

*Empower Ministries Presents*

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# Bible Study BREAKTHROUGH

The easiest way to bridge the gap  
from Bible times to today

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# Bible Study BREAKTHROUGH The Course



ATTITUDE  
PREPARE for Study  
ANALYZE the Text  
EXPLORE What You Find  
**EXPLAIN What You Discover**  
APPLY its Lessons to Life



*SHARE THE GOODS WITH OTHERS*

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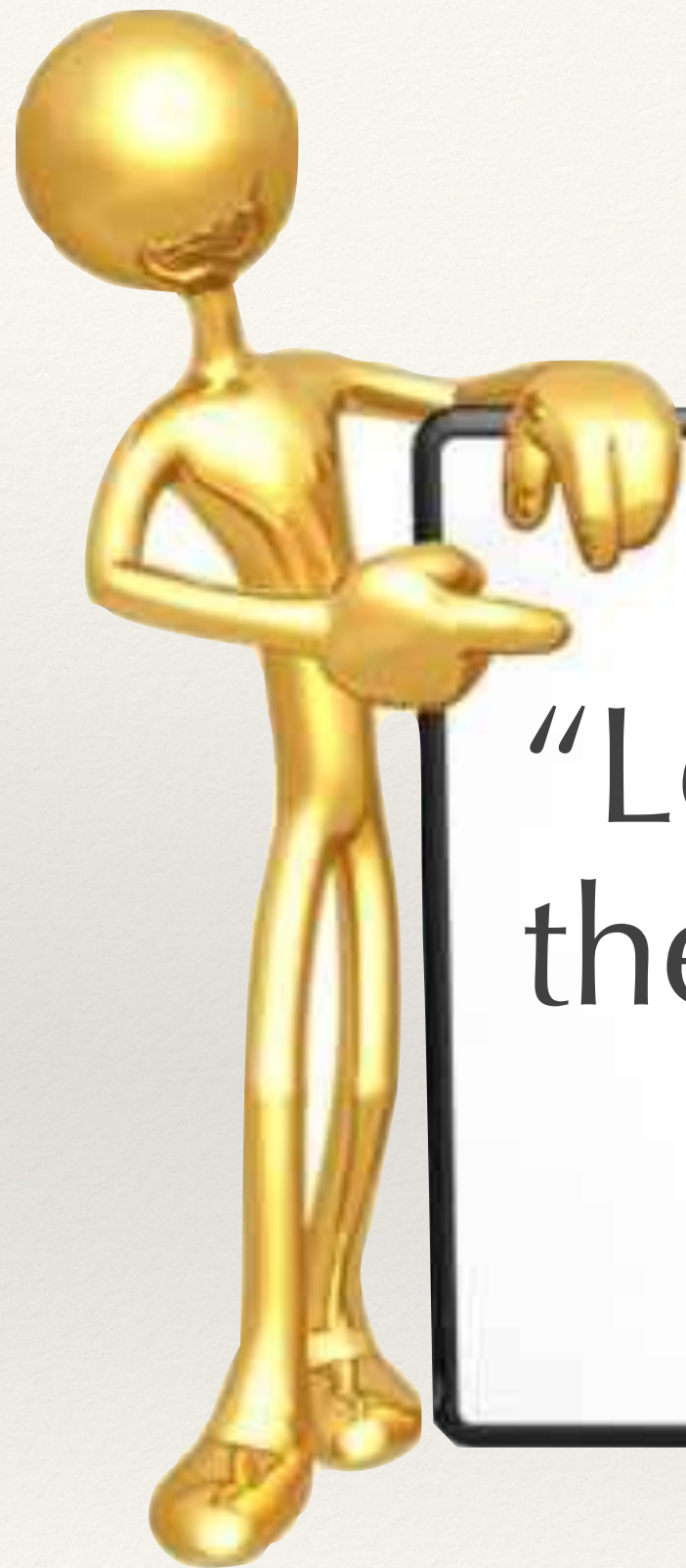
## Explain Discoveries

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- Write out brief versions of each verse based on what you've learned so far
- **Submit your study to the LORD**
  - Use a concordance to search for verses that share the same subjects, actions, or experiences with verses in your passage
  - Compare them with verses in your passage
  - **Let Christ explain the Bigger Picture**
  - Write out revised versions of each one based on what you learn







