abraham praying for Sodom’s inhabitants, Abraham’s servant seeking a wife for Isaac, or Ezra praying for members of the house of Israel.

The purposes for offering prayers varied during ancient times just as they do in our own day—to be blessed with a baby, to find a spouse for a loved one, to ask for forgiveness or mercy, to confess one’s sins, to plead for deliverance from one’s enemies, to praise the lord’s name, or to dedicate the temple.

Even the posture of prayer is God-focused, which included bowing down (Gen. 24:52; Ps. 95:6), bowing the head (Isa. 58:5), and kneeling (1 Kgs. 8:54; 2 Chr. 6:13; Ps. 95:6)—each posture points to the humility of the one uttering the prayer. Gestures of prayer also include raising the hands to heaven (1 Kgs. 8:38–39; Ps. 28:2; 63:4; 134:2; Isa. 1:15; Lam. 2:19; 3:41).

With regard to frequency, the scriptures record that Daniel prayed three times a day; Daniel 6:10 records that he “kneeled upon his knees three times a day, and prayed, and gave thanks before his God.”

The chart sets forth several prayers from the Old Testament; the columns indicate the name of the supplicant (column 1, listed alphabetically), the opening words of the prayer (column 2), the prayer’s chief purpose (column 3), and the scriptural reference (column 4).

Supplicant	Opening Words	Chief Purpose	Reference
Abraham	“Wilt thou also destroy the righteous with the wicked?”	For the righteous of Sodom	Gen. 18:23–33
Abraham	“lord God, what wilt thou give me”	For childless Sarai	Gen. 15:1–9

Supplicant	Opening Words	Chief Purpose	Reference
Abraham's servant	"O lord God of my master Abraham"	To seek a wife for Isaac	Gen. 24:12-14
Asa	"lord, it is nothing with thee to help"	For deliverance	2 Chr. 14:11
Daniel	"O lord, the great and dreadful God"	For supplication, blessing, and forgiveness for Israel	Dan. 9:4-19
David	"Blessed be thou, lord God of Israel our father"	To praise the lord for His greatness and goodness	1 Chr. 29:10-13
David	"The lord is my shepherd"	To details the lord's greatness and deeds on behalf of individuals	Ps. 23
David	"Have mercy upon me, O God"	To ask forgiveness	Ps. 51
Ezra	"O my God"	To confess Israel's sins and mention God's mercies	Ezra 9:5-15
Habakkuk	"O lord, I have heard thy speech"	To set forth the greatness and majesty of the lord	Hab. 3:1-19
Hannah	"My heart rejoiceth in the lord"	To praise the lord and His power, greatness, and great deeds	1 Sam. 2:1-10
Hezekiah	"O lord God of Israel"	For deliverance from the Assyrian invasion	2 Kgs. 19:15-19
Jacob	"O God of my father Abraham"	For deliverance from Esau	Gen. 32:9-12
Jeremiah	"O lord"	For his afflictions	Jer. 20:7-18
Joshua	"Alas, O lord God"	A wish that the Israelites had not entered the promised land	Josh. 7:6-9
Levites	"Stand up and bless the lord your God"	To praise the lord for His great deeds on behalf of Israel	Neh. 9:5-38

Supplicant	Opening Words	Chief Purpose	Reference
Moses	"lord"	To plead on behalf of Israel after they make a golden-calf idol	Ex. 32:11-13, 31-32
Nehemiah	"I beseech thee, O lord God of heaven"	To confess the sins of the children of Israel	Neh. 1:4-11
Solomon	"Blessed be the lord God of Israel"	To dedicate temple	1 Kgs. 8:15-53

Worshipping the Lord Jesus Christ through Music and Song

King and Stager write: “Music, song, and dance were an integral part of daily life in antiquity, just as today. They were closely associated with Israelite religion, society, and culture, particularly Temple worship, warfare, festivals of every kind, and the life of the court.”⁴¹ More specifically, music and song served to prepare prophets to prophesy, *to praise God for His greatness, mercy, and goodness*, to signal the New Year, to sound alarms, to call assemblies, to accompany the sacrificial service, to celebrate deliverance from one’s enemies, to rejoice while worshipping in the temple, to accompany temple dedications, and more. Ultimately, the most significant purpose of inspired music is to encourage individuals to worship God and to give glory to Him.

God often inspired music. According to a Dead Sea Scrolls passage, David “wrote psalms: three thousand six hundred; and songs to be sung before the altar over the perpetual offering every day. . . . And all the songs which he composed

were four hundred and forty-six. . . . He composed them all through the spirit of prophecy which had been given to him from before the Most High.”

Similar to our own day, inappropriate music also existed in antiquity and was associated with revelers (Isa. 5:12; Amos 6:5), idol makers, and false worship (Dan. 3:5).

Musical instruments consisted of three categories—stringed instruments, wind instruments, and percussion instruments. Hebrew technical terms that denote musical instruments generally do not equate with modern instruments, and the English terms in the chart remain tentative. According to the scriptural record and archaeologists’ discoveries, ancient musical instruments were made of silver, gold, bronze, iron, pottery, or bone.

The chart’s listing of music, song, and musical instruments is not comprehensive. Other passages, such as the Psalms, reveal additional elements of music in the biblical world.

Person(s)	Miscellaneous Notes	Reference
Jubal	“The father of all such as handle the harp and organ.”	Gen. 4:21
Laban	Laban wished to send Jacob away with music and singing.	Gen. 31:27
Moses and the Children of Israel	A song that praises God for Israel’s deliverance from Egypt.	Ex. 15:1–19
Children of Israel	“When the trumpet soundeth long, they shall come up to the mount” (Sinai).	Ex. 19:13

