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209 - Three Types Of Christ

1. Introduction

Throughout the biblical narrative we find a subtle blend of figures and shadows pointing to the ultimate reason for the book - the coming of the Messiah. Woven into the fabric of prophetic and symbolic forms are a number of characters that share common traits with the savior. In this lesson we'll take a look at **Three Types Of Christ**, their impact on the narrative as a whole and their value in confirming the divine inspiration of the scriptures.

2. The personification of wisdom

In this series I've focused on the uses of symbolic forms in the scriptures. As we've seen these forms take on their meaning when combined with their counterparts in the narrative. This can be the fulfillment of a prophecy or, as we've discussed concerning types, the embodiment of specific characteristics mirroring that which is represented. The pairing of symbolic forms with their represented elements eliminates subjective interpretation and speculation as to their meaning. In a future lesson I'll discuss interpretation and language found in the prophets but for now we need to remember that the figurative aspects of the Bible aren't generalized concepts that can be applied in principle to just anything. The Bible is a closed system. By that I mean that prophecies and symbols point to specific things also found in the narrative. Our concept of the narrative needs to be such that we see the entire Bible - from Genesis to Revelation - as a single thread that references and verifies itself.

In this lesson we'll take a look at three individuals who served a specific purpose during their own time but are also used as a type or foreshadow of Christ. God's plan to save mankind was in his mind before the world was created and, as I've discussed in previous lessons, He modeled the physical universe in such a way that mirrored this plan. This provided a backdrop if you will of particular objects or processes that we would be able to understand and relate to. Concepts of morality, life linked with blood, sacrifice, physical pain and others are just the way things are but when we place them in a spiritual context we can appreciate the intricate way in which they complement the scriptures and the plan for salvation.

Three figures that are mentioned in the New Testament serve to illustrate the depth of God's wisdom. Each of these appears in the Old Testament and are from different time periods and yet they're used by the Lord in a way that emphasizes the depth of his wisdom and engineering. These are:

1. Melchizedek
2. Moses and
3. Jonah

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As we take a look at each of these we'll explore how they contribute to the validity of the scriptures as the word of God.

3. Melchizedek

An enigmatic figure that appears early in the narrative is Melchizedek, the king of Salem. Abraham's nephew Lot, who was living in Sodom, had been taken captive during a war involving two groups of kings in **Genesis 14.1-12**. When Abraham heard that Lot had been taken he gathered a force of three hundred eighteen men and rescued him in **Genesis 14.13-16**. As Abraham was on his way back he was met by Melchizedek.

“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.” (Gen 14.18-20). The account of this meeting is covered in three verses but its a significant event as we find later in the scriptures.

The significance of this encounter between Melchizedek and Abraham isn't apparent in the Genesis account. As we search the scriptures we find an interesting allusion to Melchizedek and a later explanation in the book of Hebrews. We'll take a look at these and then I'll discuss some of the misconceptions surrounding Melchizedek.

David writes, *“The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.”* (Psm 110.1-4).

Psalms 110 is a Messianic Psalm and speaks of the majesty of the Messiah who will sit at the right hand of God until his enemies are conquered. The holiness of the Messiah is described in figurative terms followed by a statement of God's decree. The Messiah is to be a priest and is appointed as such *“after the order of Melchizedek”*. We know that Christ is the Messiah and David is prophesying of the coming of the Christ, the anointed one. We also know that Christ was with God from the beginning (**John 1.1-2**), was the agent through whom God created the worlds (**Heb 1.1-2**) and brought the final revelation of God to man (**John 17.8**) ushering in the last days. So how is Christ a priest after the order of Melchizedek? Let's take a look at what the writer of Hebrews has to say and then we'll come back to this question for the answer.

