

OLD TESTAMENT TYPES, SHADOWS AND THEIR NEW TESTAMENT FULFILLMENT

Lesson 2 – TYPES IN GENESIS

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I. INTRODUCTION

- A. Before beginning this study of types and shadows, we will first go through some of the basic information we need to understand when studying any subject matter in the Bible, which will ensure that we are all using the same criteria to determine truth as we study.
- B. When we study the Bible, there are three forms of authority we use in order to ensure that we understand the truth of any passage.
1. First is "direct command or statement": Here are some examples:
 - a. **2 Corinthians 6:14** – *"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?"*
 - b. **Ephesians 4:29** – *"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."*
 - c. **Colossians 3:8** – *"But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips."*
 2. Second is "approved example": An example is "a person or thing to be imitated; a model, a precedent or a pattern." Therefore, if something is an approved example, it is binding upon us; if it is not binding, it is not an approved example.
 - a. Not every approved example is something we should imitate; in fact it may be an example of something we must avoid in our lives.
 - b. **Acts 5:1-10** records an account of Ananias and Sapphira lying about the money they were contributing to the elders to care for others. This is not an example of what we should imitate, on the contrary, it is a warning of what we should avoid doing.
 - c. On the other hand, Christians are commanded to partake of the Lord's Supper (**Luke 22:19**).
 - 1) An example of this command being followed is found in scripture:
 - 2) **Acts 20:7** – *"Now on the first day of the week, when the disciples came together to break bread (partake of the Lord's Supper), Paul, ready to depart the next day, spoke to them and continued his message until midnight."*
 - 3) Therefore, we have authority to partake of the Lord's Supper on Sunday, the first day of the week.
 - d. Does this example simply "permit" us to partake of the Lord's Supper on the first day of the week, OR is it "commanded" that we do so? We must look at other scriptures concerning the assembly

- 1) Jesus rose from the dead on the first day of the week (Sunday), which is the very reason we partake of the Lord's Supper – to memorialize His death, burial and resurrection.
 - 2) The first gospel sermon was preached on Sunday (the Day of Pentecost was always on Sunday) – **Acts 2**
 - 3) The early church came together on the first day of the week to give of their means to the church treasury – **I Corinthians 16:2**.
 - 4) We have no examples of partaking of the Lord's Supper occurring on any other day than the first day of the week.
- e. Can we then scripturally offer the Lord's Supper on any other day than the first day of the week?
- 1) Can we take it on Wednesday evening when we meet for Bible Class?
 - 2) Or can we select an alternative day of worship, such as Saturday, as a convenience for those who prefer to worship on that day?
 - 3) Or can we offer it every day of the week, as the Catholics do?
 - 4) Also, do we have to do it every first day or can we just do it periodically, once a quarter, once a month, etc.
 - 5) The answer is:
 - a) Since every week has a "first day", we must assume that the instructions in the New Testament refers to every first day of the week.
 - b) Since we have no example or commandment that authorizes us to offer the Lord's Supper on any day other than the first day of the week, we are obligated to stay with that example.
 - 6) Many argue that there is no express prohibition for offering the Lord's Supper on any other day.
 - a) One of the principles of studying the Bible is the idea that when God gives authorization or commands, He does not also list in detail the things that are forbidden by that command.
 - b) For example: When God told Noah to build the Ark out of gopher wood, He did not then follow that commandment by saying: Do not use pine, do not use oak, do not use sycamore, etc. Specifying gopher wood eliminated all other wood automatically.
 - c) Therefore, specifying the first day of the week automatically eliminates all other days for serving the Lord's Supper. However, it did not eliminate allowing the church to meet on any other day for additional bible study opportunities.
 - 7) Remember that God set specific dates for many of the Jewish holy days that were to be celebrated.
 - a) However, God simply said regarding the Sabbath (7th day of the week): **Deut. 5:12** – "*Observe the Sabbath day, to keep it holy, as the Lord your God commanded you.*"
 - b) Would the Jews have assumed that they could keep the Sabbath once a month, or move it to another more convenient day? No way!
 - c) God expected the Israelites to keep the Sabbaths in **Ex. 31:13**

"Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you.'"