Person(s)	Miscellaneous Notes	Reference
High Priest	Had bells on his sacred robe.	Ex. 28:34–35
Children of Israel	Trumpets were blown on the New Year.	Lev. 23:24
Children of Israel	Silver trumpets were used to call assemblies, sound alarms, and accompany select sacrifices.	Num. 10:1–10
Children of Israel	A song that marks the occasion when God provided Israel with water.	Num. 21:16–18
Tribes of Israel	Trumpets were sounded in war.	Num. 31:6; 2 Chr. 13:14
Moses and Joshua	Shortly before Moses’s death, Moses and Joshua “spoke” a song to all Israel.	Deut. 32:1–46
Seven priests	Jericho fell at the sound of rams’ horns.	Josh. 6:1–20
Deborah and Barak	A song that celebrates Israel’s deliverance from Canaanite bondage.	Judg. 5:1–31
David	David played the harp, and an evil spirit departed from king Saul.	1 Sam. 16:14–23
Women of Israel	A song marking David’s victory over Goliath.	1 Sam. 18:6–7
David	A song to the lord when David was delivered from his enemies.	2 Sam. 22:1–51
Israelite musicians	Royal coronations were accompanied by music.	1 Kgs. 1:39–40; 2 Chr. 23:11–13
A musician	Prepared Elisha (and others) to prophesy.	2 Kgs. 3:15–16; cf. 1 Sam. 10:5–6
A choir of Levites	Singing in the tabernacle.	1 Chr. 6:31–32
David, Israel, and Levite choir	Sing and play musical instruments as the ark is moved to Jerusalem.	1 Chr. 13, 15, 16
A choir of Levites	A song of thanksgiving and praise that is sung at the Jerusalem temple dedication.	2 Chr. 5:12–14
King Asa and Judah	A covenant with the lord that was accompanied by trumpets and cornets	2 Chr. 15:8–15
Appointed singers	A song for the Israelite army as they warred against the Ammonites and Moabites.	2 Chr. 20:18–23

Person(s)	Miscellaneous Notes	Reference
Levite choir	A song of worship at the temple and connected with sacrifices.	2 Chr. 29:25–30
Priests and Levites	Song and music on the occasion of the laying of the temple's foundation.	Ezra 3:10–12
Group of singers	Accompanied Ezra and the priests on their return to Jerusalem.	Ezra 7:7
Levite choir	Associated with the temple and temple worship.	Neh. 11:22–23
Levites	The dedication of Jerusalem's walls.	Neh. 12:27–28
Sons of God shout for joy	When God laid the earth's foundations, "the morning stars sang together, and all the sons of God shouted with joy."	Job 38:6–8
Various singers and musicians	Male and female musicians were a part of the king's court.	Eccl. 2:8
Israel	Music accompanied feasting.	Isa. 5:12
Babylonians	People commanded to worship a golden image when they heard certain music play.	Dan. 3:5

Musical Instruments

Stringed Instruments

Lyre, harp, sackbut, psaltery, dulcimer 1 Kgs. 10:12; 1 Chr. 13:8; Neh. 12:27; Dan. 3:5–15

Wind Instruments

Horn, ram's horn, trumpet, flute, pipe? Josh. 6:4–20; 1 Sam. 10:5; 1 Chr. 13:8; 15:28; Ps. 150; Dan. 3:5–15

Percussion Instruments

Bells, tambourine or hand drum, cymbals Ex. 28:34–35; 1 Sam. 18:6; 1 Chr. 13:8; Ps. 68:25

Law of Moses: Anticipated Jesus Christ and His Atonement

During a portion of the Old Testament time period, the law of Moses helped focus the Israelites' attention on Jesus Christ and His Atonement. The law of Moses was a set of regulations, directives, and ordinances that encouraged Israelites to “*look forward* to the coming of Christ, considering that the law of Moses was a type of his coming” (Alma 25:15; emphasis added) and that its intent was to persuade them “to look forward unto the Messiah, and believe in him to come as though he already was” (Jarom 1:11). Paul emphasized that the law of Moses was “our schoolmaster to bring us unto Christ” (Gal. 3:24). And the book of Alma recorded that the righteous Lamanites “did not suppose that salvation came by the law of Moses; but the law of Moses did serve to strengthen their faith in Christ” (Alma 25:16).

Furthermore, Amulek instructed his listeners, “And behold, this is the whole meaning

of the law [of Moses], every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God” (Alma 34:14). *Whit* in this passage means “particle, bit, jot.” Every whit or particle of the law of Moses, therefore, testified of Jesus and His sacrifice, including the following: temple rituals, the system of sacrifices, the annual feasts and festivals, and laws pertaining to the military, family, commerce, the administration of justice, personal injuries, and more.

Speaking of the law of Moses, Elder Holland wrote, “This historic covenant, given by the hand of God himself and second only to the fulness of the gospel as an avenue to righteousness, should be seen . . . as the unparalleled collection of types, shadows, symbols, and prefigurations of Christ that it is. For that reason it was once (and still is, in its essence and purity) a guide to spirituality, a gateway to Christ.”⁴²

Purpose	Scripture
Points souls to Jesus	“For this intent we keep the law of Moses, it pointing our souls to [Jesus]” (Jacob 4:5).
Looks forward to Christ	“Teaching the law of Moses, and the intent for which it was given; persuading them to look forward unto the Messiah, and believe in him to come as though he already was” (Jarom 1:11).
Encourages remembrance of God	“To keep them in remembrance of God and their duty towards him” (Mosiah 13:30).

Purpose	Scripture
Serves as type of Christ's coming	"Notwithstanding the law of Moses, they did look forward to the coming of Christ, considering that the law of Moses was a type of his coming" (Alma 25:15; Mosiah 13:31).
Strengthens one's faith in Christ	"The law of Moses did serve to strengthen their faith in Christ" (Alma 25:16).
Points to Christ's sacrifice	"And behold, this is the whole meaning of the law, every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal" (Alma 34:14).
Brings souls to Christ	"Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. 3:24).
Is fulfilled through the Atonement	"The law of Moses availeth nothing except it were through the atonement of his blood" (Mosiah 3:15).
Serves as shadow of things to come	"Teach that [the law of Moses] is a shadow of those things which are to come—Teach . . . that redemption cometh through Christ the Lord" (Mosiah 16:14–15).
Reveals the truth of Christ's coming	"Behold, my soul delighteth in proving unto my people the truth of the coming of Christ: for, for this end hath the law of Moses been given" (2 Ne. 11:4).
Is fulfilled in Jesus	"For behold, by me redemption cometh, and in me is the law of Moses fulfilled" (3 Ne. 9:17).

Manna: Symbol of Jesus Christ

After the children of Israel complained that they missed the fleshpots and bread of Egypt, the lord told Moses that He would “rain bread from heaven” (Ex. 16:4). This bread was called “manna,” “the corn of heaven,” and “angels’ food” (Ps. 78:24–25). Exodus 16:31 describes manna as being “like coriander seed, white; and the taste of it was like wafers made with honey.”

God fed Israel this special bread for forty years (Ex. 16:35), a number that symbolizes a period of probation, testing, and tribulation (see Deut. 8:2–3). The manna ceased the day after the Israelites partook of grain in the Promised Land (Josh. 5:12).

