

The Gospel According to Jesus

Jesus recapitulates Scripture on the way to Emmaus

Bruce Alan Killian

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FOREIGN a word from Hebrew, Greek, or Latin

[Square brackets] are often used for an alternate translation or clarification.

I include dates with many stories, so the chronological sequence is evident.

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Chapter 1

On the Road to Emmaus ③ ℰ

I'll tell the lost heart-burning epic Jesus told two disciples going to Emmaus. The Church forgot it in the early centuries of persecution and martyrdom. The apostles used it effectively to convert Jews who knew the Old Testament. It was less necessary to convert the Gentiles.

When Jesus died, His disciples abandoned hope of freedom from Rome but revived learning of Satan's defeat. They ran to share it with the apostles, but their quick summary didn't convince them. One must incrementally unlock the story to convince. Can a kingdom fall in a moment? While Jesus was buried and His apostles hid, Mary humbled Satan. How did Jesus redeem us?

After his conversion, Jesus tutored Paul in the "proto-gospel." It was concealed in the Old Testament until Jesus' resurrection. In brief: a woman defeats Satan, and here's how. Jesus' resurrection recapitulated His birth, anointing, ordination, sacrifice, marriage, conquest, etc.

The early Church revealed these mysteries orally to keep them secret. The Spirit hid

Jesus' glorification in the Bible accounts. In hindsight, God told the Church what would happen.

God prophesied in great detail with progressive witnessed types. Typology on steroids. Jesus' parables opened typological progression, regression, and topic substitution. Progression seed on the path, rocky soil, among thorns, and good soil. Regression priest, Levite, Samaritan. Substitution birds eating seed are Satan.

God's pretold future is convincing proof of Jesus' death,¹ burial, and resurrection on the third day. It's good news. The Bible records no eyewitnesses of Jesus' resurrection from the dead. God used the OT to reveal what happened between Jesus' arrest and the women's return to the tomb. How was Satan defeated? Paul said the OT tells us, and it is of first importance.

The Jews never used typology. Jesus and Paul used it without explanation. The Church Fathers used typology extensively. Many today believe only types unambiguously used in the NT can be confidently used. The Church fathers used typology to demonstrate Jesus' resurrection as a sacrifice, the Church, sacraments, pope, etc. Were types used for doctrine?

I'll show how Jesus fulfilled: Eden, Cain and Abel, the Flood, Sodom, breeding sheep, dreams, Job, the plagues, crossing the Red Sea, the Tabernacle, the High Priest's regalia, every sacrifice, every feast, Joshua's long day, Jephthah's daughter, Samson, Delilah, David, Goliath, Ziklag, Saul, the witch of Endor, the Temple, Elijah on Mt. Carmel, Jonah and Nineveh, the Ark in Dagon's temple, Leviathan, Susanna, the fiery furnace, the lions' den, Bel and the Dragon, Tobias and Sara, Judith and Holofernes, the Maccabees, etc., etc. Buckle up and prepare to see Jesus in every OT passage.

The gospel is the awesome epic God hid, so Satan cooperated in his defeat. Expect theological challenges! Paul, who never walked with Jesus, said,

¹ To convince Islam who doesn't believe Jesus died, God pretold His death and resurrection.

I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.

For I delivered to you as *of first importance* what I also received: that Christ died for our sins *in accordance with the Scriptures*, that he was buried, that he was raised on the third day *in accordance with the Scriptures*. (1 Corinthians 15:1–4 emphasis added)

You say, “I’ve proclaimed the gospel. I don’t need to hear it.” Paul’s gospel was more critical was more adult and zesty than your pabulum! He preached the whole Old Testament. I’ll show how Jesus fulfilled the dark sections. I’ll pair Bible stories to show witnessing types: a second messianic passage that gives similar details. A witnessing type can be in the Old or New Testament.

Jesus opened the Scriptures similar to His parable interpretation. Jesus told paired parables which helped interpret Bible stories. The twist, where they intersect, by typology prophetically tells additional details. He recapitulated or summarized Bible history and told the climax of Satan and man’s multi-millennial struggle. We’ll learn the pre-recorded events between the Last Supper and the empty tomb. Much is angelic where our eyes can’t see. Every Bible story tells the good news.

Jesus opened the gospel; “a woman” reversed Eve’s fall and humbled Satan. If you’re *certain* only Jesus accomplished our redemption, you can’t handle the truth. But if you can persist, we’ll go deeper. The Scriptures reveal the fuller view. I’ll often summarize what the Scriptures show to focus your attention on specific details.

In the seeds’ parable, the birds are Satan (Mark 4:15). Peter calls him a roaring lion. Our nemesis frequently shows up in the stories in disguise. His generals and armies support him. This dual meaning opens a window into the spiritual realm.

Another feature is progression or regression. Jesus regressed from priest to Levite to Samaritan and progressed from a hundred sheep to ten coins to two sons. This feature helps

identify our stories' protagonists, Jesus and Mary, the new Adam (1 Corinthians 15:22, 45).

Another feature is waiting for the bridegroom's return, king, master, etc. Jesus returned from Hades, not heaven (Luke 12:36). Our hero returned, and our heroine received Him. Jesus often told two or more parables with a similar theme. His audience could connect them and discover additional meaning.

God with typology focused and merged diverse elements. Jesus' death and resurrection was a wedding, a battle, a birth, a coronation, an anointing, and much more. The Bible tells stories sequentially; God brought them together simultaneously. Jesus recapitulated them together and summed everything in Christ (Ephesians 1:10).

Bible Stories have parallelism similar to Hebrew poetry. Poetry says similar things in successive lines. Parallel elements of Bible stories by typology reveal future things.

On the way to Emmaus, Jesus revealed a suffering Messiah who conquered and established His kingdom. It was time to reveal the mystery. The prophets recorded it, and your heart will burn as you learn God's strategy. It was too long and complex for Luke to preserve. As you eavesdrop, it will inflame your heart. You'll forever see the Old as gospel.

The early Church forbade writing the mysteries. They could only be revealed after one was fully received into the Church. Jesus opened and revealed God's family rescue plan. He interlocked all the Bible pieces to reveal the picture.

Two disciples

Jesus spoke with two dejected disciples, one His paternal uncle Cleopas,² as they fled

² Hegesippus records that Clopas was Jesus' father Joseph's brother. Hist. eccl., III, xi.

Jerusalem. Clopas, the Semitic form of the rare Greek name Cleopas,³ was the other Mary's husband. She stood at the cross, watched Jesus' burial, and arrived early that morning at the tomb to complete it.⁴ She was the mother of James, Joses, Simon, Jude, and their sisters. When Mary told her husband Cleopas and the disciples, angels said Jesus lived; they didn't believe.

Who was the other disciple? Some say Cleopas' wife, but they identify as men when referring to 'some of our women' (Luke 24:22). The disciple was probably younger because Luke recorded his eyewitness account two decades later. Likely he was one of Jesus' brethren (Matthew 13:55). Being unidentified, Luke invites you to take his role.

Why these disciples? They were Jesus' family's doubting Thomases. Jesus grew up in their household; they didn't know He was the Messiah or accept His mission (Mark 6:4). Jesus regularly conversed with them (Deuteronomy 6:7). They also were heirs to King David's throne. They knew the same languages, customs, trades, geography, history, etc. They reclined with Jesus at His Last Supper. Peter appointed Clopas' son James the first bishop of Jerusalem (c. 33 to 70 A.D.), and Simeon [Simon] succeeded his brother as bishop (70 to 107 A.D.).⁵ Rome executed him and all heirs to David's throne (Jesus' kin).⁶

Jews were a quarter of Galilee's population, an oppressed minority in their own country. Rome taxed them, but they weren't citizens. Any Roman soldier could force them to carry their gear for a mile. They were a pro-Israel anti-gentile duo. They likely worked as day laborers

³ Bauer, Arndt, Gingrich, and Danker, *A Greek English Lexicon of the Greek New Testament*, 2nd ed., (Chicago Press, 1979), 434.

⁴ Hugh Pope, "Mary of Cleopas," *The Catholic Encyclopedia*, Vol. 9. (New York: Robert Appleton Company, 1910), <http://www.newadvent.org/cathen/09748b.htm>.

⁵ Eusebius, *Ecclesiastical History*, Book IV, Chapter XXII, <https://www.ccel.org/ccel/schaff/npnf201.iii.ix.xxii.html>.

⁶ *Early Church History*, "Jude's Grandsons—Grand Nephews of Jesus," <https://earlychurchhistory.org/politics/judes-grandsons-grand-nephews-of-jesus/>

building Sepphoris, Galilee's Roman capital and jewel.

Jesus' public ministry started in His hometown. He said, in a great famine, God sent Elijah not to a needy widow in Israel but to a *gentile* widow in Zarephath. Elisha cleansed Naaman, a Syrian general, of leprosy but no Israelite. Jesus healed a Roman official's son (John 4:46–54), but no Jew in Galilee. He implied God cared for gentiles, enflaming their wrath. They tried to murder Him, so He fled (Luke 4:16–30). Jesus' message wasn't that God redeemed Israel from slavery to Rome. But God redeemed the world (including gentiles) from slavery to Satan and death (Hosea 13:14).

Daniel prophesied David's worldwide kingdom would follow Rome (Daniel 2:40–43, 7:7). Rome had controlled Judah for seventy years. They anticipated Rome's destruction and a worldwide Jewish kingdom. The pair shivered like leaves, Rome brutally executed Jesus, and they were next. An executed king's heirs usually were promptly executed.⁷ They were Jesus' heirs. They fled to Emmaus.

They didn't recognize Jesus. He was hairless, including eyebrows and beard, and His clothes were different.⁸ The shaving ritual (on completing a Nazarite vow) testified He was a Jew. Jesus convinced them and sent them to persuade a tough group, His family and hometown.

Jesus rebuked them for being slow of heart to believe all the prophets spoke. They knew the Scriptures, but they resisted accepting them. One desires with the heart, so they were slow to wish to know God through His story. Why were they dull of heart to believe? In their worldview, Christ would redeem Israel, not the gentile nations. God only cared about them.

⁷ E.g. Gideon's seventy sons (Judges 9:56); Ahab's seventy sons (2 Kings 10:7); and Ahaziah's sons (2 Kings 11:1).

⁸ A shaved head likely indicated a completed Nazirite vow (Numbers 6:18). Shaved headed Vizier Joseph's brothers didn't recognize him (Genesis 42:8).

⁹ Greek had no specific word for wife; a wife was a man's woman.

As Jesus opened the Old Testament gospel, their hearts burned on the road, *convinced* they yearned for more. When Paul opened the Old Testament to the Bereans, they eagerly received it. They diligently searched and found Jesus in every passage (Acts 17:10–13). Jesus opened the Scriptures for two hours, starting with Moses and including all the prophets. They had sufficient time for an intense comprehensive explanation of God’s plan.

God wants us to meditate on and open the Scriptures for ourselves. When Jesus broke Bread in Emmaus, as at the Last Supper, they remembered and recognized Him. Once Jesus opened His story, skeptics became zealous evangelists. They raced back to family and friends, hiding in terror, to share their victory (Luke 24:33–35; Mark 16:2–3).

He opened the Scriptures

What does ‘open the Scriptures’ mean? From each story’s details, Jesus showed that Christ must suffer, die for our sins, be buried, and on the third day rise to life. It never explicitly or indirectly says any of this. It is God’s glory to conceal a matter; to search out a matter is the king’s glory (Proverbs 25:2). As King Jesus revealed the keys and opened the hidden story, He transformed them! What keys?

The first key, when an ‘untimely death was at hand, yet they’re alive on the third day.’ Always on the third day, death was overcome. The Apostle Paul wrote of the gospel he preached, “For I delivered to you as of first importance what I also received, that Christ died for our sins *in accordance with the Scriptures*, that he was buried, that he was raised on the third day *in accordance with the Scriptures*” (1 Corinthians 15:3–4 emphasis added).

When Paul said, “in accordance with the Scriptures,” he meant God used witnessed types

to pretell the gospel of Christ's death and resurrection.¹⁰ A type is a symbol that foreshadows a later person, thing, event, etc. Types picture things later in time in the Bible. A witnessed type is where two or more passages with similar types confirm each other. I'll interpret the stories like Jesus did using witnessing types, so your ears will tingle like these disciples' ears.

The Bible prefigured people, events, places, things, etc. Early stories prefigure later stories in the Old Testament *and* the New Testament. These prefigurations the Bible calls *types* or *shadows*. A type is a copy, pattern, model, etc., signifying an even greater reality. A shadow or type of something can never be greater than what it prefigured. An object is greater than its shadow, so the specific character or subject is always equal to or greater than its type.

Jesus said He was greater than the Temple, greater than Solomon, and greater than Jonah (Matthew 12:6, 41–42). These “words indicate what is intrinsic to all typology,” namely that the character (i.e., Jesus) resembles the types that foreshadow Him. Yet, He surpassed them because He is greater than the original.¹¹ God can pretell history. Human authors cooperated and longed to know the whole story but didn't (1 Peter 1:10). I add one detail to this definition; a predictive or prophetic type requires a second witness. I'll tell the stories in pairs to reveal the witnesses.

Some cautions

Like the Bible, this book is rated “PG-13.” The disciples saw Jesus' cross, crown of thorns, tomb, the weather, etc. We weren't there and need a correct mental movie to comprehend God's story properly. Your mental pictures and timeline may be flawed. I present conceivable crucifixion, burial, and resurrection images and the time and sequence of events. When my details differ from yours, be aware Bible typology fills in many details and completes the story.

¹⁰ The Nicene Creed echoes this ... died and was buried and the third day he rose again, *according to the Scriptures*.

¹¹ Scott Hahn, “Typology,” *Catholic Bible Dictionary*, (New York: Doubleday, 2009), 930.

Jesus started with Moses, so we'll start there

. Let the adventure begin!

These disciples knew the Bible; we'll review these stories. Jesus had two to three hours to explain the Old Testament, so He abbreviated the dialog. Clopas will speak for the pair.

Here is Luke's account.

At Jesus' tomb

The women who came with Jesus from Galilee saw the tomb and how his body was laid. They went and prepared spices and ointments. On the sabbath they rested according to the commandment.

On the first day of the week, at early dawn, they went to the tomb, taking the prepared spices. They found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise."

And they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles; but these words seemed to them an idle tale, and they did not believe them. (Luke 23:55–24:12 light edit)

The road to Emmaus (Luke 24:13–35)

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

And he said to them, "What is this conversation which you are holding with each other as you walk?"

And they stood still, looking sad. Then one of them, named Cleopas answered him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?"

And he said to them, "What things?"

And they said to him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find his body; and they came back saying that they had

even seen a vision of angels, who said that he was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but him they did not see.”

And he said to them, “O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself. (Luke 24:13–27)

Greek had no separate word for wife, Cleophas’ wife Mary was his woman. Mary and her daughters saw the angels at the tomb and heard them say He’s alive; He is not here.

These two skeptics didn’t believe their wives, sisters, or daughters. Jesus was dead; they watched Him die. His death was made doubly sure by a spear through His heart. They abandoned hope for Jesus’ Davidic Kingdom to conquer Rome. They knew the Scriptures, but they resisted accepting them. One desires with the heart, so they were slow to wish to know God through His story. Why were they dull of heart to believe? In their worldview, Christ would redeem Israel and lead her as politically supreme over the gentile nations.

Jesus leads a peripatetic Bible study

Jesus asked, “Are you sure, He didn’t redeem Israel?”

“We’re fleeing. Rome killed Him and will soon hunt for us, His heirs.”

Jesus, “Satan is your master, not Rome. His chains are sin and death. Could Jesus more convincingly demonstrate redemption and victory than conquering death? Adam sinned at a tree in the garden and gave Satan dominion. Jesus redeemed at a tree in a garden.”

“How did Jesus undo Adam’s fall? How did He defeat Satan? Unpack that.”

Jesus, “When Egypt enslaved Israel, what kept the destroyer away?”

“We put lamb’s blood on our doorposts and lintels.”

Jesus, “Did you notice His cross?”

“Yes, it was worn, imported cedar.”

Jesus, “I see you work in construction. Could you tell from where?”

“I’d say a palace, but it was oversized and so old it must have come from the Temple. It’s under renovation, but, surprisingly, Temple scrap got used for His cross.”

Jesus, “Outstanding; what part of the Temple?”

“It had a mezuzah, probably door posts from a room facing the priest’s court.”

Jesus, “Excellent, what did John the Baptist call Jesus?”

“The Lamb of God, why do you ask?”

Jesus, “He died as we sacrificed the Passover lambs. The time and location of His blood match where God freed Israel from slavery. We put the blood on our doorposts and lintel in Egypt to protect from the destroyer.”

“You’re implying, His blood on the cross was Lamb’s blood on God’s doorposts to protect us from the destroyer.”

Jesus, “Why did God command Noah to put the door in the ark’s side?”

“I don’t know, maybe to look like a big house, why do you ask?”

Jesus, “Are your hearts so hard you won’t see? His blood protected the LORD’S house from the destroyer. He delivered His family from slavery to Satan!”

Jesus, “How long after Samson entered Gaza did he leave its gate and doorposts on a hill near Hebron?”

“He entered before they closed the gate at sundown, woke at midnight, and carried it forty miles uphill, so the third day.”

Jesus, “Today is the third day. Do you see a connection to the doorposts Samson carried or the doorway God shut in Noah’s ark and deposited on a hill? You are slow of heart to believe all the prophets spoke.”

“Your interpretation is surreal. Why would God fulfill His plan in such a strange way?”

Jesus, “He hid it so the evil powers would cooperate. Satan lied to Adam and woman and took their kingdom by getting them to sin. God did to Satan as he had done to Adam and took back the kingdom for Israel.

----- **The story of this book goes here.** -----

So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them.

When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight.

They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how he was known to them in the breaking of the bread. (Luke 24:28–35)

They told them, but they did not believe them. (Mark 16:13b)

Things haven’t changed; today, many resist the Spirit because they know better. Most wrongly believe God doesn’t hide His plans; everything in the Bible is clear for all to read and understand. Some details they are certain happened don’t match, e.g., the day of the Last Supper, Mary’s virginity, who was at the Last Supper, etc. Hard hearts keep them from pursuing the story to fully understanding the gospel.

Let’s take a closer look at these stories.

Chapter 2

Jesus Opens the Way to Heaven ③ ℰ

For four hundred years, Egypt enslaved Israel. The bondage was cruel and bitter. The LORD saw their misery, heard their cry, and called Moses to lead them to freedom in the Promised Land. The LORD redeemed them from slavery with an outstretched arm. He chose Jesus, the prophet like Moses, to lead all from slavery to Satan.

Annually Jews slew lambs to celebrate the Passover feast commemorating their Exodus from slavery, their pivotal historical event. In Egypt, God commanded that they put lamb's blood on their doorposts at the Exodus to protect their household from destruction. Paul said, Christ, our Passover lamb, has been sacrificed (1 Corinthians 5:7) ℰ. When was His blood put on doorposts? Is it inconceivable that the lamb's blood on doorposts foreshadowed Jesus' blood on the cross? A Eucharistic thread (marked with an ℰ) runs through these stories. In Emmaus, they would connect the accounts to themselves.

Blood on the doorposts (Exodus 12) ℰ

When the LORD prepared to rescue Israel from slavery in Egypt (c. 1438 B.C.),¹² He said each family must select, slay, roast, and eat a lamb. Put its blood on your doorposts and top post (Exodus 12:22). I'll see the blood and not allow the destroyer to kill you. Someone died in every house without blood on the doorposts.

Since Jesus came to fulfill the Scriptures (Matthew 5:17), when did they put Jesus' blood on His family's doorway? One can rearrange two doorposts and a lintel (top post) to make a cross of the correct size, shape, and material, a threshold, and nails join them. Jesus' disguised doorway is a pervasive mystery that opens and connects many stories to Jesus' death and resurrection. A doorway smeared with lamb's blood is a type of Jesus' cross.

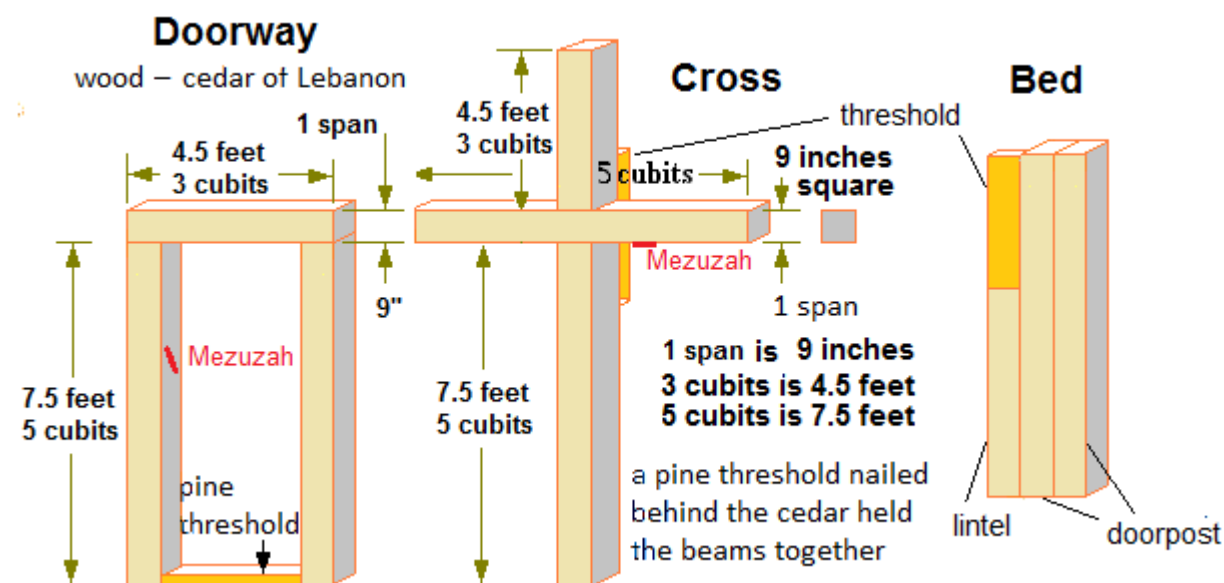


Figure 1: Doorway, cross, and bed¹³

Where was His house? Jesus said, “The son of man has no place to lay His head,” He had

¹² Bruce Killian, “The Chronological Framework of History,” (2019), <https://tinyurl.com/y6xdvuru>, source for dates in this book.

¹³ Jesus' cross weighed about 444 pounds (200 kg). MEZUZAH discuss later. We will learn this doorway's cubit was a cubit and a handbreadth 21 or 22 inches see Ezekiel 40:5, 41:8 and 43:13. If the span was also larger (11 inches) Jesus' cross was about 20% heavier or over 500 pounds.

no house. However, as He drove the moneychangers from the Temple, He said, “You shall not make My Father’s house a house of trade” (John 2:16).

Why use a Temple doorway to make Jesus’ cross? While Jesus ministered, the Jews refurbished the Temple (John 2:20). Most Temple doorposts were made of Lebanese cedar. It doesn’t rot, insects don’t eat it (incorruptible), but it’s soft, thus easily marred. So a carpenter replaced a beat-up pair of five-hundred-year-old doorposts. The old wood went to the scrap heap. Some infrequent sacrifices required cedarwood.

Would Pilate use scrap temple wood? He didn’t want to crucify Jesus; he resisted when the chief priests repeatedly pressed. Finally, in frustration, he said, “Take him yourselves and crucify him, for I find no crime in him” (John 19:6). Pilate’s soldiers crucified Jesus, but the chief priests provided His cross.

The priests didn’t crucify people, and they needed a cross. They hurried because that evening, Passover started, and they agreed not to kill Jesus during the feast. Therefore, they ordered a temple carpenter, “Quickly make a cross.” The best immediately available beams were removed from a renovated doorway.¹⁴

King Darius paid to reestablish the Temple five hundred years earlier, and he decreed regarding the sacrifice. If one changed it, pull a beam from his house, lift him up, impale him on it, and make his house a rubble heap (Ezra 6:11). Jesus’ resurrection changed the sacrificial decree. This judgment imposed on Jesus indicates that He fulfilled the covenant. One can’t change a divine decree unless the covenant has gone out of effect to establish another.

¹⁴ Which doorway, likely to the room the priests ate the most holy sacrifices, south of the altar.

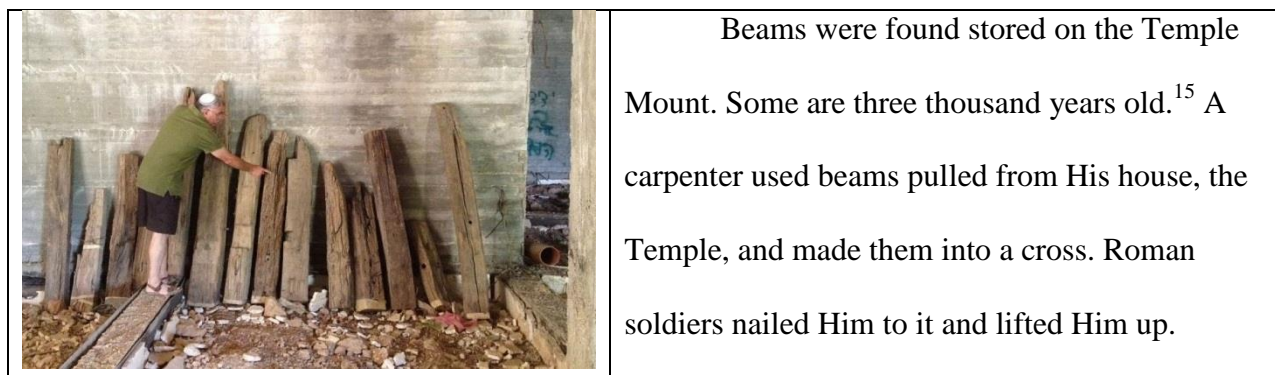


Figure 2: Ancient temple mount beams

After the Temple burned in August 70 A.D., the Romans ripped up its foundation and made rubble.¹⁶ Jesus fulfilled the LORD'S covenant with Israel on Sinai and completed Darius's decree requirements.

The entryway/doorway/gate/threshold is a theme in the Bible, e.g., cherubim guarded the way to the Garden in Eden, sin crouched at Cain's *doorway*, etc. Putting the Passover Lamb's blood on the doorway to His Father's house protected God's family. Jesus was the Passover lamb, and His cross was the doorway to the House of God's family.

Jesus' cross wasn't a beam permanently mounted in the ground to which a cross beam He carried was attached. Any beam another had died on would defile Him and make anyone who touched it unclean. Before Passover, they removed everything that could make the people unclean except for tombs, which they whitewashed. Only the ritually clean could celebrate the Passover (Numbers 9:6–13).

¹⁵ Matti Friedman, "Did ancient beams discarded in Old City come from first and second temples?" (*Times of Israel*, 22 May 2013), <https://www.timesofisrael.com/did-ancient-beams-discarded-in-old-city-come-from-first-and-second-temples/>

¹⁶ The Romans pulled up the foundation stones to get the gold melted into them.

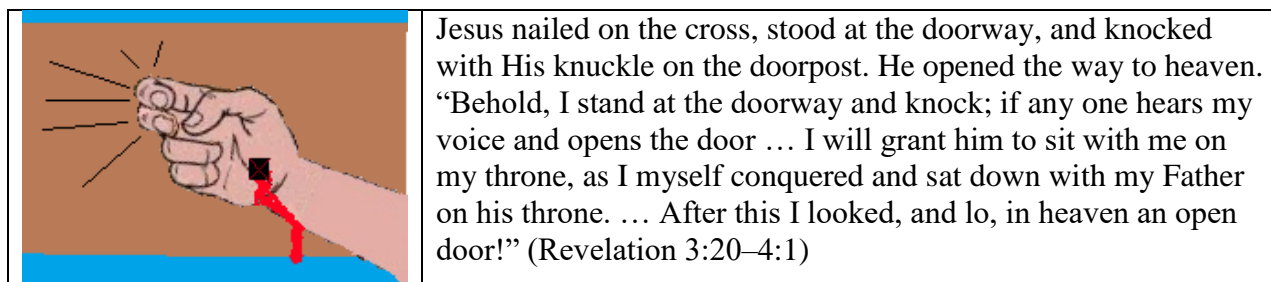


Figure 3: Jesus knocking on His cross doorway

We’ll discover many reasons they crucified Jesus. Paul said, “None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory” (1 Corinthians 2:8). Satan and his minions ruled the age. Satan would have killed Jesus without fulfilling Scripture. God hid the cross as a doorway, but Jesus, a carpenter, discovered it and spoke of our need to carry our cross.¹⁷ Jesus’ doorway is a pervasive mystery in Scripture. Many Old Testament stories, items, and events type His doorway.

¹⁷ Buildings were primarily stone; carpenters made doorways, windows and the roof structure. Jesus would be familiar with their size, shape and how these match Tabernacle items. Few carpenters could read to make the connection to the Scriptures.

Noah's Ark (Genesis 6–8) ③ ℰ

Before the flood, every thought of every heart was only evil continually (c. 3200 B.C.). Noah found favor in God's eyes. He was blameless and righteous in his generation when mankind grieved the LORD. God told Noah, "I will blot out man and beast from the earth." Make an ark of gopher wood. Put its door in the side and have three decks with rooms inside. God had Noah bring into the ark his wife, sons, their wives, and a mating pair of each kind of creature that breathed, but seven pairs of each kind of clean animal and bird. After entering, God closed the door, and that day, the flood came and lifted the ark up from the earth.

Interpretation

Noah made the ark [chest] to protect God's family and each animal and bird kind. Its single doorway typified Jesus' cross and the work it helped accomplish. The ark's doorway and Jesus' cross were the only ways crucial to God's family's rescue and survival.

When Noah had loaded the ark, God closed the door, the only doorway that saved anyone's mortal life. Jesus' finished work opened the door to heaven; the cross was the only way to enter eternal life. Every person and beast that entered lived. Everyone else, man and beast, died. There was only one way to survive!

Since the ark had three decks, any room in an upper level was an upper room. This upper room theme is one of many that link stories to Jesus. Gopher wood was probably cypress wood. It's incorruptible like most wood used in the Tabernacle.

A door in the ark's side would be leak-prone, but God sealed it. Usually, large vessels include multiple doors for entrance, loading, and exit. Noah's work with one entry types Christ's work. Noah's ark carried food for all aboard for thirteen months ℰ. God provided only one ark with one door and offered one cross as the only way to heaven.

Noah's ark also types the Ark of the Covenant in Greek; the same word translates these two different chests. God designed both and commanded both to be built. God's children were the chest's contents.

The flood came on the third day after Passover in the second month. Every human and breathing land creature not on the Ark died a third-day life and death event. God had Noah prepare the ark for the day he needed it. The floodwater lifted Noah's ark with its doorway, so the soldiers lifted Jesus' cross. Jesus said, "When I am lifted up from the earth, I will draw all men to myself." Like Noah's ark's doorway, Jesus carried His cross to a hill. God's rescue plan, enter My family and household or perish.

Inside Noah's ark must have been messy, smelly, and unpleasant, like the inside of a tomb, but one that only protected those within. The sea was the actual tomb.

Samson takes a city gate (Judges 16:1–3) ③

The Philistines detested Samson. He burned their fields, orchards, and vineyards (Judges 15:1–17). They demanded, and the Israelites handed him to them, bound by two new ropes. Then he alone broke the ropes and killed a thousand Philistines (c. 1105 B.C.).

Samson entered Gaza, a Philistine city, “there he saw a harlot, and he went in to her.” When they learned he was there, they surrounded him, set an ambush, put a guard at the city gate, and lay waiting to kill him in the morning light.



Samson lay until midnight arose and took hold of the city gate. He pulled up the entire city gate, the doorposts, and bar, put them on his shoulders, and carried it to the top of a hill near Hebron.

Figure 4: Samson takes Gaza’s city gate

Interpretation

Samson types Jesus, and the gate types His cross. Samson left his homeland, father’s house, and kin for a woman. A common theme, Jesus left His homeland, father’s house, and kin in heaven and Nazareth and went to procure His bride.¹⁸

Samson’s woman was a Philistine, a foreigner. Jesus’ woman was Israel scattered among the nations, a kinsman, so everyone is His kin. Samson mated so potentially procreating and lay so typing Jesus dead in the tomb, procreating His children, His Church. Guards surrounded Samson and watched at Gaza’s only gate [doorway]. Guards watched at Jesus’ cross and tomb. Samson arose from bed; Jesus arose from His tomb bed. The Philistines type Satan and minions

¹⁸ This types many, e.g. to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you” (Genesis 12:1).

at Jesus' tomb door, as we'll see repeatedly.

Since the gate included doorposts and lintel, Samson carried a doorway on his shoulders as Jesus did. It took Samson until evening to transport it forty miles (65 km) uphill into Israelite territory. When Samson risked his life and entered Gaza until he left the gate on a hill near Hebron was the third day. The Philistines tried to kill Samson, but he lived because he carried 'his cross' on his shoulders up a mountain where he deposited it. Jesus lived on the third day because He carried His cross on His shoulders up a hill.

They buried Abraham, Isaac, Jacob, and their wives in caves on a hill east of Hebron, so the location types where Samson left his cross. Jesus defeated Satan at the gate, His cross and tomb.

Conclusion

Jesus' cross links to many stories in the Scriptures at a doorway, gate, or entrance. Because beam, tree, and stick are the same word in Hebrew, it also links to the Tree of Life. It links to staff, pole, and spear, connecting Moses' rod in his outstretched hands and the pole holding a giant grape cluster between two spies, *ℓ*. At the flood, God rescued His family. All entering the doorway lived; everyone else died. His cross is the only way into the kingdom of heaven.

Chapter 3

Jesus' Resurrection Foreshadowed ③ ℘

Jesus continues His peripatetic resurrection Bible study

Jesus asked, "Has anyone returned from the dead?"

"Elijah raised the widow of Zarephath's son, and Elisha raised the Shunammite woman's son. Also, a dead man was thrown on Elisha's bones, and Jonah returned from Sheol."

Jesus, "Any pattern where and how the sons were raised?"

"Both sons were carried to an upper room and laid on the prophet's bed. And a great prophet stretched out on top of each to raise him."

Jesus, "Did Elijah lay more than once on the widow's dead son?"

"Thrice"

Jesus, "How many times did Elisha lay on the Shunammite's son?"

"Twice"

Jesus, "How long did Elijah thirst going to Zarephath?"

“Three nights, sneaking across Israel.”

Jesus, “How long was the Shunammite woman’s son dead?”

“Probably until the third day.”

Jesus, “The body, thrown on Elisha’s bones, lived. Jesus’ tomb overlooked the city. It’s the third day; do you see the connection and progression? Jesus was both Son and prophet.”

Clopas paused, “Slow down; you’re implying God intended the prophet Jesus to lay with his dead self in an upper room and rise alive on the third day? Why would God hide His plan?”

Jesus, “So none could hinder it. But we can discover it in these resurrection stories where there are two or more witnesses, a matter is established. Only similar portions of these stories relate to Jesus. He wasn’t from Zarephath, but He was raised. There are many similar stories.”

Jesus, “There is more to this story. Each mother waited while the prophet raised her only son. Each held her dead son and embraced him alive. When Jesus cried, God had abandoned Him. His mother embraced Him as He died. Since she touched the corpse, she couldn’t celebrate Passover, so she kept vigil until He came out.”

Why He *must* rise from the dead

These stories reveal progressive witnessed resurrection typology. Jesus implied they should have anticipated His return to life.¹⁹ These disciples were His brethren, not apostles. They were family and conversed with Him for decades without parables (Deuteronomy 6:7). They knew much of Jesus’ family history, which helped them connect Him to the Bible stories.

There were many cases where premature death seemed inevitable, but they survived. Three times a great prophet restored life to the dead. Also, God raised the prophet Jonah from the

¹⁹ These disciples discussed the Scriptures daily with Mary and Jesus. Mary was a priest’s granddaughter so she learned to read and write, a skill she passed on.

dead. Many times life is restored or sure on the third day.

Here are keys to lock these mysteries: life on the third day; tree; upper room; doorway; a prophet alone in his borrowed room; on his prophet's bed; a mother waiting outside for her dead only child; and a mother held her dead son and then her living son. The keys need only be implied, not stated.

In the first story pair, a mother's only child, a son, died. The body was carried to a roof room and laid on a prophet's bed. While the mother waited outside, a prophet went in and lay with the body. The son raised to life came into his mother's arms.

The types prefiguring Jesus eventually died again. Jesus resurrected won't die again. Jesus preached in His hometown, where the Emmaus road disciples lived. After He referenced this story, they tried to kill Him. Their anger blinded them to this key to Jesus' resurrection.

Elijah and a widow (1 Kings 17:1–24) ③ ℓ

During apostasy, the prophet Elijah asked God to shut the heavens. No dew or rain would fall until he prayed for it. Over three years would pass²⁰ before he did so in the early ninth century B.C. Then God sent Elijah to hide at the brook Cherith east of the Jordan. He sent ravens to feed him bread and meat morning and evening, and he drank from the brook, ℓ. It was a capital offense to hide him, and the king made the nearby nations swear he wasn't there.

When the brook dried up, God sent Elijah to a widow in Zarephath of Sidon. I have commanded her to feed you. He arrived as she gathered two sticks at the city gate to make a fire to bake bread. Elijah said, bring me a cup of water to drink. As she turned to get it, Elijah said, “and bring me a morsel of bread to eat.” She replied, “all I have is a handful of flour in a jar and a cruse of oil for myself and my son, and afterward, we'll die.” Elijah said, “first, bring me a hearth cake in your hand before you or your son eat. “Do not fear,” neither the jar of flour nor the cruse of oil will run out until the LORD sends rain. She brought him a cup of water, and with the last of her flour and oil, she first baked Elijah bread, then she and her son ate. God fed the three as long as needed from the jar and cruse.

Later, the son fell ill and died. Elijah took him from her bosom, carried him up to his roof chamber, and laid the boy on his bed. Then Elijah cried to God, “Why have you brought calamity on the widow with whom I sojourn by slaying her son?” Elijah stretched himself on top of the boy three times and cried, let this child's soul come into him again. The LORD heard Elijah, the child returned to life, and Elijah carried him to his mother. The woman said, “Now I know that you are a man of God and that the word of the LORD in your mouth is truth.”

²⁰ The third day can link to three years of famine, or three months fleeing before enemies (1 Chronicles 21:12).

Interpretation

The widow and prophet were in a crisis. She types Jesus' mother; her son and Elijah type Jesus. Elijah made a three-day (seventy-five mile (120km)) journey sneaking cross-country without food or drink from the Cherith Brook to Zarephath over the Phoenician border. Jesus went without food or drink for three days from the Last Supper until He drank sour wine as He died.²¹ Both prophets fasted from food and drink until the third day.

When Elijah arrived, the widow gathered two sticks²² [trees] near the city gate [doorway]. The widow Mary made sure Jesus' cross [tree] went into His tomb.