- 8) Is it possible that God expects less dedication from Christians regarding the day of worship than He did from the Jews?
 - a) Paul said this: **Hebrews 10:23-25** – *"²³ Let us hold fast the confession of our hope without wavering, for He who promised is faithful. ²⁴ And let us consider one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching."*
 - b) Why then do some today assume that the day of worship can be changed to Saturday for convenience?
 - c) Why then do others assume that they can set an alternative schedule for observing the Lord's supper?
 - i. Some say it dilutes the importance of the Lord's supper to observe it weekly, so they only observe it monthly or quarterly to make it a more solemn event.
 - ii. Others (Catholics) offer it daily and at weddings and just about any time they feel like it.
 - iii. Why is it so hard to just do as God commands without considering convenience or human preferences?
3. The third, and most difficult to understand, form of scriptural authority is called "necessary inference", which many Bible students have overlooked or misapplied.
 - a. Most students of the Bible agree that direct commands are teachings that are authorized by God.
 - b. However, some question the concept of "approved examples", but a growing number challenge the use of "necessary inference" as an acceptable form of Bible authority because it requires the use of human logic necessary to draw the inference (conclusion).
 - c. Let's look at a simple example of "necessary inference":
 - 1) After meeting Jesus Christ on the road to Damascus, Saul (Paul) was sent to Damascus to wait where he would be told what he must do next. (**Acts 22:10-11**)
 - 2) After arriving in Damascus, three days later Ananias was sent to Saul (Paul) to give him further instructions. Listen to what Ananias told Paul:
 - a) **Acts 22:14-15** – *"The God of our fathers has chosen you that you should know His will, and see the Just One, and hear the voice of His mouth. ¹⁵ For you will be His witness to all men of what you have seen and heard."*
 - b) **Acts 22:16** – *"And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord."*

- c) Most dedicated readers of the Bible would necessarily infer that this commandment ("*arise and be baptized, and wash away your sins*") also applies to anyone today who wants to have their sins forgiven, and not just to Paul alone.
- d) In this example from the life of Paul we see that a "necessary inference" is one in which a conclusion is drawn because the evidence demands it; therefore, it is not a hunch or a guess nor is it vaguely related to the subject under consideration.
- 3) Let's look at some examples that are NOT necessary inferences:
- a) **Acts 3:1-8** – In this account Peter and John were on their way to the temple. A man who was lame from birth was carried to the gate of the temple where he begged for alms.
- i. When Peter and John passed him Peter said: **Vs. 6-8** "*Silver and gold I do not have, but what I do have I give you; In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up stood and walked and entered the temple with them – walking, leaping, and praising God.*"
 - ii. This example does not prove that people today can still perform such miracles as these Apostles did.
 - iii. We know that the ability to do miracles (or signs), whether by Jesus or the first century Christians had a specific purpose – to confirm the words they spoke were truly from God.
 - iv. **Mark 16:19-20** – "¹⁹ *So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.* ²⁰ *And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs.*"
- b) **Acts 16:15** – We read where Lydia and her "household" were baptized.
- i. Some have inferred that this serves as an example of infant baptism, however this is not a "necessary inference" because all households do not have infants.
 - ii. It is also in disagreement with the instructions that Jesus left the apostles in **Mark 16:15-16** – "*Go into all the world and preach the gospel to every creature.* ¹⁶ *He who believes and is baptized will be saved; but he who does not believe will be condemned.*"
 - iii. Infants are incapable of hearing, understanding and believing the gospel message.
 - iv. **Acts 2:38** also teaches that one must repent of sins before being baptized, which infants are incapable of doing.
- 4) On the other hand, a "necessary inference" is accompanied by evidence that makes the inference an obvious one. For example:
- a) In **John 9**, the healing of a blind man is recorded by Jesus.