Manna symbolized Jesus Christ, who is “the living bread” (John 6:51). In the context of the miraculous feeding of bread and fish to five thousand people near the Sea of Galilee, Jesus taught the people that He was “the bread of life.” He said, “I am the bread of life: he that cometh to me shall never hunger. . . . Your fathers did eat manna in the wilderness, and are dead. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh” (John 6:35, 49, 51). As the chart indicates, manna served as a type and shadow of Jesus Christ and His atoning sacrifice.⁴³

Manna	Jesus Christ
God called the manna “bread” (Ex. 16:12, cf. v. 15).	Jesus called Himself the “bread of life” and the “living bread” (John 6:48, 51).
Manna provided the Israelites with temporal life.	Jesus the living bread provides all with eternal life: “I am the living bread . . . if any man eat of this bread, he shall live for ever” (John 6:51).
Manna came from heaven: The lord told Moses, “I will rain bread from heaven” (Ex. 16:4).	Jesus is “the bread which cometh down from heaven” (John 6:50).
The lord God gave manna to the children of Israel.	God “gave his only begotten Son” (John 3:16) to the children of men.
There was enough manna for every person (Ex. 16:16–18).	The Atonement of Jesus Christ is infinite, sufficient to cover all of God’s children.
Every person received his fill of manna: “They gathered every man according to his eating” (Ex. 16:18; see also vv. 16–17).	Jesus fills those who are spiritually hungry: “I am the bread of life; he that cometh to me shall never hunger” (John 6:35).

Manna

Manna was undeserved. The lord said, “I have heard the murmurings of the children of Israel, . . . at even ye shall eat flesh, and in the morning ye shall be filled with bread” (Ex. 16:12).

The children of Israel ate manna for forty years (Ex. 16:35), a period of testing.

Concerning those who overcome the world, they will be given “to eat of the hidden manna” (Rev. 2:17).

Jesus Christ

Jesus died for undeserving sinners: “For when we were yet without strength, in due time Christ died for the ungodly. . . . While we were yet sinners, Christ died for us” (Rom. 5:6, 8).

Jesus was tempted of Satan after fasting forty days and forty nights (Matt. 4:1–2).

Jesus, the “living bread,” is “hidden,” or unknown, to the wicked but revealed to the righteous.

Symbols of Christ in the Tabernacle of Moses

Various components of the tabernacle foreshadow aspects of Jesus Christ's divine ministry and atoning sacrifice. These components include the tabernacle furniture (laver of brass, altars, lampstand, ark of the covenant), sacrifices (burnt, peace, sin, trespass offerings), foods (portions of sacrificial offerings, shewbread), sacred objects (jar of manna, tablets of the law, rod of Aaron), and diverse parts of the tabernacle (veil, horns of the altar). The rituals and performances (i.e., anointings, washings, sprinkling of blood, laying on of hands), too, typified Jesus Christ and His mission.

The tabernacle building itself, and later the temple of Jerusalem, served as types of Jesus

Christ. Many scriptures so testify. The Lord told the Jews, who were scattered among the nations, that He would be "as a little sanctuary" to them (Ezek. 11:16). Moses prayed, "Lord, thou hast been our dwelling place in all generations" (Ps. 90:1). In his epistle to the Hebrews, Paul called Jesus "a greater and more perfect tabernacle" (Heb. 9:11). And the Lord Himself compared Himself to the temple when He said, "Destroy this temple, and in three days I will raise it up." The Jews, who thought that He referred to the temple of Herod, responded, "Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (John 2:19–21).

Tabernacle	Jesus Christ
Altar of Incense	Incense signified the prayers of the righteous. The altar of incense, located directly in front of the temple's veil, specified that prayer (incense) and Christ (the veil) are the mediators by which one can approach God in the Holy of Holies (Ex. 30:1–10).
Altar, Sacrificial	The sacrificial altar is associated with blood sacrifices of various kinds, which pointed forward to Jesus Christ, the ultimate and infinite sacrifice.
Anointing with Oil	Anointings were performed in the tabernacle (Ex. 30:26–27; 40:9) and on its altar (Ex. 29:36; 40:10). Prophets (1 Kgs. 19:16; D&C 124:56–57), priests (Ex. 28:41; D&C 68:20), and kings (Jacob 1:9; Ether 6:22) were anointed in similitude of the Anointed One, who is Christ and the Messiah.
Ark of the Covenant	The ark, associated with Deity, brought blessings to believers of the Israelite faith (Josh. 3–4; 1 Sam. 7:1; 2 Sam. 6:2–17) and cursings to the unbelievers (Josh. 6; 1 Sam. 5:1–7; 6:19–20).

Tabernacle	Jesus Christ
Blood, Sprinkling of	The blood of sacrificial victims that was sprinkled on the temple altar, on Aaron and his sons, on the cleansed leper, and on the mercy seat (Ex. 29:16, 20–21; Lev. 14:7; 16:14) pointed to Christ’s blood (Heb. 12:24; 1 Pet. 1:2).
Horns of Altar	The lord is “the horn of . . . salvation” (2 Sam. 22:3), a possible reference to the horns of the altar, whereon was placed the blood of the sin offering (Ex. 29:12). Horns are representative of power and strength (1 Sam. 2:10; Ps. 75:10; Jer. 48:25).
Jar of Manna	The jar of manna was kept in the ark. Manna, which saved the children of Israel temporarily, represented Jesus Christ, the “living bread,” who saves His people everlastingly (John 6:48–51).
Lampstand	Various parts of the lamp related to Jesus: olive oil pointed to Christ, who is the One Anointed; light symbolized Jesus, who is the light of the world (John 1:9; 8:12); the seven branches formed a tree, representing Jesus as the tree of life; and the number of branches—seven—signified perfection, pointing to Jesus’s perfection.
Laver of Brass	Ablutions, or ritual washings (Heb. 9:10; D&C 124:37), symbolized the cleansing of the soul from sin; it was one method the lord employed to symbolize the washing away of the filth of His people (Isa. 4:4).
Mercy Seat	The mercy seat, or lord’s throne of atonement (Hebrew <i>kapporet</i>), was a focal point of atonement and kingship.
Rod of Aaron	The rod of Aaron was kept in the ark. The rod was a symbol of Jesus—His choseness, His regal power, His priesthood authority, and His ability to give life (Ex. 4:2–4; 7:9–20; Num. 17:2–10; Ps. 23:4).
Sacrifices	Sacrifices were direct similitudes of Christ’s atoning sacrifice.
Shewbread	The bread, eaten by the priests, anticipated the emblems of the lord’s sacrament. Some scholars maintain that wine was placed alongside the bread. <i>Shewbread</i> literally means “bread of presence,” referring to God’s presence.
Tabernacle	The tabernacle anticipated Christ’s body, the perfect tabernacle or temple (Ps. 90:1; Ezek. 11:16; Heb. 8:2).
Two Tablets of Stone	The stone tablets, which were kept in the ark, represented Christ, who is the Lawgiver (Isa. 33:22) and the Word of God (Rev. 19:13).
Veil	The veil was representative of the flesh of the Savior (Heb. 10:20), showing that the crucified lord (the veil) stands between individuals and the presence of God.