They buried Jesus according to Jewish custom (John 19:40). Jews bury blood with the body because 'life is in the blood.'²³ Everything collectible stained with Jesus' blood was buried with Him. The bloody dirt from His cross's base went into the tomb. The beams of His disassembled cross were then laid side by side. They laid His body on the wood and washed Him²⁴ inside the tomb to bury His blood with Him.

They bound Him in a shroud with seventy-five pounds (34 kg) of myrrh and aloes. His crown of thorns, nails, binding cord, crime tablet, etc., were entombed. Since they buried the cross, etc., with Jesus, what happened to them? Please speculate.

The widow of Zarephath held her dead son in her arms to her bosom, so widow Mary held her dead Son to her breast. Elijah took the body from her breast. Joseph of Arimathea and

²¹ Bruce Killian, "The Chronology of Jesus' Life," (2019), 68–76, <https://tinyurl.com/y5oth3qy>.

²² Abraham brought one tree cut into firewood (Genesis 22:3) and Mary would make sure the three sticks of Jesus' cross went into His tomb.

²³ "Death & Bereavement in Judaism: Ancient Burial Practices," *Jewish Virtual Library*, <https://www.jewishvirtuallibrary.org/ancient-burial-practices>, M.J.L., "Ask the Expert: Caring for Jewish Bodies," <https://www.myjewishlearning.com/article/ask-the-expert-caring-for-jewish-bodies/> <https://cremationinstitute.com/jewish-funeral-traditions/>

²⁴ Frederick T. Zugibe, "The Man Of The Shroud Was Washed," (1989), <https://www.shroud.com/zugibe2.htm>.

Nicodemus took Jesus' body from Mary's bosom. Someone carried each son into a borrowed upper room and laid him on a prophet's bed.

Both women waited outside while the prophet ministered. The widow of Zarephath waited until the prophet and her son came out. Widow Mary watched until God gave the prophet life on the third day and brought her Son from His tomb. Both widows met a prophet and their son near their doorway; Mary kept vigil at Jesus' tomb until God kindled a fire (more on this later), and Jesus came out.

Since this widow gave of the last food she had to live on, and a type can't be more impressive than its antitype, Mary gave the last she had to live on. Widow Mary gave two mites²⁵ to the Temple treasury (Luke 21:1–4). Is this possible? Did Jesus know it was His mother? Entertain the idea while we keep studying.

Widows wore mourning clothing. If Mary gave only one mite, she could buy a little bread. That evening Jesus invited His family, including His mother, to His Passover feast. After she gave away her last meal, the widow of Zarephath and her son also ate. Both widows gave the last of what they had to live on before God raised their only sons.

Did Mary keep vigil outside Jesus' tomb? Anyone who touched a corpse would be unclean for at least a week. Anyone she touched would be unclean. Mary couldn't celebrate Passover, but every clean Jew there did. That evening all Israelites were required to eat the Passover feast.²⁶ Afterward, all kept watch, whether they ate the feast or not (Exodus 12:42). Therefore, Jesus' mother remained at His tomb. In her sorrow, Mary couldn't sleep.

Both bereaved mothers were poor generous widows. The widow of Zarephath, in her

²⁵ Mite [lepton] was the smallest value coin and was worth about 1/128 of a laborer's daily wage.

²⁶ The chief priests had the authority and designated that night as the official Passover feast.

want, gave Elijah life. She gave him what she had to live on, and on the third day, he lived. Mary gave all she had, and Jesus lived on the third day.

The hearth cake anointed with oil, and the cup of water, a Eucharistic link *℥*. A hearth cake is a disk-shaped loaf of bread often unleavened, cooked on hot stones, usually in haste or traveling.²⁷ This cake types Jesus the Bread of Life, able to feed the world. Mary's hands kneaded and baked three seahs.²⁸ Jesus was a wheat kernel buried and bread baked. Jesus is the jar of the flour of life, which never runs out. Ravens brought Elijah his meals; God fed him bread and meat from heaven in the wilderness *℥*. Ravens in the wilderness type angels in the desert tending Jesus (1 Kings 17:4–6, Matthew 4:11).

Elijah²⁹ prayed for no rain or dew and then prayed for rain. He brought the knowledge of God to a gentile family and, through the lack of harvest, to Israel. Jesus prayed and trained soul harvesters during a conversion drought (Luke 10:1–2). He came to harvest souls! Jesus sent the gospel to all the nations. Jesus' resurrection confirms His word of the LORD is truth.

Was Jesus' tomb an upper room? His tomb was in a hillside 65 feet (20m) above the Temple. They buried Him in an *upper room*. Doorway and upper room are common themes linking to Jesus' cross. The 'third-day' key led to discovering these stories, which Paul said is of first importance (1 Corinthians 15:3–4).

Now a similar story.

²⁷ Hearth cakes: Abraham made them for the LORD (Genesis 18:6); The bread Israel brought out of Egypt (Exodus 12:39); What Israel made the manna into (Numbers 11:8); What the angel fed Elijah in the desert (1 Kings 19:6); What God commanded Ezekiel to eat (Ezekiel 4:12).

²⁸ Witnessing type Sarah (Genesis 18:6) same as 3 seahs, or 10 omers (or a bath for liquids) = 1 ephah or 22 liters. Gideon (Judges 6:19).

²⁹ Elijah typed John the Baptist (in Elijah's spirit and power). He raised to life all he baptized.

Elisha and a woman of Shunem (2 Kings 4:8–37) ③

A great woman of Shunem provided the Prophet Elisha hospitality when he often passed her way. She asked her husband to make him a small roof chamber with walls, bed, table, chair, and lamp so he had his own place when he passed that way. Once when Elisha rested in his chamber, he asked, what can I do for you? Would you have me speak a word to the king or the army commander? She answered, “I dwell among my own people,” implying she wanted nothing. Elisha asked his servant, Gehazi, What can I do for her? Gehazi said, “She is childless and her husband is old.” Elisha called her back and said, “This time next year, you will embrace a son.” She said, “Do not lie to your handmaid.” In the spring, she embraced a son.

When the boy grew, he went with his father among the reapers, and his head began to hurt. His father had him carried to his mother, and he died on her lap [knees] about noon. She carried his body, laid him on Elisha’s bed, and left, closing the door. She immediately set out by donkey to Elisha on Mt. Carmel. She instructed her servant to urge the beast on.

When she arrived, Elisha inquired how her family was, and she said all was well. Gehazi tried to push her away, but Elisha said, leave her alone, she is in bitter distress, and the LORD has hidden it from me. She said, “‘Did I ask my lord for a son?’ Did I not say, ‘Do not deceive your maidservant’?” She said, “As the LORD lives and you live, I will not leave you.” Elisha understood that her son was dead.

Elisha told Gehazi, “Gird your loins, take my staff, greet no one, go to her house and place the staff on the child’s face.” Gehazi did so, but the boy didn’t respond. He returned and said, “The child did not awaken.” Elisha and the woman arrived at her house; he went into the room alone and saw the dead child on his bed.

He shut the door with the woman outside and prayed to the LORD. Then he went up and

lay upon the child. He put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands, and as he stretched himself upon him, the child's flesh warmed. Then Elisha got up, walked back and forth in the house, and went and stretched himself upon him; the child sneezed seven times and opened his eyes. Elisha called Gehazi to get the mother, who came and fell at his feet. She took her son and carried him out.

Interpretation

Elijah and the widow's story types this one. The Shunamite woman types Jesus' mother, and her son and Elisha both type Jesus. She lived in Shunem, a village near Nazareth. Mary and the Shunammite were married, childless, and had an older husband.³⁰ Neither woman asked for a child. Elisha typed Gabriel, who, in the spring, promised Mary a son. He promised the Shunammite that you'd hold your son in the spring next year.

The boy's head hurt while he was among the reapers. The thorn crown hurt Jesus' head. His disciples (and angels) were soul reapers.³¹ The son died at the harvest on his mother's knees, so Mary embraced Jesus with His feet on her knees as He died.³² After they removed Jesus from the cross, Mary held Him, as the Pieta depicts. Shunammite laid her son on a prophet's bed in his room; they laid Mary's Son on His bed in His tomb and closed the door.

³⁰ The Shunammite woman's husband was older and so was Joseph as witnessed to by Abraham and Zechariah.

³¹ Peter witnessed Jesus' sufferings (1 Peter 5:1).

³² A second witness, Delilah put Samson to sleep on her lap (Judges 16:19). Since Mary held her dead Son, His blood stained her widow's clothes so she buried them with Him. Holding on one's knees, depicts being the parent (Genesis 30:3; 50:23), Jesus died to give birth to the Church so also Mary gave birth to the Church.



Figure 5: Michelangelo's Pietà—Mary held Jesus' body on her lap and arms

After hiding her son's body on Elisha's bed, she rushed by she-donkey³³ about 27-miles (43km) to Elisha on Mt. Carmel. Donkeys walk at four to five miles/hour (6–8km/h) and, for a while, can trot at eight to nine miles/hour (12–14km/h). Late that day, she came to Elisha, and he sent Gehazi racing off with his staff. Gehazi opened the door and verified the child was dead, so the tomb guard confirmed Jesus was deceased. Elisha's staff

types Jesus' cross, which didn't give Jesus life. Gehazi returned probably late the following morning. Late that evening, Elisha arrived with the Shunammite. He went into his room alone while she waited outside. Jesus' mother didn't leave the prophet but remained outside while He lay with and then came out with her Son. Then Mary, like the Shunammite, bowed at His feet. Elisha raised the boy no earlier than the next evening, so like Jesus on the third day.

Only in a prophet's presence was anyone's life restored in the Scriptures. Each woman lost their only child, and by a prophet, God raised him to life on a borrowed bed in an upper room while his mother waited outside. The Shunammite didn't leave Elisha, and Mary never left Jesus. Both sons died at harvest time. Jesus was a prophet and only Son. Elijah, the prophet, received life on the third day. Elisha raised the Shunammite's son on the third day. Jesus, the prophet, received life *and* raised the Son on the third day.

The boy sneezed seven times. Sneeze is only used here, and it likely means diffuse,

³³ The Levites concubine discussed later rode a he-donkey.

similar to sprinkle. The boy lay on his back, so Elisha was sprinkled seven times.

Elisha's room had a bed, table, chair, and lamp. Did Jesus' room have these things? Yes, as Temple parts, as we'll see. We'll discover Mary was a maidservant from Shunem!³⁴

Elisha did twice as many miracles as Elijah. While men buried a body, Moabite raiders came, so they threw it in the tomb on Elisha's bones. The man came alive and rose to his feet (2 Kings 13:20–21). Even a dead prophet's bones raised the dead. Commonly raids occurred at harvest time to steal food. Elisha's body prophesied (Ecclesiasticus [Sirach] 48:13) by type of Jesus' resurrection. We'll soon see Jonah typed this. Jesus did more miracles than Elijah and Elisha combined. Jesus raised three and Himself from the dead before His resurrection and many more immediately following it.

Mary and the Resurrection ③

These women type Mary, the sons, and prophets, type Jesus. Each woman showed substantial faith and hospitality and ended up as a widow with an only son. Each son died and was raised to life, on the prophet's bed, in a borrowed upper room while his mother waited outside. Elisha's bones raised the dead. Mary knew this and waited for Jesus' return.

Mary's only child was Jesus; she had the greater sorrow of losing her only child. Jesus gave her into John's care (John 19:27) because she was childless. Typology required Mary to wait for Him outside the tomb. We'll further study why this was reasonable.³⁵

Shunem was seven miles (11 km) south-southeast of Nazareth. It was a couple of miles (3

³⁴ Mary moved from Shunem to Nazareth. Mary and Jesus connected this to their story. A second witness is Abishag a Shunammite, King David's beautiful wife and virgin widow discussed later. Mary moved in with Joseph, because Gabriel found her in Nazareth while Joseph was in Jerusalem.

³⁵ Was Jesus' mother's sister: Mary or Salome? If Mary was His mother's sister, Jesus would give His mother to her son. Since Salome (Zebedee's wife) was the sister, Jesus gave His mother to her son John, His first cousin.

km) from Nain, where at the gate on a bier [bed], Jesus raised a widow's only son at the wheat harvest (Luke 7:11–17).

Mary appeared barren

The Shunammite didn't ask for or expect a son, yet Elisha promised her one. Mary didn't expect a child because she was barren,³⁶ but Gabriel promised her a son. How do we know Mary was barren? The Garden of Eden was a temple, all who lived there were always ritually clean. Eve in Eden types Mary, so she also could live in a temple. Six women who type Mary were barren for a time. Mary was fertile and could bear children, but it "appeared" she couldn't.

Since Mary could live in a temple, she didn't have monthly periods because one would make her ritually unclean (Leviticus 15:19–28). When Joseph betrothed Mary at age thirteen, she anticipated starting her period, showing fertility. Since she didn't have any, she appeared barren.

Initially, Joseph and Mary didn't live together because it appeared she wasn't ready to bear children. As the years passed, they inferred that she was barren like her aunt Elizabeth. Since it seemed Mary couldn't get pregnant, God was directing them to remain holy. Be holy, for I am holy (Leviticus 19:1). They would live as husband and wife without marital relations unless she had a period. Therefore, before Gabriel visited, they pledged to remain virgins.³⁷ Mary was betrothed to Joseph at age thirteen, and Gabriel visited her at age twenty.

The Ark of the Covenant types Mary, as we'll see. It remained a long time at Kiriath-Jearim, twenty years in all (1 Samuel 7:2). The twenty years typed Mary's age when she moved in with Joseph. Then she visited Elizabeth for about three months. God held one responsible for

³⁶ The patriarchs' wives: Sarah, Rebecca, and Rachel; and the Nazirite mothers: Manoah's wife, Hannah and Elizabeth were all barren typing Mary.

³⁷ Mary and Joseph welcomed children, neither vowed to remain a virgin before marriage. If Jesus at twelve remained subject to His parents, could Mary at thirteen make a vow of virginity? Joseph was not a widower; Jesus was his only male heir to David's throne.

their actions at twenty. Only those twenty and over died for not following God in the wilderness (Numbers 32:11). Mary was of age when she said yes to bare the Messiah.

Elisha's staff, laid on the lad's face, types Jesus' cross. It didn't give life on the second day. However, Aaron's staff budded, flowered, and produced almonds on the third day, typing Jesus' cross the Tree of Life fruited bearing Jesus.

God said, "I will do nothing without revealing it to my prophets beforehand" (Amos 3:7). God revealed His plan with types. Mary *knew* Jesus must rise from the dead. More reasons for this belief will follow.

Typological progression ③

There is often type progression or regression from story to story, e.g., Levite, priest, high priest. The type was equal to or less than the antitype as a shadow is less than the object casting it. The object needs two or more shadows. Two or more witnesses, a widow from Zarephath, doesn't mean Mary was a widow or from Zarephath. Raising the widow of Zarephath's son types raising both the Shunammite's son and Mary's Son.

Jesus never lay with a corpse except Himself. All raised in the Old Testament lay in bed with a prophet.

Here are some typological progressions:

- Zarephath's widow was a gentile; the Shunammite was a great Israelite woman; Mary was the King of kings' Queen Mother, the greatest woman.
- God gave Elijah a portion of the Spirit. He gave Elisha a double portion of Elijah's Spirit, and he did twice as many miracles. Jesus had the fullness of the Spirit. He did more miracles than Elijah and Elisha combined.
- Elijah lay with the body of the widow's son *thrice*. Elisha lay with the Shunammite's son's body *twice*, his hands and face aligned with the boy's hands and face. Prophet Jesus lay fully aligned with the body of Jesus the Son *once*, and as the other sons, He lived.
- Elijah twice cried out to the LORD, Elisha prayed once to the LORD, and Jesus couldn't pray.
- Elijah raised one from the dead. Elisha raised two from the dead, the second while he was dead. Jesus raised four from the dead; He was the fourth, and afterward, He raised more.

- The prophets' names overlap. *ELI*, the first part of both prophets' names, means 'my God is.' In Eli**jah**, *JAH* was short for Yahweh, God's name. His name translated, 'my God is Yahweh.' In Eli**sha**, *SHA*, short for *SHUA*, means salvation. His name translated, 'my God is salvation.' Jesus combines their names, eliminating *ELI*. Jesus [Joshua or **JAH****OSHUA**] means 'Yahweh is salvation,' God's name and work.

Further observations

These women are unnamed; Adam named Eve after the fall. Adam and his woman were equal; they ruled together until the fall because he didn't name her. God had Adam name that over which he ruled. When Jesus called His mother woman, He kept her in the prefall state of equality. Eve was the mother of all living, Mary of all truly alive.

When God restored life, it connected to the third day, but not necessarily the third day after death. The third-day stories foretell Jesus' death and resurrection. The progressive elements of some types reveal the final element. The Apostle John said they didn't yet know the Scripture that He *must* rise from the dead (John 20:9). Progressive types depicted what *must* happen.

Jesus' parables trained the apostles to see progression and regression, e.g., Priest, Levite, Samaritan; path, rocky soil, good soil; five talents, two talents, one talent. They also associated birds and wild beasts with Satan and his forces. So types can reveal what is occurring in the angelic realm.

These stories add details to the gospel accounts. Most stories typing life on the third day don't say on the *third day*. The details are significant; many explain Jesus' death and resurrection.

Chapter 4

Reversing Adam's Fall in a Garden ③ ℰ

Jesus continues His peripatetic resurrection Bible study

Jesus, “They crucified and buried Jesus in a garden” (John 19:41). Does it connect to the Garden in Eden (Genesis 2–3)?”

“His crowning reminds us of thorns; is that what you mean?”

Jesus, “Near Eden's center was the Tree of Life. Anyone who ate its fruit would live forever (Genesis 3:23). They hanged Jesus on a tree near the Garden of Golgotha's center. Jesus said, “He who eats my flesh and drinks my blood has eternal life” (John 6:51, 54). Jesus' Flesh and Blood are the Tree of Life's fruit ℰ.³⁸ The Tree of Life was in both gardens. Was the Tree of the Knowledge of Good and Evil in the Garden of Golgotha [Calvary]?”

“Are you serious? Not obviously.”

³⁸ Who eats a symbol of the fruit of the tree of life when he can eat the actual Fruit?

Jesus, “What kind of tree did the soldiers use for the thieves’ crosses?”

“The yellow bark is a giveaway; they were made from sycamore-fig branches.”

Jesus, “We can infer the Tree of Knowledge was a fig tree. When Adam and Eve ate its fruit, their radiant clothing faded. Realizing they were naked, they grabbed for the first thing available to cover themselves; the tree leaves where they stood.

“Earlier, Jesus cursed a fig tree which had no fruit.³⁹ The soldiers saw the withered tree and used its branches for two crosses for the thieves. The Tree of Knowledge was good, but Adam and the woman weren’t mature enough to handle the responsibility.”

Jesus, “Does the day Jesus rose connect to when God made Adam?”

“Not obviously, Adam was made on day six, and Jesus rose today, the first day of the week.”

“Adam and Jesus both received life on a ‘third day.’ God breathed life into Adam on the third day of the second three days of creation.⁴⁰ Adam initially was both male and female. Jesus’ resurrection signaled the new creation and occurred on the third day of the third three-day period. When God made Adam, He put him into a deep sleep and fashioned his bride from his side. This woman, later called Eve, was a type of Mary. They were naked, but their skin radiated light. Like Moses, they were in God’s presence, making their skin radiant (Exodus 34:33–35). Like God in whose image they were created (Psalms 104:2), He clothed them with light.”

Jesus Christ was hanged naked on a cross in a garden at the new creation. He died (sleep types death). God from Jesus’ side formed His bride. Satan was in Eden as a cunning serpent,

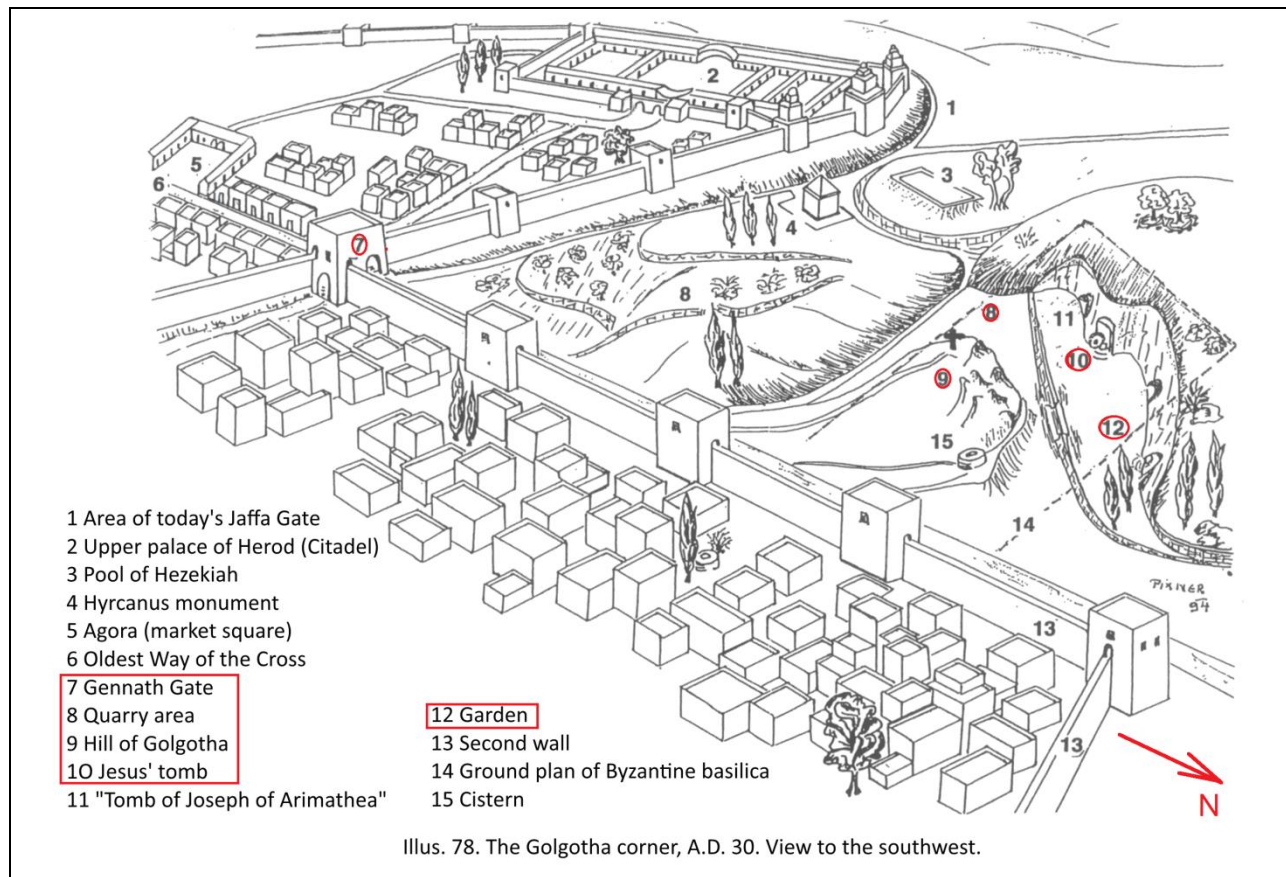
³⁹ This fig tree species only produced fruit when pollinated by a dresser or a specific wasp.

⁴⁰ The first three days of creation, God makes “the spaces” heaven, sky, sea, and dry land. On the second three days, He fills heaven with sun, moon and stars, sea and sky with fish and birds, and dry land with animals and man.

and as we'll see, in the Garden of Golgotha.

A description of the Garden of Golgotha

A garden in the Bible is a walled orchard, often of mixed tree types. The root word implies enclosed garden.⁴¹ Eden was on a holy mountain⁴² (Ezekiel 28:13–14), and the Gardens of Golgotha and Gethsemane were on mountains [hills]. Golgotha overlooked the Temple mount by at least sixty-five feet (20m).



Archaeologists discovered the garden's layout.⁴³

Figure 6: Garden of Golgotha

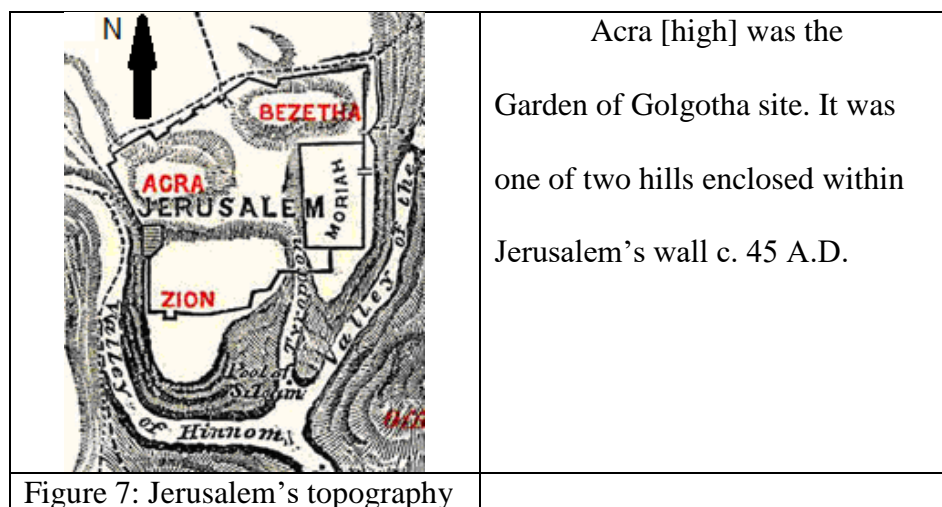
⁴¹ In Hebrew, there are four words for garden, this one means enclosed. H. W. F. Gesenius, "GAN," *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, (Baker, 1979), 175–6.

⁴² It was a raised area, because one river became four rivers, which flowed from it.

⁴³ Bargil Pixner, *Paths of the Messiah, and Sites of the Early Church from Galilee to Jerusalem*, (Ignatius Press, 2010), ed. Rainer Riesner, trans. Keith Myrick and Sam & Miriam Randall, 305.

On a hill outside Jerusalem's northwest wall was the Garden of Golgotha. People quarried the hill's stone to build the city. King Herod the Great converted the quarry into a garden. He brought in a thick layer of red-brown earth and planted trees. The garden had a field and then half a hill. By 33 A.D., they were mature. The Jews link Eden and Jerusalem's location;⁴⁴ Jesus may have reversed the fall where Adam sinned.

Near the garden's middle was a shed-sized rock called Golgotha. Its stone was of mediocre durability and too brittle to make into building stones. They cut a new tomb into the cliff face 130 feet (forty meters) west-northwest of the outcrop. The open area on the hilltop was a threshing floor.⁴⁵



The garden in Eden was enclosed, and cherubim guarded the way. Jerusalem's wall enclosed the southern and eastern sides of the Garden of Golgotha. The *GENNATH* [Garden] Gate was at its inside corner. Thus, it had a guarded gate to the east. A half hill enclosed another side of it. Twelve years after Jesus died, King Herod Agrippa added a wall to Jerusalem

⁴⁴ "Jerusalem and Judaism," *Wikipedia*, https://en.wikipedia.org/wiki/Jerusalem_in_Judaism.

⁴⁵ An earlier threshing floor became the Temple (1 Chronicles 18:21–30). Acra overlooked the Temple.

encompassing the Garden of Golgotha and an area north of the older wall.

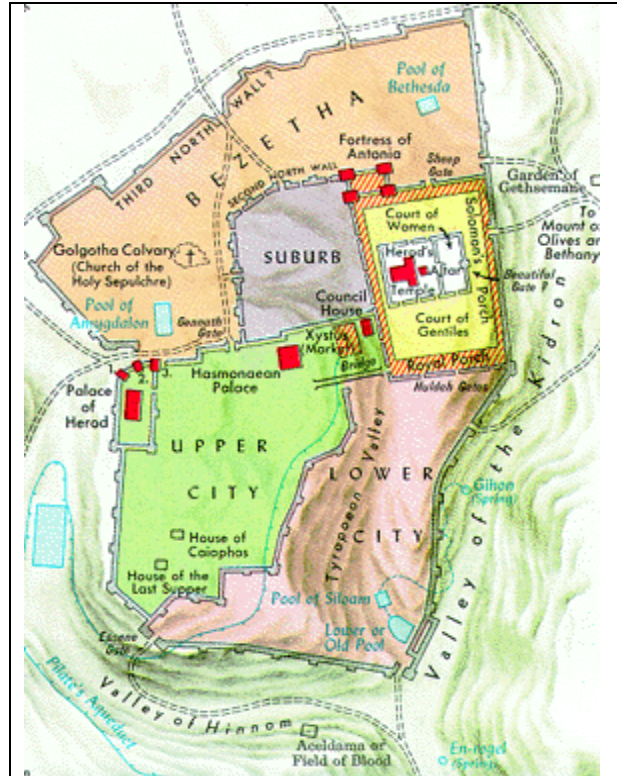


Figure 8: Jerusalem map c. 45 A.D.

Agrippa walled in the salmon-colored area Bezetha, at the top of the map c. 45 A.D. The Basilica (Church) of the Holy Sepulcher covers the area of Jesus' execution and burial. Thus, they buried Jesus outside Jerusalem, but soon His tomb was inside.

There was a river in Eden;⁴⁶ in Golgotha, a blood and water stream came from Jesus' side. It showed He was dead⁴⁷ and depicted the River of Life's start, a trickle flowing from the threshold near God's throne (Ezekiel 47:1–12). Jesus' cross was a tree

planted near streams, yielding fruit in season (Psalms 1:2).

God gave Adam two duties: to serve [tend] and guard [watch] the garden. God used these exact words for the priests' Tabernacle responsibilities. Jesus ministered as a priest and kept watch in the gardens of Gethsemane and Golgotha.

⁴⁶ Jerusalem's river Gihon was one of Eden's four rivers (Genesis 2:10–13 & 1 Kings 1:33–34).

⁴⁷ He was dead, the blood and plasma had separated. Adrian Treloar, "Medicine of the Crucifixion," *Catholic Medical Quarterly*, Vol. 63(1) (Feb. 2013), <http://www.cmqr.org.uk/CMQ/2013/Feb/Crucifixion.html>.

Chapter 5

The Sun Signals a Great Victory ③ ℰ

Jesus' resurrection Bible study continues

Jesus, "Does Scripture connect to the strange darkened sun?"

"Wow, an insightful question! The last plague, before Israel, escaped slavery."

Jesus, "Was that the only sign in the sun?"

"The sun stood still for Joshua when he defeated the Canaanite army. Also, the sun's shadow returned for Hezekiah when God destroyed the Assyrian army."

Jesus, "A great sign in the sun preceded Israel's three most significant military victories. Every great sun sign marked a great victory. Did the darkness signal another?"

"Hallelujah, Rome's fall has arrived!"

Jesus, "We'll see. We'll study the three days of darkness before the Exodus later."

Joshua's long day (Joshua 9–10) ③ ℰ

The LORD told Joshua, "conquer the Promised Land and don't make a covenant with

them.” Gibeon, a large city, lay ahead (c. 1398 B.C.). The Gibeonites knew the LORD destroyed Jericho and Ai. They were next; they plotted survival.

The Gibeonites sent emissaries to Israel, pretending they’d journeyed far to make peace. Israel verified their claim by studying their worn-out shoes, clothes,⁴⁸ sacks, crumbling [cracker] bread, and cracked wineskins. Convinced they were from far away, Israel made a covenant. Three days later, they learned Gibeon was nearby.

Gibeon’s covenant angered the Canaanites. All the area’s kings gathered their armies to attack. When Joshua learned the Canaanites surrounded Gibeon, he marched his army at night to defend Gibeon.⁴⁹ At dawn, Joshua surprised the Canaanite army and won. However, many would escape at nightfall, so Joshua called the sun and the moon to stand in the sky.

God answered Joshua; the sun and moon remained in the sky for the length of an extra day.⁵⁰ The LORD fought for Joshua, throwing great stones⁵¹ from heaven. He slaughtered more Canaanites than Joshua did.

If Joshua did nothing, the Canaanites would eliminate the deceivers. Israel discovered the deceit on the third day, and Gibeon lived. Israel had a great victory, and few Canaanites survived to defend their cities. The victory simplified the conquest.

During the battle, Joshua learned five Canaanite kings hid in a cave, including Adonizedek [lord of righteousness], Jerusalem’s king. Joshua rolled great stones over its mouth

⁴⁸ Israelite clothes and shoes didn’t wear out in forty years of wandering, so they were unusual (Deuteronomy 29:5).

⁴⁹ This types Jesus’ tomb Gilgal means roll away, near the Jordan River ford, a doorway to Israel. Joshua came from a roll away doorway during a night watch defeated his major enemy with signs in the heavens.

⁵⁰ Bruce Killian, “Joshua’s Long Day and Other Pole Shifts Recorded in the Bible,” (2019), <https://tinyurl.com/yyheyle5>.

⁵¹ Meteorites not hail, in a big hailstorm the sky is dark, but it was clear, the sun and moon were visible on opposite sides of the sky.

and placed a guard. Two days later, Joshua assembled his army at the cave and brought the kings out. His generals put their feet on the kings' necks and executed them. The bodies were hanged on five trees. Joshua took them down near sundown, threw them into the cave, and rolled great stones over the entrance.

Interpretation

Joshua types Jesus (identical names in Hebrew and Greek). Even though the Gibeonites lied to make a forbidden covenant, Joshua was faithful. So God honored him. Jesus is faithful to the covenant even though we have been unfaithful. The details match Jesus' burial but in a different order. There are many similar *coincidences*. They hanged Jesus, Jerusalem's King, the LORD of righteousness, on a tree and executed Him. They took down Jesus' body, entombed it, and rolled a great stone over the entrance as sundown approached. They placed a guard, and on the third day, Jesus came out.

The Canaanite armies type Satan's forces. We'll return to Jerusalem's king and the four other kings, who type Satan and his chief demons. They were defeated at Jesus' tomb. The darkness at noon signaled a great victory. Note: crackers (unleavened bread) and wineskins were involved in making the covenant *ℓ*.

The sun's shadow reverses (Isaiah 36–39) ③

King Hezekiah “trusted in the LORD the God of Israel; there was none like him among all” Judah’s kings before or after him (2 Kings 18–20; 2 Chronicles 29–31). Two intertwined stories are told sequentially. God rescued Judah from conquest by Assyria. Second, Hezekiah was deathly ill, and Isaiah said he would die in the bed he lay in, but at the prophet’s word, he regained his health on the third day.

Hezekiah’s situation was desperate; the Assyrian army conquered and deported the larger Kingdom of Israel.⁵² They never returned. They captured Judah’s walled cities except for Jerusalem (c. 703 B.C.). Judah’s remnant was in their clutches, and they prepared to sack it. Assyria sent emissaries to mock Hezekiah’s puny force and boast of their vast army. They promised farms and freedom to all who surrendered. If not, they would eat their shit. Hezekiah believed the LORD would protect Jerusalem.

Through Isaiah, God told Hezekiah the Assyrians wouldn’t build a siege ramp or shoot an arrow near Jerusalem. The Assyrian king will return home the way he came. “And this shall be the sign for you: this year you shall eat what grows of itself, and in the second year which springs of the same; then in the third year sow, and reap, and plant vineyards, and eat their fruit.” This sign started a Sabbath year and Jubilee year pair.⁵³

At about the same time, King Hezekiah lay on his deathbed. The LORD through Isaiah said, put your affairs in order; in three days you’ll die, you won’t recover. Hezekiah turned his face toward the wall [altar], reminded God of his faithfulness, and asked to live. The LORD told

⁵² They permanently scattered Israel among the nations, and settled five nations in their place, the Samaritans. A Levitical priest taught them about the LORD so lions didn’t destroy them.

⁵³ They weren’t to sow or reap, they could gather for the day. Every 49-years the land was to lay fallow for two sequential years.

Isaiah, return to the king, and say you'll live, and I'll give you a sign. Do you want the sun's shadow to go forward or backward on Ahaz's stairs [sundial]? Hezekiah said, "It is easy to go forward, make the shadow go backward," and the sun's shadow went back ten steps. While dying, the LORD gave Hezekiah a great sign in the sun; that he would recover on the third day.⁵⁴

God sent a blast, and a hundred and eighty-five thousand Assyrian soldiers died (2 Kings 19:35). The Assyrian king woke, saw all the corpses, and returned home. God's great sign in the sun marked a great victory and family rescue. Without sowing or reaping for two years, God fed them *ℓ*.

Interpretation

Hezekiah types Jesus. Righteous King Hezekiah began his rule, cleansing Temple defilement, restoring proper worship, and reestablishing Passover. A major world power mortally threatened his small kingdom.

God told Hezekiah he would die on the third day. He prayed, and God gave a sign and promised recovery on the third day. The sign was global; Babylon, five hundred miles away, sent ambassadors to inquire about it (2 Chronicles 32:31). God destroyed the enemy army and fed His people for two years *ℓ*.

⁵⁴ Killian, "Joshua's Long Day and Other Pole Shifts Recorded in the Bible," <https://tinyurl.com/yyheyle5>.

The sun darkened at noon ③

God used the sun for signs (Genesis 1:14) and gave a great victory at each great sign in the sun. God won a great battle when He heard Joshua and made the sun and moon stand in the sky. Again God gave Hezekiah a sign he would live, making the sun's shadow go back ten steps. He gave a great victory at the Red Sea after the three days of darkness. Each sun sign preceded a victory.

During Jesus' crucifixion, it was dark for three hours. Was there a battle? Was Jesus' victory waking from death? Rome wasn't defeated; they still occupied Judah. Was Rome an enemy? Rome brought peace, security, and prosperity. Rome eradicated piracy, built roads, promoted trade, and gave their provinces much self-governing latitude and religious freedom. Rome acted as an empire-wide peace force. It's called *PAX ROMANA*.⁵⁵

Forty years after John the Baptist, the Jews rebelled. Rome sacked Jerusalem, destroyed the Temple, crucified a million Jews, and enslaved the rest. To Jews today, Jesus wasn't the Messiah because He didn't conquer and establish the promised worldwide Davidic Kingdom. Nearly two millennia later, in 1948 A.D., the Jews reestablished the nation Israel, not a worldwide kingdom. If Rome wasn't defeated, was there a victory? Are we still waiting for the Messiah and His kingdom?

Since God always won a great victory with a great sign in the sun, and we don't see any, was it invisible? Satan took the kingship of earth from Adam when he sinned; the reversal would be a man taking back earth's rule from Satan. Satan and his forces are angelic; we can't see them battle. Did Christ defeat evil angelic forces?

⁵⁵ The Gospel spread Greek was the common language and Rome provided security, roads, and freedom of movement.

How does the Bible depict an angelic battle? It uses shadows or types. God defeated the Assyrian king and his army, the Canaanite kings and their armies, Pharaoh and his army, and God defeated Satan and his army. If Satan's forces suffered a great defeat, then the Kingdom of heaven could reclaim the earth. If it is worldwide, the Israelites scattered among the nations were again ruled by King David's seed Jesus Christ. Therefore, God planned to gather Israel and all the nations with her into His Kingdom.