- b) The healed man concluded (inferred) that Jesus must be a prophet (vs. 17) and must be "of God" because, as he said, "*Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man was not of God, he could do nothing.*" (vs. 32-33).
 - c) The man healed of blindness drew the "necessary" inference because of the obvious facts.
- C. It is the obligation of every Christian to study the Bible with the primary goal of learning the truth of God's word.
1. Some defend their views with this statement: "*You interpret it one way and I interpret it another.*" But the fact is, there is only one interpretation that is truth.
 2. For example: Some say that "*faith only*" is required for salvation.
 - a. Is this teaching supported by scripture? Some say "Yes", just read: **Ephesians 2:8-9** – "*For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.*"
 - b. They argue that if it is a "free gift", then you don't have to do anything to get it. But is that true?
 - c. Does that teaching harmonize with **James 2:17-20** – ¹⁷*Thus also faith by itself, if it does not have works, is dead. ¹⁸ But someone will say, 'You have faith, and I have works.' Show me your faith without your works, and I will show you my faith by my works. ¹⁹ You believe that there is one God. You do well. Even the demons believe—and tremble! ²⁰ But do you want to know, O foolish man, that faith without works is dead? ²⁴ You see then that a man is justified by works, and not by faith only."*
 - d. When we find that our understanding of a scripture or passage is in conflict with the teaching of another passage of scripture, then we are either misunderstanding one or both of the passages.
 - e. Since the teachings of the New Testament do not contradict each other, we must come to an understanding that harmonizes both passages into the truth of the matter.

II. The First Adam, A Type of the Last Adam (Jesus Christ) - **Genesis 1-3**

- A. Adam serves at a type/shadow of the one who was to come, Jesus Christ.
 1. **Romans 5:14** – "*Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come (Jesus Christ).*"
 2. **I Corinthians 15:45** – "*And so it is written, 'The first man Adam became a living being.' The last Adam became a life-giving spirit.*"
 3. Paul refers to Christ as the "last Adam", meaning that He is the antitype (or the fulfillment) of the type/shadow of the first Adam.
- B. In some ways, Adam is a type of Christ by contrast rather than by comparison.
 1. Adam was the Son of God in a unique sense, and as such was a type of the divine Son of God.

- a. Notice this genealogy from Noah: **Luke 3:36b-38** – Noah, *the son of Lamech,* ³⁷ *the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan,* ³⁸ *the son of Enosh, the son of Seth, the son of Adam, the son of God.*"
 - b. Adam was created without sin and Jesus lived a sinless life on earth. **2 Corinthians 5:21** – "*For He (God) made Him (Jesus Christ) who knew no sin to be sin for us, that we might become the righteousness of God in Him.*"
 - c. Adam is not a perfect type of Christ, for Jesus was the eternal Son of God, uncreated, whereas Adam was the created son of God.
2. Adam as the husband of Eve is a type of Christ as the husband of the Church.
 - a. **Ephesians 5:31-32** – "³¹ *For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.* ³² *This is a great mystery, but I speak concerning Christ and the church.*"
 - 1) Paul quoted from **Genesis 2:24** in this the statement made about the marriage of Adam and Eve.
 - 2) Thus, he is making them types: Adam and Eve are the types; Jesus and the Church the antitypes.
 - b. Adam and Eve were instructed in **Genesis 1:28** to "*Be fruitful, and multiply, and replenish the earth.*" Because of Adam and Eve, the world became populated.
 - c. Jesus had a similar purpose in that He was sent to earth to make it possible that Heaven would one day be populated with those who have obeyed the gospel of Christ.
 - 1) **Acts 2:47b** – "*And the Lord added to the church daily those who were being saved.*"
 - 2) **Romans 5:36** – "*He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.*"
 - 3) **John 14:1-3** – "*Let not your heart be troubled; you believe in God, believe also in Me. ² In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. ³ And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also.*"
 - d. Even as Adam is the head of the human race, so Christ is the Head of the Church.
 - 1) **Colossians 1:18** – "¹⁸ *And He (Christ) is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.*"
 - 2) **Ephesians 5:23** – "*For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.*"
 3. As Adam conveyed the consequences of his sin to his descendants, so Christ conveys His righteousness to those baptized into Christ.
 - a. **Romans 5:18-19** – "¹⁸ *Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.*"

¹⁹ For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous."