Sacrifices Under the Law of Moses: Six Acts

The LDS Bible Dictionary explains, “Under the law of Moses, sacrifices were varied and complex, and a multitude of rules were given to govern the procedure, in keeping with the general character and purpose of the Mosaic law. . . . In all the animal sacrifices of the Mosaic law there were six important acts.” The entire six-part process of the animal sacrifices focused on Jesus Christ and His Atonement, because sacrifices were offered to direct worshippers’ thoughts to Jesus.

In act 2, for example, the offerer laid his hands on the animal’s head, thus transferring his sins to the animal. The symbolism of laying on of hands is explained in Leviticus 16:21, where Aaron lays his hands on the scapegoat: “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all

the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.” After the offerer’s sins were transferred to the animal, it was slaughtered in act 3.

Acts 2 and 3 teach us about Jesus. He first took upon Himself our sins in Gethsemane and then was sacrificed when He died upon the cross. Each of the six acts held some significance with regard to the Atonement.

The accompanying chart lists these six acts, together with a brief explanation of each. Note that worshippers conducted acts 1–3, and the priests performed acts 4–5. Act 6, partaking of the sacrificial meal, pertained either to priests alone, to worshippers and priests, or to priests and their families.⁴⁴

Acts Conducted by the Offerer

Action Number	Action	Three Acts
1	Presentation of the Sacrifice	The worshipper presented the sacrifice at the door of the temple or on the north side of the altar (Lev. 1:3; 3:2).
2	Laying on of Hands	The worshipper laid his hands on the sacrifice to consecrate the offering to God and to make the sacrifice the offerer’s substitute (Lev. 1:4; 16:21; cf. Num. 8:10; 27:18, 20).
3	Slaughter of the Animal	The worshipper slaughtered the animal, an act that pointed to Jesus’s sacrifice; later in history, the priests performed the sacrifice.

Acts Conducted by the Priests

Action Number	Action	Three Acts
4	Sprinkling or Pouring of the Blood	For most animal sacrifices, the priest collected the victim's blood and sprinkled a portion of it on the sides of the altar and poured the remainder at the altar's base (Ex. 29:12; Lev. 1:5; 3:2; 4:7; 8:15; Num. 18:17; cf. Lev. 17:11).
5	Burning of the Sacrifice	Depending on the sacrifice, the priest burned all or part of the animal on the altar.
6	Partaking of the Sacrificial Meal	Participants of the sacrificial meal included (depending on the sacrifices): 1. Worshippers and priests (in the case of the peace offerings; Lev. 7:11–36) 2. Only the priests and their families (Lev. 10:14; 22:10–12; Num. 18:14) 3. Only the priests (Lev. 6:16, 26; 7:6; 24:9)

Sacrifices: Symbols of Jesus's Atoning Sacrifice

The sacrifices—burnt, grain, peace, sin, and trespass offerings—that were part of the Mosaic law code were ordered as symbols of Jesus Christ's atoning sacrifice. The sacrifices focused on animals—sheep, goats, birds, bulls, and so forth—and the shedding of their blood. If the offerer's economic status did not permit the sacrifice of an animal, flour or grain served as acceptable substitutes.

Some offerings were voluntary, while others were mandatory; some dealt with the unintentional transgressions of the children of Israel, and others atoned for their willful or deliberate sins.

Biblical scholar Andrew Jukes wrote that in every sacrificial “offering there are at least three

distinct objects presented. . . . There is the offering, the priest, the offerer. By *offering* is meant the sacrificial victim, such as the lamb, the pigeon, the fowl, the bull, the ram, and so on. By *priest* is meant the temple officiant who performs the sacrifice. By *offerer* is meant the man or family of Israel who presents the offering to the priest. . . . What, then is the offering? what the priest? what the offerer? Christ is the offering, Christ is the priest, Christ is the offerer. . . . As offerer, we see Him man under the law, standing our substitute, for us to fulfil all righteousness. As priest, we have Him presented as the mediator, God's messenger between Himself and Israel. While in the offering He is seen the innocent victim, a sweet savour to God, yet bearing the sin and dying for it.”⁴⁵

Name	Offering	Purpose	Portion Burned and Eaten	Reference
Burnt Offering	Male without blemish—bull, lamb, he-goat, ram, turtledoves, young pigeons (depending on offerer's economic status)	A voluntary offering to make atonement for general inadvertent sins	Whole animal burned	Ex. 29:38–42; Lev. 1:3–17; 6:8–13; Num. 28:3–8
Grain Offering	Flour or grain, at times with oil, salt, or incense; no honey or leavening permitted; regularly offered with peace offerings and burnt offerings	A voluntary offering to recognize God's good will and gifts	Portion burned; remainder eaten by priests	Lev. 2:1–16

Name	Offering	Purpose	Portion Burned and Eaten	Reference
Peace Offering	Unblemished male or female—goats, sheep, cattle	To bring peace to offerer. Three varieties: 1. Offering of thanksgiving 2. Renewal of covenant or making a vow 3. Voluntary offering	Fat portions burned; remainder shared in a sacred meal by offerer(s) and priest(s)	Lev. 3:1–17; 7:11–34
Sin Offering	Congregation offered young bull; individual offered female goat or sheep; poor offered two birds or flour; priest offered a bull; ruler offered a male goat	A mandatory offering to make atonement for sins performed ignorantly or involuntarily or for uncleanness; focused on repentance and forgiveness	Fat portions burned; remainder eaten by priests	Lev. 4:1–5:13; 6:24–30
Trespass (or Guilt) Offering	Unblemished ram or lamb	A mandatory offering to make atonement for sinful acts against others; focused on repentance, restitution (full plus 20 percent), and forgiveness	Fat portions burned; remainder eaten by priests	Lev. 5:14–6:7; 7:1–7

Diet Code: Unclean and Clean Animals

The lord revealed to Moses a strict and specific diet code regarding unclean and clean animals, which had both spiritual and temporal purposes. Temporally, the code protected the Israelites from disease and from unwise economic practices. “The vast majority of foods prohibited [in the law of Moses] are those that (1) are more likely to carry disease in the arid climate of the Sinai desert and/or the land of Canaan; or (2) are foolishly uneconomical to raise as food in the particular agrarian context of the Sinai desert and/or the land of Canaan.”⁴⁶

Spiritually, the diet code prepared the people to sanctify themselves and to become holy, even

as the lord God is holy: “For I am the lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. . . . This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten” (Lev. 11:44, 46–47).