After Jesus died, the eclipsed moon rose blood red at twilight. Peter reminded the Pentecost crowd the outpoured Spirit was another sign in the series they witnessed, and Joel predicted (Acts 2:18–22). He said, “The sun would be darkened, and the moon turned to blood in the presence of the great and terrible day of the LORD” (Joel 2:31). Two signs accompanied the crucifixion, the sun darkened, and the moon turned to blood.

God darkened the sun and moon before Jesus' face. It was a great day; God redeemed us, and terrible, Jesus was slaughtered. The blood moon eclipsed near the horizon and was enhanced by the dissipating smoke or dust, which darkened the sun. The full moon rose eclipsed after sunset Friday, April 3, A.D. 33 Julian.⁵⁶

Conclusion

God gave His family a great victory with every great sign in the sun. The signs and the victories were vital to the life of God's people, who were entirely at risk. The victories weren't the clever use of one's forces; God snatched the victory. These crucial events separate epochs. The triumph at the resurrection wasn't a skirmish; Jesus won the battle, will win the war, and lost nothing. Without types of these events, we only get a fuzzy view of how Jesus accomplished the

⁵⁶ To convert a Julian date to a Gregorian date, in Jesus' day, subtract 2 days, e.g. Friday April 3, A.D. 33 becomes Friday April 1, A.D. 33.

victory. One would be at a loss to show from the Old Testament how Jesus' death and resurrection won any victory.⁵⁷ The New Testament tells us Jesus was victorious, but not how He defeated Satan.

These were evangelistic signs. The Philistines remembered and feared God's plagues four hundred years earlier in Egypt (1 Samuel 6:6). Jericho's men remembered and feared the Egyptian army's destruction (Joshua 2:10). Babylon saw the sun sign and sent emissaries to ask Hezekiah about it (2 Chronicles 32:31). The nations recognized God's work signed on the sun.

⁵⁷ Isaiah 53, Psalm 22, Wisdom 2, etc., give a peek into the full story but can tell it briefly.

Chapter 6

Thorn Crown (John 19:2–5) *ℓ*

Jesus' resurrection Bible study continues

Jesus, "Has anyone been crowned with thorns before?"

"No"

Jesus, "Any idea why a crown of thorns? Is it in the Scripture?"

"You're not going to say He was king over Eden's thorns?"

Jesus, "You're implying His crown connects to God's curse on Adam. "What color was it?"

"It was white and bloody. The bark must have been stripped."

Jesus, "Was it a king's crown or the High Priest's crown?"

"The soldiers mocked King Jesus."

Jesus, "Any thoughts on why they wove the branches?"

"Maybe a basket maker fashioned it."

Jesus, "Since a doorway types the cross, how does Scripture type a crown of thorns? Did anyone

have a basket on his head?”

“Pharaoh’s chief baker dreamed he had three bread baskets on his head. The three baskets meant he would die on the third day.”

Jesus, “Jesus had only one basket on this head.” What did Pharaoh’s cupbearer dream?”

He dreamed a three-branched vine produced grapes; he squeezed their juice into Pharaoh’s cup. The three branches meant he was restored to his position on the third day.”

Jesus, “Do you see?”

“No.”

Jesus, “The basket on Jesus’ head meant he would die on the first day. The three branches on his cross meant He would be raised and restored to His royal position on the third day.”

A crown in Jesus’ day was a turban or miter. It covered the top, sides, and back of the head. Generally, Renaissance artists painted most pictures of Jesus’ crown of thorns. They incorrectly show Jesus with a band-shaped crown. The Shroud of Turin shows the thorn wounds covering the entire top of His head.⁵⁸ Jesus’ miter-style crown covered His head’s top, sides, and back.

⁵⁸ Robert Bucklin, “The Shroud of Turin: Viewpoint of a Forensic Pathologist,” <http://www.shroud.com/pdfs/ssi05part3.pdf>.

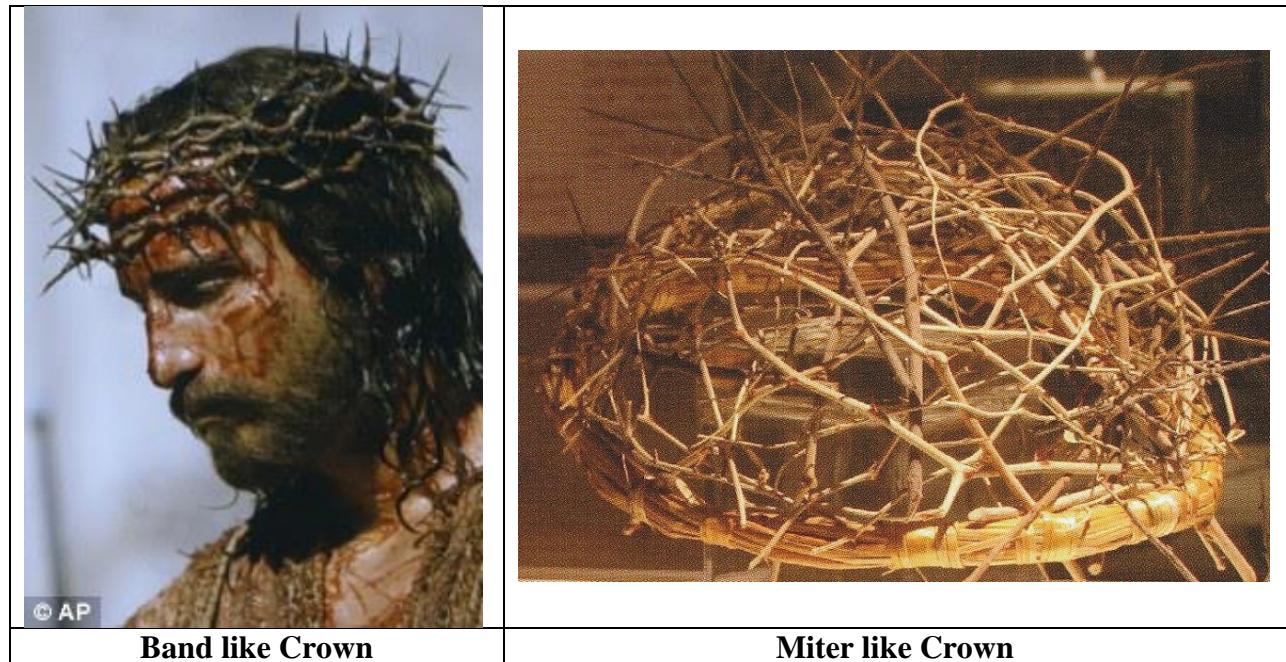


Figure 9: Crown of thorns types

Jesus wore a crown of thorn branches woven or plaited together;⁵⁹ therefore, Jesus had a crude 'basket' on His head. God hid this mystery, which only became clear looking back. For how His crown fulfills the High Priest's turban, see under the High Priest's Miter page 178. Jesus' crown, foreshadowed as a basket, is a pervasive type in the Old Testament.

⁵⁹ Matthew 27:29; Mark 15:17; John 19:2.

The cupbearer and baker's dreams (Genesis 40) 33 ℰ

Jesus came to fulfill the Scriptures (Matthew 5:17), and God gave dreams and their interpretation (Genesis 40:8). Two prisoners under Joseph's charge in Pharaoh's prison had a dream the same night. The king's chief cupbearer and chief baker had angered the king. The dreams upset and perplexed them, and their faces were downcast. Both dreams type aspects of Jesus' crucifixion and resurrection.

Cupbearer's dream

The cupbearer said in my dream; I saw a three-branched vine. The vine immediately budded, blossomed, and bore grapes.⁶⁰ Pharaoh's cup was in my hand; I squeezed the grapes into it and gave it to Pharaoh to drink. God interpreted this dream through Joseph. The three branches mean in three days, your head will be lifted up, you'll be restored, and you will again place the cup in Pharaoh's hand.

Interpretation

Jesus' cross had three branches (His vine [a tree (Judges 9:12)]). He was raised to life on the third day. The king raised the cupbearer up; God raised Jesus from the dead. Both were restored to their royal position. The cupbearer provided royal wine; Jesus provided the Eucharist ℰ. There were three branches on Jesus' cross, settling any dispute about the shape of Jesus' cross.

Joseph asked the cupbearer, "remember me when it is well with you and mention me to Pharaoh." His request types the good thief who asked Jesus, "remember me when you come into your kingdom." The cupbearer remembered Joseph after two full years. Jesus, like Joseph, was falsely accused and imprisoned. The first dream types Jesus' cross; the second His crown.

⁶⁰ This types Aaron's staff that budded, flowered, and bore almonds overnight.

Baker's dream

The baker said, in my dream, I had three white baskets stacked on my head, each full of bread for the pharaoh. Birds ate the bread in the top basket. God, through Joseph, interpreted it. The three baskets mean your head will be lifted up in three days; you'll be impaled on a tree and die; birds will eat your flesh.

Interpretation

Jesus had one basket on His head, His crown of thorns. Thorn bushes are trees, Jesus' crown was a tree that impaled Him, and He died. One basket meant His head would be lifted up in one day. He was impaled on a tree and died. The birds type Satan and his minions who would come to eat His flesh. Jesus' basket was upside down, so the birds couldn't eat the Bread. Jesus, the Bread of Life, was bread in the basket, and the blood of the grapes was His Blood *ℓ*.

Joseph explained to eat the king's bread was to eat the baker's flesh. Jesus was the baker, so eating the king's bread consumes Jesus' flesh *ℓ*. They desired to eat Jesus' flesh but couldn't because Mary watched. To eat the Bread Jesus provided is to eat His Flesh.⁶¹ His bread was also the king's bread, so Jesus was the king. The King's Bread was Jesus' Flesh (John 6:51–56).

On the first day, the dreamers' faces were downcast. On the first day, Jesus' bowed His face and died. His flesh was the fruit of the Tree of Life. The vine tree Jesus was lifted up upon, impaled [nailed] on, and died on had three branches.

The king had a feast (drinking wine implied) on his birthday. Jesus was conceived on Passover.⁶²

Jesus died on the first day because He had one basket on His head. Therefore, He

⁶¹ It is important to distinguish between '*His* Flesh,' and 'the flesh'.

⁶² Bruce Killian, "Venus, Star of Bethlehem," 2021, <http://www.scripturescholar.com/VenusStarofBethlehem.pdf>, p. 21.

unambiguously rose on the third day (three branches) and returned to His former royal position, King of kings and Lord of lords. These two guilty men, punished alongside an innocent man, type the thieves crucified with Jesus. Unlike the cupbearer, Jesus remembered the good thief right away. In death, Jesus collected His kingdom.

Basket of bread (Leviticus 8:2) ™

Unleavened bread and wine accompanied any Temple animal or bird offering ™ (Numbers 15:1–16). The offeror brought a basket of bread. Aaron and his sons' ordination had *one basket* with one loaf of bread, one cake of bread with oil, and one wafer, all unleavened. Jesus' crown was the basket holding the Bread of Life.

Jesus multiplied bread, typing the bread He would provide, the Bread of Life (His Body, Blood, Soul, and Divinity). He collected the bread into baskets. “And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over” (Matthew 14:20).⁶³ “And they all ate and were satisfied; and they took up seven baskets full of the broken pieces left over” (Matthew 15:37).

⁶³ Do the 12 baskets type the apostles' martyrdom and 7 baskets the deacons' martyrdom?

Pierced ears (Exodus 21:1–6)

Piercing one's ear was a symbolic act. A male servant was to go free after six years of service. If a servant loved his master at the end of his service, he could say he wanted to continue to serve for life.⁶⁴ His master would take him to the doorway of his house before the judges and pierce his ear. Did the thorns of Jesus' crown pierce His ear?

Interpretation

Jesus came to serve and give His life as a ransom for many (Mark 10:45). So Jesus served for life. David prophesied the Messiah's ears would be pierced. Translators obscure piercing Jesus' ears because they translate pierce as 'open' only here. Sacrifice and offering you did not desire; but you have given me open [pierced] ears (Psalms 40:6). His ears pierced at the doorway showed Jesus' desire and willingness to serve until death (Exodus 21:6). He did this before the judges (chief priests).

They pierced Jesus' ears at the cross [His doorway]. This was after Jesus, like Jacob, had served twenty years, seven years each for two wives and six years for all the Laban's possessions (Genesis 31:41). For Jesus, the twenty years were from age twelve after being lost for three days when He agreed to serve His parents until He died at age thirty-two.⁶⁵

For whose possessions did Jesus serve? Did He get two wives? His master was the one at whose doorway (cross) His ear was pierced, so His Father. His two wives were Judah and Israel.⁶⁶ Though He served for two wives, He didn't marry, or the children would belong to the master. The word 'pierced' in Psalms 40:6 is also used in Psalms 22:16; "they 'pierced' my hands and feet."

⁶⁴ Exodus 21:6; Deuteronomy 15:17.

⁶⁵ Killian, "The Chronology of Jesus' Life," 60, <https://tinyurl.com/y5oth3qy>. Jesus from conception to death lived 33 years.

⁶⁶ Two wives is temporary until Israel and Judah rejoined Ezekiel 37.

Crown of thorns vignettes

When Adam in the garden sinned, God punished him with thorns and thistles. God gave women increased pain in childbirth. During Jesus' passion and resurrection, these came on Jesus and Mary. They gave birth to His bride with thorns and excruciating pain.

Jesus' crown of thorns was the white miter bridegrooms wore when they dressed like a priest for their wedding.⁶⁷ It was a king's crown and the sacrificial lamb's horns. It was the horns and the crown of the altar.

Besides the shape, the material typified Jesus' crown. Every word with a similar meaning to thorn or thistle types Jesus' crown, for example, brushwood, briar, bramble, fresh branches, Sinai, terebinth, broom tree, etc.

The ram Abraham saw, caught in a *thicket*, was a substitute sacrifice for Isaac. Jesus was a sacrifice hanged from a tree wearing thorns on a hill in the region of Moriah.

Joseph and the men of Israel mourned for Jacob, before his burial, at the threshing floor of Atad [bramble or thorn]. Egyptians embalmed Jacob and Joseph, a forty-day process (Genesis 50:2–3, 10–11). After each died, they pierced his side (to remove the organs), drained his blood, and wrapped him in linen.⁶⁸ They pierced Jesus' side, drained His blood, and wrapped Him in linen. Jesus remained on earth for forty days, the embalming time (Genesis 50:3).

Soldiers gave Jesus a reed as a rod, His ruler's rod or scepter. The Roman soldiers crowned Jesus to mock His claim to kingship. As king, He had a crown and a scepter.

Sinai [thorn], the burning bush at Mt. Sinai, was a thorn bush. Thus, Jesus appeared to Moses in the burning thorn bush. Like the bush, the flames didn't harm Him. The LORD

⁶⁷ Brant Pitre, *Jesus the Bridegroom*, (New York, Doubleday, 2014) 106–7.

⁶⁸ https://ancient-egyptian-mythology.fandom.com/wiki/Mummification_Process

consumed Jesus' body with flames but recreated Him. The ground at the burning bush was holy, a Tabernacle.

Gideon brought a basket with a male kid goat for sacrifice and broth in a pot. A kid goat was a Passover sacrifice. Later Gideon promised to thresh with thorns and briers those who didn't help him (Judges 8:7, 16). Gideon had the men of the city that refused to help him scourged [to know] with desert thorns and briars; Jesus also knew his thorns.

After Shechem murdered his seventy brothers (probably three days later), Gideon's surviving son Jotham told the trees' parable. "The bramble said unto the trees, If in truth, you anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." The thorns provided Jesus with sparse shade. The fire consumed the bramble (Jesus' crown), the cedar of His cross, and oil from His hair anointed the bramble (Judges 9).

Samson toyed with Delilah regarding his hair. She plaited it in seven locks with a pin in a loom. He awoke, broke his bonds, carried off the loom, and defeated Philistines, like Jesus, with a plaited basket on His hair (Judges 16:14). Delilah bound Samson with green or fresh branches⁶⁹ (Judges 16:7). Jesus' thorn branches were fresh; with the bark removed, they were white. The loom would have had beams like a doorway, and any cloth would be woven.

Samson's story further types Jesus, the enemy promised and gave the betrayer silver coins. When Jesus awoke (at His resurrection), His bounds fell away, and He, like Samson, went into battle mode to defeat Satan.

⁶⁹ Mistranslated bowstrings.



Figure 10: Terebinth tree as a crown of thorns

Years before King David died, his oldest son King Absalom usurped his throne (2 Samuel 15:9). The story of Absalom is long with many types to Jesus. His abundant hair caught and hanged Absalom while riding under a terebinth tree. He was hanged on a tree and crowned with thorns (2 Samuel 18:9). The terebinth tree is a rare Israel tree that loses its leaves

during winter. A leafless terebinth tree types of Jesus' crown of thorns because it looks like a crown of thorns.

Then David's general Joab pierced Absalom's side with three spears. Joab blew his horn, and his men took down the body, threw it in a pit, and raised a great heap of stones over it. Absalom's death types Jesus hanged on a tree, wearing His crown of thorns, and a soldier pierced His side with a spear. The pit types Jesus' tomb, the great heap of stones, the great tombstone. David heard of Absalom's death in an upper room over a gate when two messengers, a white and a black runner, arrived. David greatly mourned (2 Samuel 18:14–33).

When Elijah, a type of Jesus, fled from Jezebel, he went a day's journey south into the desert from Beersheba without supplies and prayed to die. Desert bushes have thorns. He sat under a broom tree (for its meager shade) and prayed to die. A broom tree is a desert bush that looks like sticks during a dry period, and the drought was long. Therefore, Elijah's head was within a thorn bush. He typed Jesus' resurrection. He laid down and slept twice, so he rose on the third day when the angel gave him the hearth bread and water of angels (1 Kings 19:4), *ℓ*. Though Elijah prayed to die, God gave him life.

Jehu executed King Ahab's seventy sons and put their heads into baskets (2 Kings 10:7).

In the Scriptures, everyone whose head was put into a basket was a king or a king's son except Moses, a prophet, priest, and judge. Jehu types Satan, the anointed usurper who became king (2 Kings 9:4–10).

Scripture links Ezekiel's prophetic call to thorns and briars surrounding him, dwelling among scorpions (which are venomous) (Ezekiel 2:6). The crown of thorns surrounded Jesus' head. They scourged Jesus with a scorpion whip (1 Kings 2:11). In the Bible, whips link to scorpions.

Jesus said, "Men do not light a lamp and put it under a bushel [basket], but on a stand, and it gives light to all in the house." Jesus was the light, His lamp was His cross, the stand the rock Golgotha, and the Garden of Golgotha His house, as we'll soon see. Satan put the crown/basket on Jesus' head to mock Him. This crown also links with Jesus fulfilling the Law and the Prophets (Matthew 5:14–19). His crown of thorns made boil-like sores on His head, from crown to sole (scourge and nail wounds covered other portions of His Body).

All mentions of a crown type His crown. Because Jesus gave birth to the Church, the crown inflicted some of His childbirth pain.

Chapter 7

Jesus Scourged (Matthew 27:26)

Jesus continues His peripatetic resurrection Bible study

Jesus, “Did His scourging link to the Scriptures?”

“Criminals are scourged daily.”

Jesus, “But not the Christ. Do you remember Jacob’s flocks when he served Laban?”

“A logic-defying story. What about Jacob’s flocks?”

Jesus, “Did you observe the marks on His body?”

“He was wounded and scarlet with blood everywhere.”

Jesus, “The scourge marks and His other injuries meant He was striped, speckled, and spotted.

The animals Jacob received as wages from Laban were similarly marked.”

How do Scriptures type Jesus’ scourging? One often-quoted way was the whip left stripes (Isaiah 53:5 with his stripes, we are healed), but it is a prophecy, not a type. Isaiah 52:13 to 53:12

directly points to Jesus' passion, death, and resurrection, and the New Testament repeatedly makes this connection.

Breeding flocks (Genesis 30:27–43) ③

Jacob bred flocks, and many were striped, speckled, or spotted, but not in blood, much like the appearance of Jesus' skin after being scourged, pierced with nails, and crowned with thorns. Jesus' wounds help explain why God included this strange story.

Jacob's father-in-law Laban paid Jacob to care for his flocks.⁷⁰ God blessed Jacob in his wages, so Laban kept changing them. Near the end of Jacob's servitude, Laban paid him only with speckled, spotted, striped, or black lambs and kids. Laban knew breeding sheep, but Jacob learned to trust the LORD, who blessed him. Most lambs and kids aren't speckled, spotted, striped, or black. Laban took all sheep or goats that were speckled, spotted, striped or black and put them in the care of his sons, a three-day journey away from the flocks Jacob shepherded.

The flocks mated⁷¹ at drinking troughs, Jacob used fresh branches stripped of their bark in flock breeding. Sticks without bark were white, and he put them before the eyes of the strongest breeding rams to get the finest offspring. When the rams looked at the stripped branches, they produced vigorous speckled, spotted, striped, or black offspring.

Interpretation

Laban typed Satan, Jacob typed Jesus, and his flocks typed the Church. Laban ensured Jacob's animals weren't speckled, spotted, striped, or black. Laban allowed no genetic contamination because he knew offspring usually look like their parents. Laban wanted to minimize Jacob's wage. This sheep-breeding scheme makes no sense, apart from God's plan.

⁷⁰ This passage immediately follows the story of the breeding of Jacob's sons.

⁷¹ This word means to become hot; animals go into heat, so it also links to the fire at Jesus' resurrection.

This story types the good shepherd, breeding flocks, His children the Church.

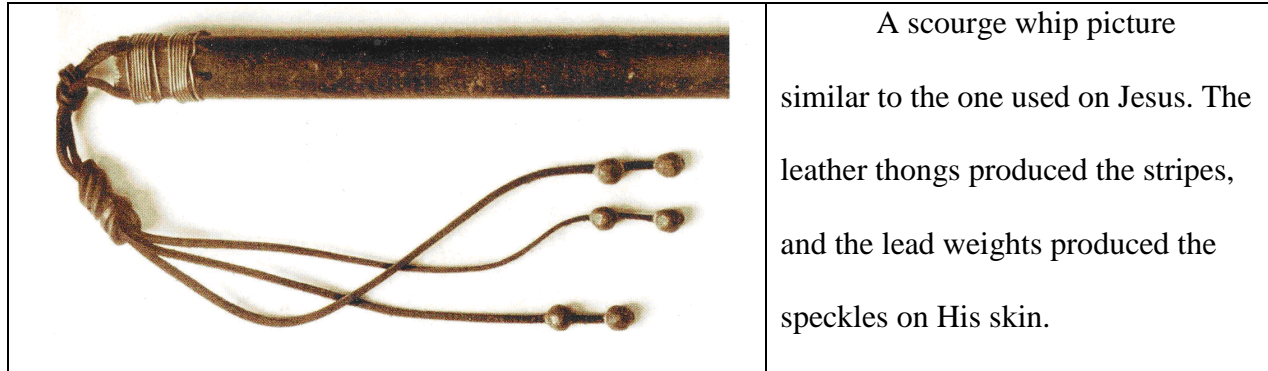


Figure 11: Scourge whip (John 19:1)

Laban paid Jacob his best flocks and herds (Genesis 30:37). When Jacob's servitude ended, he, his family, flocks, and herds headed home. Laban discovered Jacob had left on the third day.

When Jesus' servitude ended, soldiers bound a plaited crown of fresh thorn branches around His head before His eyes. Similar to Jacob placing stripped branches before the strongest ram's eyes. Jesus, the strongest ram, sired superior offspring.

The flocks mated [burned, in heat] at drinking troughs, near a well typing the betrothal location, which we'll see. Jesus was the spring of Living Water. When they were thirsty, the flocks came to drink at the troughs, which types Jesus thirsting, which will be shown.

Bare thorn branches were woven into Jesus' crown of thorns before His eyes. Jesus was the well/spring. Jesus' resurrection was when He married His bride and sired His children. The flocks were in heat when they sired offspring.

Jesus' scourged skin was striped, spotted, and speckled. The shroud of Turin evidences the scorpion whip left speckles and stripes. A better translation of spots is patches, like what one uses to repair holes in clothes. His cross and His falls scraped away 'patches' of skin.

The strong Ram Jesus sired a robust and healthy flock. His adversary's best flocks were His. He met His bride at a well; bred His flock at a well; and was on the third day of His journey

when His adversary learned he took the best flocks and herds. The good thief was a black goat.

I'll show this under *URIM* and *THUMMIM* p. 185.

A second witness is leprosy. Scourging made Jesus' skin appear to be leprous. See the Leprosy Offering p. 167.

Chapter 8

Demons Depicted ③

Jesus continues His peripatetic resurrection Bible study

Jesus, “How did Jesus identify the birds eating seed on the path?”

“The evil one, Satan.”

Jesus, “Why did a whale consume Jonah? Why did lions almost eat Daniel? If birds symbolize Satan, what do wild beasts like wolves, bears, and lions symbolize?”

“They have a hidden meaning?”

Jesus, “Throughout the Scriptures, the opponents represent the demonic. A lion attacked Samson; the Philistines attacked Israel, etc. The enemies represent the demonic hordes seeking to devour the saints.”

The third-day theme continues with a new connection wild beasts threaten to eat a prophet. Birds and wild beasts type Satan and his forces. Frequently, many keys connect and unlock stories.

Jonah and the whale (Jonah 1–4) ③

God sent the prophet Jonah to proclaim destruction to the great city of Nineveh. Jonah, a patriot, didn't want the enemy to repent and gain God's favor. Therefore, he fled from God by ship for Tarshish, the world's edge. He fell asleep in the ship's hold.

The LORD hurled a tempest upon the sea, a severe storm; the seamen feared for their lives. They woke Jonah and insisted he entreat his God to remember them. They cast lots to determine who roused God's wrath, selecting Jonah. They asked, "Why have you fled the LORD?" Jonah replied, "Throw me into the sea; then the sea will quiet down for you; for I know it is because of me that this great tempest has come upon you." The sailors didn't want to kill him, so they braved the storm.

Eventually, in terror for their lives, they cried to the LORD, "Let us not perish for this man's life." They cast Jonah into the sea, and the LORD had a great fish swallow him. A great calm came on the sea, terrifying them, so they made vows and offered sacrifice. After three days and three nights, the fish vomited him alive on dry land.

Jesus said, "As Jonah was three days and three nights in the belly of the great fish, so shall the Son of man be three days and three nights in the heart of the earth" (Matthew 12:40). Jesus interpreted Jonah as a type of His trial, death, burial, and resurrection. Interpreters minimize this type to the duration of His stay in the tomb and the fact of the resurrection.

God again sent Jonah to Nineveh, a great city that didn't know the LORD. Jonah traveled to Nineveh, an exceedingly great city, three days journey. As a town crier, Jonah went on a day's journey, crying, "Yet forty days, and Nineveh shall be overthrown!" Everyone, from the lowly to the king, believed God's message. When the king heard, he put on sackcloth, sat in ashes, and declared neither man nor beast may taste or drink anything, were to wear sackcloth and cry out to God. In a dramatic conversion, the Ninevites repented, and God heard their cry. Nineveh's

conversion dismayed Jonah. God was concerned for the people, especially those too young to know right from wrong.

Further interpretation

Jonah announced the coming judgment, but it was good news because they repented immediately. Where did Jesus go? Who immediately repented when Jesus proclaimed coming judgment? It wasn't Pentecost⁷² because Jonah alone brought the conversion. The city was a kingdom, Jonah preached one day, and everyone converted. Hence, Jesus preached one day, and everyone converted as well.⁷³ The Ninevites were spiritually dead, while Jesus brought the message to the physically and spiritually dead, as we'll see shortly.

An unclean whale defiled Jonah, and unclean creatures threatened Jesus. Jonah, a prophet, died and was buried in his tomb (the sea and the great fish), and he returned alive on the third day. He returned because the LORD commanded the great fish to vomit him up on dry land,⁷⁴ so the LORD kept watch over Jonah. He was the only one who returned from the dead without another's aid in the Old Testament. A wild beast nearly permanently consumed Jonah. Jonah's time in the ship hold was what Jesus spoke about when He said *just as*⁷⁵ the first part of Jonah's three days and three nights in the great fish's belly. The sea is a giant tomb (e.g., buried in baptism). Jonah was dead (in Sheol Jonah 2:2) in the great fish; Jesus was dead in His tomb.

The sailors brought the good news to Tarshish, the end of the earth. Jesus' disciples,

⁷² Pentecost, the apostles going out to the world, etc., will be typed by other stories.

⁷³ Romans 5:13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

⁷⁴ Later we'll return to the sea and dry land theme.

⁷⁵ Had Jesus been dead in the tomb for three days or Jonah dead in the great fish for three days, both would have been defile, because on the third day a sacrifice became abominable (Leviticus 19:7). Jesus didn't undergo corruption (Psalms 16:10).

some sailors, would bring the good news to the ends of the earth.⁷⁶ The seamen recognized the LORD's hand in the great calm, a sign from heaven, so they worshipped. The great calm when the seamen threw Jonah into the sea types the spiritual peace when Satan's crippled army could only minimally hinder the spread of God's kingdom.

Peter recalled Jesus expounding how He was occupied while in the realm of the dead.

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him. (1 Peter 3:18–22)

Jonah preached to those alienated from God in an evil gentile city; Jesus preached to the wicked multitudes in Hades who died in the flood. Many who died were too young to know right from wrong. Jonah brought a dramatic conversion to Nineveh; Jesus brought a dramatic conversion to Hades! The flood baptized them and wiped away their sins. For many or all of the others, there was no law. Romans 5:13, for sin indeed was in the world before the law was given, but *sin is not counted where there is no law*. God destroyed the wicked to save them.

Because Jesus/Jonah died and rose, a tremendous conversion occurred. Jonah's case wasn't only everyone in Nineveh but also those in Tarshish at the end of the earth because of the seamen's account. Jesus converted many (or all) who had died in Noah's flood. He soon converted three thousand men on Pentecost because of His apostles' accounts. Moreover, those three thousand were from all parts of the world. When they were catechized, persecution broke out and drove them home, where they spread the gospel. The worldwide conversion continued.

⁷⁶ A stormy sea types the nations and Jonah's ship types Peter's barque a Church type.

Satanic legion (Matthew 8:18–34; Mark 4:35–5:20; Luke 8:22–39)

The gospels provide a typological witness to Jonah's story. On His way to preach repentance, Jesus, like Jonah, slept in a ship in a great storm on the sea. Like the sailors with Jonah, His disciples (sailors) said, "we are perishing." The sea calmed when Jonah was cast in and when Jesus spoke to it, showing He was the greater prophet.

Both stories type Jesus' resurrection. Jesus met two demoniacs coming from tombs, which type the demons Jesus met when He came from His tomb. The whale threatened Jonah, and these demoniacs threatened Jesus. Jesus cleansed both demoniacs, one from a devil legion [4800] and the territory from two thousand unclean beasts [pigs].⁷⁷

Jesus sent a cleansed demoniac to tell his story to the Decapolis [ten gentile cities]. He freed many cities from satanic oppression as Jonah had the Ninevites. These stories type Jesus proclaiming the good news in Hades, and all from least to highest immediately responded!

The Assyrians' repentance was good for Israel. Before conversion (c. 650 B.C.), they piled all the citizens' heads when they conquered a city. After Jonah, they deported people, Assyria conquered Israel and scattered them among the nations.

The troubled sea represents the nations, and the calm was the opportunity to spread the gospel. After Jesus rose, His Kingdom⁷⁸ in the *PAX ROMANA* took the good news to the entire world. The Church trained disciples, and they returned to their lands. They preached to a growing community, including many who were Judah's enemies but became friends.

⁷⁷ Unclean spirits battle unclean beasts, a type of satanic forces battling each other.

⁷⁸ One can't be the King's friend, but shun His Kingdom. One can't love the King and hate His family. We don't wait for the Kingdom, Jesus gave Peter the keys (Matthew 16:18–19).

Daniel in the lions' den (Daniel 6) ③

Daniel was governor over a third of the Medo-Persian Empire. The king planned to put him over the entire empire in the mid-sixth century B.C. He answered only to Darius, the King of kings, whose empire was divided into 120 satraps. The governors and satraps hated Daniel. He was diligent and faultless at his duties; his rivals could find nothing of which to accuse him. They concluded only in his relationship with his God could they find some fault in Daniel. Therefore, they persuaded King Darius to issue a decree to cast anyone into the lions' den who entreated any man or god except King Darius for the next thirty days.

Story and interpretation

When the prophet Daniel learned of the decree, he realized death awaited if anyone saw him pray. He went into his roof chamber [upper room] and prayed at an opened window. Thrice daily, Daniel's prayer continued presumably morning, noon, and evening. The satraps and governors watched him and reported "Daniel's crime" to the king the next day. Darius tried to extricate Daniel from his death sentence the rest of the day but couldn't do so.

They threw Daniel into a lions' den in the evening (the third day). They put a stone over its mouth, and the king and his nobles put their seals on it so no one let Daniel out. That night the king didn't eat or sleep. Early the following morning, the king went to the lions' den and called loudly. "O Daniel servant of the living God, has your God whom you serve continually been able to deliver you from the lions?" Daniel said, "O king, live for ever!" My God sent an angel to close the lions' mouths. The king had Daniel raised from the lions' den. Then, the king had the rulers who plotted against Daniel thrown into the lions' den with their wives and children. The lions overpowered all before they hit the floor.

Daniel prayed in an upper room at an open window facing Jerusalem. On His cross, Jesus

prayed in an outside upper room facing the Temple in Jerusalem.⁷⁹ Jesus mustered His strength to pray out loud three times from His cross.⁸⁰ Daniel was of David's royal house⁸¹ and about to be number two in the empire. Jesus was of royal blood and King of kings.

Both Daniel and Jesus knew death awaited and resisted the impulse to flee. Daniel, a eunuch, remained a virgin.⁸² Jesus remained a virgin for the sake of the kingdom. The king tried to save Daniel, and Pilate tried to save Jesus. Daniel had no recorded sin. Jesus never sinned.

They buried Daniel in his tomb, knowing he wouldn't come out. They buried Jesus and knew He would never come out. They put a stone over both tombs' mouths, and the leaders put their seals on the stone. Darius grieved for Daniel, and Pilate grieved for Jesus. The king didn't eat for one night, so he fasted; Queen Mother Mary didn't eat or drink for three days. The king didn't sleep, so he kept watch for one night. Mary watched until the third day, as we'll see.

Very early morning on the third day, Governor Daniel came from his tomb, and King Jesus came from His tomb. The king, in a loud voice, called Daniel. God called Jesus in a thunderous voice. Daniel wished the king to live forever; Christ rose as King, to live forever! An angelic guard kept the lions' mouths closed for Daniel; an archangelic guard protected Jesus. The king raised Daniel from his tomb. God raised Jesus from His tomb. Jesus, like Daniel, was a servant seeking everyone's good rather than His own good. Daniel served his God continually. Jesus served His Father continuously.

⁷⁹ Golgotha was west of the Temple and Jesus faced the road to the east along the outside of Jerusalem's western wall. Crucifixions maximized the public exposure for maximum impact. I will reveal additional support.

⁸⁰ Jesus prayed morning, noon and evening, "Father forgive them ..."; "My God ... why have You forsaken Me"; and "Into your hands I commend my spirit." We will learn His cross was a room (see Booths).

⁸¹ Daniel was David's descendant his lamp God promised, ..., for David his servant's sake, since he promised to give a lamp to him and to his sons forever (2 Kings 8:19)

⁸² His boss was the eunuchs' head Daniel 1:8.

Jesus linked wild beasts and birds of the air to Satan and his minions. For instance, in the parable of the seeds, birds of the air ate the seed on the path; Jesus said they were Satan stealing the word (Mark 4:4, 15). Both Satan⁸³ and birds are winged creatures. Therefore, keeping birds away types keeping Satan away. The Bible sometimes calls birds winged creatures of the heavens, which matches the angels' description. Satan is like a roaring lion seeking whom he may devour (1 Peter 5:8). The whale and lions are types of Satan and his demons.

Daniel's peers and subordinates betrayed him. Jesus' apostle Judas Iscariot betrayed Him. The governors and satraps fabricated a crime to convict Daniel; the Sanhedrin convicted Jesus of blasphemy for telling the truth. The rulers convicted Daniel because of his relationship with his God; the Sanhedrin convicted Jesus because He said He was God's Son. Daniel, like Jesus, left His homeland, father's house, and kin. Lions ate the men and their families who plotted against Daniel. Jesus, the lion of the tribe of Judah, consumed Satan and His kingdom at the resurrection. We'll study Jesus and Satan in battle later.

King Darius wrote to all the peoples, nations, and languages that dwell in all the earth: "Peace be multiplied to you. I make a decree, that in all my royal dominion men tremble and fear before the God of Daniel, for he is the living God, enduring for ever; his kingdom shall never be destroyed, and his dominion shall be to the end. He delivers and rescues, he works signs and wonders in heaven and on earth, he who has saved Daniel from the power of the lions" (Daniel 6:25–27).

Because of Daniel's faithfulness, the King of kings proclaimed the gospel to his whole empire. Because of Jesus' faithfulness, God spread the gospel worldwide. After Jesus rose, He went to receive His Kingdom. After the king raised Daniel, the good news went out to all the earth. All the satraps learned how God protected and honored Daniel. Lions threatened Daniel; a more dangerous wild beast, Satan, threatened Jesus. The next chapter (Daniel 7) depicts the Son

⁸³ As either a Cherub (Exodus 25:20) or a Seraph has wings (Isaiah 6:2)

of man coming on the clouds of heaven to rule over everyone forever. Jesus quoted this passage under oath at His trial as referring to Himself.

Moses entombed (Deuteronomy 34:1–8; Jude 1:7–10)

Moses died, and God buried him in a cave on Mt. Pisgah, a high and holy mountain.

Archangel Michael watched and disputed with the devil over his body. The LORD helped Michael prevent the devil from defiling Moses' body. Jude closely linked the defense of Moses' body to the depravity and the assault in Sodom. Jesus was the prophet like Moses; as Moses' body was at risk from Satan, so was Jesus' body.

Scripture says, "Precious in the sight of the LORD is the death of his saints" (Psalms 116:15). Their deaths are precious because they prefigure the Holy One's death. Satanic forces outside His tomb threatened Jesus' body as they had Moses' body. His body wasn't safely waiting for the third day when He would rise!

If any satanic force gained access, they would have defiled His body—His sacrifice wouldn't be acceptable. As Michael guarded Moses' tomb, an archangel guarded Jesus' tomb until the third day. No Levitical tomb guard could hinder Satan.

Typological progression ③

- Jonah was a prophet; Daniel was a ruler and prophet. Jesus was a prophet, High Priest, and King of kings.
- Jonah was a sinner, Daniel was righteous, and Jesus was sinless.
- Each (Moses, Jonah, Daniel, and Jesus): left his homeland, kin, and father's house; had an angelic guard; wild beasts threatened to consume them.⁸⁴
- Jonah brought good news to two cities; one was huge. Because of Daniel, the king proclaimed the good news to 120 satraps. Jesus brought good news to Hades and the entire world.
- One wild beast threatened Jonah. A pride of lions threatened Daniel. A legion of devils threatened Jesus. A horde of demons, including Satan, threatened Jesus.
- The nobles and king sealed Daniel's tomb; the chief priests sealed Jesus' tomb.
- Jonah reluctantly helped the gentiles; Daniel willingly helped the gentiles; Jesus joyfully helped all people.
- Wild beasts (or the devil) threatened to consume Moses, Jonah, Daniel, and Jesus in their tombs. When each survived, the gospel went to the nations.