- b. **Romans 6:3** – "*Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?"*

III. The Offering of Abel, A Type of the Sacrifice of Christ - **Genesis 4**

A. Abel's offering was an expression of his faith God.

1. We are provided with little information regarding the sacrifices offered by Cain and Abel.
 - a. How did they know to offer a sacrifice?
 - b. Did they receive instructions on how to properly offer a sacrifice?
 - c. Were they told what to sacrifice?
 - d. Why was Abel's sacrifice acceptable to God and Cain's was not?
2. Here are the facts recorded by Moses.
 - a. **Genesis 4:3-5** – "³ *And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. ⁴ Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, ⁵ but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell."*

B. Both Cain and Abel came before the Lord to offer sacrifices.

1. Cain offered the fruit of the ground, which he had grown.
2. Abel brought a young lamb, the first born from the flock he tended. (It is understood that the lamb was slain for the sacrifice.)
3. Scripture does not reveal that God gave them instructions about offering sacrifices, but otherwise, how would they have known to do so. (a necessary inference).
4. Is it possible that the type of acceptable sacrifice was given to Cain and Abel as part of their instructions?
5. Verse 4 indicates that God respected Abel and his sacrifice, but He did not respect Cain and his offering.

C. Did God reject Cain's sacrifice because he did not give his best or was it because it was not a blood sacrifice like Abel's, or some other reason? We will likely have to use the "necessary inference" to come to a conclusion.

1. There are not very many verses in the Bible about Cain and Abel but there are a couple that we need to consider.
 - a. **Hebrews 11:4** – "*By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he, being dead, still speaks."*
 - b. **1 John 3:11-12** – "¹¹ *For this is the message that you heard from the beginning, that we should love one another, ¹² not as Cain who was of the wicked one and murdered his brother. And **why** did he murder him? Because his works were evil and his brother's righteous."*
2. These two verses confirm the differences between Cain and Able.
 - a. Abel's sacrifice was made "*by faith*", while no mention of faith is made in reference to Cain's sacrifice.

- b. John said that Cain murdered his brother, Abel, because his own works were evil and his brother's works were righteous.
 - c. John also said that Cain was "*of the wicked one*", (Satan).
 - d. Obviously, the factor in Cain's sacrifice that made it unacceptable was his lack of faith. He had been influenced by Satan, as his mother had been.
3. Jesus said, **Matthew 6:24** – "*No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other.*" This seems to be the situation in which Cain found himself.
 4. The writer of Hebrews made a statement that directly applies to the story we read in Genesis.
 - a. **Hebrews 11:6** – "*But without faith it is impossible to please Him (God): for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.*"
 - b. Without faith it is useless to even try to please God with good works, so we may conclude that Cain's lack of faith was the reason he was rejected.
 - c. The absence of faith means God will not be pleased with anything we do and it really does not matter what gifts you are bringing before the Lord, it will be rejected.
 - d. We need to remember that every time we meet together with the church to worship our God in the communion, in song, in prayer, in Bible study and in our giving.
 - 1) These are some of the sacrifices we offer God today and they must be offered in faith as well.
 - 2) **Hebrews 13:15-16** – "*¹⁵Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. ¹⁶But do not forget to do good and to share, for with such sacrifices God is well pleased.*"
 - 3) **I Peter 2:5** – "*...you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*"
 5. Additionally, there is the very important issue of Cain's reaction to God's rejection of his sacrifice.
 - a. **Genesis 4:5b-7** – "*⁵...but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell. ⁶ So the LORD said to Cain, "Why are you angry? And why has your countenance fallen?" ⁷ **If you do well, will you not be accepted?** And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it."*
 - b. God recognized that Cain's anger was evidence of the condition of his heart and his attitude.
 - c. God provided a way out by reminding Cain that "***if you do well, will you not be accepted?***"
 - d. The proper reaction for Cain was to repent of his evil ways and determine to "do well" so that God would accept him also.
 - e. However, Cain apparently was not repentant and instead allowed his anger to drive him to murder.
 6. While we are no longer required to offer ceremonial sacrifices, God does expect certain sacrifices from us still today.