“Let Christ Explain  
the Bigger Picture,  
Part 4”

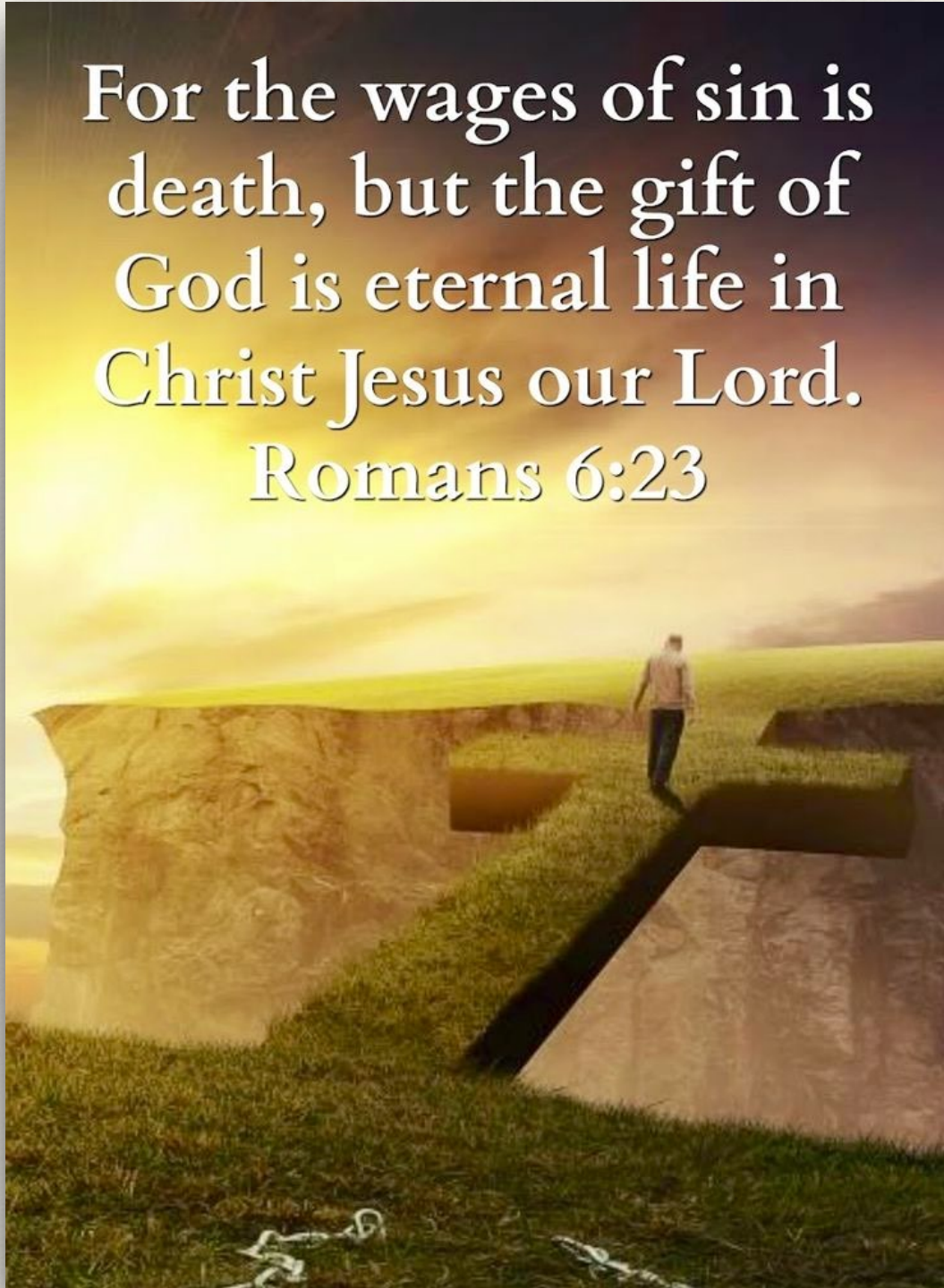


# Let Christ Explain the Bigger Picture

## Appropriated Typology

### Ecclesiological Interpretation of Scripture

Since nothing enters the New Testament era without first passing through Christ's cross, everything imported into the New Testament has died a little and reemerged in a more advanced form. "The work of Christ is *continuous* with the work of God in the Old Testament but *discontinuous* with the religious structures of humankind. The coming of Christ marks the watershed in redemptive history. In Christ's coming the eschaton [the end] rushed in more evidently as the glorious Son of God became flesh.