Accordingly, the core of the matter pertaining to the “law of the beasts” is its spiritual aspects, which focus on the lord and His holiness! He is holy, and He required ancient Israel to sanctify themselves and to be *holy*.

Type	Unclean	Clean	Reference
Birds of prey and scavengers (“fowls”)	Eagle, ossifrage, osprey, vulture, kite, raven, owl, nighthawk, cuckow, hawk, little owl, cormorant, great owl, swan, pelican, gier-eagle, stork, heron, lapwing, bat, and “all fowls that creep, going on all four.”	Birds not identified as unclean are considered to be clean and may be eaten.	Lev. 11:13–20; Deut. 14:11–20
Fish (“all that are in the waters”)	Fish lacking fins and scales may not be eaten.	Fish with fins and scales may be eaten.	Lev. 11:9–12; Deut. 14:9–10
Insects (“flying creeping things”)	Those not of the grasshopper family; quadrupeds with wings.	“These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth” (Lev. 11:21), for example, locust, bald locust, beetle, and grasshopper.	Lev. 11:21–25, 42

Type	Unclean	Clean	Reference
Mammals (“beasts”)	Animals that either lack a parted hoof or do not chew the cud may not be eaten, including the camel, coney, hare, and swine; carnivores and those not meeting all three of the “clean” qualifications.	Diet may include mammals that have a parted hoof or cloven foot and that chew the cud.	Lev. 11:2-8, 26-30; Deut. 14:6-8
Reptiles (and other “creeping things”)	All are unclean, for example, the weasel, mouse, tortoise, ferret, chameleon, lizard, snail, mole.	None.	Lev. 11:29-31, 41-43

God Is a Holy Temple: Temples and Sacred Space

The scriptures identify a number of temples and temple structures,⁴⁷ all of which serve to reveal the lord Jesus Christ and His mission, attributes, and divine character.

Many temples are formal structures built by human hands, such as the Mosaic Tabernacle and Solomon’s Temple; others are natural places like the Garden of Eden, Mount Sinai, and mountain settings; still others include the Temple in Heaven, God Himself, and man and woman. These various temples and temple structures are identified in the accompanying chart.

All temples and related components serve God’s divine purposes and exist for the salvation of the human family. There is a formal connection among all temple types—God (Himself a holy temple) reveals sacred laws and rituals to His children (who are holy temples) in holy temple buildings or within natural temples. That is to say, temple buildings and natural temples accommodate God and His children in spaces that are holy, or separate, set apart from the world and from profane things.

Furthermore, various components of the tabernacle foreshadowed aspects of Jesus Christ’s divine ministry and atoning sacrifice. These components include the tabernacle

furniture (laver of brass, altars, lampstand, mercy seat), sacrifices, foods (shewbread), sacred objects (jar of manna, two tablets of stone, rod of Aaron), and various parts of the tabernacle (veil, horns of the altar). The rituals and performances (i.e., anointings, washings, sprinkling of blood, laying on of hands), too, typified Jesus Christ and His mission.

Perhaps most importantly, even the tabernacle itself represented the lord’s body. In Ezekiel the lord told the Jews, who were scattered among the nations, that He would be “as a little sanctuary” to them (Ezek. 11:16). The Psalmist records Moses’s prayer: “lord, thou hast been our dwelling place in all generations” (Ps. 90:1). In his epistle to the Hebrews, Paul called Jesus “a greater and more perfect tabernacle” (Heb. 9:11). And the lord Himself compared Himself to the temple when He said, “Destroy this temple, and in three days I will raise it up.” The Jews, who thought that He referred to the temple of Herod responded, “Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body” (John 2:19–22). Jesus’s resurrected body became a new and perfect Tabernacle.

Temple	Description	Reference
Garden of Eden	Contained temple symbolism (e.g., tree of life, cherubim, revelation, eastward orientation).	Gen. 2-3
Mount Sinai	Associated with temple worship and temple symbolism; "Draw not nigh hither," commanded the lord, "put off thy shoes . . . for the place whereon thou standest is holy ground" (Ex. 3:5).	Ex. 19-24; 24:16; Deut. 33:16
Tabernacle of Moses	A mobile temple that served the Israelites in the wilderness and the Promised Land until the building of Solomon's temple.	Ex. 25-30; 35-40
Solomon's Temple	King Solomon built this magnificent temple on Mount Moriah in Jerusalem; Nebuchadnezzar destroyed the temple and carried its precious vessels to Babylon.	1 Kgs. 6; 7:13-51
Zerubbabel's Temple	Zerubbabel rebuilt the temple on the site of Solomon's temple.	Ezra 3:2, 8; 4:2-3; 5:2
Ezekiel's Temple	Temple to be built in Jerusalem in the future; Ezekiel envisioned the temple's dimensions and saw water flowing from it to the Dead Sea.	Ezek. 40-47
Mountain as Temple	On occasion, prophets and others worshipped on mountains and conducted temple rituals (sacrifices and offerings) there: "Exalt the lord our God, and worship at his holy hill; for the lord our God is holy" (Ps. 99:9).	Ps. 68:16; Isa. 2:3; Ezek. 20:40.
God as Temple	God is a holy temple; He stated that He would be "as a little sanctuary" to the Israelites who were in exile (Ezek. 11:16), and He is "sanctuary" unto the righteous (Isa. 8:14).	Ps. 90:1; 91:2; Isa. 8:14; Ezek. 11:16; John 2:19-21; Rev. 21:22
Temple in Heaven	Heaven is a temple: "The lord is in his holy temple, the lord's throne is in heaven" (Ps. 11:4); "For he hath looked down from the height of his sanctuary; from heaven did the lord behold the earth" (Ps. 102:19).	Deut. 26:15; 1 Kgs. 22:19; Ps. 11:4; 102:19; Isa. 6; Ezek. 1, 10; Rev. 7:15; 14:15, 17; 15:5-8; 16:17
Man/Woman as Temple	Men and women are holy temples of God: "Know ye not that ye are the temple of God . . . for the temple of God is holy, which temple ye are" (1 Cor. 3:16-17).	1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; Eph. 2:19-20; 1 Pet. 2:5

The Atonement-Focused Earthly and Heavenly Temples.