⁸⁴ Joseph was reported eaten by a wild creature so he also fits in this group.

Chapter 9

To Fulfill Broken Covenants ③

Jesus continues His in-depth peripatetic resurrection Bible study

Jesus, “Is there a reason the Messiah would have to die?”

“No, the Messiah must live and reign forever!”

Jesus, “Jesus came to fulfill the law and the prophets (Matthew 5:17). Israel repeatedly broke these covenants. How does one fulfill a broken covenant?”

“By paying the price agreed upon when it was established.”

We’ll look at several covenants broken and fulfilled to see how God accomplished it. Some promises God made seem impossible to fulfill, for instance, King David’s line ruling over all Israel. God scattered nine of Israel’s tribes among the nations, and they have intermingled for 2700 years. If Jesus fulfilled that promise, how? Are we still waiting for that Kingdom?

Through Jeremiah, God promised to make a new covenant (Jeremiah 31:31–34). The

earlier covenant, like marriage, had to end to establish a new one. For the Mosaic covenant to go out of force, one party died. Since the eternal was one and the other was Israel, who reproduced, how can it go out of effect? God required a new covenant; there was a way the LORD would die.

God watched over each covenant, and when both parties honored it, He blessed, and when one party broke it, He punished them. For God to bless His inheritance, He needed a fix. We'll see Jesus fulfill broken covenants and establish a new covenant.

Gibeon's broken covenant (2 Samuel 21:1–4) ③③

King Saul tried exterminating the Gibeonites (c. 1010 B.C.), with whom Israel had covenanted four centuries earlier (Joshua 9:15). When King David reigned over Israel, God sent three years of famine. David inquired, Why the famine? God responded because Saul and his bloody house had slain many Gibeonites. Israel broke their covenant with the Gibeonites, and God pressured David to correct the problem. What could he do?

David asked the Gibeonites, “What shall I do for you? And how shall I make atonement, that you may bless the heritage of the LORD?” The Gibeonites answered, we don’t want your gold or silver, but give us seven of Saul’s sons, the one who consumed and attempted to destroy us. We will crucify⁸⁵ them on the holy mountain before the LORD, and David agreed (2 Samuel 21:6 [2 Kings 21:6 Douay]).

The Tabernacle was pitched on the holy mountain near Gibeon. All King Saul’s living male descendants, except Mephibosheth, crippled in his feet, were crucified and died together. David executed the king’s sons to fulfill a broken covenant. David covenanted with his father, Jonathan, to protect each other’s descendants, so Mephibosheth survived (1 Samuel 20:43).

⁸⁵ Hang by impaling them (on a tree or stake).

Rizpah's watch (2 Samuel 21) ③



The story continues; King Saul's widow Rizpah guarded her sons' and nephews' bodies. The Gibeonites crucified them on the holy mountain before the LORD'S face. She stretched out sackcloth (like a tent) on the rock and watched their impaled bodies. She prevented wild beasts by night and birds by day from consuming their flesh. She watched alone from the barley harvest start until rain fell. King Saul's crucified sons fulfilled the covenant, so the famine ended.

Figure 12: Rizpah guards her sons' and nephew's bodies

When King David heard Rizpah watched in the rain over the bodies, he sent men to bury them. Years earlier, the Philistines hanged Saul and his three oldest sons' bodies on the wall at Bethshan (1 Samuel 31:8–13). He also collected King Saul and his other sons' bodies from a grave under a tamarisk tree in Jabesh Gilead. He buried them all in the family tomb in Gibeah.

Rizpah as a type of Mary ③

Rizpah types Mary, and King Saul and his sons type Jesus. The wild beasts and birds type the satanic forces. The Gibeonites crucified Rizpah's sons and nephews on a mountain near the

Tabernacle as the barley harvest started. Thus, rain ruined the barley harvest but improved the wheat harvest. Jesus died at this same time of year. Mary, like Rizpah, watched over the body of her Son. She didn't protect Him from wild beasts and birds, which couldn't penetrate His tomb, but Satan and his minions who could defile His body. He needed to remain holy to be an acceptable sacrifice. Rizpah was on stone, a natural altar like the rock of Golgotha.

Rizpah watched in a famine; the creatures were ravenous and aggressive. Satan's forces were aggressive. Rizpah couldn't physically stay awake and watch for months until the rain regularly came. God doesn't usually send rain during the harvest. The rain came on the third day of her watch.

Jesus' public ministry spanned a Sabbath and Jubilee year pair. He rose in the third year on the first day God allowed any harvest in two years.⁸⁶ There was little harvest of *souls* throughout Jesus' ministry; only one hundred and twenty faithful disciples waited at Pentecost. Then suddenly, a great harvest with three thousand disciples. Rizpah's watch followed a Sabbath and Jubilee year pair shortly after King David moved to Jerusalem.⁸⁷ The land was to lie fallow during the Sabbath year and Jubilee year.

Later, we'll study David's fainting in battle and how it types Jesus' death and resurrection. Jesus' cross was a tree (the same word, different translation); they hanged Him on a tree. Like Mephibosheth, Saul's only surviving male descendant, Jesus was struck in both feet.

Important insights:

1. Jesus predicted His return and the necessity to watch at the door. Jesus returned at His resurrection.
2. Rizpah has many unique types of Mary:

⁸⁶ Killian, "The Chronological Framework of History," <https://tinyurl.com/y6xdvuru>; and Killian, "Chronology of Jesus' Life," <https://tinyurl.com/y5oth3qy>.

⁸⁷ Killian, "The Chronological Framework of History," <https://tinyurl.com/y6xdvuru>.

- a. Both were widows of Israel's rightful King (Saul/Joseph⁸⁸). Widows wore mourning clothes.
 - b. All their sons were crucified and died on a holy hill (Gibeon/Jerusalem).
 - c. Both kept a long watch at the start of the barley harvest.
 - d. Both sons' death atoned for a broken covenant.
3. The things Rizpah's watch adds to our understanding:
- a. The situation was resolved on the third day because she couldn't physically watch alone any longer without sleep.
 - b. Rizpah prevented her sons' bodies from being eaten. Mary prevented Satan and company from defiling Jesus' body.
 - c. God sent rain at harvest time, usually a sign from heaven of His displeasure. God sent rain at the harvest when the people confirmed Saul as king, indicating their demand for a human king displeased Him. The rain ended David's drought, so God was pleased.
 - d. Heavy rain after Jesus' burial kept people sheltering in place. Many camped in the garden. They would stay inside a building with their Passover host families. Pentecost, when church growth started, occurred at the wheat harvest. Noah's flood started at the wheat harvest.
 - e. Rizpah's watch ended a three-year famine. Jesus' resurrection ended a three-year famine of souls ready for harvest.
 - f. Rizpah couldn't leave to get food or drink, so she fasted while watching.
 - g. Rizpah was beautiful.
 - h. General Abner had sex with Rizpah (2 Samuel 3:7–8), and Satan tried to rape Mary.
 - i. Rizpah was King Saul's second wife, presumably younger.
 - j. Rizpah was a concubine rather than a full wife.
 - k. Rizpah was a widow.
 - l. Rizpah had two sons.
 - m. The Philistines hanged Saul and his three oldest sons. Men from Jabesh Gilead burned their bodies and buried them under a tamarisk [salt cedar] tree, a type of Jesus' cross.
 - n. There will be abundant additional support for these observations.
 - o. Mary stood on Mt. Golgotha on a rock with her dead Son. Rizpah stood on Mt. Gibeon on a rock with her dead sons.

⁸⁸ The kings of Judah/Israel genealogy to Jesus' father Joseph (Matthew 1:1–16).

Esther at a king's doorway (Esther 3–4, 7, 13–15) ③④

King Ahasuerus of the Medo-Persian Empire divorced his beautiful first wife, Vashti, c. 480 B.C. After an empire-wide beauty contest, Esther, a beautiful Jewish orphan, became the king's new wife. Esther's cousin Mordecai saved the king's life and served in the king's palace.

The second most important man in the Empire, Haman, bribed the king. The king issued a decree to exterminate all Jews in the empire. By lot, they chose the day. If Haman exterminated the Jews, God's covenant with them would be broken; the book of Esther tells how God kept His promise.

When Mordecai learned of the decree, he asked Queen Esther to intervene with the king to halt it. She had a problem, Esther couldn't come before the king any time she wanted to, and it had been more than a month since he last called her. To enter the king's presence in the inner court, uninvited was always at the risk of death. If the king didn't extend his golden scepter toward you to welcome you, they executed you immediately!

Esther asked the Jews of Susa to pray and fast from food and drink until the third day, while she and her handmaids did so. The Jews fasted, wept, and many used sackcloth and ashes. In terror for her life, Esther prayed for her people, the Jews. She asked God to put eloquent speech in her mouth before the lion [Ahasuerus] and turn his heart to hate Haman, who is fighting against us. She wore mourning clothes, covered herself with ashes and dung, and tangled her hair.⁸⁹

On the third day, Esther dressed in her royal finery. She leaned on one maid while the other followed, carrying her train. She went through the doorway and met the king. He sat on his throne, clothed in the full array of his majesty, covered with gold and precious stones, and he

⁸⁹ The Catholic version of Esther includes details the abridged (Protestant) version omits.

was terrifying. The king looked at her with fierce anger, and she was faint at his door. Then, God turned the king's spirit to gentleness; he sprang from his throne, took her in his arms, and touched his scepter to her neck. The king told her the law didn't apply to her; she was always welcome. She lived on the third day.

She invited Ahasuerus and Haman to a meal that day. At the meal, while drinking wine, the king asked Esther what she wanted, and he would give her up to half his kingdom. Rather than make her request, the queen invited Ahasuerus and Haman to a second meal the following day. As Haman left the first meal, Mordecai didn't bow to Haman, infuriating him. He erected a high gallows at his house to execute Mordecai. Meanwhile, Ahasuerus learned Mordecai saved his life. He made Haman honor Mordecai, which increased Haman's anger.⁹⁰

At the second feast, the queen requested protection for her people from Haman's genocidal decree. The king went alone into the garden to consider Esther's request. Haman begged Esther for his life. When the king returned, he found Haman falling on top of Esther on the couch. Ahasuerus said, "Will you assault the queen in my presence in my own house?" The king immediately ordered Haman hanged on the gallows erected for Mordecai.

At Esther's prompting, Ahasuerus issued a decree allowing the Jews to defend themselves, supported by the king's army. On the day appointed for the Jews to be destroyed, they suffered no loss. The Purim [Lot] feast was inaugurated to celebrate this event. This event is a fourth-day family rescue after the protagonist lived on the third day. We'll see typological support in the story of Judith.

⁹⁰ God tells this story with signs in the sky. Bruce Killian, "The King Extends His Golden Scepter to Esther," (2018), <https://tinyurl.com/y354vhjq>.

Interpretation

Esther types Mary, and Haman types Satan. Mordecai and Ahasuerus type Jesus. Gallows is the same word as cross. They crucified Haman. This story is a *fourth-day family rescue* type, a new key. The ④ symbol marks sections with a fourth-day family rescue theme. The Jews, Esther's extended family, type God's family scattered in the world.

Typological progression ③④

- King Saul's second wife (a concubine) was Rizpah. Esther was the second wife of the current King of kings. Queen Mother Mary was the second wife of the King of kings and LORD of lords. The LORD divorced His first wife, Israel (Jeremiah 2:2, Jeremiah 3:8).
- Rizpah and Esther fasted from food and drink until the third day. Mary fasted from food and drink until at least the third day.
- Rizpah watched with sackcloth. Esther prayed in mourning clothes, ashes, and unkempt hair. Mary in mourning clothes, ashes, and, we'll see, her hair shaved off.
- Esther prayed and entered through the doorway to see the king. Mary prayed at the doorway, waiting for the King of kings to come through when He chose.
- Two handmaids accompanied Esther against her adversary. One handmaid attended Judith against her adversary, and Mary, a handmaid, confronted her adversary alone.
- Esther almost fainted at the king's doorway. Mary died at the King's doorway.
- Esther rescued the Jews. Mary saved humanity!

Mary's watch ③

What happened in the Garden of Golgotha? Jews from around the world crowded Jerusalem for Passover; they camped everywhere. Nevertheless, they avoided the crucifixion area because touching anything the dead touched (except stone) made one unclean. Only a clean person could celebrate Passover. Nicodemus and Joseph of Arimathea and their servants, if any, probably after burying Jesus, watched near Mary until the streets cleared.

Outside Jesus' tomb was a bucket and shovel used to carry the bloody dirt from the base of Jesus' cross. Mary's clay pot to draw water to wash Jesus' body remained. All were unclean. Mary had a lit lamp, a jar of oil, some sackcloth, and a tent.

Mary watched at Jesus' tomb. Michael the Archangel guarded Jesus' body as he had guarded Moses' buried body when he contended with the devil. (Jude 1:9). The Saint Michael prayer recalls his defense of Moses' body from Satan.⁹¹ When Satan contended against him, Michael appealed to the LORD. "May the LORD rebuke you" (Zechariah 3:2). Satan was so fierce an opponent Michael couldn't defeat him alone. God anointed Satan, and even Michael didn't rail against the LORD's anointed.

The dead Lord couldn't help Michael. Therefore, Mary helped Michael contend with Satan. Rizpah fought with the wild beasts and birds over the crucified bodies of her sons. She didn't sleep until she prevailed over them. Mary rested after she prevailed over Satan and his hordes.

Why guard Moses or Jesus' body? They guarded them to prevent Satan from defiling

⁹¹ St. Michael the Archangel, defend us in battle. Be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the heavenly hosts, by the power of God, thrust into hell Satan, and all the evil spirits, who prowl about the world seeking the ruin of souls. Amen.

them. Why defile them? To make them unusable. Anticipating Jesus' resurrection,⁹² Mary watched at His door, a virgin, with a lit lamp, until her Bridegroom returned (Matthew 25:1–13) and the return of her Master (Luke 12:35–40). Jesus, the thief, broke into Satan's house unexpectedly (Matthew 24:42–44). Mary awaited the resurrection because she remembered the Zarephath widow and the Shunammite woman.

Since Mary kept watch at the tomb, where was she when the women arrived? She wasn't there, she was the last Eve, and in the proper order (second), she died and was resurrected (1 Corinthians 15:23). Mary confidently awaited Jesus' resurrection. Since Simeon prophesized a sword would pierce her soul/life, she anticipated being killed. We'll learn Jesus told Mary, "keep your presence at the tomb secret."

At the tomb, Levitical guards and angels also watched. The Temple had Levite soldiers as guards. These usher forerunners could kill unauthorized entrants. When Pilate said, you have a watch; he reminded the chief priests you have guards.

The Shunammite woman and the widow of Zarephath held their dead son, and each held their raised son. They typed Mary, who held Jesus' corpse and His resurrected body. A holy sacrifice, Jesus couldn't be unclean but could be defiled. Mary knew God must raise Him from the dead on the third day.

Jesus indicated His return would be unexpected (many still look for His first return, but it happened already). Satan believed Jesus would return from the dead, but Jesus came unexpectedly; Satan thought he had additional time.

Gibeon covenant fulfilled ③

The Gibeonites accepted King Saul's sons' death and public exposure as full

⁹² A believer must believe in the resurrection (1 Corinthians 15:3–4), so Mary was the one.

compensation for the covenant Saul broke. Therefore God accepted His only Son's death and public exposure as total compensation for the covenants Israel broke. Jesus said, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17). God's Son was Christ, the covenant maker with Israel at Sinai. A covenant ends when either party to it dies. Christ's death annulled the covenant. Jesus survived because, like Saul's grandson Mephibosheth, He was struck in both feet.

When the Son of God died, He could establish a new covenant. Jesus' death didn't destroy but fulfilled the covenant. So Jesus fulfilled *every* necessary detail of the Torah, writings, and the Prophets. How is that possible? Throughout His life, especially in the last eight days, Jesus fulfilled the covenant made at Sinai. In some cases, like the Temple's destruction, His death started the process that would soon happen.

Covenant with Shechem (Genesis 34) ③

Jesus continues His peripatetic resurrection Bible study

Jesus, “Was Israel’s covenant with Shechem ever satisfied?”

“No, both parties were in the wrong.”

Jesus, “So a covenant was broken without consequence?”

Israel and his sons covenanted with the Shechemites after Prince Shechem raped Israel’s daughter Dinah. The Shechemites agreed to be circumcised and exchange their daughters in marriage with Israel. The Shechemites were circumcised. However, Simeon and Levi broke the covenant and killed Shechem’s men on the third day.

Joseph and his brothers (Genesis 37)

God arranged for Joseph to fulfill the broken covenant. When Joseph was seventeen, his father sent him to Shechem to check on his brothers. At Shechem, he learned they had moved to Dothan.

His brothers saw him approach and plotted to kill him. They didn’t do it immediately; they stripped his robe and put him in a dry cistern that could become his tomb. They killed a kid goat and stained Joseph’s robe with its blood. They told their father that a wild beast ate him.

While they ate, a caravan on the way to Egypt passed. At Judah’s suggestion, rather than kill him themselves, they raised him from his tomb and sold him to them as a slave for twenty silver coins. In Egypt, his master Potiphar eventually threw him into prison.

At age thirty, Joseph left prison to rule over all of Egypt in one day. The king gave him his signet ring, fine linen clothes, a gold chain for his neck, a chariot, and a wife. His wife was

Asenath, daughter of Potiphera priest of On.⁹³

Interpretation

Joseph fulfilled Israel's covenant with the Shechemites releasing them from the covenant-breaking curse. A careful reading of Jacob's genealogy (Genesis 46:8–27) reveals prince Shechem fathered Asenath by Dinah Joseph's half-sister.⁹⁴ Therefore, Joseph married his niece. The tribe of Joseph (Ephraim and Manasseh), at the time of King Hezekiah (c. 713 B.C.), went into permanent exile among the nations where they intermarried with gentiles and disappeared as a separate people.

Like Joseph, Jesus' Father sent Him to check on His brothers. They hated Him, plotted to kill Him, put Him in prison, and put Him in a tomb. Judas [Judah] sold him for the price of a slave for silver. From the journey length (66 miles (105 km) and searching), one can infer Joseph met his brothers on the third day. God spared and raised Jesus, and both came from their tomb on the third day. Like Joseph, in one day, Jesus ascended to rule, and God gave Him a relative as a wife to fulfill a covenant.

Jesus fulfilled the covenant with David; He redeemed all nations to redeem Israel mixed among them. He established a Kingdom (His Church) encompassing all. Israel's descendants could enter God's family, even though their bloodlines were thoroughly mixed with the gentiles. We'll revisit the story of Joseph.

Conclusion

God waited until Shechem's rape produced a marriageable woman. God knew Israel's house wouldn't accept Shechem's daughter, so she was incognito in Egypt, where Pharaoh

⁹³ Genesis 46:20 Adopted daughter types a barren wife like Sarah, Rebecca, Rachel, and Hannah.

⁹⁴ John Pratt, "Jacob's Seventieth Descendant," (*Meridian Magazine*, Aug 18, 2000), http://www.johnpratt.com/items/docs/lds/meridian/2000/puzzle_ans.html.

arranged Joseph's marriage with his half-sister's daughter. Joseph went from slave to prisoner to ruler, immediately married, and prepared to provide bread for the world. Joseph typed Jesus, who waited for Mary to be ready for marriage and provide bread to the world.

Chapter 10

Human Sacrifice ③

Jesus continues a peripatetic resurrection Bible study

Jesus, “Did God ever initiate *any* human sacrifice?”

“He asked Abraham to offer Isaac as a holocaust. And in a way, after the spirit came upon Jephthah, he vowed to offer whatever came from his door when he returned, and his daughter came forth. And he did as he promised.”

Abraham sacrificed his son and Jephthah, his daughter. These human sacrifices foreshadowed Jesus or Mary’s sacrifice.

Abraham prepared to slay Isaac on an altar at God’s command before burning his body as a holocaust [whole burnt offering]. An angel from the LORD stopped Abraham from offering Isaac as he was about to kill him.

After the Spirit of the LORD came upon Judge Jephthah, he vowed to offer as a holocaust

whatever came first from his door when he returned home as a victor. When victorious Jephthah returned, his daughter came out first, and he fulfilled his vow.

Each human sacrifice was a holocaust. Each gave their most beloved.

Abraham's sacrifice (Genesis 22) ③

God tested Abraham. He said, "Take your only beloved son Isaac, go to the region of Moriah, and offer him as a holocaust on the mountain I will show you." Abraham rose early, cut wood for the burnt offering, saddled his ass, took two young men and his son Isaac and set out.

On the third day, he lifted his eyes and saw the place far off. He told the young men, stay here with the ass while the lad and I go yonder and worship. We'll return to you. Abraham laid the wood for the holocaust on Isaac and took the fire and the knife in his hands. As they went, Isaac asked his father, "Behold, the fire and the wood; but where is the lamb for a burnt offering?" Abraham said, "God will provide himself a lamb."

When they arrived, Abraham built an altar and arranged the wood on it. He bound his son, laid him on the wood, then took the knife to slay him. Suddenly, the angel of the LORD said, don't lay your hand on the lad. Abraham saw a ram caught by its horns in a thicket and offered it instead of his son. The angel promised Abraham because he hadn't withheld his only son, God would multiply his descendants as the stars of the heavens.

Interpretation

Many recognize Isaac, prefigured Jesus' sacrifice and resurrection on the third day. A holocaust was the highest form of sacrifice; holy fire entirely consumed the offering. Abraham offered Isaac on a hill in the region of Moriah (c. 2000 B.C.). The Temple was built on Mt. Moriah (c. 949 B.C.), but it was in the 'region of Moriah' rather than on Mt. Moriah. The sacrifice could easily not be on Mt. Moriah because God wouldn't have to show Abraham the

mountain if it were Mt. Moriah. Isaac and Jesus' sacrifice may have been on the same hill, so we assume it did occur on the same hill.⁹⁵

Jesus and Isaac carried the wood of their holocaust up the hill to where they were offered. The wood Isaac carried was distinct because it was cut and carried three days from Beersheba. The wood of Jesus' cross was distinct. It was Lebanese cedar. Isaac carried tamarisk tree wood [salt cedar] Abraham had planted (Genesis 21:33). This incorruptible wood was of little use except as firewood. It burns quickly and makes lots of smoke.

Abraham bound Isaac on cut and arranged wood on an altar made from dirt and uncut rocks. Both were only sons, a virgin, and had a barren mother. Both were young and lived on the third day.

Abraham believed God could raise Isaac from the dead (Hebrews 11:20). Since Abraham prepared to offer Isaac as a holocaust, Abraham believed God would restore Isaac from his ashes.

Since Abraham believed for Isaac (who typifies Jesus), who does Abraham type? One who believed God would raise Jesus from the dead. A type can't be greater than the antitype.

Whom did Abraham typify? The gospels clearly show that no apostle expected God to raise Jesus from the dead. None of the women who came to the tomb Sunday morning expected to find Him alive. Isaac was able to resist but cooperated. Jesus could have resisted but cooperated. Abraham had the knife and the fire. Who controlled the means to slay Jesus? Who controlled the fire to consume His sacrifice?

⁹⁵ Any hill in Moriah's region may have been an acceptable offering location. Isaac was offered on a hill in Moriah's region, while the Temple was built on Mt. Moriah. They may be the same place. Jesus was offered on the next hill, so maybe on the same hill as Isaac.

Isaac was Abraham's only beloved son.⁹⁶ Only Jesus' mother Mary could call Him my only beloved son. Therefore, the type reveals Mary believed God would raise Jesus from the dead. Like Abraham, God tested Jesus' mother. Since she wasn't a priest, she couldn't offer a sacrifice; Jesus cooperated and offered Himself.

God only accepts sacrifices consumed by holy fire (Leviticus 6:12; 10:1). Therefore, Abraham maintained the fiery torch fire God sent to consume his earlier sacrifice (Genesis 15:17). He brought it to consume Isaac.

The ram's horns caught in the thicket bound his head in thorns, linking to the mass of thorns wrapped on Jesus' head. A thicket was a tree, so the ram, like Jesus, hanged on a tree.

Isaac was to die when God tested Abraham, and it was the third day. The LORD commanded Abraham to offer him as a whole burnt offering until He delivered him back alive through an angel. God delivered Jesus alive on the third day, and an angel announced Jesus lived. Did Jesus and Isaac receive life on the same hill?

God tested Abraham and Mary; she could choose not to offer her Son. Abraham had the knife and the fire to slay and consume his son. Mary didn't have a sword or fire, but we'll learn she controlled whether Jesus lived or died and whether fire consumed His body, so she did possess them. Jesus, as a priest, offered Himself. God would multiply Abraham's descendants as the stars; He would multiply Mary's descendants.

⁹⁶ Isaac was Abraham's second son, so it points to a typological use of 'only beloved son'. He was Sarah's only beloved son, but God tested Abraham, who was one [*ECHAD*] with his wife.

Jephthah's sacrifice (Judges 11 and 12:1–7)

Jephthah, a mighty warrior, was the son of a prostitute (c. 1100 B.C.). His brothers didn't want to share their inheritance, so they drove him from Gilead. He went to live in Tob, where he gathered a band of men.

When the Ammonites threatened, the Gileadites asked Jephthah to lead them in a battle against them, and he did. Jephthah unsuccessfully negotiated with the Ammonites to avoid war.

The Spirit of the LORD came upon Judge Jephthah before he went into battle with the Ammonites. He vowed if victorious, whatever came first from his doorway when he returned home, he would offer as a holocaust. When he came home victorious, his daughter came first through his door to meet him with timbrel and dance. She was his only child, a virgin damsel. Jephthah was grieved, but his daughter said, do as you have vowed. She asked for and received two months to mourn her virginity.

Interpretation

Jephthah, the returning conqueror, types Jesus and his daughter, types Mary. Jephthah's brothers rejected him and drove him away. He left his father's house, kin, and homeland.⁹⁷ Jesus' kin rejected Him and drove Him from Nazareth. Therefore, Jesus left His father's house, kin, and homeland and became a nomad. Their brothers hated both Jesus and Jephthah, and both men were considered illegitimate. Both had only one immediate family member, a virgin woman.

Both collected a band of men. Both were mighty warriors who turned defeat into victory. Jephthah's band of men (and David's band) indicate the apostles were battle-hardened warriors. Both were famous. Both had the Spirit of the LORD come upon them. Both unsuccessfully reasoned with their adversaries.

⁹⁷ Like David when he went to live in the Philistine town of Ziklag (1 Samuel 27:1–7).

Jephthah swore a vow while Jesus made a covenant. Jephthah vowed and offered his daughter; Jesus covenanted and offered Himself! Jephthah returned in victory after defeating a great enemy, the Ammonites. Jesus returned triumphally after defeating a greater enemy, Satan, and his kingdom. Jephthah reclaimed Gilead, and Jesus reclaimed the world. Jephthah ruled Gilead, and Jesus will rule the world.

Jephthah returned to his home, Jesus returned at His tomb, and shortly home to heaven. Jephthah's daughter and Mary, both virgins, were at the door when their victorious warrior returned. Both watched their victor's return and rejoiced in their beloved's return. Jephthah gave his only child two months to mourn her virginity. Jesus' mother had two days to mourn her lost Son and virginity. She was childless.

The Church Fathers considered Jephthah's daughter a type of Mary. They accepted Jephthah offered his daughter as a holocaust.⁹⁸ Jephthah assumed the LORD would choose an animal for him to offer. When he returned in victory to his mountain top home (watchtower), his daughter and only child came first out of the door, dancing and playing the tambourine.

Many try to show Jephthah didn't sacrifice his daughter. He made enemies defeating the Ammonites and Ephraimites. It is logical his enemy killed her, Jephthah then put her body on an altar, and the LORD sent holy fire.

The author of Hebrews included Jephthah with Abraham in the hall of faith (Hebrews 11:32). Abraham types Jephthah. Abraham believed God would raise Isaac (Hebrews 11:19). Therefore, Jephthah could believe God would raise his daughter. Jephthah vowed after he was a

⁹⁸ Pseudo-Philo (*Biblical Antiquities*): 39–40, <http://www.lehrhaus.org/wp-content/uploads/2010/01/Pseudo-Philo-Jephthah1.pdf>. John Chrysostom God had Jephthah fulfill his vow, to prevent others from making similar vows. *Nicene and Post-Nicene Fathers: First Series, Volume IX St. Chrysostom*, ed. Philip Schaff, Homily XIV, 434. http://www.documentacatholicaomnia.eu/03d/1819-1893_Schaff_Philip_1_Vol_04_Ante_Nicene_Fathers_EN.pdf.

Judge (Judges 11:31), and the Spirit of the LORD came upon him (Judges 11:29). Therefore, God prompted Jephthah's vow. A man of great faith offered his daughter.

There are many similarities between these parent-child pairs: Jephthah and daughter, Abraham and Isaac, and Mary and Jesus. The sacrifice of Isaac types the holocaust of Jephthah's daughter. Both type Mary, offering Jesus, and Jesus, offering Mary. We'll find this scenario matched the one at Jesus' resurrection. The Virgin Mary died, and Jesus offered her body, which God consumed with holy fire, but Jesus didn't kill her.

Now to come through the doorway with timbrel and dance, Jephthah's daughter watched for his return and lived at Mizpah, meaning watchtower. Mary, with a lit lamp at His tomb, waited for Jesus' return. Jephthah returned as a great conqueror to a woman with timbrel and dance. His return was similar to Moses and Miriam after the Red Sea crossing (Exodus 15:20–21). And like when David came to the women of Israel after he killed Goliath and defeated the Philistine army. The women rejoiced with timbrel and dance (1 Samuel 18:6). Therefore, Mary welcomed her conqueror with timbrel and dance.

Jephthah's daughter cooperated as Isaac cooperated with Abraham, and Mary cooperated with her LORD. Jephthah was a mighty warrior, while Jesus was mighty in word and deed. If Jephthah's daughter remained a virgin, a common argument, why did she need two months to go down on the hills with her friends? The answer is both views are partially correct. Jephthah didn't kill his daughter, and he offered her as a holocaust after an enemy murdered her.

After Jephthah defeated the Ammonites, he battled his brother Ephraimites. They were angry they hadn't participated in the victory (Judges 12). They planned to burn Jephthah's house

down on his head,⁹⁹ consuming Jephthah and his daughter. Jesus' principal opponents were the Jewish religious leaders; the Ephraimites were Jephthah's principal opponents.

Mary kept watch, and Jesus offered her as a holocaust after God raptured Him.¹⁰⁰ Jesus, the last Adam (1 Corinthians 15:45), was clothed with immortality at the resurrection. So was Mary the last Eve, and "each one in proper order" (1 Corinthians 15:23). Jesus was first, and Mary was second.¹⁰¹ Mary had a new body, like Jesus, she could remain on earth, but she couldn't die, and she didn't stay forever, so at the proper time, God took her. Later we'll discover how long she stayed.

Typological progression of human sacrifice ③

All progeny were virgins and willingly cooperated. All left father's house, kin, and homeland. God prompted these sacrifices, and all were holocausts on a mountaintop. The rescuer willingly risked their life to save their kin. All had a company of men around them.

- Abraham—God called Abraham's second son Isaac his only beloved child, but Isaac was Sarah's only child. Jephthah's daughter was his only beloved child. Jesus was Mary's only beloved child.
- God gave Abraham three days to prepare to offer his son and Isaac a few minutes to cooperate. Jephthah and his daughter were given two months to prepare to offer his daughter. Mary and Jesus were given thirty-three years to prepare to offer her Son.
- The angel stopped Abraham before he slew his son. Jephthah offered the holocaust but didn't slay his daughter. Mary offered the holocaust and cooperated in slaying her Son, Who, in turn, offered her.
- Abraham and Isaac—both lived; Jephthah and his daughter—one lived, and one was offered as a holocaust; Mary and Jesus—both died and were both offered as a holocaust.

⁹⁹ Like Samson's father-in-law and bride's house was burned over their heads.

¹⁰⁰ His mortal body consumed and immediately He was given a new immortal body.

¹⁰¹ Mary was a future kingdom of heaven's queen mother since Jesus' conception so Jesus and Mary were greater than John the Baptist, because they were kingdom of heaven members.

Chapter 11

Holocaust [Whole Burnt] Offering

Jesus' resurrection Bible study continues

Jesus, "Is it conceivable Elijah's sacrifice on Carmel typed Jesus' sacrifice on Calvary? Like Elijah's sacrifice, they washed Jesus' body. Blood covered Jesus' body, so bloody water pooled in the tomb."

Do we have a problem? Resurrected Jesus had nail marks in His hands and feet; no fire consumed His body. However, a holocaust was the highest form of sacrifice; holy fire from God devoured the entire offering. Since Jesus came to fulfill the Law and the Prophets, and the sacrifices are a type of Jesus' offering, could His offering be lesser? Did God consume Jesus' body with holy fire or not?

A fire consumed the uneaten portions of the lesser sacrifices. For example, any uneaten Passover lamb remains were burned up the next day (Exodus 12:10). For Jesus to fulfill the Passover sacrifice, fire consumed His remains.

Elijah's holocaust (1 Kings 18:17–46) ③

There was no rain or dew at Elijah's word for three and a half years, a heavenly sign of Elijah's authority. Elijah gathered all the people and eight hundred and fifty pagan prophets at Mt. Carmel to end the great famine. He bet them. Whichever god, Baal or the LORD, consumed the sacrifice, answering with fire from heaven, He is God.

Elijah had the pagan prophets call their gods to answer with fire, but they received no answer. Elijah mocked their god's failure to hear. After many hours about 3 PM, Elijah made an altar of dirt and twelve stones, arranged cut wood on it, and then cut up and placed a bull on it. Then he thrice poured four jars of water over the sacrifice and washed it until water filled a trench around the altar. He said, "Answer me LORD that this people may know that you, O LORD, are God." Immediately fire from the LORD fell, consuming sacrifice, wood, stone, dust, and water. The people seized the pagan prophets and took them down to the Kishon River. There Elijah executed them! Then he prayed for rain, and there was plentiful rain. The famine ended with a victory.

Interpretation

The drought was a reverse Eucharistic type. If Elijah's sacrifice types Jesus' sacrifice, it can't be more significant than Jesus' sacrifice. Fire from God had to consume Sacrifice, wood, altar, water, etc., at the correct time.¹⁰² He had to defeat a major enemy, and the people had to turn to God. Elijah's famine was of grain; Jesus' famine was of conversions. It wasn't until Pentecost the Church started substantially to accumulate new members. Church members believed in Jesus' resurrection. Pentecost was the first wheat harvest following the start of Jesus' ministry. His mother was the only Church member at the resurrection because only she believed

¹⁰² Did Jesus mock Satan's forces as Elijah mocked the pagan prophets? We'll see.

in the resurrection. Belief in Jesus' resurrection is essential to be a full adult Church member.

Why did the resurrected Jesus have wounds in His hands, feet, and side? It helped Thomas believe He was Jesus. Jesus is still the sacrifice, and the marks reveal He continues as our sacrifice today. So we can know Jesus died and not someone else like Moslems believe. The piercing in His side means He died. The consumption of His mortal body and the creation of His immortal body happened instantly. The Spirit will baptize us with fire, consume our human remains, and give us immortal bodies.

1. The dirt in Jesus' tomb formed an altar (Exodus 20:24–26). His cross, the arranged cut wood, His body, the sacrifice, bound in the shroud on top. His blood was sprinkled on the altar and poured out at its base, mixed with water as it poured over Elijah's sacrifice.
2. Elijah was a priest and prophet; his appointed successor was Elisha. Jesus was a priest, prophet, and king, and His appointed successor was Peter.
3. Since Elijah's sacrifice on Mt. Carmel was consumed instantly (1 Kings 18:38), fire suddenly ate Jesus' sacrifice.
4. At Jesus' resurrection, God consumed everything in His tomb, except the linen and a bronze nail, with holy fire. Linen wasn't consumed (Leviticus 10:2, 5). The fire didn't destroy the bronze nail because holocausts were offered on the brazen altar.
5. The smoke from His sacrifice rose (*HOLAH* means to rise like smoke), so Jesus rose as the smoke of His sacrifice. The fire and smoke were pillars of fire and cloud at the entrance to His tomb.
6. The fire consumed the water in the tomb with His body as it did the water in the trench.
7. The twelve stones we'll discuss with the high priest's breast piece.
8. They searched for Elijah to kill him; they searched for Jesus to kill Him.
9. Elijah slew all the pagan prophets, typing Jesus' defeating Satan's minions.

Holocaust vignettes

Holy fire from water (2 Maccabees 1:18–36)

Pious priests hid holy fire in a dry cistern when entering captivity in Babylonian (c. 586 B.C.). When they returned to the cistern, they found thick water. Nehemiah said, "Collect the water and sprinkle it over the sacrifice."

The sky was cloudy, nothing happened, but when the sun came out, the water burst into flames, consumed the sacrifice, and the priests sang the hymns. It was cloudy until Jesus' resurrection. At the first rays of the daystar, a fire kindled and consumed Jesus, altar, wood, and

wash water. Jesus would sing.

Holocaust (Holah)

As they descended the mountain from the transfiguration, Jesus told Peter, James, and John; tell no one until the son of man has risen from the dead (Mark 9:9–10; Matthew 17:9). They questioned among themselves what *risen from the dead* meant. It can't mean 'stand up' [*ANASTASIS* in Greek]. Would they have to discuss what that meant? Instead, in Hebrew and Aramaic, the word *HOLAH* [rise as smoke from a holocaust] puzzled the disciples. What does rise like smoke from the dead mean?

John, at the tomb, looked in, saw, and believed (John 20:8). He didn't see Jesus' body, cross, crown of thorns, nails, water, etc. The messy altar was now sterile except for a folded napkin and an empty shroud.

The Holy Spirit prompted Jephthah to offer what came first from his doorway as a holocaust. His virgin daughter came out first when he returned, so he offered her. Jesus met His virgin mother at His doorway when He returned, so He offered her. Mary was the only member of the Church at the resurrection, the end of that first Mass, which began at the Last Supper. She didn't come late to Mass; she was there at the Last Supper.

Why did only Mary anticipate the resurrection? Only she knew and believed the Scripture. Also, the Church could have no defect; no other qualified. I'll discuss this later.

Fire vaporized the water into steam, the glory cloud over Jesus' sacrifice. Remember the Shunammite's son sneezed, creating a thin cloud as he returned to life (2 Kings 4:35).

Fire to bury kings (2 Chronicles 16:14)

They burned and buried King Saul and his three sons' bodies (1 Samuel 31:12–13). They made great fires when burying the kings of Judah in their honor. The Scripture says, "They

buried king Asa in the tomb which he had hewn out for himself (so new) in the city of David. They laid him on a bed which had been filled with various kinds of spices prepared by the perfumer's art; and they made a very great fire in his honor." Again, King Jehoram had no fire when he was buried as there was for his fathers before him (2 Chronicles 21:19).