A person is walking on a large, grassy cross-shaped path that stretches across a field. The path is illuminated by a warm, golden light, suggesting a sunset or sunrise. The background shows a hazy horizon with soft clouds. The text is overlaid on the upper part of the image.

For the wages of sin is  
death, but the gift of  
God is eternal life in  
Christ Jesus our Lord.  
Romans 6:23



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The distinction between Old and New may be explained by the difference [or, shift] in emphases: [from] national...[to] ...universal, material...[to]...spiritual, type...[to]...antitype, prefigurement... [to]...reality, promise...[to]...fulfillment. Yet as long as we await the universal, spiritual, and real fulfillment, we too live in hope of the promise that Jesus is the fulfiller of the promises of God" (VanGemeren, p. 95).





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So the antitype is more than a simple repeat or a mere advanced form of the type. It is actually a new, elevated, and unique work of God through Messiah Jesus.

VanGemeren observes: “‘The great lines of thought’ of the Prophets come together in Christ ‘in a wholly new combination, the spring of fresh forces and larger hopes for the world.’. . . But the advance in the progress of redemption only enhances the place of the Prophets as the ‘old’ becomes ‘new’;



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that is, 'It is not fulfilled and exhausted, but fulfilled and illuminated'" (quoting A. F. Kirkpatrick, *The Doctrine of the Prophets*, pp. 528, 529, in VanGemeren, p. 96).

No wonder Paul told the Ephesians: ***"So now you Gentiles are no longer strangers and foreigners. You are citizens along with all of God's holy people. You are members of God's family. Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself. We are carefully joined together in him, becoming a holy temple for the Lord."***



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In some respects the antitype may actually oppose its type. National Israel, for instance, reduced to a single Israelite, Christ, passes through His cross and continues as Messianic Israel back on track with God and humanity (see Rom. 6:4). As VanGemeren says: “True discipleship demands that the disciples of Christ long for the consolation of Israel and for the restoration of all things” (*ibid.*).

Stripped of all ethnic and geographic restrictions, Israel is no longer limited to natural descendants of Abraham or confined to the land of Palestine.

NATIONAL  
ISRAEL



STUMP  
OF JESSE



THE  
SPROUT



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Christ redefines the terms *Jew* [as anyone whose heart is right with God, having undergone circumcision of the heart rather than the flesh] (see Rom. 2:28, 29) and *Gentile* [lumping together the people of Israel and Gentiles as co-conspirators against Christ] (see Acts 4:23-30). In the process of re-creation (Gal. 6:15, 16), Abraham's "seed" that began as Christ (Gal. 3:13) now includes all those who belong to Him, regardless of their natural heritage and extends to the uttermost parts of the earth (see Gal. 3:29; Acts 1:8). Together, the sprout develops into the righteous branch of Israel that grows from Jesse's stump.





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Christ broke down every barrier that Israel erected between itself and the rest of earth's families (see Eph. 2:12-22) so that Israel might complete its original mission. He unites converted Jews with those previously shut out to form a single, new people of God (see 1 Peter 2:9, 10).