Explicit references and intimations of a heavenly temple are scattered throughout the Bible. The book of Psalms hints at the idea of a heavenly temple (Ps. 11:4; 102:19; cf. 150:1), and Isaiah's vision of the lord "sitting upon a throne, high and lifted up" (Isa. 6:1) with the presence of seraphim likely pertains to the heavenly temple (see also 1 Kgs. 22:19; Ezek. 1, 10; and others). John explicitly referred to the heavenly temple with such expressions as "another angel came out of the temple which is in heaven" (Rev. 14:17; emphasis added) and "there came a great voice out of the temple of heaven" (Rev. 16:17; italics added; cf. 7:15; 14:15; 15:5–8).

Writing to the Hebrews, Paul compared and contrasted the earthly temple to the heavenly temple. He called the earthly temple "a worldly sanctuary" (Heb. 9:1) and the heavenly temple the "true tabernacle, which the lord pitched and not man" (Heb. 8:2). The earthly priests, wrote Paul, "serve unto the example and shadow of heavenly things" (Heb. 8:5), but Jesus Christ is the "minister" of the heavenly temple (Heb. 8:2). Under the Mosaic law, the priests went into the "first tabernacle" to accomplish "the service of God. But into the second [tabernacle (i.e., the heavenly temple)] went the high priest [Jesus] alone once every year, not without blood, which

he offered for himself, and for the errors of the people" (Heb. 9:6–7).

The accompanying chart sets forth a number of similarities between the earthly and heavenly temples. Both temples had seven-branched lampstands, officiants with sacred vestments, altars of sacrifice, and altars of incense; both had the equivalent of a holy place and a Holy of Holies, where God's throne (i.e., the mercy seat) was located. Many differences also exist between the two temples. For instance, the earthly temple possessed manmade, lifeless cherubim, replicas of the real living creatures that exist in the temple of heaven (Rev. 4:6–8; cf. Ezek. 1, 10). The earthly temple was built by the hands of man, but the heavenly temple was erected through the workmanship of God Himself (Heb. 8:2).

In sum, the earthly temple is an image of the heavenly temple where God dwells. This is significant, as it (1) allows us to recognize that the earthly temple's rituals help us to gain access to the heavenly temple, (2) helps us to recognize that Jesus Christ and His Atonement is the central focus of both temples, and (3) assists us in learning that various aspects of the earthly temple are symbolic representations of things in the heavenly temple.

Temple on Earth		Temple in Heaven	
Description	References	Description	References
Called “worldly sanctuary”	Heb. 9:1–2	Called “true tabernacle” or “temple in heaven”	Heb. 8:2; Rev. 7:15; 14:17; 15:5; 16:17
Seven-branched lampstand	Ex. 26:35	Seven-branched lampstand	Rev. 1:12
Trumpet	Ex. 19:13, 16, 19	Trumpet	Rev. 8:2, 6
Altar of sacrifice	Ex. 27:1–2; 39:39	Altar of sacrifice	Rev. 6:9
Sacral vestments	Ex. 29, 39	Sacral vestments	Rev. 4:4; 6:11; 15:6
Altar of incense	Ex. 30:1–6; 39:38	Altar of incense	Rev. 8:3, 5
Four horns of the altar	Ex. 30:10	Four horns of the altar	Rev. 9:13
Ark of the covenant	Ex. 25	Ark of the covenant	Rev. 11:19
Golden censer	1 Kgs. 7:50	Golden censer	Rev. 8:3–5
Incense	Ex. 30:34–36	Incense	Rev. 5:8; 8:4
Incense bowls	Num. 7:13, 19, 25, 31, 37; 1 Kgs. 7:50	Incense bowls	Rev. 5:8
Throne (mercy seat)	Ex. 25:22; Lev. 16:2	Throne	Ps. 11:4; Rev. 7:9; 16:17
Holy place	1 Kgs. 7:50	Holy place	Heb. 9:11–12, 24
Holy of Holies	Ex. 26:25–33	Holy of Holies	Rev. 4:1–10
High priest	Heb. 4:14	High priest	Heb. 9:6–7
Priestly officiants	Ps. 110:4; Heb. 7:17	Priestly officiants	Rev. 8:2–5
Rites	Throughout Old Testament	Rites	Rev. 4:8–11; 8:2–5; 15:1–8
24 priestly courses	1 Chr. 23:3–6	24 elders	Rev. 4:4, 10

Temple on Earth		Temple in Heaven	
Cherubim	Ex. 25:18, 22; 1 Kgs. 6:23–28	Four living creatures	Rev. 4:6–8 (cf. Ezek. 1, 10)
Worshippers	Throughout Old Testament	Worshippers	Rev. 5:11; 7:9; 19:6
Sacrifice of lambs	Ex. 29:39	Slain Lamb of God	Rev. 5:6

Jesus's Royal Ancestry: Rulers of the Kingdom of Judah

Matthew's genealogy (Matt 1:1–16) names several of the rulers of the kingdom of Judah—Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Ahaziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, and Josiah—that are part of Jesus Christ's ancestry. Matthew's genealogy also refers to King David and his son Solomon (Matt. 1:6–7). All of these rulers played prominent roles in world history, and all were Jesus's progenitors.

Nineteen kings and one queen served as rulers in the kingdom of Judah. The average reign lasted approximately seventeen years, with the longest being Manasseh's reign, which persisted for fifty-five years. Two kings—Jehoahaz and Jehoiachin—reigned for only three months. After Jehoahaz ruled Judah for three months, Egypt's pharaoh captured and exiled him to Egypt, where he eventually died (2 Kgs. 23:33–34). About a decade later, Jehoiachin was enthroned, and he ruled for about three months.

Nebuchadnezzar conquered Jehoiachin, made him prisoner, and exiled him to Babylon, together with his mother, his wives, and others of his kingdom (2 Kgs. 24:10–16).⁴⁸

Compared to the average longevity of modern times, kings' life spans were not long. According to the available data, the average length of a king's life in Judah was forty-four

years (see column 4). The youngest king died at twenty-two years old, the oldest at sixty-eight.

During its existence, the kingdom of Judah was marked by internal strife, competition for the crown, idolatry and false worship, and wars against neighboring world powers. The kingdom was smeared by much wickedness, including idolatry (1 Kgs. 11:33; 14:24; 2 Kgs. 21:7; 23:6–7; 18:4) and the rejection of God's prophets (1 Chr. 16:22). Of Judah's twenty rulers, twelve engaged in evil practices in their kingdom.

During its history, the kingdom of Judah battled against a number of foreign powers, including Egypt (1 Kgs. 14:25–26), Syria (1 Kgs. 22:1–40), and Assyria (2 Kgs. 18–19).