The book of Hebrews is a careful analysis of the Law of Moses compared to the new law

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delivered in the first century. The writer presents the case that the Law of Moses was imperfect, the sacrifices unable to fully cleanse one from sin and officiated by human priests who sinned and died. Hebrews demonstrates that the Law was replaced by the Gospel, and Christ, being the high priest of the new law, was superior to the Levitical priests. In the discussion, Melchizedek is presented and used to clarify several points. Let's take a look at what the writer of Hebrews tells us.

At the end of chapter six, discussing the promises of God, the writer states, ***“Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.”*** (Heb 6.19). As we begin chapter seven we see a more detailed explanation of this that will provide us with the information we need to understand the references to Melchizedek and his role as a type of Christ.

“For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.” (Heb 7.1-10).

The description contains a lot of information and we need to break it down to understand what's being stated. Once we do that we'll be able to discuss some of the misconceptions about Melchizedek. Consider the following points.

1. Abraham was a great man and is referred to as the friend of God but even he recognized the greatness of Melchizedek and gave him tithes.

2. The Levitical priests were in a position of authority and respect under the Law of Moses. This is confirmed by the fact that the priests were authorized to accept and gather tithes from the people that were offered to the Lord.

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3. Although descended from Abraham, the Levites weren't greater than their progenitor who was a man of faith in God's sight and the original recipient of the promises of God. Figuratively Levi paid tithes to Melchizedek through Abraham even though he, or his offspring hadn't been born yet.

4. Although Abraham was a man of faith and is referred to as the friend of God, he recognized the greatness of Melchizedek and paid tithes to him. The writer of Hebrews noted the difference in the two in the statement "*the less is blessed of the better..*" referring to Melchizedek being in a position different from that of Abraham.

5. Melchizedek isn't a descendant of Abraham. The Hebrew nation didn't exist at the time of the meeting between the priest and the patriarch. What we see is that there was knowledge of God outside the family of Abraham and not only knowledge but one who served God as a priest.

6. The faithfulness of Melchizedek is confirmed by the fact that he pronounced blessings on Abraham. These were a restatement of the blessings that had come from God and so we have evidence of God working in this situation.

7. Melchizedek appears and presents Abraham with bread and wine. We don't know if the bread was unleavened or the wine unfermented. There is a possibility that Melchizedek as a priest would not have brought strong drink which would be consistent with the restrictions given to the Levitical priests later on. This connects Melchizedek with worship in the Tabernacle and Christ who institutes a memorial with unleavened bread and the fruit of the vine.

So, we have a priest, who's not a Hebrew, blessing the patriarch whose family will bring the Messiah into the world. This leads to a lot of conjecture about Melchizedek's identity. Based on statements in the book of Hebrews some conclude that Melchizedek was immortal. Others believe that this may have been Christ appearing to the patriarch. There's a key to answering these questions that will help us identify Melchizedek and his nature.

First, was he an immortal being? Based on the biblical account the answer to that question is no. This is a case where we have to be careful reading and interpreting a biblical account. It's true that Melchizedek seems to appear out of nowhere since we aren't given any information about how he knew to meet Abraham and whether he was sent from God. If we examine the statement made by the writer of Hebrews we see how Melchizedek takes on the nature of a type or foreshadow of Christ. The key lies in how the description of Melchizedek is worded in Hebrews.

Speaking of Melchizedek, the writer of Hebrews gives this description. "*Without father,*

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without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.” The best way to think of this is like a snapshot. A picture is a frozen moment in time that captures an image of one specific point. Looking at a picture we don’t know anything about the content unless there’s a source that provides that information. This is what we have with the appearance of Melchizedek. The statement that he’s without father, mother, birth or death is a literary device that captures the priest in a single moment of time as he appears to Abraham. We’re not given any detail of his life including his birth or parents. We’re not told of his life or death. He is literally frozen in this single moment of time, not because he’s immortal, but because we aren’t given that information. The absence of these details creates an enigma that can only be described in terms of what took place. This conclusion is made clear in the final statement in this sentence.