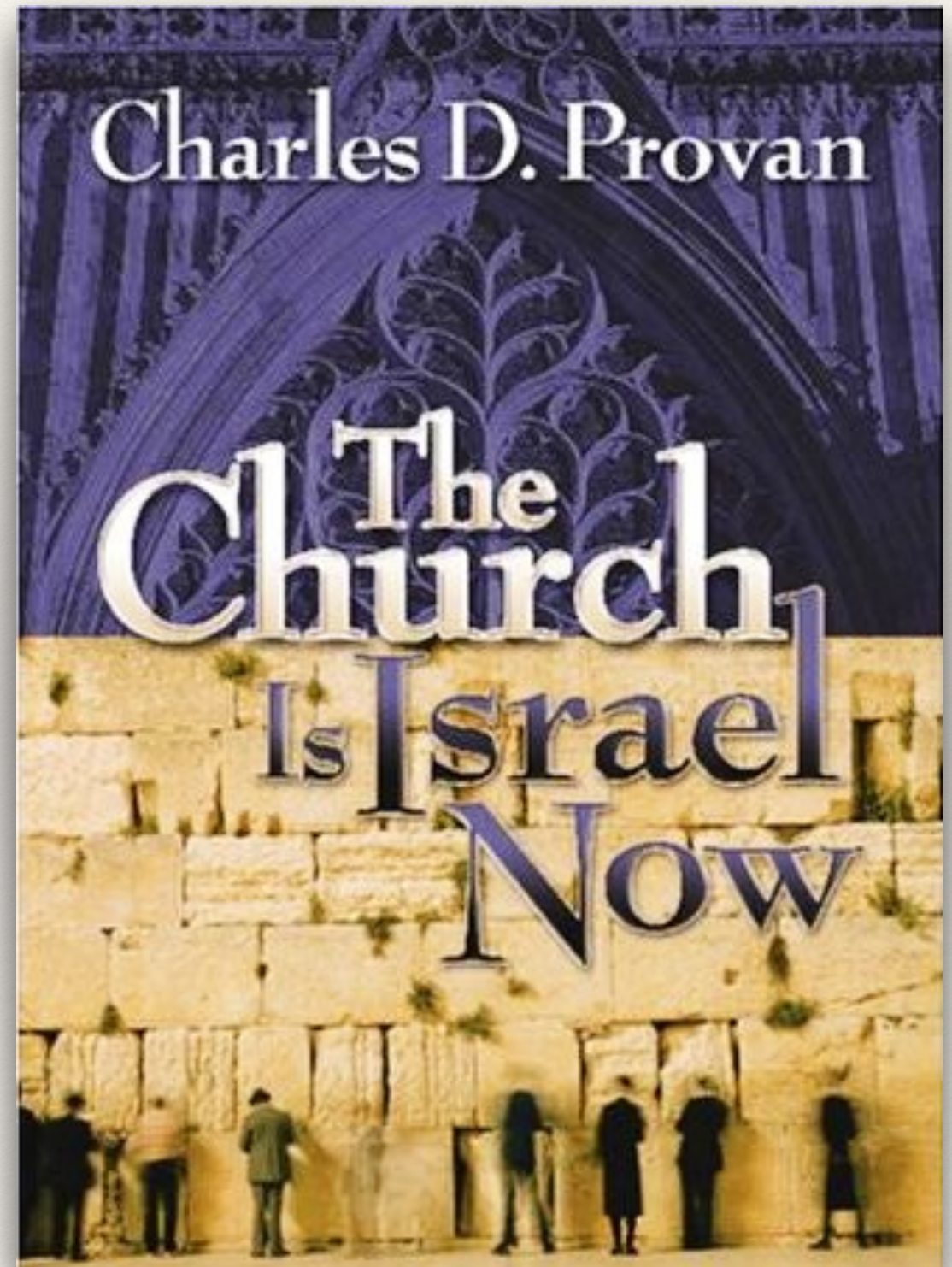
So the gospel is the good news that the universal salvation originally promised through Abraham is now available and on its way to completion through Christ and His church (see Eph. 3:16-21). As the invitation goes out, souls from every tribe, tongue, people, and nation are grafted into the one tree/community of God's people (cf. Gen. 12:1-3 and Rom. 11:17 with Eph. 2:11-22 and Romans 6).