- a. **Romans 12:1** – *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”*
- b. The sacrifice we must offer to God is our bodies realizing all we are and have belongs to God and we are simply stewards of the gifts and blessings God had showered upon us.

I. **The Ark of Noah, A Type of God’s Salvation - Genesis 6-8**

- A. The ark was a refuge from the Flood, even as God’s salvation is a refuge from God’s wrath against sin.
 1. The Flood was God’s visitation of righteous judgment against the wickedness of mankind.
 - a. **Genesis 6:5** – *“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”*
 - b. But the family of Noah was provided safety within the ark.

I Peter 3:20 – *“...when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.”*
 - c. The antitype for the Ark is baptism, which is a New Testament teaching.
 - 1) Noah’s family was saved from destruction and the wrath of God by the Ark that floated above the flood water.
 - 2) Peter tells us in **I Peter 3:21** – *“There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ.”*
 - 3) The ark took the full force of the floods of rain and protected the family of Noah from destruction.
 - a) This is a type of the torture Christ had to endure on our behalf on Calvary’s cross. **Isaiah 53:8** – *“For the transgression of my people was He stricken.”*
 - b) Instead of the torture falling upon the sinners who deserved it, it fell upon Jesus, the sinless One.
 2. God instructed Noah and his family what they had to do in order to be saved on the Ark:
 - a. build the ark exactly according to the instructions given by God
 - b. store up food for the people and the animals
 - c. gather the animals into the ark
 3. God has also provided us with instructions on how to be saved from the wrath of God on the Day of Judgment:
 - a. hear the word of God – **Romans 10:17, Acts 4:4, 15:7,**
 - b. believe the gospel message – **Mark 16:16; John 3:16, 3:36, 5:24, 6:40, 47; 11:25**
 - c. repent of our sins – **Acts 2:38, 3:9; Luke 24:46-48; 2 Cor. 7:10**
 - d. confess that Jesus is the Son of God – **Acts 8:37; Romans 10:9; I John 4:15; Matt. 10:32; Luke 12:8**

- e. be baptized for the forgiveness of sins – **Mark 16:16; Matt. 28:19-20; Acts 2:28, 2:41, 8:21, 22:16, Romans 6:3, Gal. 3:27; I Peter 3:21**
- f. life faithfully until death – **Rev. 2:10; Matt. 7:21-23; I Cor. 9:27; 2 Cor. 13:5;**
- g. No one has an excuse if they fail to obey the instructions.

II. Melchizedek, A Type of Christ as King and Priest – **Genesis 14:18-20**

A. Who was Melchizedek?

1. When Abraham returned from his victorious battle with the five kings, having rescued Lot, we find Melchizedek going out to meet him.
2. **Genesis 14:18-20** – ¹⁸ *Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High.* ¹⁹ *And he blessed him and said: 'Blessed be Abram of God Most High, Possessor of heaven and earth;* ²⁰ *and blessed be God Most High, Who has delivered your enemies into your hand.'* *And he (Abraham) gave him (Melchizedek) a tithe of all."*
3. This strange character was called king of Salem, meaning King of Peace.
 - a. In **Isaiah 9:6**, he prophesied regarding the Messiah calling Him the "prince of peace".
 - b. Jesus Christ had the ability to reconcile sinners to God, providing them with a "peace that passes all understanding". (**Philippians 4:6**)