The kingdom of Judah lasted approximately 345 years, from Rehoboam (930 BC) to Zedekiah (586 BC). Nebuchadnezzar and his armies dealt the final blow to Judah (2 Kgs. 25:1–2, 21).

Although Matthew's genealogy lists several kings in Jesus Christ's ancestry, Jesus is markedly different from all mortal kings. He is perfect, sinless, and full of love, grace, and mercy, and His kingdom will be an "everlasting kingdom" (2 Pet. 1:11). Furthermore, He is the "king of glory" (Ps. 24:7). He is the "KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Kings/ Queen	Length of Reign	Years (BC)	Age at Death	References
Rehoboam	17 years	930-913	59	1 Kgs. 12:1-24; 14:21-31
Abijah	3 years	913-910		1 Kgs. 15:1-8
Asa	41 years	910-869		1 Kgs. 15:9-24
Jehoshaphat	25 years	Co-regent with Asa 872-869 Co-regent with Jehoram 853-848 Total reign 872-848	59	1 Kgs. 22:41-50
Jehoram	8 years	Co-regent with Jehoshaphat 853-848 Total reign 853-841	44	2 Kgs. 8:16-24
Ahaziah	1 year	841	22	2 Kgs. 8:25-29
Athaliah (Queen)	6 years?	841-835		2 Kgs. 11
Joash	40 years	835-796	46	2 Kgs. 12
Amaziah	29 years	Total reign 796-767 Overlap with Azariah 792-767	54	2 Kgs. 14:1-22
Azariah (Uzziah)	52 years	Overlap with Amaziah 792-767 Total reign 792-740	68	2 Kgs. 15:1-7
Jotham	16 years	Co-regent with Azariah 750-740 Total reign 750-732	44	2 Kgs. 15:30-38
Ahaz	16 years	732-715	40	2 Kgs. 16
Hezekiah	29 years	Co-regent with Ahaz 729-715 Co-regent with Manasseh 696-686 Total reign 715-686	54	2 Kgs. 18:1- 20:21
Manasseh	55 years	Co-regent with Hezekiah 696-686 Total reign 696-642	66	2 Kgs. 21:1-18

Kings/ Queen	Length of Reign	Years (BC)	Age at Death	References
Amon	2 years	642–640	24	2 Kgs. 21:19–26
Josiah	31 years	640–609	39	2 Kgs. 22:1– 23:30
Jehoahaz	3 months	609		2 Kgs. 23:31–33
Jehoiakim (Eliakim)	11 years	609–598	36	2 Kgs. 23:34– 24:7
Jehoiachin	3 months (or 3 months, 10 days, according to 2 Chron. 36:9)	598–597		2 Kgs. 24:8–17
Zedekiah	11 years	597–586		2 Kgs. 24:18– 25:26

BIBLIOGRAPHY

- Aune, David E. *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids, MI: Eerdmans, 1983.
- Baker, D. L. *Two Testaments: One Bible*. Rev. ed. ???, Downers Grove, IL, 1991.
- Ballard, M. Russell. "The Miracle of the Holy Bible." *Ensign*, May 2007, 80–82.
- Brooke, George J. "The Ten Temples in the Dead Sea Scrolls." In *Temple and Worship in Biblical Israel*, edited by John Day, 417–34. London: T & T Clark, 2005.
- Brünn, G. "The Roots 'ezer-oz.'" *Leshonenu* 24 (1960): 8–14.
- Bullinger, Ethelbert W. *Number in Scripture*. Grand Rapids, MI: Kregel, 1967.
- Bullock, C. Hassell. *Encountering the Book of Psalms: A Literary and Theological Introduction*. Grand Rapids, MI: Baker Academic, 2001.
- Conner, Kevin J. *Interpreting the Symbols and Types*. Portland, OR: City Bible, 1992.
- Davidson, R. M. *Typology in Scripture*. Andrews University Seminary Doctoral Dissertation Series 2, Barrien Springs, MI, 1981.
- Fee, Gordon D., and Douglas Stuart. *How to Read the Bible for All It's Worth*. Grand Rapids, MI: Zondervan, 2003.
- Finegan, Jack. *Handbook of Biblical Chronology*. Peabody, MA: Hendrickson, 1998.
- Foulks, F. *The Acts of God: A Study of the Basis of Typology in the Old Testament*. ???London, 1958.
- Freedman, David N. "Woman, A Power Equal to Man," *Biblical Archaeology Review* (1983): 56–58.
- Gardner, Paul D. *New International Encyclopedia of Bible Characters: The Complete Who's Who in the Bible*. Grand Rapids, MI: Zondervan, 1995.
- Gloer, Hulitt. "Old Testament Quotations in the New Testament." In the *Holman Bible Dictionary*, edited by Trent C. Butler et al. Nashville, TN: Holman Bible, 1991.
- Goppelt, L. *Typos*. Grand Rapids, MI, 1982.
- Gunkel, Hermann. *The Psalms: A Form-Critical Introduction*, trans. Thomas M. Horner. Philadelphia: Fortress, 1967.
- Hinckley, Gordon B. "We Testify of Jesus Christ," *Ensign*, March 2008, 4–7.
- Holland, Jeffrey R. *Christ and the New Covenant: The Messianic Message of the Book of Mormon*. Salt Lake City: Deseret Book, 2006.
- Jukes, Andrew. *The Law of Offerings*. Grand Rapids, MI: Kregel, 1976.
- King, Philip J., and Lawrence E. Stager. *Life in Biblical Israel*. Louisville, KY: Westminster John Knox Press, 2001.
- Kugel, James L. *The Idea of Biblical Poetry*. New Haven: Yale University Press, 1981.
- Kurtz, J. H. *Offerings, Sacrifices and Worship in the Old Testament*. Peabody, MA: Hendrickson, 1998.
- Lampe, G. W. H., and K. J. Woollcombe. *Essays on Typology*. SBT 22. ???Naperville, IL: 1957.
- "The Living Christ: The Testimony of the Apostles." *Ensign*, April 2000, 2–3.
- McConkie, Bruce R. *The Promised Messiah*. Salt Lake City: Deseret Book, 1978.
- McLaughlin, John L. "Lord (Divine Title)." In *Eerdmans Dictionary of the Bible*, edited by David Noel