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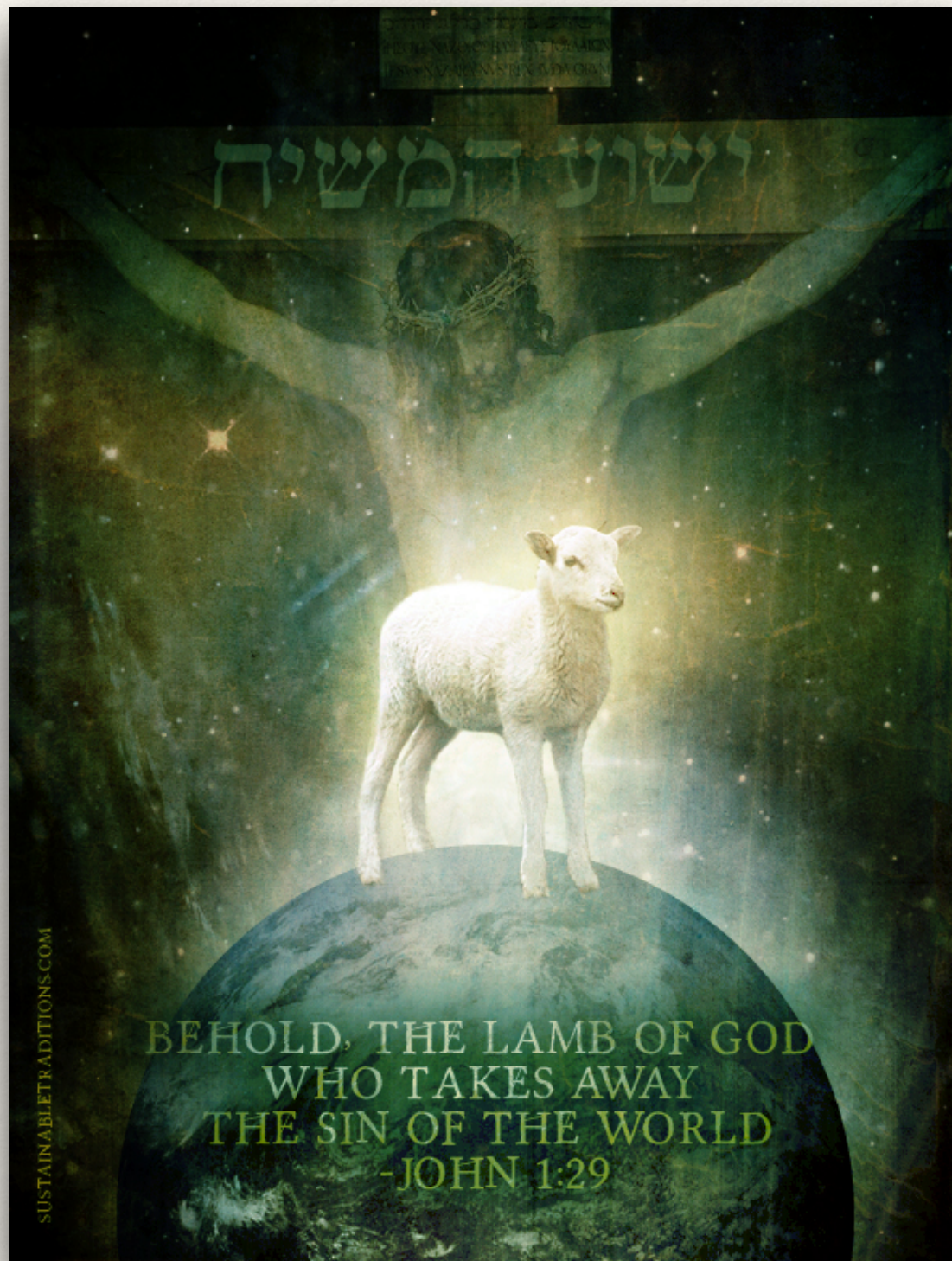
Israel may have failed as a nation naturally descended from Abraham, but supernaturally descended from Abraham through Christ, she will resume her mission and succeed in the last days as His church (see Matt. 28:19, 20).

This explains why the New Testament writers thought typologically as they applied the Old Testament to their own apostolic calling and gospel mission. Going far beyond the meaning of the original text as the human author intended it, the New Testament interprets Old Testament history by showing the way Christ continues and completes YHWH's work in and through His church.





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LaRondelle sums it up this way: “The Church, as the eschatological [or, final edition of] Israel, with its new covenant in the blood of Christ, is the fulfillment of God’s plan with ancient [patriarchal] Israel” (*The Israel of God in Prophecy*, p. 40).