These type Jesus, buried with seventy-five pounds of various spices, and Mary of Bethany, a perfumer, anointed Him with holy oil.¹⁰³ They buried Jesus in a newly hewed tomb, and a great fire from God consumed Him. God honored Jesus with a bonfire. Jesus' tomb was outside the City of David. Still, twelve years later, Agrippa added a new wall, then it was inside the city. Since they didn't make a great fire, God kindled one to honor King Jesus's burial.

Holy fire consumed priests (Leviticus 10:1–7)

God's fire consumed Aaron's two oldest sons, Nadab and Abihu. God took them when they offered incense with unauthorized fire.¹⁰⁴ On the eighth day of their ordination week, they entered the Tabernacle after drinking wine. They opened the curtain to the holy of holies; therefore, the LORD sent holy fire from His presence (in the holy of holies) and consumed their bodies. Their vestments and ashes remained. Moses said, "Carry out your brothers." Some translators assume bodies, but a corpse would defile the Tabernacle. Like Jesus, their incineration occurred in the first month, on the eighth day of their ordination.

Their deaths were the first atonement sacrifice. Afterward, the LORD specified only the High Priest could enter the Holy of Holies and only on the Day of Atonement. We'll study this further under the Atonement sacrifice offering.

Because of the shock and sadness, on the day they died, a goat they were to eat was

¹⁰³ Killian, "Chronology of Jesus' Life," 66–67, <https://tinyurl.com/y5oth3qy>.

¹⁰⁴ Fire from the LORD consumed 250 Levites who offered incense at the Tabernacle (Numbers 16). They weren't priests so He consumed them so the bodies didn't defile the holy place.

burned up as Jesus' body was burned up rather than eaten. So holy fire from God consumed Jesus' body but left His vestments and altar cloths.

A fiery furnace (Daniel 3)

Recall Daniel's three friends and a fiery furnace (c. 600 B.C.). King Nebuchadnezzar assembled all his rulers and leaders in Babylon to worship the giant golden image he erected. When the orchestra (the horn, pipe, lyre, trigon, harp, bagpipe, and every kind of music) played, all bowed and worshiped except three young men.

When Daniel's friends didn't worship the statue, Nebuchadnezzar gave them another chance, saying, "Who is the god that can deliver you out of my hands?" Again the orchestra played, and they didn't worship the image. The king was furious; his expression changed and made the furnace seven times hotter. His mightiest men bound and threw them into the furnace.

They fell into the furnace while the flames killed the king's mightiest men at the doorway because of the urgency. Flames consumed their bonds, and they walked freely in the fire. The king said, "didn't we cast three men into the furnace? Why are there now four, and one like the Son of God?" The fire had no power over them; it didn't singe their hair, damage their clothes, and they didn't even smell of smoke. They survived burial in a fiery furnace.

Afterward, the king sent letters announcing the good news to all the nations (Daniel 3:98–100¹⁰⁵). These men exited their tomb, like Daniel exited the lions' den.

Interpretation

This isn't a third-day event, but there were three victims. Jesus survived His fiery tomb without hurt or the smell of smoke, so no one suspected fire. His clothes, the Shroud of Turin and the Sudarium of Oviedo, survived the fire. The seven times hotter fire types holy fire, much hotter than a normal fire.¹⁰⁶ The Son of God was Jesus or an Angel of the LORD. The blast

¹⁰⁵ To a lesser extent the gospel being sent shows up in the Protestant versions in Daniel 3:29.

¹⁰⁶ Holy fire is intense. This furnace melted the statue's gold.

stripped away Jesus' bonds (His shroud).

Like Jesus, these men were eunuchs, so virgins (Jesus for the sake of the Kingdom). They were all of King David's royal line. The king said, "What god can deliver you out of my hands?" God delivered Jesus and Mary from Satan's hands.

These men type the three archangels,¹⁰⁷ Michael, Gabriel, and Raphael, at Jesus' resurrection. The destruction of Nebuchadnezzar's mightiest men type the destruction of Satan's chief demons at the doorway to Jesus' tomb. Like Jesus, a fire took these men from lying bound to walking around.

Frequently, the leaders assembled at the Tabernacle gate. At Jesus' Tabernacle, His tomb, there was no apparent gathering of leaders (except to seal the tomb). Until the resurrection, the group was angelic and demonic leaders.

The resurrection movie develops. While the orchestra played, Jesus and three archangels confronted Satan and his four chief demons in the fire. Like Elijah's mantel after the fiery chariot and these men's clothes, Jesus' clothes, the shroud, survived. He rose through His bonds as smoke. The heavenly orchestra played a thunderous crescendo.

¹⁰⁷ Only Michael is called archangel, but seven angels stand before God (Revelation 8:2; Tobit 12:15).

A fiery chariot (2 Kings 1–2) ③

Recall when God took Elijah up to heaven. The prophets Elijah and Elisha journeyed all day. At each stop, Elijah asked Elisha to stay while he continued. The Jordan River dried up for them; they crossed and continued walking. Elisha doggedly refused to leave his side. Elijah said he would only receive his requested double portion of the Spirit if he saw him taken away. Elisha saw a fiery chariot and fiery horses separate him from Elijah, and a whirlwind [or tempest], took him up. His mantle fell to the ground, and Elisha tore his own mantle in half and picked up Elijah's mantle. Fifty prophets searched unsuccessfully for three days for Elijah.

Interpretation

Elijah types Jesus, and Elisha types Mary. Elisha never left Elijah's side; he watched the fiery chariot consume Elijah's body as a holocaust. Its smoke rose as a whirlwind. This incident occurred on Mt. Pisgah/Nebo, where the LORD buried Moses and Jeremiah hid the Ark of the Covenant. The Transfiguration also happened there.¹⁰⁸ Later we'll look at the fiery chariot and horsemen. Mary persisted and witnessed the whirlwind of fire at Jesus' resurrection. Elisha and the woman of Shunem typified Mary's persistence.

Elisha retrieved Elijah's mantle, and the disciples retrieved Jesus' shroud. Elisha divided his mantle; the soldiers divided Jesus' clothes. Israel, crossing the Jordan River on dry land, links to washing Jesus for burial (1 Corinthians 10:2). The Bible links Israel crossing the Red Sea on dry ground to Israel being baptized. Fifty may be the number of Jesus' disciples who searched for three days unsuccessfully, finding Him on the fourth day.

¹⁰⁸ Bruce Killian, "The Time and Place of the Transfiguration," (2001), <https://tinyurl.com/y5ykzyj9>.

Conclusion

God's holy fire consumed Jesus' body as a holocaust, the highest sacrificial form. The fire consumed everything except His linen clothes. The smoke of His sacrifice rose to God. He got a new body, but we haven't yet answered how.

Chapter 12

Women in Battles at a Doorway ③③ €

Here the story turns dark. Many women lived or died at a doorway! We reviewed Jephthah's virgin daughter, who died, and Queen Esther, who lived. The women at an attacked doorway, all type Mary, and the attackers type Satan's forces threatening Jesus' tomb.

We'll review women present at an *assaulted* doorway. All non-virgin women died, and all virgin women lived. Sodom's men attacked Lot's door and rejected his two virgin daughters because they desired "to know" the angels. The Benjaminites assaulted the door of a Levite from the hill country of Ephraim. They rejected the old man's virgin daughter but raped the Levite's concubine on his threshold to death. These women didn't carry swords but were there when a door was assaulted. Each woman lived or died in the morning at (or after) a battle at a doorway.

Sodom (Genesis 18–19) ③③④ ℰ

Decades earlier, God promised Abraham and his barren wife Sarah a son. A few days earlier, he and his household were circumcised at God's instruction. He was 99, and his barren wife was 89 years old. The LORD and two angels appeared as men to them (c. 2027 B.C.). Abraham offered them a morsel and then rushed to prepare and feed them a feast of a tender young bull, cheese, and hearth cakes from three seaths of fine flour. After eating, the LORD promised Sarah; you'll hold your son at this time next year. Sarah laughed when she heard this, so the LORD said he will be named Isaac, meaning laughter.

The LORD sent the angels to investigate the disturbing report from the five cities of the plain. Abraham's nephew Lot lived in Sodom, one of those cities. Meanwhile, Abraham bargained with the LORD would He destroy the righteous in Sodom with the wicked? God promised not to destroy the righteous with the wicked if He could find ten righteous there.

The angels arrived that evening at Sodom's gate. Lot met and prostrated himself before them and invited them to spend the night. The angels said, "No we will spend the night in the city square," but Lot repeatedly and strongly urged them to stay in his house, so they agreed. Lot lived with his wife and his two betrothed daughters. They washed their feet and feasted, including unleavened bread.

Before they slept, all men of Sodom, young and old, gathered outside Lot's door. They demanded "to know" the angels. Lot refused and offered his two virgin daughters instead. They accused Lot of judging and strove to break through the door. The angels pulled Lot inside and struck all outside with blindness. They wore themselves out, groping for the door.

The angels told the family to flee the cities because God would soon destroy them. Lot went out to persuade his sons-in-law to escape, but they thought he joked. As morning dawned,

the angels urged Lot, his wife, and two daughters to flee Sodom's destruction. They lingered, so the angels seized each by hand, the Lord being merciful, and brought them out of the city.

The angels commanded, don't look back or stop on the plain; go to the hills. Lot's wife looked back, and she was turned into a pillar of salt. Lot pled with the angels; I cannot make it to the hills. Can we flee to Zoar? It's close and small, and the angels agreed. When they arrived, fire and sulfur rained down and destroyed the other four cities, their inhabitants, and crops, and much smoke rose from the ruins.

Lot feared living in Zoar, so they fled. Lot and his daughters hid in a hillside cave. They believed the cataclysm destroyed everyone else. The maidens decided for humanity to survive, their father must procreate their children. They got him drunk on wine, and the older one lay with him without Lot realizing what she did. The next night, the younger daughter did the same.

Each daughter conceived and gave birth to a son; one became the father of the nation of Moab, the other the father of the nation of Ammon. Sarah gave birth to Isaac, the father of the nation of Israel.

Interpretation

How does God raining fire on people with a propensity to murder, rape, sodomy, and incest relate to Jesus? God's promise of Isaac to Abraham and Sarah types the impossibility of the Virgin Mary conceiving. God promised, and a son was born.

Lot and the two angels type Jesus, and Lot's wife and two virgin daughters type Mary. The men of Sodom type Satan's forces. Lot's sons-in-law thought he joked [mocked/laughed]. This theme links to Isaac's name given because Sarah laughed at the tent entrance, and we'll see it again. After their husbands died in Sodom's destruction, Lot's daughters were virgin widows. Lot's wife, the one non-virgin woman, died. The pillar of salt was salt-white smoke rising from

where a fire consumed her body.

Abraham prayed for the people of Sodom because his nephew Lot lived there. Lot escaped the plain on the second day to a mountainside cave, an upper room. Was Lot a drunk? They remembered wine as they fled. A feast (wine implied) and unleavened bread on a hill link to Jesus' third-day story in an upper room *ℓ*.

That night the third day, Lot drank wine and slept deeply like Adam and Jesus. Lot, while asleep, fathered a son by his virgin widow daughter and, on the next day, a son by his other virgin widow daughter. God from Adam made Eve, and from Eve all the living; Abraham, by his barren wife, fathered Isaac. From Isaac, the nations of Edom and Israel. Lot fathered Moab and Ammon, two nations, and Jesus fathered the Church, who came from the nations of Judah and Israel.

Satan's forces wanted to "know" Jesus. Like Jesus in a borrowed tomb, the angels were guests in a stranger's house. Angels guarded Jesus, so His holy body wasn't defiled. A battle was fought at His tomb's doorway. The evil angels didn't desire the widow, Virgin Mary, at the door.

Lot and Abraham left homeland, father's house, and kin as Jesus had. We'll later see the number of cities, type the number of satanic leaders, and like Zoar, only a remnant survived.

Check on the proper interpretation¹⁰⁹

The LORD and two angels as men went to Abraham (Genesis 18), linking to Jesus and the two disciples going to Emmaus. Then two angels as men went to Sodom (Genesis 19), linking to the two disciples returning to Jerusalem. Each pair arrived in the city in the evening and entered a locked house. The bad report; Jerusalem murdered Jesus. The angels didn't find ten righteous

¹⁰⁹ A check (CRC, etc.) is added electronic communication so the receiver can verify it properly received a message. This story acts as a check to this book, verifying proper interpretation.

in Sodom; the disciples found exactly ten righteous apostles in Jerusalem.

They were righteous by faith. Thomas didn't believe until he saw Jesus in the flesh. When he said, "my Lord and my God." The two Emmaus road evangelizing disciples were as great as the angels, and Jesus was at least as great as the LORD [Yahweh]. It also indicated Abraham and Lot's level of righteousness (2 Peter 2:7). The broken bread morsel was a feast Jesus provided. It was at least as great as the tender calf feast Abraham provided.

Benjaminites of Gibeah (Judges 19–21) 33 ℰ

Lot in Sodom types this longer dark story (c. 1350 B.C.). A Levite¹¹⁰ from Ephraim's hill country went to Bethlehem to woo back his concubine. In anger, she left him months earlier. After three days with his father-in-law, the Levite said he needed to return home. His father-in-law persistently urged him to stay, but late on the second day following, he left with his servant, two saddled he-donkeys, and his concubine. They passed Jerusalem but chose not to stay there because they were foreigners. They continued three miles (5km) and stopped in Gibeah of Benjamin at sunset.

They waited in the city square, and no one took them in. An old man from Ephraim arrived and asked, who are you, and where are you going? We are going from Bethlehem to the hill country of Ephraim. Peace be with you. I'll take care of your wants, only don't stay in the square. They agreed and said, "We have straw and provender for our asses, with bread and wine for me and your maidservant and the young man with your servants; there is no lack of anything."

After nightfall, the Benjaminites of Gibeah surrounded the house and demanded "to know" the Levite. The old man offered them his virgin daughter and the Levite's concubine. They rejected the virgin but assaulted the concubine all night; she died at dawn. The Levite woke in the morning, opened the door, and discovered she lay dead with her hands on the threshold. He fled home to the hill country of Ephraim with her body. He cut it into twelve pieces and sent the pieces all over Israel. All of Israel came to deal with the situation.

¹¹⁰ Moses' grandson Jonathan established as a priest over an idol of the LORD in Micah's house (Judges 17–18).

Interpretation

There were two sequential three-day periods; in the second period, life was threatened. The Levite and the old man represent Jesus. The concubine and the virgin represent Mary. The couple brought bread and wine, *ℓ*. Gibeah means hill, so every room was an upper room. The Levite, like Jesus, was a guest in a stranger's house and a stranger in town. Joseph of Arimathea invited Jesus to use his tomb, and Jerusalem wasn't Jesus' hometown. Lot didn't let the angels stay overnight in the city square. The old man didn't let the Levite stay in the city square, and Joseph of Arimathea didn't let Jesus stay overnight in the open area.

The Levite must have been handsome, typing Jesus being beautiful or possibly the more exceptional beauty of holiness. The wine meant he deeply slept, typing Jesus' death. Beast-like creatures attacked to defile the Levite and Jesus. Jesus, we'll see, was a priest, which is typologically greater than a Levite.

On the second, third day, the men of Gibeah savagely murdered the concubine. Mary, like the concubine, died with her hands on the threshold.¹¹¹ She lay prostrate in a position of worship. Everyone was from the village of Bethlehem. Mary was of the house of David,¹¹² so Bethlehem was her ancestral hometown.

Her husband was bringing her to his home. Jesus came to find a bride and bring her to His home. The woman arrived at her husband's home after her death.¹¹³ Mary arrived at Jesus' home after death.

When the Levite described this incident, he said it was *like* they killed my concubine and

¹¹¹ Witnesses Dagon losing hands and head at the temple threshold (1 Samuel 5:4) and the death of Jeroboam's son at the threshold (1 Kings 14:17).

¹¹² Romans 1:13 Jesus was David's seed according to the flesh.

¹¹³ Sara arrived at Tobias' home after him (Tobit 11:3).

me (Judges 20:5). Hosea, in 12:10, said the prophets multiplied visions and *similitudes* [or parables or likenesses] using the same word the Levite used for like he was killed. Hosea taught God uses things that are like or parables of what He is teaching us. *Like* means this is a type of Jesus and Mary's death.

King Saul rallied Israel to battle (1 Samuel 11)

Before I interpret cutting up the woman and sending her pieces all over Israel, we'll look at a similar story at the start of King Saul's reign (c. 1047 B.C.).

Messengers from Jabesh Gilead came to Gibeah. Saul asked why they wept aloud. He learned Nahash the Ammonite required Jabesh to make a covenant in seven days. Nahash would put out everyone's right eye and make them slaves. The Spirit of God rushed upon Saul. He stopped his plow and cut up his yoke of oxen.¹¹⁴ He sent the pieces to all parts of Israel. He warned if any man didn't come after Samuel and Saul, the same would happen to their oxen.

When Israel saw the pieces, everyone came promptly. Three hundred thousand men from Israel and thirty thousand men from Judah came. King Saul divided his force into three groups; In the morning watch, they attacked Nahash, no two of those who escaped were together. We'll revisit this when we look at Saul becoming king.

The story continued; Israel battled the Benjaminites (Judges 20–21) ③

The Levite sent his concubine's pieces to all of Israel. All who saw it said such a thing had never happened and came together to decide what to do. King Saul sent pieces of his yoke to all parts of Israel and motivated his army to assemble for battle. The Levite and the king sent pieces of a most precious possession to the entire kingdom from their home.

Jesus probably didn't interpret this story to the Emmaus disciples because He hadn't yet

¹¹⁴ Oxen means either male or female bovine trained to pull a plow or cart.

returned home to heaven. He sends Mary everywhere from heaven when He needs to motivate His army to come together, frequently in prayer. We'll show how these pieces type Mary at the end of the chapter.

Judah led Israel's attack against Gibeah, and the Benjaminites defended. Before each attack, Israel verified the LORD wanted them to attack Gibeah. Benjamin defeated Israel and drove them back for two days, killing forty thousand men. On the third day, Israel captured Gibeah and killed all but six hundred Benjaminites. In this third—three-day period, Israel nearly destroyed Benjamin. The survivors fled to the rock of Rimmon.

Then Israel mourned because of Benjamin's destruction, one of the twelve tribes of Israel. They recalled an oath they swore; no one would give his daughter to a Benjaminite in marriage. The men of Israel fasted and prayed, and the Ark of the Covenant was there. They sought to get wives for the Benjaminites without breaking their oath.

Was any portion of Israel missing from the fight? Jabesh Gilead sent no soldiers, so they struck everyone there except four hundred virgin women. They still needed two hundred wives.

They recalled an annual Shiloh festival where virgins went out to dance. The remaining Benjaminites hid in a vineyard. They leaped out, and each captured a wife from among the dancing virgins. Thus, no one broke his vow.

Interpretation

As Benjamin decisively defeated Israel for two days, Satan's forces routed Jesus' troops for two days. Can one win a battle with no soldiers? Jesus' forces lost the battle on the three days from arrest until death and the first two days after they crucified Him. On the third day, the enemy was decisively defeated. Since the Ark of the Covenant was present, Mary was present.

The three—three-day periods also link to Jesus. In the first three days, Sunday through

Tuesday, Jesus was anointed to die. Jesus was arrested, tried, and executed during the second three days, Wednesday through Friday. In the third three-day period, Friday through Sunday, Jesus rose. This battle types these last three days, Jesus died, and all His disciples except Mary fled. Israel lost 10% of its force in the battle, Jesus lost Judas, and His apostles and disciples fled.

Israel lost for two days, but on the third day, they conquered the Benjaminites.

Then, the Benjaminites changed roles from the evil team to the good guys. For two days, Jesus became sin. Now the Benjaminite remnant needed brides. When you failed to help battle the evil team, they killed you and took your virgins. That happened to the people of Jabesh. Each groom swooped from the vineyard [garden] in the second phase and captured a dancing virgin bride at Shiloh. The Tabernacle and Ark of the Covenant resided at Shiloh.

As Jephthah's virgin daughter danced at the doorway, the resurrected Mary danced in the garden at the tomb entrance. The resurrected Jesus sprang out and caught His bride.¹¹⁵ Having died, Mary could be Jesus' bride. Mary's family was dead, and she alone survived, like the virgins of Jabesh. If Mary didn't remain a virgin, this story fails as a type.

Typological progression ③③④

Lot escapes Sodom, Benjamin's near destruction, and the events at Jesus' tomb.

- The women progressed from more to fewer: 1) Lot's wife and two virgin daughters; 2) Levite's concubine and a virgin; 3) Mary, one virgin widow
- The men progressed from more to fewer: 1) Lot and two angels; 2) Levite and one servant; 3) Jesus alone as a priest, angel, and servant
- All virgins lived, all wives died, and Mary both died and lived.
- There were 1) two handsome angels/men; 2) one handsome Levite; 3) one handsome Priest-King. Though disfigured, Jesus retained the beauty of holiness.
- To protect their guests, each head of house offered their best: 1) Lot's two virgin daughters; 2) The Ephraimite's virgin daughter and the Levite's concubine; 3) Jesus' virgin mother
- In order of status: 3) widow; 2) concubine; 1) wife
- Death in the morning: 1) Lot's wife; 2) Levite's concubine; 3) Widow Mary

¹¹⁵ Witness is a foreign woman caught in battle (Deuteronomy 21:10–14).

- Deep sleep: Lot (with daughters), Levite from Bethlehem, and Jesus died.
- The man lived: Lot, the Levite, and Jesus.
- The protected ones slept while the battle raged outside. Smoke rising signaled victory.
- Fire signaled victory: 1) Four cities; 2) one city; 3) One tomb
- Most wicked were destroyed, but some survived: 1) Zoar, the smallest town of the plain; 2) Six hundred men of Benjamin; 3) Satan and some of his forces
- The good also lost part of their force. Lot lost 1/6 of his family; Israel lost 10% of their soldiers at Gibeon; Jesus lost 2/13 of His force at His death (Jesus and Judas).

Multiple Three-Day Periods

There is a link between multiple three-day periods, a virgin waiting at the door, and evil ones attacking at the entrance to get to a desirable man. Abraham recovered from circumcision after three days. His recovery immediately preceded the angels visiting Abraham, so two sequential three-day periods.¹¹⁶

The Levite went to Bethlehem, visited, and celebrated for three days. He returned home in the next three days at the risk of life.

In Jesus' last days, there were three back-to-back three-day periods. An overlap occurs on Good Friday (a day with an extra night and day). The first three-day period was from Jesus' anointing on Saturday evening until Tuesday. The second from the Last Supper until He died, and the third three-day period from His death until His resurrection.¹¹⁷ The Virgin Mary watched at Jesus' tomb during the third three-day period. The evil hordes sought to defile Jesus, and Mary's watch interfered, so they assaulted her. The virgin widow would die yet live.

¹¹⁶ Genesis 17:21 and Genesis 18:10.

¹¹⁷ Killian, "The Chronology of Jesus' Life," 60–70, 87–89, <https://tinyurl.com/y5oth3qy>.

Chapter 13

Jesus Thirsted (John 19:28–30) ③ ℓ

Jesus continues His peripatetic resurrection Bible study

Jesus, “As Jesus died, He said ‘I thirst,’ He was certainly thirsty earlier. Why did He wait to make it known? Can you think of any Scripture He fulfilled with this statement?”

“I don’t recall anyone saying I thirst.”

Jesus, “Did anyone thirst or drink?”

“David in the cave of Adullam thirsted but didn’t drink. He poured out the water, saying it was the blood of those who obtained it. After Samson battled the Philistines in Lehi, he thirsted, and the LORD opened a spring to quench his thirst.”

From the cross, Jesus said, ‘I thirst.’ He did this to fulfill Scripture, knowing that

everything was finished.¹¹⁸ No one in the Old Testament said, ‘I thirst.’ What did Jesus fulfill? He fulfilled every case of thirst and drinking in the Old Testament and gospels. Thirst is a common theme, so we’ll only examine a sample of those passages.

When Jesus drank the sour wine, He bowed His head and died. But He had said near the end of the Last Supper, “I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.” Therefore, Jesus entered the kingdom on the third day. Death threatened a person(s) or nation in each thirst story.

Hagar and Ishmael thirsted (Genesis 21:8–20) ③

Abraham and Sarah held a great feast when she weaned Isaac. Ishmael mocked¹¹⁹ Isaac, so Sarah drove Ishmael and his mother Hagar away. Sarah’s words grieved Abraham, but the LORD told him do as Sarah said, because I’ll make him a great nation.

Abraham sent them into the desert from Beersheba with bread and a water skin. When the skin was empty, Hagar put Ishmael under a bush and went a bowshot away, so she wouldn’t see him die. He lifted his voice and wept. Then an angel said to Hagar, “Arise lift up the lad and hold him fast, with your hand for I will make him a great nation.” Then God opened her eyes, and she saw a spring of water, filled the skin, and gave it to the lad to drink.

Interpretation

Hagar and Ishmael type Mary and Jesus at the cross. Mother and son were thirsty. An estimate of the time a skin of water would last two people in the desert is until the third day. Both Hagar and Mary’s sons cried out in thirst. A bush is a tree in Hebrew, and a desert bush has

¹¹⁸ Scott Hahn, “The Fourth Cup,” <https://www.youtube.com/watch?v=v1yAvrVoYzo>, Links Jesus’ thirst and the Last Supper.

¹¹⁹ Same word, Israel *played* at the golden calf. It is the word for Isaac’s name. It has some sexual connotation.

thorns. Thorns and meager shade surrounded both sons' heads. Both were young men, Ishmael was about seventeen, and Jesus was thirty-two.

Mary didn't stand near where Jesus was crucified, but like Hagar, she stood a bowshot away (fifty meters)¹²⁰ because she didn't want to see her Son die. The synoptic gospel accounts of those at the foot of the cross reflect this.¹²¹ Mary stood about fifty meters away from the cross much of the time.

Ishmael, under a desert bush, types Jesus, wearing a crown of thorns. Later, Mary came near Jesus on the cross, heard Him cry out in thirst, and saw Him suddenly die. She saw the spring of water from His side when the soldier lanced it. Like Hagar, God opened her eyes, and she saw a new spring.

Both mothers arose, raised their sons who drank, and the mothers held their sons firmly with their hands. Mary held a thirsty Jesus alive in her hands and would be involved in His rising. Hagar filled a vessel with water from a spring. Mary filled a vessel with water to wash Jesus. Hagar's son fathered a great nation, and Mary's Son fathered God's Kingdom.

Gideon's men thirsted (Judges 7) ℰ

For seven years, the Midianites, Amalekites, and the sons of the east destroyed Israel's crops and flocks (c. 1181 B.C.). Israel was destitute. They did what was right in their own eyes and suffered severe consequences. God chose Gideon to lead Israel while he threshed grain in a wine press ℰ.

Gideon gathered a 32,000-man army and, at God's instruction, culled it down to ten thousand men, all who feared he sent home. Then God said, "You still have too many soldiers."

¹²⁰ Another witness, David, in danger of death, hid on the third day, as Jonathan shot his bow (1 Samuel 20:17–42).

¹²¹ Matthew 27:55–56; Mark 15:40–41; Luke 23:49 (women stand at a distance

God said, bring them to the water to drink. God let Gideon keep only the three hundred who lapped with their tongues. (Judges 7:5–6). God sent Gideon to overhear an enemy's dream. A hearth barley loaf would roll and crush them. They interpreted it to mean Gideon would crush them, *ℓ*.

Gideon gave each soldier a horn, a torch, and a clay pot to hide the lit torch. He divided his men into three companies. When the battle started in the night, the soldiers broke their pots, revealing lit torches, and they blew horns in their right hands and shouted 'for the LORD and for Gideon.' The enemy armies cried, fled, and every man set his sword against his fellow and against his army. The enemy destroyed themselves, and Gideon led a great victory.

Interpretation

This isn't a third-day story,¹²² but three hundred soldiers were in three companies. Only men who kept their heads up when drinking went into the battle. Jesus drank what was lifted to His mouth.¹²³ Therefore, He was the only soldier selected for battle. His tomb was amid the enemy. When the angel opened Jesus' tomb, fire from God consumed His body, so His great light shone forth. The hearth barley loaf dream and the king's execution at Zeb's winepress are other links to bread and wine *ℓ*.

At His resurrection, Jesus sounded His horn, and the enemy fought themselves. A clay pot was smashed. The burning cross was the torch, and Jesus' voice was the trumpet, which sounded like the horn from heaven at Sinai. Each horn sounded like a company of soldiers in the dark. The confused enemy attacked and destroyed themselves.

¹²² The fleece story is a third day story ③ and Gideon's battle may have lasted three days.

¹²³ The separation of men included those who didn't bow the knee to drink. Mary didn't drink so she didn't bend her knee to drink.

Samson thirsted (Judges 15)

Samson learned his bride was given to a Philistine. Angry, he caught three hundred foxes, tied a torch between the tails of pairs of foxes, and let them loose. Thus, he burned the Philistines' grain fields and orchards. When the Philistines discovered Samson did it, they burned his bride and her father's house over them. In a rage, Samson slaughtered many and went and stayed at a cleft in the rock at Etam.

Then the Philistines came up and encamped in Judah, and made a raid on Lehi. The men of Judah said, "Why have you come up against us?" They said, "We have come up to bind Samson, to do to him as he did to us."

Three thousand men of Judah went down to the cleft of the rock of Etam, and said to Samson, "Do you not know that the Philistines are rulers over us? What then is this that you have done to us?" And he said to them, "As they did to me, so have I done to them." And they said to him, "We have come down to bind you, that we may give you into the hands of the Philistines." And Samson said to them, "Swear to me that you will not fall upon me yourselves." They said to him, "No; we will only bind you and give you into their hands; we will not kill you." So they bound him with two new ropes and brought him up from the rock.

When he came to Lehi, the Philistines came shouting to meet him. The Spirit of the Lord came mightily upon him, and the ropes, which were on his arms, became as flax that has caught fire, and his bonds melted off his hands. And he found a fresh jawbone of an ass and put out his hand and seized it, with it, he slew a thousand men. And Samson said, "With the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men."¹²⁴ After he spoke, he threw away the jawbone; and that place was called Ramath Lehi.

And he was very thirsty, and he called on the Lord and said, You have "granted this great deliverance by the hand of thy servant; and shall I now die of thirst, and fall into the hands of the uncircumcised?" And God split open the hollow place that is at Lehi, and there came water from it; and when he drank, his spirit returned, and he revived. Therefore, the name of it was called En Hakkore; it is at Lehi to this day. And he judged Israel in the days of the Philistines twenty years. (Judges 15)

Interpretation

Etam, the cleft where Samson dwelt, means ravenous wild creature's lair. As Samson came unbound from the rock to defeat the Philistines, Jesus came unbound from His tomb to

¹²⁴ Did Jesus use Satan's jawbone to slay heaps of devils at the tomb? We will see.

defeat Satan's ravenous creatures. The Jews bound a cooperative Jesus in the Garden of Gethsemane. When Satan attempted to take control of Jesus, the Spirit as holy fire came upon Him. Alone He defeated His enemy with the weapons He found at hand. I'll discuss this later.

Jesus, on the cross, cried out in thirst like Samson, so from His side, God split opened a hollow place, and a new spring issued forth. Linen bound Jesus, fire released Him, as Samson's bonds fell away like charred linen [flax]. As enemy body heaps surrounded Samson, so enemy body heaps surrounded Jesus.

King David thirsted (2 Samuel 23:15–17; 1 Chronicles 11:17–19) ③ ℰ

King David hid in Adullam's cave at harvest time while the Philistines occupied Bethlehem. David said longingly, "O that some one would give me water to drink from the cistern of Bethlehem which is by the gate!" His three mightiest men broke through the Philistine lines, drew water from the cistern, and returned it to David. They gave him the water, but David poured it out to the LORD and said, "Is this not the blood of the men who went at jeopardy of their lives?" Therefore, he wouldn't drink it.

Interpretation

David's thirst typed Jesus' thirst on the cross. David called the water poured on the ground blood, and it typed the water and blood from Jesus' side. David wouldn't drink his men's lifeblood, and Jesus gave His lifeblood for all men. We'll say more of David's three mightiest warriors who type the archangels at Jesus' resurrection. David and Jesus thirsted at the harvest. A cistern at the gate types Jesus' tomb and cross.

This blood and water is a related theme. The Egyptians thirsted when God turned the Nile to blood through Moses. Jesus linked water and wine at the wedding in Cana when He turned the water into wine, ℰ.

Chapter 14

Jesus Buried (Luke 23:50–55) &

Jesus' resurrection Bible study continues

Jesus, “Did you notice a scarlet cord supported His cross?”

“They also used it to bind and lead Him, so it was bloody.”

Jesus, “Where were people in Scripture buried?”

“In tombs or caves, and a few on mountain tops.”

Jesus, “Expand your thinking; they threw their sons in the Nile. The sailors threw Jonah into the sea. Joseph’s brother threw him into a cistern they planned to make his tomb.

People were buried: in caves, graves, cisterns, a lions’ den, a furnace, the Nile, the sea, a pit, etc., all type Jesus’ tomb. Each place was to be a final resting place. Jonah came from the whale, the three men from the furnace, and Daniel from the lions’ den. The tomb testifies Jesus was dead. The empty tomb gave evidence Jesus defeated death.

Joseph and his brothers (Genesis 37) ③ ℓ

When Joseph was seventeen, he gave his father Israel a bad report about some of his brothers, so they started to hate him (c. 1862 B.C.). Israel gave Joseph a long, embroidered robe with sleeves, so his brothers' hate increased. God gave Joseph dreams. He dreamed he and his brothers were binding sheaves and their sheaves bowed down to his sheaf. In another dream, the sun, moon, and eleven stars bowed to him. His father interpreted this as his father, mother, and brothers bowed to him. When he told these dreams to his brothers, they hated him even more.

Once when ten brothers were away shepherding flocks, Israel sent Joseph to check on them. Joseph journeyed to Shechem, where they had gone but didn't find them. After inquiring, someone directed him to Dothan, where he found them.

The brothers recognized the dreamer a long way off. They decided to kill him, throw him in a pit [dry cistern], and say a wild beast consumed him, and then we shall see what comes of his dreams. Reuben didn't want Joseph killed, so he persuaded them not to slay him immediately. They caught him, stripped off his robe, and put him in a pit. They killed and ate a young goat, ℓ, and put its blood on Joseph's robe, so it appeared a beast devoured him.

While they ate, a caravan going to Egypt passed. Judah said, "Let's sell Joseph to them as a slave, so his blood won't be on our hands." They drew him from the pit and sold him for twenty silver shekels. Joseph was enslaved and imprisoned in Egypt for thirteen years. He returned permanently from Egypt only after death and burial.

Interpretation

Joseph types Jesus. Like Joseph, His Father sent Jesus to His brothers. Joseph and Jesus gave bad reports about their brothers, so they hated them. Joseph's brothers planned to kill him.

They stripped Jesus of His robe. They put Him in a dry cistern at the High Priest's house.¹²⁵

Jesus' brothers, the Jews, hated Him. They planned to kill Him and did so. Joseph's brothers celebrated a feast and put the blood of the feast on his robe. Jesus was the sacrificial feast, and His blood was on his robe (the shroud). A young goat indicates Joseph's passion, like Jesus' passion was in the spring. From the travel time, Joseph was raised from his grave on the third day like Jesus.

Joseph's marriage fulfilled the broken covenant with Shechem. Jesus suffered and fulfilled the covenants Israel broke. Joseph rescued his brothers and the whole world. Joseph's brothers sold him as a slave for twenty silver coins. Judas Iscariot sold Jesus for thirty silver coins, a slave's price. Joseph's beastly brothers threatened his life, while Satan and his minions threatened Jesus. Jesus, like Joseph, was driven from his father's house, kin, and homeland in Nazareth (Luke 4:29–30). Like Joseph, Jesus didn't return permanently to His homeland heaven until He died and was buried.

Joseph's dream revealed stars could bow down. Stars bow by being low in the sky, visible close to the horizon. If the sun and moon also bowed down, it was evening or morning twilight because the sun bows down by revealing its presence. Still, it must be below the horizon¹²⁶ for so many stars to be visible. The moon bows when it is eclipsed near the horizon. At the time of Jesus' death, the sun bowed differently for three hours at noon, when it was usually the brightest, so something like dust obscured it.

At sunset on the day Jesus' died, the eclipsed moon rose at the horizon,¹²⁷ and soon,

¹²⁵ The Church St. Peter in Gallicantu marks this location. The cracked cistern couldn't hold water. <http://www.biblewalks.com/Sites/Gallicantu.html>.

¹²⁶ Most stars aren't visible during a solar eclipse because it is like twilight.

¹²⁷ Jews carefully watched the sky after sunset on Passover for three stars to start the festival .

storm clouds obscured it. Resurrection morning, the moon was visible above the western horizon. The morning-stars Mercury and Venus sang in harmony on the eastern horizon.¹²⁸ They previously sang in harmony at creation (Job 38:7); this was a new creation. Virgo [virgin] was on the horizon in the west, head down in worship.

Joseph was enslaved and imprisoned for thirteen years. These years allowed his wife to reach marriageable age. Jacob served for a wife and his master's property, seven years for a wife, and six years for their property. Jesus served His Father for twenty years, the period Jacob served for two wives and his master's property.

Joseph's brothers envied him; they weren't jealous of the robe; they ruined it. The Ephraimites envied Jephthah's victory¹²⁹ over the Ammonites. They tried to kill him though he had asked for their help (Judges 12). These events typed the Jewish leaders' envying Jesus, and we'll see Satan's envy.

¹²⁸ Bruce Killian, "Venus, The Star of Bethlehem," (2020), <https://tinyurl.com/y3326t9l>, p. 14.

¹²⁹ These Ephraimites complained about not participating in Gideon's victory earlier.

Rehab and the spies (Joshua 2) ③

When Joshua prepared to conquer the Promised Land, he sent two spies to Jericho (c. 1398 B.C.). They entered and found a harlot named Rehab. She hid them under flax stalks laid in order on her roof. Jericho's King heard about the men and sought them. He asked her about them, and she said, "When the gate was to be closed at dark, they left," she protected them.

The spies swore to protect Rahab and her father's house if they weren't betrayed. They said, "If any of your family goes out of the doorway, their blood is upon their head." She told the spies; I know the LORD has given you the land, and great fear of Israel has fallen on all the land's inhabitants.

She lowered them from her window in the city wall by a scarlet cord. It marked her house; she told them to hide in the hills until the third day. Archaeologist John Garstang investigated Jericho's fallen walls and found one building didn't collapse when the wall fell.¹³⁰ God protected Rahab and all her father's house as promised.