The writer of Hebrews states that Melchizedek was “*made like unto the Son of God;*” How? The lack of information in the text essentially creates the snapshot that I spoke of a minute ago. All we know about Melchizedek is what is recorded in the Genesis account. In the absence of this information he’ll always remain in that one moment. We can speculate, draw conclusions or add whatever details that will make this more mysterious and appealing but the fact is that the man was a priest who blessed Abraham. Beyond that we don’t know anything and if we focus on the narrative alone he will always appear unchanged in that single moment. This is a literary device used by God to create an image that’s appropriate as a foreshadow of the Messiah. The lack of information, even of his departure in this fixed moment creates the image of one who “*abideth a priest continually.*” But although we don’t have details about Melchizedek’s heritage or demise we do have enough that points us in the direction of Christ.

Melchizedek is described as not only a priest but as a king. The Messiah is also described as a king (**Isaiah 33.17**). Concerning Melchizedek’s role as a king, the writer of Hebrews states, “*...being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace...*” (**Heb 7.2**). Christ is also described in these terms as well. Speaking of the Messiah, Isaiah writes, “*For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.*” (**Isa 9.6**). And there’s one more piece of information that emphasizes the fact that Melchizedek is used as a type of Christ.

Melchizedek is from Salem, which the writer of Hebrews has told us means peace, but where is this? Salem is also known by another name - Jebus and would one day be known as Jerusalem, the city of David. In this city Christ would die, making peace between man and God, and from which the first Gospel sermon would be preached. Both Isaiah and Micah prophesy of the coming house of the Lord that all nations would be gathered to In **Isaiah 2.1-4** and **Micah 4.1-3**. By the time of David the Jebusites and others that lived in the area had become idolatrous and forgotten God but at the time of Abraham at least one man was faithful to the Lord and

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served as his priest.

The final point that needs to be emphasized, although I've touched on it indirectly, is that the priesthood of Melchizedek existed outside of the covenant with Abraham. We think of the faithful as being descended from the seed of Abraham, the children of Israel, but the priesthood of Melchizedek also serves to point to a time when there will be a law outside of, or separate from the Law of Moses.

We can compare Melchizedek and Christ to see how this enigmatic priest serves as a type of the Messiah. We can see that Melchizedek:

1. Was a priest of God
2. Served as a king
3. King of Salem means king of peace
4. Father, mother, years lived or his death are not recorded - device that immortalizes him
5. Blessed Abraham which had to come from God
6. Received tithes from the patriarch demonstrating his superiority in roles
7. Appears frozen in an instant in the biblical narrative which
8. Makes him like Christ in that he has no end
9. Melchizedek was not a Hebrew and existed outside the covenant with Abraham
10. The priesthood of Melchizedek was therefore not Levitical

Christ then can be compared to Melchizedek and we find that he

1. Is the high priest of the faith (**Heb 3.1, 4.14**)
2. Is referred to as a king and
3. Is the prince of peace who reconciled man to God
4. Has a human body and mother but existed with God from the beginning
5. He is therefore eternal as John states in **John 1.1-3 & 14**
6. As a human Christ died but was raised from the dead by God (**Heb 2.16-17, Acts 2.32**)
7. Is at the right hand of God where he reigns (**Acts 2.33**)
8. His priesthood will never end (**Heb 7.15-17**)
9. A priest from the tribe of Judah which couldn't happen under the Law (**Heb 7.14**)
10. His kingship & priesthood exist outside the Law of Moses which is no longer valid

Melchizedek is an example of how the scriptures are crafted to reflect truths from God. Melchizedek is presented in such a way that by limiting what we can know about him he takes on the attributes of the Messiah who was to come many years later. If we avoid mystical elements or speculation about Melchizedek what we're left with is a feat of engineering on the part of God that is so subtle yet full of complex connections that provide evidence of a higher intelligence

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behind the scriptures.

4. Moses

Perhaps the most familiar figure serving as a type of Christ is Moses. The parallels with Christ are more obvious and the life of Moses demonstrates characteristics that not only mirror the coming of the Messiah but foreshadow changes in the way in which God will be worshiped.