- Freedman et al. Grand Rapids, MI: William B. Eerdmans , 2000, 820.
- Odelain, O., and R. Séguineau. *Dictionary of Proper Places and Names in the Bible*. Garden City, NY: Doubleday, 1981.
- Onions, *Oxford Dictionary of English Etymology*. Oxford: Clarendon Press, 1994.
- Payne, J. Barton. *Encyclopedia of Biblical Prophecy: The Complete Guide to Scriptural Predictions and Their Fulfillment*. Grand Rapids, MI: Baker Book House, 1987.
- Pike, Dana. "Names, Theophoric." In *The Anchor Bible Dictionary*, edited by David Noel Freedman et al. 6 vols. New York: Doubleday, 1992, 4:1018–19.
- Ryken, Leland et al., eds. *Dictionary of Biblical Imagery*. Downers Grove, IL: Intervarsity Press, 1998.
- Smith, Joseph. *History of The Church of Jesus Christ of Latter-day Saints*. Edited by B. H. Roberts. Vol. 5, 2nd ed. Salt Lake City: Deseret Book, 1957, 5:63.
- Smith, Joseph. *Teachings of the Prophet Joseph Smith*, selected by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976.
- Smith, Joseph Fielding. *Doctrines of Salvation*. 3 vols. Salt Lake City: Bookcraft, 1970.
- Talmon, Shemaryahu. "Synonymous Readings in the Textual Traditions of the Old Testament." *Scripta hierosolymitana* 8 (1961): 335–83.
- Thiele, Edwin R. *The Mysterious Numbers of the Hebrew Kings*. Grand Rapids, MI: Zondervan, 1983.
- Watson, Wilfred G. E. *Classical Hebrew Poetry*. Trowbridge: JSOT Press, 1984.

Endnotes

- 1 M. Russell Ballard, “The Miracle of the Holy Bible,” General Conference April 2007.
- 2 M. Russell Ballard, “The Miracle of the Holy Bible,” General Conference April 2007.
- 3 Personal correspondence, August 24, 2019.
- 4 Hulitt Gloer, “Old Testament Quotations in the New Testament,” in *Holman Bible Dictionary*, ed. Trent C. Butler, et al. (Nashville: Holman Bible Publishers, 1991), 1047.
- 5 LDS Bible Dictionary, 710–711.
- 6 Gordon B. Hinckley, “We Testify of Jesus Christ,” *Ensign* (March 2008), 1.
- 7 Nelson, “Prophets, Leadership, and Divine Law,” Worldwide Devotional for Young Adults, January 8, 2017, Brigham Young University.
- 8 “The Living Christ.” 2.
- 9 See, for example, “And the Lord said unto Moses and unto Aaron” (Ex. 9:8), “And the Lord said unto Joshua” (Josh. 7:10), and “the Lord said unto Samuel” (1 Sam. 16:7).
- 10 See, for example, “Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord,” (2 Kings 7:1); “And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord,” (2 Kings 19:6); and “The vision of Obadiah. Thus saith the Lord God” (Obad. 1).
- 11 See, for example, “And the Lord spake by his servants the prophets, saying” (2 Kings 21:10); “And the Lord spake unto Joshua, saying” (Josh. 4:15); and “the Lord spake unto Gad, David’s seer, saying” (1 Chron. 21:9).
- 12 Joseph Fielding Smith, *Doctrines of Salvation: Sermons and Writings of Joseph Fielding Smith*, ed. Bruce R. McConkie (Salt Lake City, UT: Deseret Book, 1905), 1:27.
- 13 Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (Grand Rapids, MI: Kregel Publications, 1983), 13.
- 14 Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith* (Salt Lake City, Deseret Book, 1977), 121.
- 15 Leland Ryken, James C. Wilhoit, Tremper Longman III, “Battle Stories,” in *Dictionary of Biblical Imagery* (Westmont, IL: Intervarsity Press, 1998), 76.
- 16 Joseph Smith Jr., *History of the Church*, ed. B.H. Roberts (Salt Lake City, UT: Deseret News, 1902) 5:63.
- 17 Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville, KY: Westminster John Knox Press, 2001), 85.
- 18 LDS Bible Dictionary, 710–11.
- 19 The data for columns 2–5 was derived from Accordance 11, version 11.1.2b1 (November 2015), copyright 2015, OakTree Software.
- 20 Odelain and Séguineau, *Dictionary of Proper Places*, xiii.
- 21 Pike, “Names, Theophoric,” 4:1019.
- 22 *Saviour* is the British spelling; *Savior* is the American spelling.
- 23 Onions, *Oxford Dictionary*, 748.
- 24 McLaughlin, “Lord (Divine Title),” 820.
- 25 E.W. Bullinger, *Number in Scripture: Its Supernatural Design and Spiritual Significance*, (London, UK: Eyre & Spottiswoode, Ltd., 1921).
- 26 Ryken et al., eds., *Dictionary of Biblical Imagery*, 599.
- 27 Bullinger, *Number in Scripture*.
- 28 Bullinger, *Number in Scripture*.

- 29 Smith, *Teachings*, 121.
- 30 Brünn, “The Roots ‘ezer-oz,” 8–14; Freedman, “Woman, A Power Equal to Man,” 56–58; Talmon, “Synonymous Readings,” 335–83.
- 31 Holland, *Christ and the New Covenant*, 175. See also Elder Holland’s list of ways that Melchizedek foreshadowed Jesus Christ, *ibid.*
- 32 Brown, Driver, and Briggs, *Hebrew and English Lexicon*, 602.
- 33 McConkie, *Doctrinal New Testament Commentary*, 1:276–78.
- 34 Holland, *Christ and the New Covenant*, 116.
- 35 Finegan, *Handbook of Biblical Chronology*, 116–30.
- 36 King and Stager, *Life in Biblical Israel*, 67.
- 37 Kugel, *Idea of Biblical Poetry*, 1; see also Watson, *Classical Hebrew Poetry*.
- 38 Kugel, *Idea of Biblical Poetry*, 1; see also Watson, *Classical Hebrew Poetry*.
- 39 Kugel, *Idea of Biblical Poetry*, 1; see also Watson, *Classical Hebrew Poetry*.
- 40 Aune, *Prophecy in Early Christianity*, 88–100.
- 41 King and Stager, *Life in Biblical Israel*, 285.
- 42 Holland, *Christ and the New Covenant*, 137.
- 43 See also McConkie, *Promised Messiah*, 397–99.
- 44 Kurtz, *Offerings*.
- 45 Jukes, *Law of Offerings*, 44–45.
- 46 Gordon, *How to Read the Bible*, 177–78.
- 47 Compare also, Brooke, “Ten Temples,” 417–34.
- 48 See also Finegan, *Handbook of Biblical Chronology*; and Thiele, *The Mysterious Numbers of the Hebrew Kings*.