Interpretation

The spies type Jesus, and Rahab types Mary. The spies reported coming victory over an enemy. One makes linen from flax, so Rahab hid the spies on her roof under linen, like Jesus in an upper room. Flax stalks are wood and laid in order like firewood on the altar. Like Jesus in the tomb, they hid in the hills until the third day and were safe. It was an upper room because they didn't put a ground floor window in the city wall. Rahab's window was the spies' doorway. The scarlet cord types the blood stained the cord binding Jesus and marking His doorway.¹³¹

¹³⁰ Jericho dating is controversial; the consensus view is incorrect. See Bruce Killian, "The Bible vs. Archaeology, You Decide," p. 7, <https://tinyurl.com/y6bcjp7p>.

¹³¹ The scarlet cord also links to Judah's twins' birth by Tamar. They frequently use a red thread on seals, linking to the seals on Jesus' tomb. A red umbilical cord marks every child's entryway.

Rahab's father's house and Jesus' Father's house lived. The scarlet cord marked where all His Father's family could take refuge. Rahab protected the spies with her life. The spies protected Rahab's family, Mary protected Jesus' life, and He protected her family. Rahab was a mother in Jesus' family line.

Jonathan and the Philistines (1 Samuel 13–14) ℰ

King Saul's oldest son Jonathan, leading a thousand soldiers, defeated the Philistine garrison occupying Geba, making Israel a stench to them (c. 1020 B.C.). Saul, nearby at Michmash, led the other two thousand men of his army. The Philistines came with thirty thousand chariots, six thousand horsemen, and soldiers as the sand on the seashore. They encamped at Michmash while three companies raided Israel. Saul blew the trumpet and summoned all of Israel to fight.

The prophet Samuel warned Saul, "obey or lose your kingship. I'll come in seven days, offer a holocaust, and petition God for success in battle." Israel's army dwindled to six hundred terrified soldiers by the seventh day. Saul (not Samuel) offered a holocaust. Samuel arrived directly and said to Saul,

"You have done foolishly. You have not kept the command of the LORD your God, with which he commanded you. For then the LORD would have established your kingdom over Israel forever. But now your kingdom shall not continue. The LORD has sought out a man after his own heart, and the LORD has commanded him to be prince over his people, because you have not kept what the LORD commanded you" (1 Samuel 13:13–14).

Only the king and Jonathan had war weapons; no other Israelite had sword or spear. The Philistines allowed no blacksmiths in Israel. Saul's army was quaking in fear. They hid in caves, thickets, etc., and his soldiers melted away. Israel defended a ridge opposite the Philistines. King Saul sat on a precipice in Gibeah under a pomegranate tree.

Meanwhile, Jonathan and his armor-bearer seized the opportunity. His armor-bearer said I am of one mind with you. They appeared below a Philistine detachment on a cliff. There was a tooth-like outcrop on the right and left. No one knew they had left camp. The Philistines assumed Jonathan had come up from a hole.

Jonathan prayed if the Philistines say, “Come up,”¹³² then God has given us victory, and we’ll ascend and conquer. “The LORD is not restricted; He is able to win the battle by many or by few.” The Philistines said, “Come up.” Therefore, God answered yes. They ascended the cliff and defeated a twenty-man detachment, causing panic in the Philistine camp.

Then the earth quaked! The Philistines attacked one another in a great panic, and their force melted away. Saul tried to understand what was happening and determined Jonathan was missing. Saul called for the Ark of God and inquired of the LORD through Ahijah. The tumult in the Philistine camp increased; he said, withdraw your hand. He had Israel go into battle. They discovered the Philistines were killing each other. Many deserters rejoined Saul.

King Saul wanted a great victory, so he cursed any man who eats this day with an oath. Jonathan, busy fighting, didn’t hear Saul’s oath, and between encounters, he ate honey grabbed with the end of his staff.

Saul inquired can we attack by night, but God didn’t answer. Saul tried to determine why God didn’t answer. He said even if it were Jonathan, he would die for violating Saul’s oath. The lot revealed that Jonathan had eaten. His father condemned him to die because he ate. Jonathan argued his father had made a foolish vow, and eating would have given them increased vigor in the battle. Overjoyed at the great victory, Israel’s men prevented Jonathan’s execution.

The men, faint with hunger, slaughtered oxen on the ground and ate them with blood. When Saul heard this, he said, “Roll a great stone to me and let everyman slay his ox here.” This was the first altar Saul made to the LORD (1 Samuel 14:33, 35).

¹³² This word is *ALAH* similar in meaning to *HOLAH*; it is used of Noah’s offering burnt offerings Genesis 8:20.

Interpretation

Jonathan types Jesus and the Philistine army divided into four parts: the satanic army. King Saul sat on a precipice in Gibeah under a pomegranate tree. He types Jesus on Golgotha, but he changes roles to type Satan. He sat on His cross, crowned with thorns, the pomegranates type Jesus' wounds. Jonathan typed Jesus coming out of a tomb where He "hid." Conqueror Jesus then led in battle.

Jesus' armor-bearer was His mother. Like Jonathan and his armor-bearer, only they anticipated a victory. Did the disciples grow frustrated, hoping God would defend Jesus? Saul grew impatient, waiting for the LORD'S answer. God didn't need Saul's help; Jesus and Mary waited patiently for God's exact time. Like Israel, Jesus' disciples had no war weapons and cowered in fear. The blacksmith types the Holy Spirit, and Jesus' disciples didn't have war weapons because they didn't have the Holy Spirit. Until Pentecost, only Jesus and Mary were equipped for battle. His terrified disciples deserted.

How few can God win with? His army was insignificant; His warrior was an old, childless, and destitute widow. God gave both Jonathan and Jesus an earthquake. The honey tipped staff typed the Eucharist on the cross, which brightened the eyes and strengthened for the battle. Honey is food from heaven because bees fly. Manna tasted like honey, *℥*. Although the king condemned Jonathan to die, the people ransomed him. Jesus reversed this, dying; He redeemed those condemned to die.

Saul's hungry soldiers began to unlawfully kill and eat animals, with their blood still in them and the blood soaked into the earth. Jesus' blood soaked into the ground at the base of His cross. Abel's blood soaked into the earth when Cain killed him (Genesis 4:10). These type improper sacrifices Jesus corrected. The rolled great stone types the great stone rolled from

Jesus' tomb before fire consumed His sacrifice. God didn't need Saul or Israel to fight the Philistines. King Saul, like Satan, wanted answers, but he didn't get them; Satan, like Saul, would be defeated and replaced

Jonathan battled the Philistines, and Gideon battled the Midianites, two stories witnessing a type where the enemy battled themselves. In both battles, the enemy was better equipped and vastly outnumbered them. When Jesus came from His tomb, we'll discover the enemy began to battle among themselves.

Judas Maccabeus and Antiochus (1 Maccabees 3–4)

Another story links this to Emmaus. Judas Maccabeus' started the Maccabean revolt (c. 166 B.C.). His force of three thousand men had no weapons or armor. King Antiochus Epiphanes' force numbered forty thousand foot soldiers and seven thousand horse soldiers. Judas attacked and routed Antiochus' forces at *Emmaus*, killing three thousand and taking their weapons and armor.

Antiochus returned with sixty thousand soldiers and five thousand horse soldiers and was again driven away. After this victory, Judas cleansed the Temple, made new holy furniture, and reestablished proper worship. They celebrated the Feast of Dedication [Hanukkah] for eight days and decreed it should be celebrated annually. Cleopas' two younger sons, Simon and Judas, had names of famous Maccabean leaders. Did the disciples, going to Emmaus, dream? Let's gather an army like the Maccabees and free Judah from Rome.

Patriarch burial (Genesis 49:29–33)

Israel in Egypt said, “I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite.” It is the east of Mamre, in the land of Canaan. There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebecca, his wife; and there I buried Leah—the field and the cave in it (Genesis 49:29–33).

When he died, Joseph said to Pharaoh, “My father made me swear, saying, ‘I am about to die: in my tomb which I hewed out for myself in the land of Canaan, there shall you bury me.’ Now therefore let me go up, I pray you, and bury my father; then I will return” (Genesis 50:5).

Interpretation

Each patriarch types Jesus, and each wife types Mary. They buried each Patriarch with one of his wives. Machpelah means double cave, and Israel hewed out a separate cave for himself, so they buried each couple in a new cave, a rich man’s burial. Abraham bought the field and cave for four hundred silver shekels (Genesis 23). The tombs were at the edge of a field with trees. These type Jesus and His wife buried together in the same place. Abraham’s friend offered him the choicest tomb free, but he chose to pay for it.

All the patriarchs died yet lived. Jesus said of Abraham, Isaac, and Jacob, “God is not God of the dead, but of the living.” They typify Jesus as dead, buried, and mysteriously alive.

Since these burials type Jesus’ burial, why wasn’t He buried at that location? They buried Jesus in a field *east* of Mamre in Canaan; His cave was about five miles (8km) east and twenty miles (32km) north of Mamre. Two other tombs were located near Jesus’ tomb. See

Figure 6: Garden of **Golgotha**, page 38. Jesus’ tomb description resembles the patriarchs’ and wives’ tombs.

Joseph’s burial types Jesus’ burial. Joseph was placed in a coffin (made of stone for

royalty in those days).¹³³ Later they carried his body from Egypt and buried him near Shechem (Joshua 24:32). Near Jacob's well was the plot of land Jacob bought, also *east* of Mamre. Jesus crucified wore His thorns, where Christendom mourns at His threshing floor. As the mourning for Jacob at the threshing floor of Atad [bramble, thorn] (Genesis 50:10–11).

¹³³ Joseph embalmed (Genesis 50:20), so side pierced, spiced, and bound in linen.

Chapter 15

Tabernacle Furnishings &

Jesus' resurrection Bible study continues

Jesus, "Does His crucifixion connect to the Tabernacle?"

"Are you serious? Absolutely not!"

Jesus' "What was the tabernacle furniture made of?"

"They made everything incorruptible wood covered with pure gold or bronze. There was little bronze and no gold at Calvary."

Jesus, "God hid His plan. The word pure also means ritually clean. Gold can mean gold in color. For example, olive oil is called gold. The gold pipes carry the gold[en] oil (Zechariah 4:12).

Clean oil covered Jesus' cross, so pure gold covered incorruptible wood.

"Similar logic applies to the brazen altar; gold and bronze are about the same color. The wood of Jesus' cross was cedar of Lebanon, a yellow-colored incorruptible wood. It had a golden color when treated but turned brown with time. The wood was finished with multiple coats of

golden-colored boiled linseed oil (from flax).

“A priest anointed the cross as part of the Temple with golden holy oil. Therefore, layers of pure gold covered it, but it looked brown.

“The altars had rings on each edge. They inserted a gold-covered pole into each pair of rings. Rings mean seals because one’s signet ring was a seal. The seal’s impression was a seal. The wounds in Jesus’ hands and feet are the altar’s rings.

“Some altars had horns attached to each corner [uttermost edge]. The horns were tent stakes. Attached to the four corners of Jesus’ cross were nine-inch (one-span, 23cm) long bronze stakes. Ropes attached three staked tent pegs to His cross’ three branches. The fourth stake attached Jesus’ feet to the cross. They buried it because His blood covered it.

“Levites transported each altar with two poles connected at the rings on their shoulders. The poles were the upright and crossbeam of Jesus’ cross He carried. They attached to Jesus at the seals; the nails made impressions in the flesh of His hands and feet.

“In the first month, Moses consecrated the Tabernacle simultaneously with the High Priest and the priests’ ordination. In the first month, Jesus consecrated a second Tabernacle (the Garden of Golgotha) during His ordination as High Priest, His passion, death, and resurrection. Jesus, “Did you get close enough to smell Jesus?”

“Yes, He was covered in a very delightful scented oil.”

Interpretation

Here is how Jesus fulfilled the Temple, the Tabernacle, and their furnishings. These type the Tabernacle in Golgotha and the Temple in Heaven (Hebrews 8:5).

How do the Tabernacle and its furnishings relate to Jesus? Moses consecrated the Tabernacle a year after the Exodus (c. 1437 B.C.). It was used until Solomon dedicated the

Temple nearly five hundred years later (c. 949 B.C.). They fabricated most furnishings from an incorruptible wood¹³⁴ covered with pure gold; a few were fashioned from bronze-coated timber. How could Jesus fulfill the Tabernacle requirements? There is no conspicuous Temple, altar, sacrifice, bronze, or gold at the crucifixion and resurrection. Did pure gold or even bronze cover Jesus' cross altar?

Jesus' ordination started Saturday evening, a week before His death. Jesus reclined with His disciples at Lazarus' house, a priest and perfumer. Lazarus is Greek for the Hebrew name Eleazar the second High Priest, a priestly name. Priests couldn't own a farm and needed a craft for support. The enormous amount of perfume indicates they were temple perfumers. Mary, his sister, anointed Jesus from head to feet with a pint (.5 liter) of sacred oil, reserved only for use in the Temple. It was worth a year's wage. This oil became available because when Lazarus went to sell the holy oil, he manufactured to the chief priests. They refused to buy it, asserting his death made it unclean.¹³⁵ They hated Lazarus because he was raised to life; more people believed in Jesus (John 12:9–11). Mary of Bethany anointed and washed Jesus.

God assigned the first Lazarus oversight of Tabernacle consumables. "And Eleazar the son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the regular grain offering, and the anointing oil, with the oversight of the whole tabernacle and all that is in it, of the sanctuary and its vessels" (Numbers 4:16). Lazarus was exercising his oversight when Jesus was anointed. God hid Jesus' and the Tabernacle's glory He consecrated with His blood. Jesus fulfilled the items and details subtly. Satan discovered it too late.

¹³⁴ Moses used acacia wood [Septuagint incorruptible wood] for the Tabernacle articles. Solomon used Lebanese cedar for the Temple. Bugs and rot don't affect these woods.

¹³⁵ John calls the oil pure nard, pure so not contaminated by Lazarus' death. They sealed the oil in an alabaster jar so it was clean. Nothing sealed in stone could become unclean. Sacred oil could only be used for sacred purposes; it was illegal to sell it, except for use in the Temple.

Altar of Bread (Exodus 25:23–30) ℓ

The altar [table] of the bread of the presence had two crowns [rims], the lower crown a wreath work a handbreadth wide (four inches (10cm)) was like a basket around it. The upper crown was gold. The most holy bread of presence [or faces or showbread] and wine pitchers were continuously displayed on it ℓ.¹³⁶ Priests displayed this altar veiled in the Temple courtyard at the festivals. They would say, “Behold God’s love for you”¹³⁷ ℓ.

His thorn crown was the wreath. The bread of the faces typed His body. The golden crown was a writing tablet. See the High Priest’s breastplate, page 179. The link between bread and face connects bread and flesh, ℓ.

Altar of Incense (Exodus 30:1–10, 34–38)

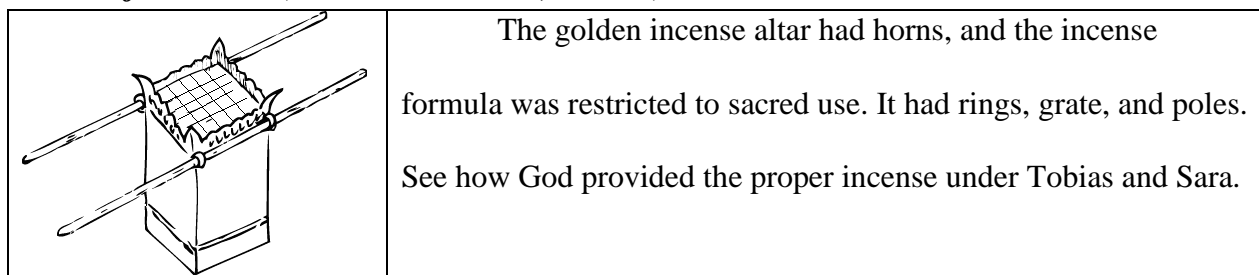


Figure 13: Altar of incense

Jeremiah hid this altar in a cave with the Ark of Covenant on Mt. Pisgah (2 Maccabees 2:4–6). God hid Jesus, the altar, in the tomb. The word for grate is ‘woven like cloth.’ As Jesus rose, His sweet scent passed through the shroud fabric as smoke. See the notes above for a description of the horns, rings, and poles.

Brazen altar (Exodus 27:1–8)

The horns on the brazen altar were the same as the horns in the notes above. The grate is

¹³⁶ A strong link to Eucharistic adoration, Israeli men were to appear before God’s faces, so the priests displayed the bread of the presence.

¹³⁷ Brant Pitre, “Jesus & the Jewish Roots of the Eucharist,” Minutes 56–60 (Babylonian Talmud *Menahoth* 29a). <https://www.youtube.com/watch?v=P45BHDRA7pU&t=19s>.

the same as for the altar of incense. The altar was seven and a half feet (five cubits) wide and seven and a half feet (five cubits) deep, matching the length of the cross' two main beams. The altar's height was four and a half feet (three cubits) (matching the lintel extending up from Jesus' head). The cross' size typed the brazen altar size. These dimensions show up repeatedly in the Tabernacle and Temple items. A ramp led up to this altar, so a ramp led to Golgotha.

Sea or Laver (1 Kings 7:23–26; Exodus 30:18–21)

The priests used the Laver, a large water container, to wash their hands and feet before ministering and the sacrifices they offered. God called this container the Sea in the Temple and located it near the entrance. The Laver's dimensions weren't specified.

The Sea was Jesus' tomb filled with bloody wash water pooled on the floor. Jesus was washed as both priest and sacrifice. The water surrounded the earthen altar on which His body lay.¹³⁸ The Sea wall was four inches (handbreadth (10cm)) thick—the minimum tomb wall thickness. The Sea's size, fifteen feet (ten cubits) wide by seven and a half feet (five cubits) high, matched the interior of Jesus' tomb.¹³⁹ The Sea's length and width matched the Tabernacle's holy of holies.

Door/Entrance (Exodus 26:26; 36:37)

The Entrance is the focus of the Tabernacle/Temple action. It was the only way into the Tabernacle. The washing, vesting, consecration, pillar of fire, and cloud all were at the entrance. It's where an offeror gave a sacrifice to the LORD. The location included the altar of sacrifice and the Laver or Sea. A non-priest may approach the entrance, but only a priest may enter. The congregation assembled at the expansive entrance, where man and God met and spoke. There

¹³⁸ Like the water in the trench that surrounded Elijah's sacrifice on Mt. Carmel (1 Kings 18:25).

¹³⁹ If 300gallons=40ft³ and the tomb was circular then the water depth was 2.7inches.

shall be continual burnt offering throughout your generations, and my glory shall sanctify it (Exodus 29:42–43). The doorway used for Jesus' cross likely dates to the Temple rebuilding (c. 536 B.C.).

Two Pillars (1 Kings 7:15–22)

On each side of the Temple's entrance was a pillar. Each was twenty-seven feet (eighteen cubits) high, with a bronze capital of seven and a half feet (five cubits) on the top. A capital was the column's uppermost member. Wreath work decorated the capitals. The Tabernacle in the wilderness had a pillar of cloud by day and a pillar of fire by night.¹⁴⁰ God used the pillars to guide Israel.

Wreath work and two hundred pomegranates decorated the capitals. The pomegranates were colored scarlet, blue, and purple and typed Jesus' head wounds. The wreath work typed Jesus' crown of thorns. When the crown of thorns was pressed onto His head, it cut a stem-like wound at the top of each puncture wound, and the thorns made scarlet, blue, and purple, pomegranate-shaped wounds in His scalp. It could well be the crown was removed and replaced to create so many wounds.

The two thieves' crosses used similar dimensions to Jesus' cross, minus the upper upright beam. They were crucified together on the rock Golgotha. It was a lampstand to raise the crosses. The long cubit measured Jesus' cross, and the thieves' crosses used the standard cubit. The height was the combined height of the stand and the crosses. The capitals were horizontal as the cross beams of the crosses. The pillars were bronze, and the capitals were hollow.

Jesus cursed a fig tree, "May no one ever eat fruit from you again" (Mark 10:14). The

¹⁴⁰ The two thieves' names may have matched the pillars' names the right pillar was Jachin and the left Boaz, I have no second witness. We will learn the good thief was at Jesus' right hand.

sycamore-fig tree, common in Israel, has a golden yellow bark. The soldiers crucified the thieves on the cursed fig tree's branches. Since they used sycamore-fig limbs, their crosses were bronze colored. The capitals were hollow, so the branches were hollow, explaining why the tree produced no fruit and withered rapidly.



Figure 14: Sycamore fig tree (golden bark)¹⁴¹



Figure 15: Temple with door and pillars

Pulpit (2 Chronicles 6:12–13; 1 Kings 8)

Solomon made a bronze pulpit [stand] seven and a half feet by seven and a half feet (five-

¹⁴¹ “Sabi Sabi Wild Facts: Sycamore Fig Tree,” <http://www.sabisabi.com/wildfacts/sycamore-fig-tree/>.

cubits (2.3m)) and was four and a half feet (three-cubits (1.4m)) high. King Solomon stood on the pulpit, raised his arms, and spoke to the people during the Temple consecration. Jesus' pulpit was similar in material and dimensions to Solomon's pulpit. Jesus stood with His arms raised and spoke to the people at His Tabernacle's consecration.

Ezra, the priest, had a wooden pulpit built and set up near the water gate. He stood on it above everyone and read from the Law of Moses for six hours to all the people. All the people wept because of their sins, but Ezra commanded them to rejoice (Nehemiah 8). Jesus, the Law's fulfillment, was displayed before all the people for six hours. The water gate was where the people of Jerusalem went to get living water, and Jesus was the true source of Living Water. Ezra told the people to dwell in booths, and Jesus was in His booth, as we'll see.

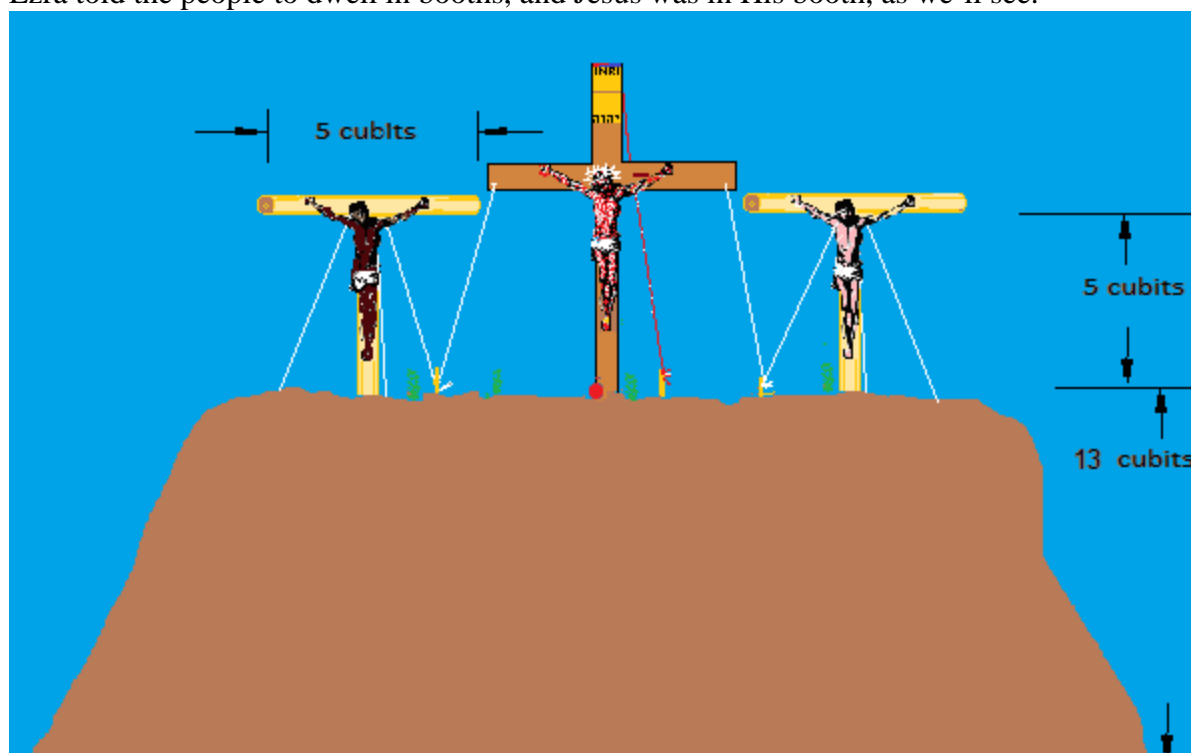


Figure 16: Crucifixion menorah and doorway with two pillars

Lampstand (Exodus 25:31–40)

This drawing depicts Jesus and the thieves crucified, as viewed looking west. Jesus' cross was three-branched or ⚡-shaped, made from two doorposts and a lintel from the Temple. The thieves' crosses were T-shaped, with two branches. A temple carpenter made Jesus' cross, and Roman soldiers made the thieves' crosses. Golgotha's top area was limited, so the crosses were packed together. Each upright and crossbeam was seven and a half feet (five cubits) long.

Jesus' and the thieves' crosses completed the Menorah or His Temple lampstand. They put Jesus' lamp on a stand, the rock Golgotha. The Scripture describes the menorah:

And you shall make a lampstand of pure gold. The base and the shaft of the lampstand shall be made of hammered work; its cups, its capitals, and its flowers shall be of one piece with it; and there shall be six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; three cups made like almonds, each with capital and flower, on one branch, and three cups made like almonds, each with capital and flower, on the other branch—so for the six branches going out of the lampstand; and on the lampstand itself four cups made like almonds, with their capitals and flowers, and a capital of one piece with it under each pair of the six branches going out from the lampstand. Their capitals and their branches shall be of one piece with it, the whole of it one piece of hammered work of pure gold. And you shall make the seven lamps for it; and the lamps shall be set up so as to give light upon the space in front of it. (Exodus 25:31–40)

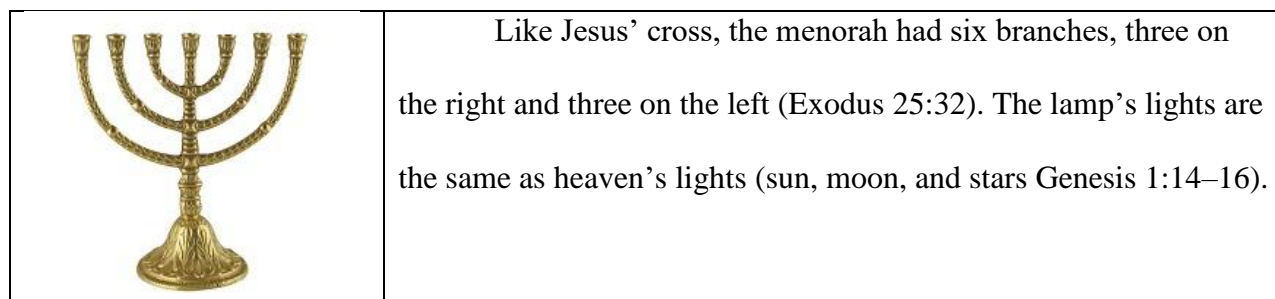


Figure 17: Menorah

Jesus said our eyes are the lamps of our body, so Jesus and each thief had two eyes for six eyes or six lamps. The lights were to be almond-shaped cups like our eyes. God only specified the side branches have almond-shaped lamps.

Scripture doesn't describe the light on the seventh branch. This lamp was the daystar overhead from 9 AM until noon.¹⁴² Where it was clear, the daystar could be seen worldwide on the day of Jesus' crucifixion. The daystar is His star (Matthew 2:2). Therefore, Jesus was the light of the world. Hammered work—Jesus' cross had nails hammered into it. The knobs on the lampstand are another word for capital. The knobs also can mean wreath work.

¹⁴² The daystar is Venus, the bright morning star, Jesus identifies with Himself. See Bruce Killian, "Venus star of Bethlehem," (2021), <https://tinyurl.com/y3326t9l>.

Golgotha was almost the highest place in Jerusalem. God put Jesus, the Light of the World, on the lampstand Golgotha for the entire world to see His good works and give glory to His Father in heaven. Jesus on His cross was thirty meters above the Temple mount. The daystar was a great light that could shine in the dark and the day, so the earth was full of His glory.

Jesus' words link the Testaments

Many of Jesus' words cryptically elucidate what happened. One couldn't easily discern the connections until Jesus explained the Old Testament story.

Men do not light a lamp and put it under a bushel or under a bed, but on a stand, and it gives light to all in the house. Let your light shine before men so that they may see your good works and give glory to your Father in heaven. The light of the body is the eye. The lamp is the light of the city.¹⁴³

All Jerusalem could see Jesus on His cross, shining light on the city and the world. The basket on His head didn't hide His light. His cross was also a bed, under which He didn't hide.

Jesus said to the crowds and his disciples, "The scribes and the Pharisees sit on Moses' seat" (Matthew 23:1–2). Like Moses, He sat on His seat from morning until evening (9 AM to 3 PM), judging Israel (Exodus 18:13). Jesus instituted a new seat, Peter's chair. Jesus usually sat while teaching (Matthew 5:1–2; Luke 4:20–21; Luke 5:3; etc.).

They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger (Matthew 23:4). Nails bound Jesus to His cross, a heavy burden. He could only briefly bear it alone in His weakened condition, a grievous burden on His shoulders.

The Pharisees did all their deeds to be seen by men; they made their phylacteries broad and their fringes long (Matthew 23:5). Jesus' cross had long fringes and broad phylacteries. The

¹⁴³ Matthew 5:15; Mark 4:21; Luke 11:33; Luke 8:16; Matthew 6:22; Luke 11:34–36; Revelation 21:23.

fringes were the stays that held His cross erect and the phylacteries the beams with a *MEZUZAH* bound to His hands. The tassels were the frayed ends of the cords supporting His cross.

The Pharisees loved places of honor at feasts and the best seats (Matthew 23:6). God positioned Jesus' cross, so almost everyone in Jerusalem could look over and see Him. He could look out over the people and Jerusalem. Jesus had the best and worst seat in Jerusalem.

Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you. You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men. You are the light of the world. A city set on a hill cannot be hid. (Matthew 5:11–14)

The reviling Jesus received on the cross was the necessary salt of His sacrifice.

Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. (Matthew 5:17–19)

Many groups, including Islam and Mormons, claim their 'scriptures' supersede and correct the Scriptures, but Jesus said heaven and earth would pass away first.¹⁴⁴ Are their scriptures full of prophesy, miracles, and typology? Islam says Jesus didn't die, so God pretold His death to make it undeniable. The types prefigure Him dead (many permanently). He couldn't have done less.

Crucified, Jesus sat in the uppermost room above the people and the Temple. This book evidences many mysterious ways Jesus fulfilled the Old Testament. We'll see His cross was a

¹⁴⁴ Jude 1:3 The faith was once for all delivered to the saints, it can't be lost or rediscovered, e.g. because Emperor Constantine converted, etc.

room under the feast of Tabernacles.¹⁴⁵

Throne (Isaiah 6:1–4)

In the year that King Uzziah died, I saw the LORD sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.” And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. (Isaiah 6:1–4)

Jesus on His cross was the LORD sitting on His throne, high and lifted up. The cords holding up His cross were the train of His garment and filled the temple rock Golgotha’s area. Satan is a Seraphim, the highest order of angels. Satan and another Seraph hovered around Jesus. An earthquake shook the threshold (the bottom of a doorway), which held the other pieces together, and smoke (the darkness over the land for three hours) filled the house.

We can discern the cross was a throne (crosses frequently had a seat to prolong the agony. Jesus’ reply to Salome, the mother of James and John, reveals His cross as a throne.

They said unto him, “Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.” But Jesus said unto them, “You don’t know what you ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?” And they said unto him, “We can.” And Jesus said unto them, “Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized you shall be baptized: But to sit on my right hand and on my left hand is not mine to give; but [it shall be given to them] for whom it is prepared” (Mark 10:37–40).

Satan hates the cross because God deceived him with it. God hid His work, so Satan didn’t recognize God’s plan to redeem the world from the deceiver. God used Laban, a man ten times more the deceiver than Jacob, to teach him the errors of deceitful ways.

Ark of the Covenant (Exodus 25:10–22) ③ ℓ

The Ark of the Covenant held the Law stone tablets, the primary object in the holy of

¹⁴⁵ One can also view Jesus as a city, because His bride is a city and was hidden in His side at this time.

holies, and the only Tabernacle article retained in the Temple. The Ark was temporary. Jeremiah said they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind, be remembered, or be missed; it shall not be made again (Jeremiah 3:16). Scripture reveals where the Ark was hidden. The Ark typed something more valuable. No one has seen the Ark on earth since Jeremiah hid it on Mt. Nebo before Nebuchadnezzar destroyed the Temple (c. 586 B.C.). The Ark is a shadow. What’s the reality?

The glory of the Lord overshadowed both Mary and the Ark of the Covenant. Mary and the Ark contained God’s special stone tablets of earthly material, written by God’s finger. Each stone was shattered, once when thrown by Moses and the other time when Jesus died on the cross. Mary’s womb held Jesus; she was the container that held Him. The Ark of the Covenant types Mary, and many have endorsed this connection.¹⁴⁶

Types others have discovered:

- The glory of the LORD dwelt over the Ark. The LORD’S glory prevented entry. The Holy Spirit overshadowed Mary at Jesus’ conception. Because Mary held His glory, no other could enter.
- King David said, “How can the Ark of the LORD come to me?” (2 Samuel 6:9). This typed Elizabeth’s words, “How can the mother of my Lord come to me?” (Luke 1:43)
- The Ark remained in the hill country of Judah for three months (2 Samuel 6:11). Mary stayed with Elizabeth in the hill country of Judah for about three months (Luke 1:56).
- David danced [leaped, whirled] before the Ark. David’s dance types John the Baptist leaping in the womb on hearing Mary’s voice. (Luke 1:39–45).

I haven’t found anyone link many details of the Ark to Mary: its travels, lodgings, anointing, and holiness. The Ark lodged for a long time, twenty years at Kiriath Jearim (1 Samuel 7:2). Mary spent twenty years in her parent’s home. Why so long didn’t women marry young in those days? Mary remained long in her parent’s home because she didn’t appear ready

¹⁴⁶ Scott Hahn. “Scott Hahn on Our Lady,” <http://www.catholic-pages.com/bvm/hahn.asp>; Steve Ray, “Mary, the Ark of the New Covenant,” <http://www.catholic.com/magazine/articles/mary-the-ark-of-the-new-covenant>; “4 Biblical Reasons Mary Is The New Ark of the Covenant,” <https://www.stpeterslist.com/2022/4-biblical-reasons-mary-is-the-new-ark-of-the-covenant/>.

to bear children.¹⁴⁷

In Bethlehem, it was three months from Jesus' birth until the holy family fled when the Magi left. Then it became apparent to King Herod, that Jesus was near Bethlehem. Mary, like the Ark, lived near a threshing floor.¹⁴⁸ The Ark stayed in a Levites' house; Mary lived in a priest's home, Mary's father (of David's house), Zechariah, Joseph, and the Apostle John.¹⁴⁹

The Ark spent seven months in the Philistine territory (1 Samuel 6:1). This foreign trip types the holy family traveling to, from, and in Egypt. They passed through Philistine territory going and returning.

The Ark spent three days in Dagon's temple in Ekron, typing Mary's watch in the Garden Temple of Golgotha. The Ark defeated the Philistine's god Dagon. In the following months, it brought the Philistines terror and plagues. Mary was a principal cause of Satan and his minions' defeat, as we'll see!

Cherubim overshadowed Mary at the cross. Cherubim were carved all over the Temple. They may have been carved in the doorposts used for Jesus' cross. We'll see cherubim also overshadowed Mary at the tomb.

Mary pregnant links to the **Tent of Meeting** and **Wooden Ark**. They used these until the Tabernacle and Ark of the Covenant were anointed. Moses set up the Tent of Meeting when he and Joshua came down from their second forty days on Mt. Sinai. The Wooden Ark held the tablets until the Ark of the Covenant was consecrated (Deuteronomy 10:1–5).

Joshua translated into Greek is *IESOUS*, which translated into English is Jesus. Once Joshua came down from the LORD in heaven on Mt. Sinai, during this time, he never left the Tent

¹⁴⁷ The second witness to the 20 years is the years Rebecca was barren (Genesis 25:19–26).

¹⁴⁸ Killian, "Venus, The Star of Bethlehem," <https://tinyurl.com/y3326t9l>, p. 14.

¹⁴⁹ King David's sons were priests (2 Samuel 8:18 RSVCE).

of Meeting (Exodus 33:11). Eight and a half months later, Moses sanctified the Tabernacle and transferred the Stone Tablets into the Ark of the Covenant. Centuries later, Jeremiah hid the Ark in a cave on Mt. Nebo, typing heaven. Now it is in heaven's Temple (Revelation 11:19–12:2).

The Stone Tablets of the law represent Jesus, made from earthly material but written by God's finger. The stone tablets were broken once because of the sin of the golden calf. Jesus was broken once because of the world's sin but won't be broken again. Eight and a half months is the typical time from human conception to birth. The nine-month figure is from the mother's last period until delivery, which didn't apply to Mary.

The Ark included a golden jar (or basket) of manna and Aaron's rod that budded. The manna typed Jesus the Bread from Heaven *℟*. Aaron's staff typed the cross and Jesus its fruit.

When the Ark set out in the wilderness, Moses would pray, arise O LORD, and let your enemies be scattered and let them that hate you flee before you. He spoke eloquently to the power of the Ark to scatter Satan and his cohorts. Occasionally the Ark helped in battle.¹⁵⁰

The Ark went ahead of Israel in the wilderness. It would find a resting place for them after a three-day journey. Ark of the Covenant, on the third day, went ahead of Israel and opened a way through the Jordan River into the Promised Land of rest. Similarly, Mary went ahead of the Church and opened the way to heaven.

Kohath Levites (who couldn't touch it) or better must always bear the Ark in transit. We see an angel bore Our Lady of Guadalupe. Our Lady didn't ride on a donkey when she was pregnant heading to Bethlehem, or when she fled from King Herod, etc. We'll return to the Ark of the Covenant later under Mary. There are two other things associated with the Ark:

¹⁵⁰ Numbers 10:35; 1 Samuel 4:3; Psalm 68:1; Psalm 132:8.

Mercy seat (Exodus 25:17)

The Mercy Seat was a gold cover that rested on the Ark of the Covenant on which two cherubim were carved. It may have been part of the Ark or a lid on top of it. The high priest sprinkled the atonement sacrifice's blood here. Jesus anointed Mary with His blood and sacred oil as she embraced Him as He died. The Mercy Seat is Mary's lap!

Glory cloud (Exodus 40:34)

The Glory Cloud covered the Ark in the holy of holies and sometimes expanded so no one could enter. It could be seen from the outside at the Tabernacle and the Temple dedications. At Jesus' resurrection, holy fire heated the water in His tomb into steam. The steam cloud extended from the tomb, preventing entry. The cloud prevented any guard or nearby camper from witnessing the events immediately following the resurrection.

Temple and Tabernacle (Exodus 26)

The Tabernacle [Tent] or Temple was quintessentially the LORD'S earthly dwelling. Jesus identified His body as the Temple¹⁵¹ (John 2:19). The Tabernacle was a mobile dwelling for the presence of the invisible LORD God.