As the book of Exodus opens we find that Moses is born during a time of slavery for the Hebrews. Male babies are being killed and Moses's mother hides him from destruction. The Baby is then found by the daughter of Pharaoh and raised by her. This is found in Exodus chapters one and two. Some details that aren't usually covered include that fact the Moses mother was hired to nurse the child (**Ex 2.7-10**). Eventually Moses fled from Egypt after killing a taskmaster (**Ex 2.11-15**). Forty years later God spoke to Moses charging him with the task of delivering the children of Israel from bondage and bringing them to Mount Sinai (**Ex 3.1 - 4.23**).

We're familiar with the story of the plagues brought on Egypt by God. The significance of these is that they challenged the idea the Egyptians had that their gods could save them. At the end of the tenth plague, when the firstborn of Egypt were killed, the Hebrews were thrust out of the country and spoiled the Egyptians as they left. The Egyptian army pursued the Hebrews and were destroyed by the waters of the Red Sea after the Israelites passed over on dry land. These events are found in Exodus chapters five through fourteen.

Exodus chapter nineteen then begins the record of God giving a law to Moses that the people were to live by. God stated that the Hebrews would be "*a peculiar treasure unto me above all people*" (**Ex 19.5**). A popular misconception is that the law given to Moses at Sinai consisted of the ten commandments. As we explore the remainder of the book we find that the Law covered every aspect of life, worship, conduct and service to God. Part of the Law, the book of Leviticus, the priests instruction manual, is filled with specifics of various offerings, health problems and judgments to be rendered in a variety of circumstances. Aaron, Moses brother, was appointed as high priest along with his sons and yet we see that Moses held a special place in his role before the people and God.

Some points that we can list concerning Moses are

1. He was chosen by God
2. He was given the word of God to pass on to the people as a Law
3. He was a deliverer having brought them out of bondage by the power of God
4. He was a mediator providing intercession for the people before God
5. He was able to look on the glory of God and be in his presence but not see his face

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6. He was a prophet who spoke of the future of the nation and the coming Messiah
7. God affirmed his selection of Moses when Miriam and Aaron challenged his role

We can summarize these in roles as:

1. Sanctified / chosen by God
2. Deliverer
3. Lawgiver
4. Mediator
5. Prophet

When we compare these roles with Christ we can see parallels defining Moses as a type of the Messiah.

1. Christ was in the presence of God from the beginning and was sanctified or set apart by the Lord as the only acceptable sacrifice that would take away sin for all time.

2. Christ came into the world with the words that the Father gave to him (**John 17.8**). While on Earth Christ stated that he came to do the will of the Father and to finish his work (**John 17.4**). Before he left the world he affirmed that he had been given all authority and power as he sent his disciples forth to spread the word (**Matt 28.18-20**).

3. Although many don't see the Gospel as a law in the same sense as the Law of Moses the fact is that the word spoken by Christ, carried on by the apostles and recorded by inspired writers is indeed a law. Christ told his disciples, soon to be known as his apostles, that they were to teach all nations to observe the things he commanded them (**Matt 28.18-20**). Although the tedious practices of the Law of Moses aren't part of this new law and animals aren't sacrificed, the fact remains that Christ himself was the sacrifice for all mankind (**John 3.16**) and is referred to as our Passover by Paul (**1 Cor 5.7**).

4. Christ is a mediator who came into the world to make peace between man and God. The Law of Moses was filled with shadows pointing to a better law and within the Law and writing of the prophets are figures that point to Christ. Jesus told the religious leaders "***For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?***" (**John 5.46**). By offering himself as the final sacrifice for sin Christ is the only mediator that can save us. Paul writes, "***For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.***" (**1 Tim 2.5-6**). The writer of Hebrews also confirms this. "***But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.***" (**Heb 8.6**). While Moses stood before

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God as a mediator on behalf of the children of Israel, Christ stands before God as the mediator for all people of all time.