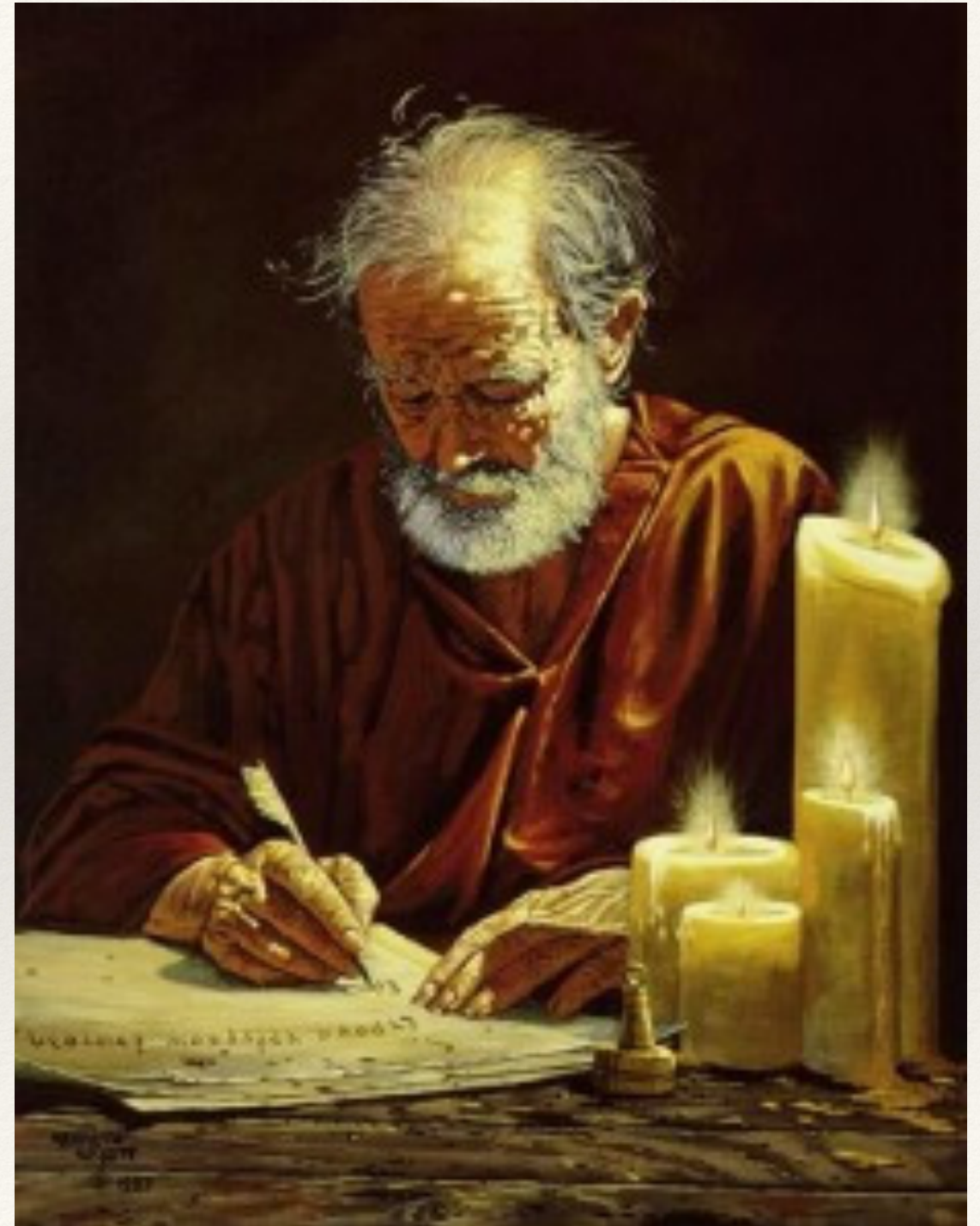
According to 1 Corinthians 10:6, Paul sees Israel’s Exodus deliverance as a type [a symbol] that [always] pointed forward to Christ’s cross. The lambs offered in Egypt prefigured Christ, the actual Passover Lamb (see 1 Cor. 5:7), sacrificed in “the fullness of time” (Gal. 4:4).