There was only one door into the Temple proper (*NAOS*), typing Jesus the one door and His cross, the one doorway. The only way into God's family. Jesus, when talking about His Father's house with many rooms, said, "I am the way, and the truth, and the life, no one comes to the Father except through me!" (John 14:6) The second Temple seemed like nothing to those who remembered the first Temple (Haggai 2:3). Jesus' Tabernacle seemed like nothing to those who remembered the second Temple. Jesus' tomb was the holy of holies.

¹⁵¹ *NAOS* refers to the holy place and the holy of holies, not the entire Temple compound.

Temple veils (Exodus 26:31–33; 26:36–37)

The Tabernacle wore inner and outer veils (Hebrews 9:3), the front and back of Jesus' skin and shroud (Hebrews 10:19–20). The veil was fine linen, blue, purple, and scarlet. Josephus tells us they decorated it to look like the universe.¹⁵² It was the tent; Mary dwelt in to help keep the rain off at the entrance to Jesus' tomb.

River of life (Ezekiel 47:1)

Ezekiel described a future temple. He wrote, “then he brought me back to the door of the temple; and behold, water was issuing from below the threshold of the temple toward the east (for the temple faced east); and the water was flowing down from below the south end of the threshold of the Temple, south of the altar.” The spear pierced Jesus' right (south) side, and blood and water gushed from the River of Life source. Jesus on His cross faced east and was a doorway. A river of blood and water flowed east from the Temple at Passover into the Kidron valley from a quarter-million slain lambs.

¹⁵² Josephus, *The Jewish War*, 5.5.4, <http://penelope.uchicago.edu/josephus/war-5.html>.

Chapter 16

Sacrificial Offerings &

Sacrificial offerings dramatically advance our understanding. This chapter is significant.

Jesus' resurrection Bible study continues

Jesus, "Can you make any sacrificial connections from *when* He was crucified and died?"

"They crucified Him as the morning Tamid was prepared, and He died as the evening one was slain. Also, they slew of the Passover lambs as He died."

Jesus, "And what offering occurred this morning?"

"The firstfruits sheaf wave offering and lamb holocaust."

General offering requirements

Jesus fulfilled the Passover sacrifice, which fulfills most requirements for the other sacrifices.¹⁵³ His Father gave Him a body to fulfill animal sacrifices. "Wherefore when he comes

¹⁵³ Bruce Killian, "Jesus Our Passover," (2010), <https://tinyurl.com/y3r8kr2z>.

into the world, he said, Sacrifice and offering you didn't desire, but a body you prepared for me: whole burnt offering and sacrifice for sin you didn't require." "In the volume of the book it is written concerning me" (Psalms 40:6 LXX; Hebrews 10:5).

The night Jesus was born, Levitical shepherds inspected and certified He was spotless. Joseph presented Jesus, and the priest Simeon accepted Him at the Temple entrance. It was at the right time and with the correct accompanying offerings to be a sacrifice. He sprinkled His blood on the altar and poured it out at its base. He was slain north of the altar; skinned, divided into pieces, arranged on the wood, washed, consumed, and burned up the next day. The prescribed sacrifices are pictures or types of Christ's sacrifice.

Daily burnt offering (Exodus 29:38–42)

A priest prepared to offer a spotless male lamb as a holocaust at 9 AM each morning. In the evening, at 3 PM, he slew another holocaust. They crucified Jesus at 9 AM, and He died at 3 PM, matching these times (Mark 15:25, 34). The latter was the set time for the Passover sacrifice. Jesus fulfilled each at the proper times and dedicated a new Tabernacle in the appropriate place.

Passover offering (Exodus 12) ℓ

On the tenth day of the first month, each household selected a male lamb or goat kid in its first year without defect. In the mid-afternoon of the fourteenth of Nisan, each family slew a lamb and roasted it whole. No bone of the lamb could ever have been broken. The lamb was to be flayed [stripped of clothes], and Jesus was stripped of His garments. They ate the lamb that evening with bitter herbs and unleavened bread. The Passover feast started coincident with the weeklong feast of unleavened bread ℓ. Any remains were burned up the next day.

At the first Passover, spotless male lambs (from sheep or goats) at least eight days old

and not yet one-year-old were selected on the tenth day of the first month and slain at 3 PM on the fourteenth. Some lamb's blood was put on the two doorposts and lintel of the house.

Everyone ate lamb, and no one was to leave before midnight.

At midnight, the LORD passed over and killed the firstborn of people and animals in each household, not protected by the blood on the doorposts. Someone died in every unprotected household in Egypt. Everyone in a protected house lived. After midnight the people hurriedly rose and left Egypt, the Exodus. This event marked Israel's release from slavery to Egypt. Later the law required the offeror to bring the lamb to the Temple with a bread and wine offering. A priest laid his hands on the lamb's head at the gate to accept it.¹⁵⁴

In Jesus' day, all Passover lambs were born within about six miles of Jerusalem. Each family purchased a lamb on the tenth of Nisan and offered it four days later in the Temple between 3 and 5 PM. The chief priests (Sadducees) no longer permitted Jews to bring their own lamb. Then the Levitical inspector could be satisfied that no bone was ever broken. Each lamb had a nametag around its neck to identify its family.

An adult male from each family took their lamb to the Temple, put it onto a cross-like framework, and killed it by draining its blood into a silver or golden bowl. A priest splashed the blood against the altar's sides and poured the rest at its base. The lamb was then skinned and taken home to roast. The household consumed the lamb that evening. They could eat nothing that remained until the morning. A stream of bloody water flowed from the Temple from all the

¹⁵⁴ Passover usually celebrated in the first month, could be celebrated in the second month if one was unclean or traveling at the time in the first month. On occasion, the king extended the Passover festival week to two weeks.

Passover lambs.¹⁵⁵

God revealed His household's Lamb when the magi announced His star (on Nisan 10). Simeon, a priest, laid his hands on Jesus' head at the Temple's gate and accepted Him when He was forty days old. The offering that accompanied Jesus' presentation in the Temple wasn't necessary for Mary's purification because she didn't menstruate but matched the required offering to accompany a Passover lamb sacrifice. Simeon was a priest because he blessed them.

Jesus was counted as a goat; He was counted as a criminal with Barabbas. Jesus identified goats as sinners in Matthew 25:31–46 in the parable where the sheep and goats are separated. Jesus, the Lamb for God's House, was sufficient for the entire world. The people selected Jesus as their Lamb at His triumphal entry.

Jesus fulfilled every detail of the Passover sacrifice requirements. None of His bones was broken. He was selected on the correct day and at the proper age. On the correct day, time, and place, they killed Him. Jesus died hours before the thirty-third anniversary of His Passover conception.¹⁵⁶

Jesus ascended home to heaven as a two-week Passover in the second month ended. Note, the Scriptures imply the lamb selected was offered the same year; it wasn't required. Jesus was lawfully the chosen lamb in His first year and offered Himself when He was older. Paul tells us Christ was our Passover sacrifice (1 Corinthians 5:7).

Atonement offering (Leviticus 10, 16)

The first atonement offering was quite unusual. It occurred in the middle of the first

¹⁵⁵ Josephus said 255,660 Passover lambs were slaughtered, Scott Hahn, *The Fourth Cup, Unveiling the Mystery of the Last Supper and the Cross*, (New York: Image, 2018), 35.

¹⁵⁶ Killian, "The Chronology of Jesus' Life," 17–8, according to the Jewish calendar <https://tinyurl.com/y5oth3qy>.

month, on the eighth day immediately following the Tabernacle consecration and their priestly ordination; see page 101. Holy fire consumed priests (Leviticus 10:1–7). We’ll continue the story where God, with fire, took Aaron’s oldest two sons as newly ordained priests.

They burned incense with non-holy fire in the holy place and peeked through the veil into the holy of holies. Both were wrong, so God took them as the atonement sacrifice. Fire from God consumed them in the Tabernacle. After taking Nadab and Abihu as an atonement offering, God stipulated the atonement rules.

Moses told Aaron, don’t go into the holy of holies whenever you want, lest you die. You can enter once per year after a specific series of offerings. This story also links to the goat they didn’t eat. Any sacrifice whose blood was carried into the holy place wasn’t eaten.

The High Priest offered the atonement sacrifice once per year on the tenth day of the seventh month. He first offered a bull for his own sins. Then, he selected one of two goats by lot to be released into the wilderness, the other slain, and its blood taken into the Temple.¹⁵⁷

Jesus and Barabbas were the two sinners selected.¹⁵⁸ Pilate released Barabbas, so the chief priests selected Jesus as the atonement offering. Jesus, the High Priest, took His blood, the atonement offering, into the Tabernacle of Golgotha’s holy of holies consecrated as part of Jesus’ offering. (Later, He also took His blood into heaven’s holy of holies). The one who released the goat was to wash, and Pilate washed his hands after releasing Barabbas, the scapegoat. The Tabernacle of Golgotha was outside the camp (outside the city walls).

The High Priest laid his hands on the goat’s head and confessed the people’s sins. All who heard the blasphemy put their hands on the blasphemer’s head (Leviticus 24:14). The High

¹⁵⁷ In Jesus’ day, even the released goat wasn’t set free because one released goat came back from the wilderness. They didn’t like that.

¹⁵⁸ The Shepherd separates sheep and goats and goats depart to eternal fire (Matthew 25:31–46).

Priest said, “we have heard,” so he put his hands on Jesus’ head. The High Priest convicted the sinless One of sin for all the people and laid his hands on Jesus’ head. The High Priest also put his hands on the priest’s head to ordain, so convicting Jesus of blasphemy, he ordained Him a priest.

The statute to make atonement once per year on the Day of Atonement doesn’t preclude making atonement at other times. Aaron could enter into the holy of holies one day annually. Jesus, like Moses, once ordained, could enter anytime He wanted to (Numbers 7:89).¹⁵⁹ The High Priest went alone into the holy of holies. He brought the bull and goat’s blood into the holy of holies but burned their remains outside the camp.

By tradition, the Day of Atonements [*YOM HAKIPPURIM*] was the one day per year when only the High Priest could speak the LORD’S name in the Temple to bless the people. Jesus revealed the better and more intimate name of the LORD, “Father,” and Jesus repeatedly used this name to bless the people.

Thanksgiving offering (Todah, Leviticus 7:12–18) ③ ④

When a man’s life was in peril, and he survived, he could offer an optional *TODAH* sacrifice. The Last Supper had many *TODAH* sacrifice earmarks. Unleavened bread in a basket and wine accompanied flesh sacrifices offered in the Temple. Any sacrifice carried into the Temple couldn’t be eaten (Hebrews 13:11). Jesus’ corpse and blood were taken into the Temple of Golgotha. So only the bread and wine of His sacrifice transubstantiated into His Body and Blood could be eaten ④. All sacrificial remains were burned by the third day.

The wafers of unleavened bread, for the *TODAH* offering, were like the Messiah anointed. Three other offerings used anointed bread, the priest’s ordination, the Nazirite, and the leprosy

¹⁵⁹ It is likely that God allowed Satan into heaven one time per year on Passover’s eve.

offerings. The Jews taught that all sacrifices, except the *TODAH*, would cease when the Messianic age dawned!¹⁶⁰ Since the Temple's destruction in 70 A.D. and briefly during the Bar Kokhba revolt in the second century, animal sacrifices have ceased.

Firstfruits offering (Leviticus 23:9–14) ℓ

On the Sunday following Passover, a priest brought a barley sheaf [*OMER*], the harvest's firstfruits, as a wave offering. He also offered a spotless male lamb as a holocaust. Then they could harvest their barley, the year's first harvest. There was no offering during the Sabbath and Jubilee years because there was no harvest. This was the first—firstfruits offering in three years.

At Jesus' resurrection, the shaking waved Jesus; the grain sheaf ℓ. God consumed the Lamb with holy fire. The earthquake waved dead saints who woke (as part of the firstfruit offering) from their graves and went into Jerusalem for a time (Matthew 27:51–52).

Jesus and these saints were the first fruits. They couldn't go to heaven yet, because Jesus hadn't yet gone there (John 20:17). The context implies that God resurrected them permanently.

Moses placed an omer of manna, before the Ark of the Covenant, in the holy of holies. The day of the resurrection and firstfruits is always the Sunday following Passover, so Easter.

¹⁶⁰ Brant Pitre, "All Sacrifices will cease but One," The Sacred Page, (October 22, 2008), <http://www.thesacredpage.com/2008/10/all-sacrifices-will-cess-but-one.html>.

Nazirite offering (Numbers 6) &

A Nazirite consecrated themselves to God. During this period, they were *holy*. They couldn't drink wine, strong drink, or consume any part of the grapevine during it. They couldn't cut their hair or defile themselves with a dead body.

There were two Nazirite offerings; they offered the first when they completed their vow. They offered the defiled Nazirite offering if anyone suddenly died in their presence.

On completing a Nazirite vow, present a year-old male lamb for a burnt offering; a year-old ewe lamb for a sin offering; a ram for a fellowship offering, all without defect. Include their grain offerings, drink offerings, and a basket of the finest wheat bread made without yeast. Thick loaves with olive oil mixed in and thin loaves anointed with olive oil, &. On the seventh day, a Nazirite shaved their hair and presented it in the fire with the fellowship offering.

A defiled Nazirite presented two turtledoves or young pigeons on the eighth day. One was a burnt offering. The other was a sin offering to make atonement for being in the dead body's presence. That day they were to consecrate their head again. They rededicated themselves to the LORD for the same length of time; the previous days don't count.

Interpretation

Typological progress: the Nazirites all were mother-son pairs. They are Manoah's wife and Samson, Hannah and Samuel, Elizabeth and John the Baptist, and Mary and Jesus. All the women were married, childless, and barren, and all the sons were leaders of increasing importance. All the sons were Nazirites from the womb, and there is a distinct typological progression between them.

- Samson was a judge and a sinner.
- Samuel was a prophet, priest, and righteous.
- John was a prophet, priest, and the greatest of men born to woman, not of the kingdom.

- Jesus was the Prophet, Priest, and King of kings.

Here we see the necessity of Mary as a sacrificial offering. The male lamb and ram both type Jesus, and the *ewe* lamb types Mary. Jesus was a Nazirite, and we'll see a leper, so He had to shave His head. Like Joseph, who shaved his head to come before Pharaoh (Genesis 41:14).

We don't see Jesus' hair shaved on the shroud of Turin because, while ministering, a priest couldn't have unkempt hair. Therefore, at the resurrection, God shaved Jesus' hair. The Emmaus disciples met Jesus without hair, beard, eyebrows, etc. Shaving Jesus and Mary's bodies links to shearing sheep in the spring.

Manoah's wife wasn't looking for a son; an angel appeared to her and then to the couple (Judges 13). Manoah had difficulty accepting the angel's promise. Hannah earnestly sought a son, and the high priest thought she was drunk; on learning she wasn't, he asked God to hear her prayer (1 Samuel 1:12–18). Zechariah, Elizabeth's husband, met an angel in the Temple's holy place and didn't believe him (Luke 1:5–22). The women married, childless, and barren type Mary. An angel appeared to Mary, and an angel appeared in a dream to Joseph (Luke 1:26–35; Matthew 1:18–20). All offered a sacrifice near when they were promised a son. Joseph also had difficulty believing the angel.

Jesus didn't abstain from wine during His public ministry; they slanderously called Him a drunkard. Therefore, Jesus wasn't a Nazirite His whole life. From the Shroud of Turin, we can infer Jesus' hair was about shoulder length.¹⁶¹ He cut His hair, something a Nazirite shouldn't do. Mary could be a Nazirite. She could have remained under that vow for much of, if not all of, her life.¹⁶²

¹⁶¹ Short by New Testament standards. Hair grows about six inches (15 cm) per year.

¹⁶² Mary a Nazirite wasn't to touch a dead person. Joseph didn't die in Mary or Jesus' arms. He died when Mary and Jesus' brethren came to Jesus, He didn't let them make a request. He said

Jesus swore a Nazirite vow when He said, “Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God” (Mark 14:25). As the Shunammite’s son died on her knees,¹⁶³ Mary hugged Jesus, with His feet on her knees when He died, defiling the hair that symbolized her vow. Jesus’ early death surprised Pilate and Mary.

Defiled by Jesus’ death, Mary shaved her head hair on the seventh day between sundown Friday and sundown Saturday. Mary dedicated herself as a Nazirite at Jesus’ conception, or when she visited Elizabeth, a Nazirite, because of John the Baptist. Her rededication lasted thirty-three years.

Gabriel told Mary that her son would be *holy* at birth, so she made this vow because a Nazirite was holy. Her vow explains why she remained on earth long after Jesus ascended into heaven. From 33 A.D., when Jesus died, plus thirty-three years would be Passover 66 A.D. About when Saints Peter and Paul died in Rome during Nero’s persecution.

Since Mary shaved her head on the seventh day, her cleansing day, she was bald while Jesus was in the tomb.¹⁶⁴ During the decades, Mary’s hair regrew. She told Luke her story and helped John gain insights he recorded in his gospel. This offering included anointed wafers, typing Jesus as the Bread of Life *℥*.

those listening did His Father’s will, implying their request was not. Killian, “The Chronology of Jesus’ Life,” p. 48, <https://tinyurl.com/y5oth3qy>. Since baptism symbolizes death, did Jesus shave His head after His baptism and stop for a time being a Nazirite? His hair would be about the correct length at His burial. Levites shaved head when consecrated, did it apply to Jesus?

¹⁶³ A second witness: Samson fell asleep on Delilah’s lap and his hair was shaved.

¹⁶⁴ Absalom shaved 5 pounds of hair each spring likely typifies Mary, but is only one witness.

Red heifer offering (Numbers 19) ③ ✍

After the Ark of the Covenant, Israel's most valuable portable item was a red heifer; it was extremely scarce and indispensable. A red heifer was a young, all-red female cow that hadn't been bred or yoked (trained to pull a plow or cart). The color made it rare.

A chief priest slaughtered a red heifer outside the camp with cedarwood, red thread, hyssop, and running water. He sprinkled its blood seven times toward the Tent of Meeting. He watched fire consume the heifer, its hide, flesh, blood, and offal. Another man collected its ashes. He stored them outside the camp to make the cleansing water and couldn't enter the camp until evening.

Ash was sent to make cleansing water. They mixed the ash with living water to make it. They sprinkled this water over unclean people and houses on the third and the seventh day to purify them from uncleanness and sin, particularly the sin of death.

Interpretation

This offering has two parts, making and using the ashes. Many things are unique about this offering. The heifer needed to be all red. Adam means red from dirt [*ADAMAH*] because of its redness. Therefore, Adam's descendants may qualify. No priest needed to lay hands on this sacrifice, and only this sacrifice included skin and blood. A priest offered it outside the camp (outside the city walls). It was one of the few *female* animal sacrifices, roughly equivalent to a red virgin maiden.

The red heifer types Mary. Mary was the virgin cow whose ashes cleansed from death's impurity. Yoked is symbolic of bondage or slavery to sin. Mary never sinned, so she wasn't Satan's slave.

The verse following the red heifer records Moses' sister Miriam's death in the first month

(Numbers 20:1). She died in Kadesh [holy]. In Hebrew, Miriam [Mary in English] died in the first month on holy ground. The next verse tells of no water, which is also significant.

At the wedding in Cana (John 2:1–11), Mary persuaded Jesus to deal with a wine shortage, *ℓ*. They used stone pots to make and hold the cleansing water. Jesus, in six stone pots customarily reserved for ritual purification (cleansing water), changed the water into wine. Sprinkling the water with the red heifer ashes in it purified. They used stone pots rather than clay jars because stone can't become unclean. These ashes always made one unclean before they made one clean from their impurity. The red heifer's ashes are typologically less than Jesus' wine, which didn't make them unclean, or Mary's ashes, which didn't make Jesus unclean. Since a chief priest must watch the red heifer burn. Which chief priest watched?

A different priest

Since Jesus was dead, what priest offered the red heifer? The second priest to the High Priest, Eleazar, initially sprinkled the red heifer's blood before the Tent of Meeting. Who could do that? Satan, the High Priest of heaven, did that as he slew her. Satan slew her, sprinkled her blood, and watched her burn. A chief priest sprinkled the blood seven times toward the entrance. Satan killed Mary and sprinkled her blood. He wounded her in seven places (maybe from two venomous fangs and five claws or teeth).

Cedarwood implies the fire that consumed Jesus' cross also consumed Mary.

One can't say Mary couldn't be the red heifer because she had dark hair. She shaved off all her head hair (for the Nazirite vow) and body hair for leprosy. Mary's hair could have been red or ginger because her appearance matches the person(s) whom she visits.

Mary Magdalene thought Jesus was a gardener (John 20:15). It wasn't His clothes. His tools and what He did identified Him as a gardener. Jesus collected Mary's ashes with a shovel

and bucket at the tomb entrance when Mary Magdalene found Him. Jesus didn't enter Jerusalem until evening. He collected the ashes and remained outside the camp until evening.

In the Our Lady of Guadalupe image, Mary wore what appears to be lamb's wool dyed red as her inner layer. The Scriptures describe Adam as red, King David as ruddy [red], and Mary was his descendant.

The red heifer sacrifice immediately followed Jesus' holocaust. They burnt the red heifer, so its ashes could be divided around Israel for cleansing.¹⁶⁵ This cleansing has Co-Redemptrix implications. Holy fire consumed Mary, and Jesus collected her ashes. Scattering her ashes throughout Israel types, Mary's ministry purifies the nations.

Interpreting Samson's riddle

Samson's riddle was, "Out of the eater something to eat, out of the strong something sweet" (Judges 14:14). A lion was the eater in Samson's riddle. From the lion came honey. Samson killed a lion, a fierce wild beast, before it could hurt him. Thus, the insight, Satan the eater, ate Mary as he murdered her. Jesus slew Satan before she was completely consumed. Satan attacked Mary, killed the only one, not his slave, and lost his anointing protection. The sweetness was the prize Jesus took from Satan.

No one plowed with Jesus' heifer, the Blessed Virgin Mary, a second meaning to the riddle. Mary was never yoked to sin. A vineyard is a walled garden like Eden. Samson, a type of Christ, was mighty. Because of the fall Satan took from mankind, Jesus took much from Satan, so we'll receive something sweet. Satan's wager with the Lord in Job types Samson's wager. Samson took from his enemy to pay off the bet. Jesus took from Satan and more what Satan took

¹⁶⁵ Sending ashes around Israel, types the cutting up the Levites concubine and Saul's yoke of oxen and sending their pieces throughout Israel.

from Adam and Eve.

What did Jesus take from Satan to give us something sweet, the Eucharist? He took wheat for bread and wine for Him to transubstantiate into His Body and Blood, *e*, so that we might live. Satan ate the woman, his forbidden fruit, as he prompted the woman in Eden to eat her forbidden fruit.

Leprosy offering (Leviticus 14) &

We'll study the leprosy offering and named lepers. Jesus and Mary appeared to be lepers. From outside the camp, a cleansed leper called for a priest. The leper brought two clean birds, an earthenware pot, running water, scarlet, cedarwood, hyssop, two male lambs, and a ewe lamb with fine flour mingled with oil. A priest offered them when he declared the leper cleansed.



Figure 18: Leper

This was a sacrifice for sins, and one sacrifice sufficed (Hebrews 10:12). A house could have leprosy and be cleansed similarly. The cleansed leper brought the offering on the eighth day. The priest commanded a bird to be killed over an earthenware pot of running water. A second bird was dipped

into that bloody water and sprinkled on the one being cleansed seven times.

Interpretation

This offering describes actions at Jesus' resurrection. Jesus and Mary were destitute; thus, they could bring the lesser offering. They brought their offering on the eighth day (Sunday). Jesus' sacrifice can cleanse us, the members of His house. Leprosy types mortal sin and death,¹⁶⁶ and Jesus appeared to be a leper; for our sake, He became sin. The wounds on Jesus from scourging, thorn crown, and nails match the description of leprosy's possible presence, which a priest was to examine (Leviticus 13).

The two live clean birds were angels. The word bird is a winged flyer; it would include angels. Satan was a clean bird (he had to be clean to present himself to God in heaven). The priest killed a bird over water in an earthenware pot. Mary used a pot to draw water to wash Jesus' body, and rainwater re-filled it. The cord that bound Jesus was bloodstained scarlet.

¹⁶⁶ Death Numbers 12:12; mortal sin=sin unto death 1 John 5:16–17.

Cedarwood was His cross. The man brought Jesus the sponge on a stick to drink. He used Hyssop to hold it so he wouldn't be made unclean, touching what Roman soldiers handled when he offered Jesus sour wine.

The male lambs type Jesus. The ewe lamb types Mary. His parents brought the flour, wine, and oil when they presented Jesus at the Temple, and Mary's parents when they presented her. A poor person could substitute two clean birds for two lambs. Mary and Jesus were both destitute; angels could substitute for the lambs.

The water that washed Jesus' body came from the Gihon spring, a flowing source. The Gihon River flowed from Eden, and Solomon, at his coronation, washed in the Gihon spring.¹⁶⁷

A house can have leprosy. While this can refer to a building, it can refer to God's house, His family, where mortal sin taints many potential members of His Kingdom. The house owner came to the priest and said, 'there seems to be some disease in my house.' Jesus recognized sin defiled the people of His Father's house.

One bird was dipped in water red with the other bird's blood. Therefore, an angel entered the bloody water in the earthenware pot from another angel. Only an angel's physical body could have blood. These angels appeared in physical bodies. The hyssop, used to raise the sponge to Jesus' mouth, made it into the tomb. Using different meanings of the third, seventh, and eighth day, these days occurred from Jesus' death to His resurrection. Jesus' offering, His resurrection, on the first day of the week was also the eighth day.

The requirement to shave the hair occurred when fire consumed Jesus' body as a holocaust. We have thought of him as struck with leprosy (Isaiah 53:4 Douay). Jesus cleansed His house from leprosy.

¹⁶⁷ Genesis 2:10–13 and 1 Kings 1:33–34.

Named Lepers

Named lepers are Moses, Miriam, Naaman, Gehazi, and King Uzziah. All were cleansed except Uzziah. Leprosy was cleansed, not cured. Moses, Gehazi, and Naaman are types of Jesus. Justin Martyr said the anointed flour offered at a leper's cleansing types the Eucharist, *℥*.¹⁶⁸

Moses (Exodus 4:6–7)

Moses had leprosy at the burning bush, but the holy ground wasn't defiled.¹⁶⁹ His leprosy was a sign to convince Pharaoh to release Moses' family from slavery. Jesus' leprosy was a sign to convince Satan to free God's family.

Miriam (Numbers 12:10–15)

Miriam types Mary. When Moses married a Cushite [black] woman, his brother and sister confronted him. God gave Miriam leprosy because, like Aaron, she challenged Moses. Although Aaron and Miriam committed the same sin, God didn't punish Aaron. Aaron said, let her not be as one dead (Numbers 12:12). Leprosy types mortal sin and death. God didn't punish Aaron for the golden calf incident. Does this type God not punishing Satan for his lie in the Garden of Eden? Mary never presented herself as worthy as Jesus.

Naaman (2 Kings 5)

Naaman, the king of Syria's beloved general, was a leper. He was good at winning battles. His wife's handmaid was a captured young Israelite slave girl. The girl told her mistress the prophet Elisha would cleanse Naaman of his leprosy.

When Naaman heard Elisha could cleanse him, he took much treasure, journeyed to

¹⁶⁸ Justin Martyr, "Dialog with Trypho,"

<http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html>

¹⁶⁹ A sinful priest doesn't defile the sanctuary.

Elisha, and asked to be cleansed. When Naaman humbled himself and washed in the Jordan River seven times, he was cleansed. His skin became like a newborn child. Naaman pledged to customarily only worship on the two mule loads of dirt he took from Israel.

Naaman types Christ. The captured slave girl (a virgin) types Mary, the virgin handmaid. Naaman cleansed types resurrection because one with leprosy was dead. Jesus' leprous-like skin wounds were washed with running water in His tomb. He was a newborn at His resurrection, so he had newborn skin. All hair was washed off his skin.

Naaman, like Jesus, worshipped on an altar of earth. The two mule loads of earth Naaman requested type the dirt transported into Jesus' tomb.¹⁷⁰ It made His altar and provided the dust to make Jesus' and Mary's new bodies like Adam's body. God formed Adam from the earth and made Jesus from the earth. His lord, the Father, loved Jesus like Naaman's lord loved him, and both were good at winning battles.

Gehazi (2 Kings 5:27; 2 Kings 7:3–11; 2 Kings 8:4–5) ③

After Elisha cleansed Naaman and refused payment, Gehazi, his servant, secretly requested some of Naaman's offer. Because he did, he and his descendants received Naaman's leprosy. Several decades later, God cleansed Gehazi and his family's leprosy because, on the third day, they fed Samaria's starving people. They shared their treasure and good news with the city (2 Kings 5:27).

God cleansed Gehazi's leprosy because he sat with the king and told the Shunammite woman's story. The curse of leprosy that would cling to Gehazi and his seed forever was cleansed when he rescued Samaria. The curse upon Jesus was cleansed when he rescued the world.

¹⁷⁰ The witness to the amount and material is the amount of dirt to make Adam and Eve's bodies.

King Uzziah (2 Chronicles 26:16–21)

King Uzziah, an unordained man, became a leper when he offered incense in the Temple, but he was David's son (who are called priests 2 Samuel 8:18 RSVCE). Uzziah's leprosy types Satan, a priest of the incorrect type who offered incense at Jesus' tomb. God called Isaiah in the year King Uzziah died and described the Temple in heaven (Isaiah 6). It described Jesus' crucifixion scene. When Satan killed Mary, he got her leprosy, as Gehazi got Naaman's leprosy. Satan offered incense in the garden temple and became leprous like King Uzziah, disfiguring Satan's beauty.

Conclusion

Jesus and Mary's skin appeared leprous. Both offered the leprosy cleansing sacrifice. After washing, Jesus' house was leprosy (mortal sin) free. God gave Satan Jesus and Mary's leprosy.

Adultery test offering (Numbers 5:11–31)

When a husband suspected his wife was unfaithful but had no witness. If he were jealous and suspected her of being impure, he would take her to the priest with a tenth of an ephah of barley flour.

The priest brought the woman to stand before the LORD. The priest made bitter water by mixing Tabernacle floor dust with holy water in an earthenware pot.¹⁷¹ The woman's hair was loosened, and the barley flour was placed in her hands. The priest put her under oath and said, "If you have not gone astray while married, may this water not harm you. If you have gone astray, may the curse come upon you." Then the woman says amen, amen.

The curse would cause her abdomen to swell and her womb to miscarry. The priest took a handful of the grain and burned it on the altar, and she drank the water. She would suffer the bitter curse if she had made herself impure; otherwise, she would conceive children.

Interpretation

There is no such ritual for the husband. Jesus couldn't fulfill this; only a woman could fulfill it. Did Jesus accuse His bride of unfaithfulness? No, He didn't. This ritual is the only place where the Scriptures designate 'holy water.' Mary's husband, Joseph, had the right to test Mary but didn't.

Typology points to Mary as the wife. Mary fasted from food and drink, so how could she drink this bitter water? Mary held Jesus the Bread of Life. The ground can drink water. Mary's new body included water mixed with dust from the tomb floor. Therefore, She drank this water. God would prove her innocent and give her children.

¹⁷¹ Typed when Israel came after thirsting for three days to the bitter water of Marah, a tree made the water sweet (Exodus 15:22–26).

Who accused Mary? If Satan, why did God allow him to accuse her? Because it was Jesus' hour, God allowed Satan to test her; therefore, Satan put Mary under oath. The High Priest convicted Jesus of blasphemy under oath; Satan had similar plans here. This event occurred before Mary shaved off her hair for her to let her hair loose. Mary would reveal her hair and, so typologically her glory.

A way for a virgin to bear children was to put God to the test and have Him produce her children. Mary passed the test and bore children, the Church. Jesus and Mary, in childbirth, suffered to bring forth these children.

Where did one get holy water? Jesus was most holy; water that washed Him was holy because touching a most holy things makes the ordinary holy.

From this, we can discern Satan was anointed as a priest. Seraphim handled heaven's altar of sacrifice (Isaiah 6). Only a priest could handle what was on the altar.

For the first time, Scripture used the word amen. It used amen, amen, to confirm an oath (Numbers 5:22). Therefore, when Jesus used this phrase (frequently translated truly, truly or verily, verily) (only in John), He confirmed His words with an oath.

Priestly consecration offering (Exodus 29) ☞

When he was ordained no younger than thirty, a priest offered this sacrifice. I won't cover this offering in detail. Some give up reading the Old Testament when they encounter passages like this. Jesus fulfilled this offering's details, except He wasn't Aaron's direct male descendant. Moses ordained Aaron and his sons, and Jesus was the one like Moses.

They brought a young bull and two rams without blemish and unleavened cakes and anointed unleavened wafers in a basket. The offering took a week, and the first coincided with the Tabernacle consecration. It started when Moses washed Aaron and his sons with water at the

entrance to the Tabernacle. Then Moses vested the priests being ordained and anointed them with sacred oil.

The priests laid their hands on the sacrificial animals' heads and offered them. They put the sacrifices' blood on the altar horns, the priest's right ear lobe, thumb, and big toe; they poured the remainder at the altar's base. The bread was put in the priest's hands, then burned. Then the ram was burned upon the altar. Any flesh or bread, which remained until the following morning, was consumed with fire.

Interpretation

John the Baptist, a prophet-priest, washed Jesus in the Jordan River and started His priestly ordination.¹⁷² He was thirty, the youngest age a Levite priest [*KOHEN*] could be ordained. Later, Lazarus' sister, Mary of Bethany, anointed His entire body with sacred oil, washed Jesus' feet with it, and dried them with her hair. Jesus said someone who is clean needs only to have their feet washed. The Temple gate's vicinity expanded at the festivals to accommodate all Israel's men. Mary of Bethany lived nearby on the Mount of Olives.

A few days later, Jesus would ordain His apostles as Moses ordained and consecrated Aaron and his sons priests.

Jesus was the Sacrifice, and the High Priest put Jesus' blood on His right ear, thumb, and great toe when he struck Him during His pretrial interrogation. The Sanhedrin priests accepted Jesus as the sacrifice when they laid hands on His head because they heard Jesus' 'blasphemous' words, for which they convicted Him (Leviticus 24:14; Matthew 26:65–67).

¹⁷² Bruce Killian, "Jesus was Anointed High Priest," (2010), <https://tinyurl.com/y5u5hpvo>. A few things I failed to include the priest was to lift up his hands and give a priestly blessing. Jesus gave this blessing at the Last Supper. The consecrated priest was to be a sin bearer again Jesus did this on the cross and at His resurrection.

The basket was His crown, and Jesus the anointed unleavened bread wafers *℥*. The nail through Jesus' feet was the altar horn anointed with His blood. Jesus' weeklong ordination ended with His resurrection.

Chapter 17

High Priestly Vestments

Jesus' resurrection Bible study continues

Jesus, "Can Jesus crucified be ministering as a priest?"

"He is not in the Temple, Aaron's descendant, and He was naked."

Jesus, "Moses was a priest and not Aaron's descendent, and the Messiah is one like Moses."

High Priestly ordination

When two different priesthoods have similar functions, they type Jesus' priestly functions.

High Priest's clothing (Exodus 28)

Mysteriously, Jesus wore the High Priest's regalia on the cross and in the tomb. The High Priest's clothes were for his glory. Jesus' crucifixion was His glorification. The High Priest took any guilt in the holy offering, and Jesus took on the world's sins and guilt.

Turban (Exodus 28:39)

Jesus' thorn crown was the High Priest's miter or turban, partially discussed earlier. It was usually not required to be made from fine linen. The Scriptures only specify it was white.

Jesus' crown was white because soldiers stripped the bark from the thorn branches.

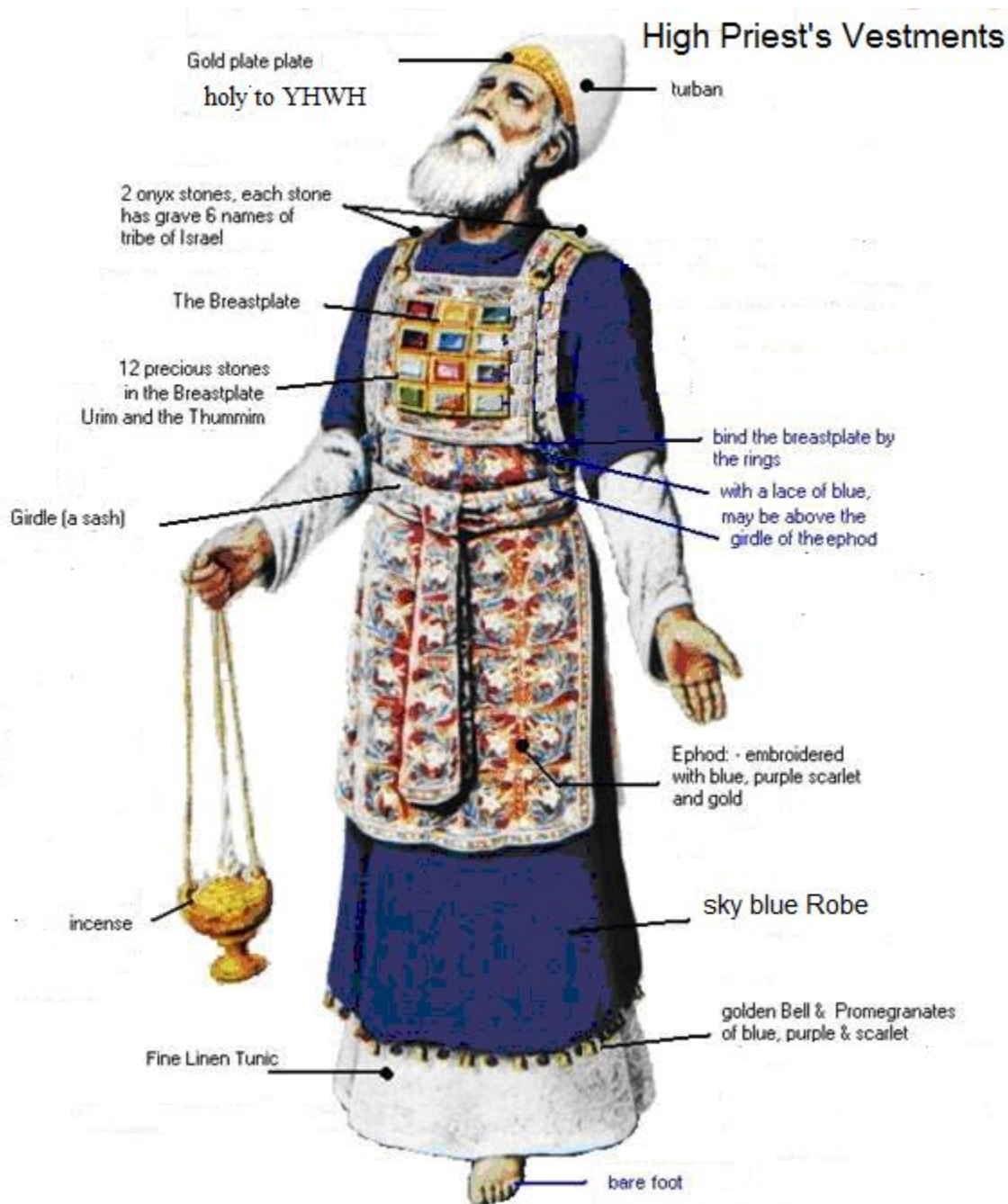


Figure 19: Vested high priest¹⁷³

His crown was His frontlet [*TOTAFOT*] bound to the forehead for prayer. The meaning of *TOTAFOT* isn't apparent.¹⁷⁴ It doesn't explicitly state what to bind on you. His crown was also a *KIPPAH*, the skullcap Jews and bishops wear.