5. Because of Christ's sacrifice and the new covenant he stands as a deliverer. Moses brought the children of Israel out of their slavery in Egypt but Christ has made it possible for the entire human race to escape the influence of Satan and be justified in the sight of God. Paul refers to Christ as the deliverer who was to come in **Romans 11.26**. Through Christ's death we have the ability to be a child of God and live with him eternally.

6. Christ fulfills the role of prophet by proclaiming the word of God and also telling us what will happen in the future. Christ foretold of the destruction of Jerusalem (**Matt 24**). He warned of false teachers that would come and attempt to fool the world (**Matt 24.24**). Jesus also warned that we will be judged by the word that he spoke (**John 12.48**).

The Law of Moses changed the way in which God was worshiped. The Law was placed in a written form and was to be taught to the Hebrews children (**Deut 6.3-9**). A specific place and manner of worship was defined. Items used in worship were defined as well as the clothing worn by the priests. The new law once again changed the way in which God was to be worshiped. Jesus defines this very well in his conversation with the Samaritan woman at the well when she asked about whether they should worship in Jerusalem. Christ stated, "*Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.*" (**John 4.21-24**).

We can summarize these points just as we did with Moses. We find that Christ was ...

1. Sanctified or chosen by God as the final sacrifice for sin
2. He spoke the word that was given to him by God while in the world
3. He was a deliverer by making it possible to escape the slavery of sin
4. He is the only mediator between man and God who makes intercession for us
5. He came from his place beside God and returned to his presence
6. He was a prophet who spoke of the future and of judgment
7. He was approved by God openly at his baptism and when transfigured

As with Moses we can summarize these roles as:

1. Sanctified / chosen by God
2. Deliverer

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3. Lawgiver
5. Mediator
6. Prophet

Unlike Moses, Christ was sinless, was raised from the dead and ascended to his father where he'll be until God sends him back to judge the world and end the physical universe.

5. Jonah

In the case of Melchizedek we saw how God structured the account so that the priest king took on attributes that mirrored Christ. With Moses we see a direct correlation between the roles he filled and the nature of Christ. When we come to the prophet Jonah we see something different. In this account we'll see the prophet used to mirror the nature of the Messiah indirectly.

Jonah was a prophet of the Lord from the Northern kingdom of Israel who was faithful to God in the midst of idolatry and rejection of the Law of Moses. Jonah lived during the reign of Jereboam II of Israel and we find a note concerning the nation and God at that time. The Lord “... *restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gathhepher.*” (2 Kings 14.25). The opening of the book of Jonah confirms that this is the same prophet. “*Now the word of the Lord came unto Jonah the son of Amittai...*” (Jonah 1.1).

If we review what we know about the prophet from the book of Jonah we can reach the conclusion very shortly that the man himself isn't the type. When told to go to Nineveh and preach, Jonah tried to run away, heading in the opposite direction, so he wouldn't have to do this (Jonah 1.1-3). The key to understanding why Jonah did this is found at the end of the story.

When the people of Nineveh repented and weren't destroyed “*it displeased Jonah exceedingly, and he was very angry*” (Jonah 4.1). Jonah also provides the reason why he tried to run away from the Lord. He explains, “*for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.*” (Jonah 4.2). Anger because someone repented before God is not a trait that Christ has and it shows us that Jonah's attitudes weren't what they should be. To make things even clearer, Jonah was so upset that these people had done the right thing that he asked to God take his life instead (Jonah 4.3). So how is Jonah a type of Christ?