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All those who apply His shed blood to their hearts and lives are the Israel of the newer, grander Exodus (see Isa. 11:15, 16) on a pilgrimage through the wilderness of this world. To them, the only thing that matters is whether they have been transformed into a new creation, and living by this principle, are the Israel that belongs to and springs from the power of God (Gal. 6:15-16).

They are bound for the ultimate rest, which will be the New Jerusalem (see Hebrews 4). Joined to their leader through the Holy Spirit, these citizens of the kingdom draw on the rich reserves of grace currently available through Christ.



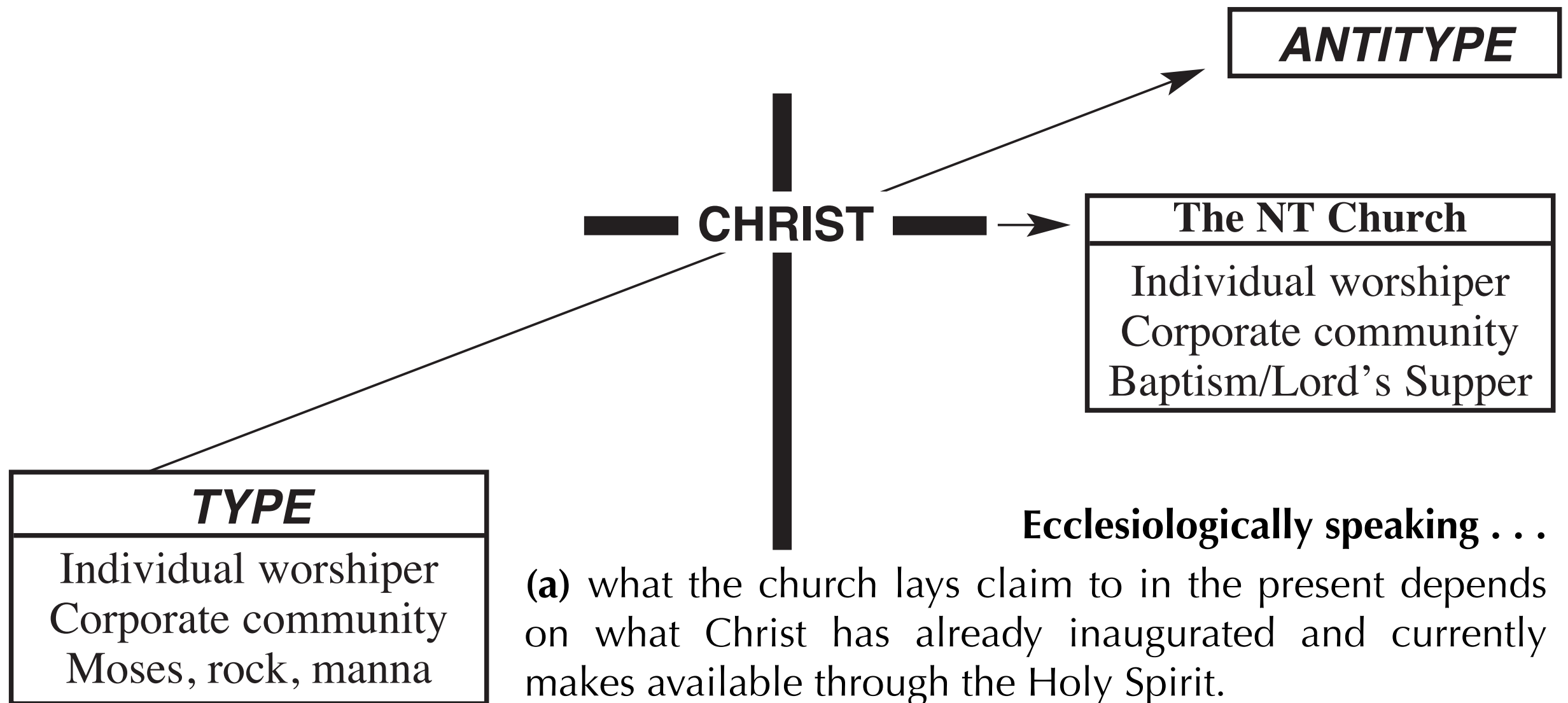


# Let Christ Explain the Bigger Picture

Jesus' Lordship and death (through baptism), like Moses' leadership from the Red Sea onward and the water from the rock that followed the refugees throughout their wanderings in the wilderness that Jesus compares to life-giving water, perpetually springing up inside believers (Jn. 4:14), plus the Lord's Supper like the manna from heaven, sustain the faithful on their way and prepare them during this age of sanctification to enter the city's exclusive gates (Eph. 3:16-19; 2 Peter 1:2-11).