B. Doubtless Melchizedek was king of the city of Jerusalem of that day.

1. He also had the title of Priest of the Most High God.
2. This was long before the Levitical priesthood was established in the Law of Moses, so Melchizedek was the only priest mentioned outside the lineage of Levi, until Christ.
3. Melchizedek was a type of Christ as a Priest because Jesus also did not meet the requirements to be a priest under the Law of Moses since he was not from the tribe of Levi.
4. Therefore, Jesus was a priest of God, like Melchizedek. **Hebrews 7:3** – The Hebrew writer spoke of Melchizedek like this: *"without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually."*
5. Melchizedek can typify Christ as Priest because:
 - a. Christ had no record of the beginning of His life or of the end of his life because He is an eternal being, even though His fleshly manifestation on earth experienced birth and a temporary death to fulfill the plan of God for the salvation of mankind.
 - b. **Hebrews 7:23-28** – ²³ *Also there were many priests, because they were prevented by death from continuing.* ²⁴ *But He, because He continues forever, has an unchangeable priesthood.* ²⁵ *Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.* ²⁶ *For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;* ²⁷ *who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.*

²⁸ For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever."

III. Events in the Life of Isaac Point to Christ – Genesis 21, 22, 24

- A. Isaac's birth was supernatural and so is a type of Christ's birth.
1. **Genesis 21:1-2** – *"And the LORD visited Sarah as He had said, and the LORD did for Sarah as He had spoken. ² For Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him."*
 2. Sarah was ninety, and Abraham one hundred years old which confirms that the birth of Isaac was indeed supernatural.
 3. God performed a miracle to fulfill His promise to Abraham and Sarah that they should have a son.
- B. Because the birth of Isaac required a miracle by God, it was a type of the birth of Jesus, who was miraculously born of a virgin.
1. **Luke 1:35** – *"And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.'"*
 2. Of course, we must be careful to note that the birth of Isaac and that of Jesus were not alike in every respect, but both were supernatural births, which makes Isaac's birth a Type of the birth of Jesus Christ, the Son of God.
- C. Isaac was also a type of Christ when he was offered up by his father as a sacrifice, even though the young man was innocent of any offense deserving death.
1. There are several similarities in offering of Isaac and the sacrifice of Jesus:
 - a. Even though Abraham had a son by his concubine, Hagar, God did not recognize that son as the promised heir of Abraham. Therefore, Isaac was considered Abraham's ONLY son.
 - b. God confirmed that idea in **Genesis 22:15-16** – *¹⁵ Then the Angel of the LORD called to Abraham a second time out of heaven, ¹⁶ and said: "By Myself I have sworn, says the LORD, because you have done this thing, and have not withheld your son, your only son—"*
 - c. Isaac did not try to escape his fate and gave himself willingly according to his father's will.
 - d. Jesus also submitted Himself to be sacrificed according to the will of His Father.

John 10:17-18 – *"¹⁷ Therefore My Father loves Me, because I lay down My life that I may take it again. ¹⁸ No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."*
 - e. Isaac's being received back as it were from the dead is a type of the resurrection of Christ.
 - 1) **Hebrews 11:17-19** – *"¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, ¹⁸ of whom it was said, 'In Isaac your seed shall be*

called,¹⁹ concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

- 2) In God's sight Abraham offered up his son Isaac, and then received him back, as it were, from the dead, which is a type of Christ rising from the tomb triumphant over death.

IV. Joseph – His Character and Experiences Typify the Savior – **Genesis 37-45**

A. Joseph was beloved of his father; and Jesus is God's beloved Son.

1. **Genesis 37:3** – *"Now Israel (Jacob) loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors."*

- a. But Jesus is not only the Son of God, He is the firstborn of God.
- b. God spoke from heaven to confirm this: **Matthew 3:17** – *"And suddenly a voice came from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'"*
- c. Only when the church was established did God add children to His family by adoption (those who have obeyed the gospel of Christ).

I John 3:1 – *"Behold what manner of love the Father has bestowed on us, that we should be called children of God!"*

2. Joseph was hated by his brothers; and Jesus was hated by the Jewish leaders of His day (His brothers).

- a. **Genesis 37:4** – *"But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him."*

- b. In **John 15:24-25** Jesus tells us the attitude of the Jewish leaders toward Him: *"²⁴ If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. ²⁵ But this happened that the word might be fulfilled which is written in their law, 'They hated Me without a cause.'"*

- c. It was jealousy that caused this spirit of hate in Joseph's brothers just as the Jewish leaders were jealous of Jesus and it blossomed into to hate.