The image that remains as a type or foreshadow of Christ is an event that involves Jonah and is a direct product of the work of God. When Jonah fled the Lord prepared a great fish to swallow him (Jonah 1.17) then caused a violent storm to threaten the ship on which Jonah was

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sailing (**Jonah 1.4**). This was no ordinary storm and the crew of the vessel recognized this as did Jonah. When confronted about the situation Jonah told them if they threw him overboard the storm would relent and they would be saved. Reluctant at first to do this the sailors finally did as Jonah instructed and the storm stopped (**Jonah 1.4-16**). Jonah was swallowed by the fish and was there for three days during which he prayed to God (**Jonah 2.1-9**). After three days Jonah was vomited up onto dry land (**Jonah 2.10**). This is the aspect of the story that becomes a type of Christ.

Many years later, as Christ was preaching, he was challenged to provide a sign proving his identity by the religious leaders. Christ 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: 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.*” (**Matt 12.39-40**). If we carefully examine the elements of Christ’s response we see how powerful it is.

First, the Pharisees and scribes who expressed a desire to see him perform a sign weren’t honestly seeking Jesus or his teachings. They had a habit of showing up and asking questions, or as in this case, challenging Jesus to provide proof of his identity in an attempt to trap him. The first part of Christ’s response declares their character as an “*evil and adulterous generation*”. He was confronting them with a statement that he knew what they were and how they thought. He then states that a sign wouldn’t be given to them or performed on the spot. They had no right to demand anything of Christ and only did so in the hope that he would provide them with something to use against him. But Jesus didn’t leave them without a sign.

Christ stated, “*there shall no sign be given to it, but the sign of the prophet Jonas.*” This is a powerful statement because it serves multiple functions. Nicodemus admitted that they knew he was from God because of the miracles he performed in John chapter three. Christ also noted that if they had believed the Law and the prophets they would, or should, recognize him. Therefore, the answer, or sign that they’re demanding on this occasion had already been provided for them by God centuries earlier. It was also something they were familiar with as teachers of the scriptures. On another level it also tells us that the story of Jonah was preserved to provide a proof years in the future. Christ directed them back to the word of God which they had strayed from in their attitudes and practices. Contained in the scriptures is a foreshadow of the Messiah in the story of Jonah. Christ then details the nature of the sign.

He states, “*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.*” Christ knew that they were conspiring to kill him. He was aware of the way in which this would take place and in his response gave them information that would remind them of what he told them. This elevates the story of Jonah from fairy tale to actual event with an outcome that was engineered by God

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himself in preparation for the coming of the Messiah. This underscores the importance of the written word and how intricately connected it is from beginning to end. God had used the rebellious nature and actions of a prophet to provide a proof of his foresight and wisdom that can't be argued against. It also shows us that God's plan wasn't dependent on the actions of humans.

Another aspect of this is the appearance of the number three. As I stated earlier, this is a number that represents God and the godhead consisting of the Father, son and Holy Spirit. It denotes the direct involvement of the Lord and appears in events that are under God's control. Jonah's time in the belly of the great fish, or whale, wasn't a random unit of time. This was a carefully engineered episode by God himself that taught an errant prophet the consequences of his ways and led to the salvation of an entire city. When Christ was killed on the cross, placed in a tomb and sealed in, the amount of time that he was there wasn't arbitrary. It was a number chosen by God to let the world know that he was involved.

We can't draw comparisons between Jonah and Christ directly but we can compare the events that form a connection between them in the scriptures.

Jonah	Christ
Prophet	Prophet / Messiah / Savior
3 Days in belly of great fish / whale	3 Days in the tomb / heart of the Earth
Nineveh repented and lived	Believers can be reconciled to God

The example of Jonah demonstrates how God uses individuals even indirectly to embody physical prophecies of the coming Messiah. The ability to connect these images or types to Christ is another example of the complexity of the scriptures and serves to emphasize that they aren't the product of human minds.

6. Next

Some think the Bible, particularly the Old Testament, is filled with proof that the Hebrews borrowed elements of their beliefs and worship from other cultures. In the next lesson we'll take a look at how some mystical elements involving the heavens used in pagan cultures are treated very differently in the Bible. Join me as we explore a discussion of **The Sun, Moon & Stars**.