Messianic Israel is not merely the supernatural continuation of ancient Israel through Jesus Christ. “The working out of God’s plan is progressive as the promises become more and more specific and as they are more fully enjoyed by the godly. This means that the benefits of God conferred on the post-exilic community were greater than those granted the pre-exilic people and also that the present benefits in Christ are greater than those of the post-exilic era of restoration” (VanGemeren, p. 94).



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**(b)** In a sanctification setting, *appropriated* typology has three aspects: (i) the individual worshiper (member), (ii) the corporate community (body), and (iii) the sacraments/ordinances (divine headship/strengthening presence).

For example, in 1 Corinthians 10 the experiences of ancient Israel in the wilderness happened typically as more than mere warnings or examples to Messianic Israel (see verses 6-11). So the experiences of the New Testament church are both the extension and climax of the pilgrimage to the heavenly city, which began with God's Old Testament people (see Heb. 11:39, 40).



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There is also a striking connection between the ancient Israelite sacraments [or, religious practices prescribed by YHWH] and the ordinances [or, sacred rites instituted by Christ] of Christian baptism and the Lord's Supper (see 1 Cor. 10:1-4). Paul can still appeal to them to call us to a personal decision whether to be faithful or disobedient (see verses 5-10).

In the book of Hebrews we find another example. Christianity is a pilgrimage through the wilderness. Its saints are separated from this world (see 11:16; 13:14) and on a way that is beset with hardship (see 3:12-18; 5:11-6:12; 10:23-26; 12:4), but they are journeying with a fixed purpose to the heavenly city of God (see 11:10, 16; 13:14).





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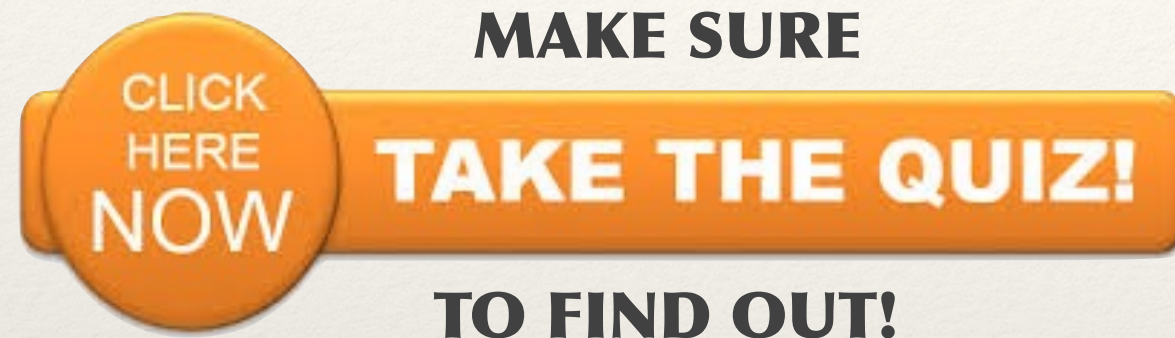
The pilgrims are defiled by sin and need to deal with their sin problem now while en route. Christ's sacrifice perfects and purifies the conscience of individual worshipers (see 9:9, 14; 10:2, 14, 22), who are united by His accomplishments at the First Advent into an eschatological community (10:8-13; cf. 10:21; 12:22-24).

Under the new covenant (Eze. 36:26-28) they are beneficiaries of His high priestly work in heaven and heirs to His exploits at the Second Coming (Heb. 7:25; 8:1; 9:14, 26-28).



*DID YOU GET THAT?*

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- As many times as necessary to master this lesson's subjects

When you are satisfied with your progress...

Move on to the next lesson