- d. God promised Joseph a place of rulership.

- 1) This promise to Joseph, of course, came to him in the dreams.

- 2) **Genesis 37:8** – *"And his brothers said to him, 'Shall you indeed reign over us? Or shall you indeed have dominion over us?' So they hated him even more for his dreams and for his words."*

- 3) Isaiah prophesied that the Messiah would have a place of kingship.

Isaiah 9:6: *"For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."*

- e. Joseph was cast into a pit, but he was delivered out of it; and Jesus descended into the pit of Hades, the abode of the dead, but came forth triumphant over death.

- 1) **Genesis 37:24** – *"Then they took him (Joseph) and cast him into a pit. And the pit was empty; there was no water in it."*

- a) This pit was probably a cistern where all the water had been used up.
 - b) Then in **verse 28** we read: *"Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt."*
 - c) When Joseph was lifted out of the pit and was sold to the Midianites, he escaped the death his brothers had planned for him.
- 2) Joseph's stay in the pit is a Type for the time Jesus spent in Hades after his crucifixion
- a) Like Joseph, Jesus also ascended from the pit of Hades in victory over death.
 - b) **Ephesians 4:8-10** – *"⁸ Therefore He says: "When He ascended on high, He led captivity captive, and gave gifts to men." ⁹ (Now this, "He ascended"—what does it mean but that He also first descended into the lower parts of the earth? ¹⁰ He who descended is also the One who ascended far above all the heavens, that He might fill all things."*
 - c) **I Corinthians 15:54** – *"So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."*
 - d) When Jesus ascended from Hades, he escaped (overcame) the death which Satan had planned for Him.
- 3) Joseph was sold for twenty pieces of silver; and Jesus was sold by Judas for thirty pieces of silver.
- a) **Genesis 37:28** – *"Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt."*
 - b) How similar this was to what happened to Jesus in **Matthew 26:15** – *"Then one of the twelve, called Judas Iscariot, went to the chief priests ¹⁵ and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver."*
- 4) Joseph was falsely accused and imprisoned; and similarly Jesus was arrested and condemned by false testimony.
- a) **Genesis 39:19-20** – *"¹⁹ So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused. ²⁰ Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison."*
 - b) False witnesses played a large part in the trial of Jesus.
Mark 14:55-56 – *"⁵⁵ Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found*

none. ⁵⁶ For many bore false witness against Him, but their testimonies did not agree."

- 5) In prison Joseph was placed between two prisoners.
 - a) After hearing their dreams, Joseph foretold the release of the Chief Butler and the destruction of the Chief Baker.
 - b) Joseph's experience with two prisoners is a type of Jesus dying on the cross between two thieves, promising the one entrance in to paradise, while the other one perished in his sins. **Luke 23:39-43**
- 6) Joseph began life as the most beloved son of his Father, who was hated by his brothers.
 - a) Joseph was separated from his father and sold as a slave in Egypt. **Genesis 37:12-36**
 - b) The abilities that God gave Joseph allowed him to rise from slavery. to become the second most powerful man in all of Egypt. **Genesis 41:38-41**
 - c) Joseph was ultimately the salvation of his brothers and his father. **Genesis 45:9-20**
- 7) Joseph serves as a Type of Jesus because:
 - a) The Son of God existed in eternity as an equal part of the Godhead. **John 1:1**
 - b) He left His home in heaven and took the form of a servant. **Philippians 2:5-8** – *"⁵ Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."*
 - c) In the end, Jesus was "highly exalted": **Philippians 2:9-11** – *"⁹ Therefore God also has highly exalted Him and given Him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, ¹¹ and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*
 - d) Jesus became the salvation to all mankind: **I Thessalonians 5:9** – *"⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us, that whether we wake or sleep, we should live together with Him."*

V. Next week we will be discussing the first of a two-part lesson on the shadows and types in the book of Exodus. If you want to prepare for these lessons, please read the book of Exodus this week.