For the atonement sacrifice, the turban was linen. Once annually, the High Priest put on a white linen miter and took the sacrificial blood into the holy place (Leviticus 16:4). Here, Jesus' turban was His burial napkin (the Sudarium of Oviedo).

Breastplate (Exodus 28:13–29)



Figure 20: Writing tablet

The High Priest wore a golden breastplate to get God's direction for decisions, a two-layered nine-inch square (a span by a span (23x23cm)). The breastplate's front had four rows of three stones, one for each tribe of Israel. Cords through two rings attached it to his shoulders. A wax-writing tablet was Jesus' breastplate on which Pilate inscribed His name and crime.

The High Priest gave Pilate a writing tablet fashioned like his breastplate. It would remind him of the High Priest. The tablet's outside looked like his breast piece. The inside was a beeswax-writing tablet where one could engrave notes. Elaborate decoration on a writing tablet's exterior was typical. While Jesus carried His cross, it hung from His neck. It announced His name and crime, Jesus of Nazareth, King of the Jews.

¹⁷³ Robert Mock, "The Garments of the Priests, Levites and the High Priest," <http://www.biblesearchers.com/temples/jeremiah10.shtml>.

¹⁷⁴ Deuteronomy 23:5 doesn't state specifically what to bind on you. Other verses Exodus 13:9, 16; Deuteronomy 6:8–9, 11:18); the verses contained are Exodus 13:1–16; Deuteronomy 6:49 and 11:15–21.

The twelve stones were inside and unseen. The tablet was opened to the front.¹⁷⁵ The breastplate also identified Jesus as the Passover Lamb for the Jews. Each Passover lamb had its owner's family name hung around its neck. The breastplate had two bronze rings, which held the wax tablets together. Two pure gold braided cords with filigree held the breastplate.

Crown (Exodus 28:36–39)

The High Priest wore a golden plate called a crown held with a blue cord over his head. When Jesus reached Golgotha, the soldiers removed His breastplate and attached it near His cross' top. His breastplate became His crown, whose size and shape aren't specified. Beeswax covered the exposed portion of the pure [clean] gold crown. The wax engraved with a stylus said, 'holy to *YHWH*.' Jesus' crown said *YHWH*. The Hebrew for "Jesus of Nazareth King of the Jews" if written "Jesus of Nazareth and King of the Jews," the first letter of each of the four words would be *YHWH*. The word is transliterated as Yahweh [the LORD]. Therefore, Jesus' name and crime identified him as the LORD.¹⁷⁶ The words were likely written without spaces.

<p>IESVS NAZARENVS REX IVDAEORVM</p> <p>ΙΗΣΟΥΣ Ο ΝΑΖΩΠΑΙΟC Ο ΒΑΣΙΛΕΥC ΤΩΝ ΙΟΥΔΑΙΩΝ</p> <p>יהושע הנצרת ומלך היהודים</p> <p>Figure 21: Jesus' titulus</p>	<p>The cord attaching the wax tablet to the cross was connected to the top stay. The stay was the tassel <i>TZITZIT</i> with the blue cord [<i>TEKHELET</i>] (Numbers 15:38–41). The cord hung around Jesus' neck, so His blood stained it. Therefore, it would be blue, scarlet, and purple. The sky was the cord's blue edge.</p>
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Signets (Exodus 28:9–14)

These are two onyx stones, each engraved with six of Israel's tribes and attached to the

¹⁷⁵ links to the account of the twelve stones for example on Moses' altar at Sinai, the twelve stones on Elijah's altar at Mt. Carmel and the twelve stones taken from the Jordan River a flowing source by Joshua, etc. If the writing tablet hung open, it would double the writing area so the words could be larger and easier to read and the Hebrew could be on its own tablet.

¹⁷⁶ A witness, Zechariah engraved John's name on a wax-writing tablet.

breastplate's shoulders. These stones decorated the wax writing tablet.

Ephod (Exodus 28:6)

Priests wore an elaborate outer garment called an ephod over their robe. The ephod was a seamless linen garment, like a Catholic priest's chasuble. Jesus' ephod was the shroud of Turin wrapping his body. David wore an ephod when he moved the Ark of the Covenant to Jerusalem (1 Chronicles 15:27). The priests hid Goliath's sword behind an ephod (1 Samuel 21:9). Young Samuel wore an ephod as he ministered for Eli (1 Samuel 2:18).

When the High Priest condemned Jesus for blasphemy, he tore his robe, probably his ephod. God commanded the priests not to tear their robes lest they die, and wrath came upon all the people (Leviticus 10:6). The Temple veils were an ephod.

Many teach the veil of the Temple torn from top to bottom was the veil that separated the holy of holies from the holy place. In Jesus' day, the holy of holies was empty because Jeremiah hid the Ark of the Covenant on Mt. Nebo (2 Maccabees 2:4–5).¹⁷⁷ He hid it before Nebuchadnezzar's final conquest and destruction of Jerusalem (c. 586 B.C.).

God likely tore the Temple's front veil (Exodus 26:36–37). The people could see this sign; the Temple veil was torn.¹⁷⁸ This veil links to the robe Caiaphas tore. Since God forbade tearing the robes, the High Priest lost his anointing protection when he tore his robe, and the Temple lost its protection when God tore its robe. Because wrath would come on the people, a new provision was immediately necessary. A new Temple and priesthood were needed. Jesus completed consecrating the new Temple and priesthood with His resurrection. Jesus' seamless garment wasn't torn even after it left His possession. Satan's wrath came on the people.

¹⁷⁷ Killian, "The Time and Place of the Transfiguration," <https://tinyurl.com/y5ykzyj9>.

¹⁷⁸ As Jesus died, an earthquake opened the massive door into the holy place. It took many priests to open or close it.

Blue robe (Exodus 28:31–32; 39:22–26)

The High Priest wore a sky blue [TEKHELET]¹⁷⁹ robe, with golden bells interspersed with pomegranates around its fringe. The robe Jesus wore was the blue sky from 9 AM until noon. When raised up, the sky was His background; He was clothed with the heavens. This garment had a twisted linen fringe. Twisted linen ropes supported the cross.

Bells and pomegranates (Exodus 28:33–35)

The High Priest wore golden bells around his blue robe's fringe, in the holy place, lest he die. These bells were rung when he went in and out to minister. The word bell only describes these bells and means something that rings when struck.

Jesus' bells were three bronze tent stakes attached to the cords supporting His cross. Jesus' bells rang when they raised and lowered His Body on the cross. The stakes rang when hammered into and knocked from the ground.¹⁸⁰

The High Priest wore scarlet, blue, and purple pomegranates between the bells on his robe's fringe. Jesus' pomegranates were the wounds in His hands and top foot. The nails made the pomegranates like wounds, and the colors matched His wounds. One nail bound Jesus' feet to the cross; the Shroud of Turin confirms the right foot overlapped the left.

Tunic (Exodus 28:39–40)

Jesus' tunic was His seamless linen undergarment. On the Day of Atonement, the High Priests wore a white, fine-linen non-embroidered tunic, made new for him annually. A tunic was sack-shaped, with holes for the head and arms, and sometimes included sleeves. They repeatedly stripped off Jesus' tunic; the word stripped is the same in Hebrew as skin an animal. They

¹⁷⁹ Baruch Sterman, "The Meaning of Tekhelet,"

<http://www.baruchsterman.com/Essays/MeaningOfTekhelet.pdf>.

¹⁸⁰ Why bells, some respond if they stopped ringing they could pull the dead High Priest out. If a priest died in the Temple, only his ashes would remain so the body didn't defile the Temple.

skinned most sacrificial animals.

Four cornered garment (Deuteronomy 22:12; Numbers 15:37–38)

Men wore a four-cornered garment called a prayer shawl [*TALLIT*]. Jesus' cross was this garment, each branch being a corner [uttermost part]. They called its fringes wings. The horizontal arms of Jesus' cross were wings, especially when connected with the tassels. Just as a mother hen, gathers her young under her wing feathers, so will your God gather you. We all gather at His cross, under His wings.

Tassels (Numbers 15:38–41)

Men wore a tassel [*TZITZIT*] on each corner of their garment. Tassels are the frayed ends of cords attached to the garment's corners. Jesus' tassels were the cords supporting His cross. Attached to each corner of the *TALLIT* was a *TZITZIT* [flower]. The tassels had a blue [*TEKHELET*] cord.¹⁸¹ The blue cord on Jesus' tassel was the sky. Jesus' cross' bottom corner tassel was missing, which is significant. He had three tassels. A tassel was torn or cut away twice in the Scripture, leaving only three.

The Bible doesn't require the tassels to have 613 knots;¹⁸² many Jews today specify. The soldiers supplied these cords and retrieved all except the one made scarlet by Jesus' blood. Adam added to God's commandment, telling Eve not to touch the fruit of the Tree of Knowledge. Jews still improperly add to the LORD'S commands to make them harder to break.

Missing tassel vignettes

The LORD sent King Saul to annihilate the Amalekites and their livestock. God gave him a great victory, but he let the king live, and his men kept the best livestock. Samuel told Saul the

¹⁸¹ By Jesus' day, this blue dye was scarce and extremely expensive (a year's wage).

¹⁸² The number is the number of laws and the tassels are to remind them of all the commandments.

LORD rejected him as king because of his disobedience. When Samuel turned to leave, Saul caught Samuel's cloak and tore off a tassel. Samuel said, "The LORD has torn the kingdom of Israel from you today ... and has given it to one better than you" (1 Samuel 15).

Samuel types Jesus, Saul types Satan, and the Amalekites type his evil forces. Since Satan provided Jesus with only three tassels, God tore Satan's kingdom from him and gave it to Jesus. The Amalekite king's temporary survival types Satan's survival and the best flocks type survival of some of Satan's minions.

King Saul pursued David to kill him in the wilderness. Saul went into a cave to relieve himself, where David and his men hid. David's men said God has given your enemy into your hand. David cut off one of Saul's tassels but didn't slay the LORD's anointed. When Saul left, David called and related what happened, and Saul stopped pursuing David (1 Samuel 24). Since Jesus was missing a tassel, He came out of His tomb alive like Saul.¹⁸³

Underwear (Exodus 28:42–43)

God required priests to wear fine linen underwear while ministering in the holy place, so their nakedness wouldn't be seen.¹⁸⁴ Jesus was naked on the cross. The word naked has different meanings in different contexts. Peter was unlikely completely naked fishing (John 21:7), so Jesus wasn't completely naked. He wore linen underwear on the cross.

Since Jesus was the sacrifice, it is reasonable for Him to be completely naked. The

¹⁸³ Since the cords came up over Jesus' shoulders they were also his stole, the most essential priestly garment today.

¹⁸⁴ Was Jesus' loincloth so worn it was unwanted? So He was permitted to keep it; Jeremiah, hid his loincloth in a fissure near a river where it decayed (Jeremiah 13:1–7). Witnesses for Jesus being half clothed and half naked with His buttocks exposed. God commanded Isaiah (in 20:2) to go about half naked and barefoot with his buttocks uncovered for three years. The ambassadors David sent when the Ammonite King Nahash died had their clothes cut in half so their buttocks were exposed (2 Samuel 10:1–5; 1 Chronicles 19:1–5).

Hebrew word to strip off one's clothes is the same as skin an animal. Jesus was naked while being washed in the tomb. All sacrifices except the red heifer had the hide removed. They provided, for example, the clothes for Adam and Eve after they sinned.

Phylacteries (Deuteronomy 6:8–9)

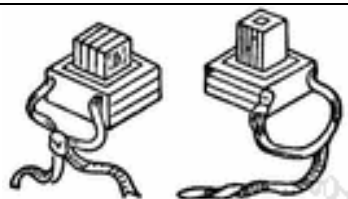


Figure 22: Phylacteries

Phylacteries [*TEFILLIN*] are boxes, often made of leather, containing the full *SHEMA* prayer. Deuteronomy 6:8–9 and 11:13–21, e.g., “you shall love the LORD your God with all your heart and all your mind and all your soul.”

One binds a phylactery, which means prayer, to their hand during prayer. Jesus wore a phylactery. His cross was a doorway, so it had a *MEZUZAH* (required box on each doorway containing the same Scripture as a phylactery).



Figure 23: Mezuzah [Doorpost]

Jesus said of the Pharisees; they do all their deeds to be seen, for they make their phylacteries broad, and their fringes long (Matthew 23:5). Jesus had jumbo phylacteries and extra-long fringes. He was painfully dressed for prayer.

URIM and *THUMMIM* (Exodus 28:30)



Urim Thummim

Figure 24: Urim and Thummim

The *URIM* and *THUMMIM* were two objects of the same size and shape, one white and the other black (believed to be stone or wood). The High Priest used them to determine the LORD'S will in a matter under question.

White meant *no* or *cursed*, and black meant *yes* or *faultless*.¹⁸⁵

A cross-shaped letter marked the black object. David consulted the LORD, through the High Priest, about going to war, and He answered with these objects. They were separate from but associated with the High Priest's breast piece. It's disputed as to precisely what they were.

Jesus couldn't pull out an object from His breastplate, so the LORD provided a white and a black thief. The black thief said, "remember me when you come into your kingdom" (Luke 23:42). So God answered yes or faultless, revealing He selected the *THUMMIM*, so the good thief was black. The right was the good side, so the black thief was on Jesus' right, and the white thief was on His left.¹⁸⁶

The High Priest kept these objects over his heart. Since Jesus and the thief went to paradise, where he reclined on Jesus' bosom like Lazarus did on Abraham's bosom (Luke 16:28, 23:43). The black thief's head was over Jesus' heart, like John's head was on Jesus' breast, as they reclined at the Last Supper. Judas was on Jesus' left, so Jesus' head rested on Judas' breast (John 13:22–27).

The thieves' crosses were the Tree of Knowledge of Good and Evil. Jesus got the knowledge of good but suffered the consequence of eating from it; you will surely die on the day you eat it.

Sash (Exodus 28:39, 39:29)

The High Priest wore a fine linen sash [girdle]. The sash was the same material and one piece with the ephod (Exodus 28:8). An embroidered work around his waist. Jesus' linen sash

¹⁸⁵ "Urim and Thummim," *Wikipedia*, https://en.wikipedia.org/wiki/Urim_and_Thummim.

¹⁸⁶ The *THUMMIM* is a typological witness to the good thief being black, the second witness is Jacob's wages including black sheep. The other thief wasn't scourged, which helps to explain breaking their legs.

bound the shroud to His body in the tomb. The strip came from the shroud's edge, an embroidered work. A skilled reweaver reattached the strip after the resurrection.¹⁸⁷

Censor (Leviticus 16:12)

The High Priest took coals from the altar when he went into the holy of holies to burn two handfuls of fine ground incense. So he either carried a censor or used the altar of incense.

We'll discover the incense God provided under Tobias and Sara's Wedding, page 214. From what we have previously seen, Jesus' cross and shroud were the incense altar (a censor).

Only an ordained priest could offer incense. When 250-Levites did, God consumed their bodies with fire, but their holy censors remained. Even though fire consumed Jesus' body, His censor, His holy body, survived.

Staff (Exodus 4:2–5)

Moses and Aaron carried a staff. At the burning bush, Moses had his shepherd's staff on holy ground. Jesus' staff was His cross. Aaron and Hur supported Moses' hands while he held his staff and prayed on the hill for Israel. Joshua and the army battled the Amalekites (Exodus 17:8–16). Nails supported Jesus' hands while He prayed for all, and His army fought Satan and his forces.¹⁸⁸ Jesus' thirst was typed because the water from the rock immediately follows it.

Later Aaron's staff bloomed and produced fruit (Numbers 17:1–11); Jesus' cross, the Tree of Life, bloomed and produced the Fruit. Aaron's staff brought water from the rock and turned the Nile River into blood, so Jesus' cross produced water and blood from His side.

¹⁸⁷ Alan D. Adler, Alan and Mary Whanger, "Concerning the Side Strip on the Shroud of Turin," (1997), <http://www.shroud.com/adler2.htm>.

¹⁸⁸ Justin Martyr, "Dialog with Trypho," <http://www.earlychristianwritings.com/text/justinmartyr-dialoguetrypho.html>.

Barefoot (Exodus 3:5)

Priests ministered barefoot. God told Moses at the burning bush, “Remove your sandals because you are standing on holy ground.” Within the Tabernacle and Temple was holy ground. Jesus removed His sandals at Golgotha and was barefoot on the cross. He died bereft of all possessions, including reputation.

Hair (Leviticus 10:6)

The priests couldn’t neglect their hair because it was a sign of mourning. The shroud of Turin depicts Jesus’ hair. It was neat and appeared to hang down, even though He lay supine. We’ll revisit hair later under Samson.

Chapter 18

Jesus' priesthood *ℰ*

The Scriptures depict different orders of priests. Each types Jesus' greater priesthood. We'll explore priesthood types to determine how He was a priest and what priestly functions He could perform.

Adamic Priest (Genesis 3; Psalms 110) ℰ

Adam was the first priest. His duties to guard and tend (*SHAMAR* and *ABAD*) the garden were the same duties as the priest in the temple, frequently translated as keep and serve. (Genesis 2:15, Numbers 18:7)

(1) "The Garden as the unique place of God's presence," (2) "The Garden as the place of the first priest," (3) "The Garden as the place of the first guarding cherubim," (4) "The Garden as the place of the first arboreal lampstand," (5) "The Garden as formative for garden imagery in Israel's temple," (6) "Eden as the first source of water," (7) "Eden as the place of precious stones," (8) "The Garden as the place of the first mountain," (8) "The Garden as the first place of wisdom," (9) "The Garden as part of a tripartite sacred

structure,” (10) “Ezekiel’s view of the Garden of Eden as the first sanctuary.”¹⁸⁹
 The garden in Eden was the first tabernacle.

Melchizedek Priest (Genesis 14; Psalms 110) ❷

The first priest [*KOHEN*] in the Bible was Melchizedek, the priest-king of Jerusalem. David writes of the Messiah [a king], the son of David, saying, “you are a priest for ever after the order of Melchizedek” (Psalms 110:4).

Jesus was a priest of Melchizedek’s order and offered Himself a sacrifice under the appearance of bread and wine, ❷. He received a tithe from and blessed Abraham.¹⁹⁰ David’s priesthood linked to Melchizedek as priest-king of Jerusalem. The Scripture calls David’s sons priests [*KOHENIM*] (2 Samuel 8:18 RSVCE). David did priestly things; he ate the showbread, gave it to his men, and wore an ephod. He also built an altar and set on it a sacrifice, and God took it with fire from heaven (1 Chronicles 21:26).

David’s descendant, King Uzziah, instantly got leprosy when he offered incense in the Temple’s holy place. An unordained king offered incense. God ordained Jesus, a high priest, during His last week in a hidden way.

Abraham Priest (Genesis 15, 22) ❸

In Abraham’s day, a priest was the firstborn male in a family. Abraham offered sacrifice, and God accepted it with fire. Abraham blessed his son Isaac and offered him as a holocaust.

Moses Priest (Deuteronomy 18:15–19; Exodus 3–4)

Jesus was the prophet like Moses (Deuteronomy 18:15). Moses was a priest but not

¹⁸⁹ “Was Eden a Temple?” <https://exegetisandtheology.com/2016/08/22/was-eden-a-temple/>

¹⁹⁰ Many believe Melchizedek was Noah’s son Shem, so he had the firstborn priesthood. This is suspect chronology in the Masoretic Text, two witnesses the LXX and Samaritan Pentateuch witness to a longer chronology.

Aaron's descendant, but rather Jethro, the priest of Midian's son-in-law. Initially, it appeared Jethro had only daughters. So Moses may have been ordained to carry on the priestly family line. Midian descended from Abraham's son by Keturah.

Moses, unlike Aaron, could enter the holy of holies whenever he desired (Numbers 7:89). He was closer to the LORD than Aaron, the High Priest. The LORD said, "Not so, with my servant Moses; he is entrusted with all my house. With him, I speak mouth to mouth, clearly, and not in dark speech; and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?" Aaron was the only other person allowed into the holy of holies.

Moses overcame serpents with his staff, and Jesus defeated Satan with His cross. Moses always ministered as a priest alone. Jesus ministered as a priest alone.

Moses' father-in-law owned the flock Moses tended, so he sent Moses on this mission. God the Father sent Jesus to tend His flock.

Aaron Priest

The majority of the information about priesthood relates to the Aaronic priesthood. To be a priest under the Law of Moses, one needed to be Aaron or his direct male descendant of sufficient age and ordained. Aaron's ordination types Jesus' ordination. Neither Jesus nor David was Aaron's direct male descendant, so he was of a different priestly order.

Combining Aaronic and Davidic Priesthoods

Jesus' relationship to the tribe of Levi was through His mother. Mary was a priestly family's granddaughter.¹⁹¹ If Mary and Elizabeth had no brothers, this allows Aaron's priesthood's interesting joining with David's priesthood (2 Samuel 8:18, RSVCE David's sons

¹⁹¹ Elizabeth, Mary's close relative, was of Aaron's house (Luke 1:5), Mary was of David's house (Luke 1:32). The simplest solution Elizabeth and Mary's mother were sisters. Mary's mother, married a man of David's house, but her maternal grandfather was of Aaron's house.

were priests).

A family with no sons can inherit from their father if the daughter marries within her tribe, so the inheritance doesn't move from tribe to tribe (Numbers 26). Inheritance can't pass from tribe to tribe. If both tribes have the same inheritance, there is no reason a daughter (Jesus' mother Mary) couldn't bring her portion of the inheritance into the marriage. Levites could not own farmland, so their inheritance was the priesthood. Since Jesus' mother could bring her inheritance into the marriage, where David's priesthood [Melchizedek] and Aaron's overlapped, He could inherit.

Because Aaron's sons were priests and David's sons were priests, there could be a combined priesthood. Melchizedek offered bread and wine. Bread and wine were also a portion of the offering of the Aaronic priesthood, *ℓ*. David ate the showbread and gave it to his men. Therefore, for that limited priesthood subset, there was overlap. Another overlap: David wore the ephod like the priest so Jesus could wear the ephod. David built an altar and prepared an offering God consumed (1 Chronicles 21:26). He died because He wasn't of Aaron's line but lived because He fulfilled Aaron's priesthood and established another.

The primary relationship between Aaron and Jesus' priesthood was ordination and vesting. Jesus was ordained much like Aaron. A priest (John the Baptist and then Mary, Lazarus of Bethany's sister) washed him at the Temple entrance. He was adequately clothed and duly anointed with the sacred scented oil made by a perfumer. The High Priest Caiaphas anointed Him with His own sacrificial blood. He anointed Jesus' right ear, right thumb, and right big toe when he beat Him while questioning Him.

Jesus remained at the Temple entrance for His ordination week. He ate His sacrifice. His sacrifice's blood was sprinkled around the altar and poured out at its base.

There were overlaps between what the priests of Aaron's line and the priests of Melchizedek's line could do, so in a restricted sense, Jesus inherited from the line of His mother the overlaps within these priesthods. Jesus could wear the ephod, bless, consecrate bread and wine, and receive a tithe. He could touch the Ark of the Covenant, enter the holy of holies, ordain, and eat and distribute consecrated bread. He could set out a holocaust or incense, and God could accept it.

Jesus' priesthood, like Melchizedek's and Moses', didn't end. A priest's chief purpose was to take on the people's sins.

Transferring the High Priesthood (Numbers 20:22–29; 33:38–39)

The LORD told Aaron, "climb Mt. Hor, transfer your clothes to your son, and there you'll die." Aaron removed his clothes, vested Eleazar, became High Priest, and Aaron died. Aaron's death links to Miriam's end and the fiery serpents.

They died from a fiery [seraph] serpent bite, but those who looked at the bronze serpent lifted up on the pole lived (Numbers 21:4–9). Moses lifted up the serpent in the wilderness; even so, the Son of man must be lifted up (John 3:14). So anyone, a seraph bit, who looked on Jesus crucified, would live.

Satan was a seraph or fiery serpent. The ancient red dragon bit Mary and although she would die from the venom, she lived since she gazed at Jesus red with blood lifted on the pole. Since all in Jerusalem could see Jesus crucified, all could be healed from the serpent's bite.

This type depicts the transfer from the old High Priest of heaven to the new one. Aaron's death types Satan's destruction and passes Satan's high priesthood to Jesus. Satan enticed Adam and Eve with forbidden fruit, and Aaron enticed Israel with a golden calf.

If one shed blood and fled to a city of refuge and the judge found they didn't intend to

murder, they remained there until the High Priest died. Then they could go free (Numbers 35:9–34). Many waited in Hades for the High Priest Satan to die so they could go free.

Levite and Phinehas Ordination (Exodus 32:25–29, Numbers 25:1–13)

The sons of Levi were ordained when they slew their brothers and sons with the sword.

Phinehas was when he entered the tent and drove a spear through the bodies of a copulating couple, and the spear drove into the earth.

While Israel lived in Shittim, the people began to whore with the daughters of Moab. These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel. And the LORD said to Moses, “Take all the chiefs of the people and hang them in the sun before the LORD, that the fierce anger of the LORD may turn away from Israel.” And Moses said to the judges of Israel, “Each of you kill those of his men who have yoked themselves to Baal of Peor.”

And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. (Numbers 25:1-8)

So there is a pattern of great sin/idol worship and sexual sin, a great slaughter, and a new priesthood.

High Priest Joshua (Zechariah 3, Haggai 1:1)

Joshua [Jesus] was the High Priest when God commanded the people to rebuild the Temple after returning from Babylon (c. 520 A.D.).

Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him. And the LORD said to Satan, “The LORD rebuke you, O Satan! The LORD who has chosen Jerusalem rebuke you! Isn’t this a brand plucked from the fire?” Now Joshua was standing before the angel, clothed with filthy garments. And the angel said to those who were standing before him, “Remove the filthy garments from him.” And to him he said, “Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel.” And I said, “Let them put a clean turban on his head.” They dressed him before the angel of the in a clean turban and garments.

And the angel of the LORD enjoined Joshua, “Thus says the LORD of hosts: If you will walk

in my ways and keep my charge, then you shall rule my house and have charge of my courts, and I will give you the right of access among those who are standing here. Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men of good omen: behold, I will bring my servant the Branch. For behold, upon the stone which I have set before Joshua, upon a single stone with seven facets, I will engrave its inscription, says the LORD of hosts, and I will remove the guilt of this land in a single day. In that day, says the LORD of hosts, every one of you will invite his neighbor under his vine and under his fig tree” (Zechariah 3:1–10).

Interpretation

High Priest Joshua clothed with filthy clothes, typed Jesus in the tomb before His resurrection. Michael confronted Satan there, but Michael couldn't protect Jesus' body from Satan because the Lord was dead. Joseph typed changing clothes before meeting Pharaoh, Eleazar on Mt. Hor, etc. Typology makes Jesus more significant than Aaron, so High Priest of heaven and earth. Jesus transitioned from the dead to alive. This whole scenario probably lasted only a few microseconds. Fire from heaven consumed Jesus' sacrifice, and God instantly gave Him an imperishable body. He plucked a burning ember from the fire. Jesus got new clothes at His resurrection.

Joshua wore filthy clothes because Jesus had taken on the world's sins. God gave Joshua new High Priestly vestments, starting with a turban. Jesus, like Adam, was initially naked but clothed with the heavens' glory. Jesus, at His transfiguration, typed this dazzling white clothing, and His face shone like the sun.

An angel of the LORD told Satan, the LORD rebuke you. So we have two seraphim or two cherubim there. Archangel Michael said this exact sentence to Satan over Moses' body.

Joshua, you will judge my house. Jesus said all judgment is given to Me. At His resurrection, the stone laid before Joshua, with seven eyes [not facets] (Jesus' two eyes plus five

springs/fountains, same word as eyes in Hebrew¹⁹²), Jesus' wounded hands, feet, and side. God promised to remove the iniquity in one day. Jesus' sacrifice removed the world's sin. The graven stone is Jesus wounded.

My servant, the BRANCH¹⁹³ [*ANATOLE* in Greek], means that which rises from the earth, frequently referring to Venus (Zechariah 3:8), my servant the daystar or dayspring. In Luke 1:78, *ANATOLE* is translated as dayspring.¹⁹⁴

¹⁹² The stone with seven eyes or facets could be translated seven fountains, but no one translation works well. These are Jesus' two eyes and His five wounds.

¹⁹³ A more proper translation would be Shoot, like a new plant sprouts from the earth.

¹⁹⁴ This links to the Bright Morning Star, Killian, "Venus, The Star of Bethlehem," <https://tinyurl.com/y3326t9l>.

Chapter 19

Attempted Arrest for Execution ③ ℰ

Does Scripture type Jesus' arrest, and what does it reveal about what happened to Jesus?

Elijah fled arrest (1 Kings 19) ③③ ℰ

The day after Elijah called fire down from heaven, Queen Jezebel sent a messenger to Elijah saying; you'll be dead by tomorrow (the third day). So he fled far to the south to Beersheba, where he left his servant, continued alone a day's journey into the desert, and sat down under a broom tree. We looked at this briefly under the crown of thorns. Elijah brought no supplies, and he prayed to die. The broom tree provided sparse shade and was a thorn crown. After lying and sleeping twice, so on the third day, a resurrection of sorts, an angel said, arise and eat some hearth bread and water (1 Kings 19:4).

The angelic hearth bread has a Eucharistic type because Elijah journeyed forty days and forty nights to the mountain of God without additional sustenance, ℰ. He prayed to die, but God

gave him life. Jezebel's attempt to arrest Elijah led to several third-day life events. He also made a forty-day journey to the mountain where Moses went to heaven, much like Jesus ascended to heaven on day forty from a mountain.¹⁹⁵

Elijah resisted arrest (2 Kings 1)

King Ahaziah of Israel fell through a lattice [window] from a roof chamber and lay injured on his deathbed. He sent messengers to consult a Philistine god, but Elijah intercepted them. He said, tell the king you will surely die. Depending on where Elijah intercepted the messengers, this may be a third-day event.

The king sent a fifty-soldier squad to arrest Elijah. Sitting on the hilltop, Elijah called fire down from heaven and consumed the squad. The king then sent another fifty-soldier squad to arrest Elijah. Elijah again called fire down from heaven and consumed the second squad. The king sent a third fifty-soldier squad; the squad captain entreated Elijah for his men's lives. Elijah accompanied this squad. There is no third-day mention, but the king sent three squads, and only the third one lived. Was one squad sent per day?

Attempts to arrest Elisha (2 Kings 6–7) ③ ℓ

Syria's king was furious. Elisha repeatedly told Israel's king Syria's attack plans and how to counter them. When the king of Syria discovered Elisha's role and was in Dothan, he surrounded the city. He prepared to attack with horsemen and chariots. Elisha's servant saw the army and was afraid. Elisha prayed for the LORD to open his servant's eyes, and he saw horsemen and chariots of fire filling the mountain surrounding the city. When the Syrian army attacked, he prayed for them to go blind, and they all went blind. Elisha led the soldiers into

¹⁹⁵ Elijah ate twice during the 40 days and Jesus ate twice once in the upper room and then on Tiberius' shore.

Israel's nearby capital Samaria. In the city and no longer a threat, Elisha prayed, and God restored their sight. Syria stopped harassing Israel for a time.

Elisha was in Samaria, and it was under siege. Things were desperate, food was exorbitantly priced, and the people starved. While Israel's king walked on the city wall, a woman below petitioned him. Make another mother reveal her child so that we can eat him. Yesterday, the women agreed to eat their sons, and they consumed her son. Today, the other mother hid her son, and she was famished. The king tore his robes, and they saw sackcloth underneath. The king decided Elisha was guilty.

The king rushed to kill him. Elisha had the door held closed until the king arrived. When he came, Elisha said, tomorrow grain will sell inexpensively at the city gate. The captain, on whose arm the king leaned, said that's not believable. Elisha said he would see but not eat of the abundance.

Four lepers outside the city gate at twilight decided we'll die unless we eat now. Therefore, they entered the enemy camp and discovered the army had fled, leaving everything behind. For a short while, they found and hid things. Then they decided to alert the king.

They quickly did so, but the king was skeptical. He sent two horsemen to check, and they reported all had fled beyond the Jordan River. The next day, grain sold cheaply at the city gate; as the people rushed to get it, they trampled the captain to death, who had said it couldn't happen.

Interpretation

These type Jesus blinding His opponents at His resurrection. We'll see two similar armies again at Jesus' resurrection.

Eating a son's flesh allowed two women and a son to survive to the third day. She

encountered the king on a wall (upper room) and later got bread at the gate [doorway], life and death (2 Kings 6:29; 7:18–20), etc., *ℓ*. Because his mother hid him, the other son survived. Mary ate her Son's flesh and gained strength to make it to the third day, *ℓ*. The lepers, Gehazi, and his three sons type Jesus, and three archangels rescuing Israel's capital. Life for the city but death to the captain, a type of Satan who saw Jesus, the abundant Bread, *ℓ*. God cleansed Gehazi. He lifted his family curse because of his third-day kindness.

Jesus arrested (John 18:2–13) ③③

These arrests type Jesus' arrest, but Jesus killed no one. A cohort arrested Jesus in the Garden of Gethsemane. The fifty soldiers arresting Elijah typed the five hundred soldiers arresting Jesus. When Jesus said, "I am He," they all fell over backward. Peter (like Jonathan, second in command) thought we've two swords; Jesus had said, that was enough, so let the battle begin. Israel had only two swords when Jonathan led the defeat of the Philistine hordes.

Jesus told the soldiers, I am the one you came for, so let My disciples go free, and they were freed. Then Jesus permitted His arrest. The soldiers bound Jesus and led Him away. On the third day after they imprisoned Jesus, He died, and He rose on the third day after He died.

Arrest vignettes

Here is a recap of other arrest attempts. Repeatedly, Samson was bound, and the Philistines attempted to possess him. He broke his bonds typing Jesus' resurrection because Samson always immediately defeated his opponents.

The priest arrested Jeremiah, then whipped and bound him in stocks at the Temple gate (Jeremiah 20:1-2). Again, the king arrested Jeremiah and put him into a muddy cistern (Jeremiah 38:06). Jesus' tomb was muddy.

Blindness vignettes

Something blinded Jesus' opponents, maybe, the holy fire flash at the resurrection. Perhaps the glory cloud made everyone blind because they were in a fog.

In two stories: the men at Lot's door and the Syrian army surrounding Dothan, the Hebrew word for blindness is plural. The blind can feel a door, but they couldn't find it (Genesis 19:11 and 2 Kings 6:18). Their blindness was profound. Satan's troops at Jesus' tomb went blind. Typing their blindness were Samson's missing eyes; the men of Jabesh Gilead at the start of Saul's reign; Eli in old age; David's capture of Jerusalem; and blinded Tobit.¹⁹⁶ Putting out eyes types Jesus' five wounds as fountains; in Hebrew, eye and fountain is the same word, so Jesus had seven eyes or fountains. Boring out eyes in Hebrew could also be piercing or digging springs.

***Arrest, trial, crucifixion, and burial* ③**

The Last Supper started on *Tuesday* evening at twilight.¹⁹⁷ Jesus' Passover meal was timed according to the solar calendar prominent in the Dead Sea Scrolls. After midnight, Jesus left the upper room for the Garden of Gethsemane.

When the nearly full moon set, a cohort, additional Jewish soldiers, and a chiliarch¹⁹⁸ arrested Jesus at about 3:30 AM Wednesday. They bound Him and took Him to the [emeritus] High Priest Annas' house. He questioned Jesus for an hour, then sent Him to High Priest Caiaphas' home, who conducted a second inquisition (John 18:12–14, 24). He was moved to the

¹⁹⁶ Genesis 19:11; 2 Kings 6:18; Isaiah 62:2; Judges 16:21; Acts 22:11; 1 Samuel 11:2; 1 Samuel 3:2, 14:15; 2 Samuel 5:6–8.

¹⁹⁷ Scott Hahn, *The Fourth Cup, Unveiling the Mystery of the Last Supper and the Cross*, (New York: Image, 2018), 62–68, 184.

¹⁹⁸ Jesus kept eluding arrest, so 480 Roman soldiers and many Jewish soldiers and a Chiliarch (1000 men) commander.

Temple enclosure about first light, and the Sanhedrin tried Him (Matthew 26:59–61; Mark 14:55–60). The Sanhedrin was the highest Jewish ruling, lawmaking, and judicial body. They condemned Jesus to death for blasphemy the following morning, Thursday, at 6 AM. This hour was the earliest their rules allowed concluding a capital trial with a guilty verdict. They had to conduct it during daylight hours on two separate days.¹⁹⁹

They immediately took Jesus to the Roman governor Pontius Pilate. Pilate tried Jesus, then sent Him to Herod, the tetrarch. Herod had long wanted to talk to Jesus, but Jesus said nothing to him. He sent Jesus back to Pilate for a series of trials. Pilate had Jesus scourged, soldiers crowned Him with thorns, and the entire cohort mocked Him as king. Pilate, Friday at about 6 AM, reconvened the trial and, after additional deliberation, condemned Jesus to death (John 19:14). Pilate didn't wish to crucify Jesus but permitted the chief priests to do so. They crucified Jesus Friday at 9 AM. From noon until He died at 3 PM, darkness covered the land (Mark 15:25, 33–37).²⁰⁰

Soldiers raised and supported Jesus' cross with three rope stays staked into the ground. Before sundown, they buried Jesus in a new tomb and rolled a great stone over the entrance. Saturday, chief priests led Levitical guards to Jesus' tomb. They verified His body was in the tomb, affixed their seals, and set a guard to prevent anyone from stealing it.

¹⁹⁹ Jesus' Trial, Sanhedrin trial of Jesus, <https://www.bibleversestudy.com/johngospel/john18-jesus-trial.htm>.

²⁰⁰ Annie Jaubert, *The Date of the Last Supper*, (Staten Island: Alba House, 1965), 103–117. Killian, "The Chronology of Jesus' Life," <https://tinyurl.com/y5oth3qy>. John used Roman hours and the official Passover, the synoptic gospels used Jewish hours and the solar Passover (always Wednesday).

Chapter 20

Betrothals and Weddings &

All the betrothals and weddings type Jesus' betrothal and wedding. The bride and groom were usually virgins, and the bride was barren for years. The father sent his son or servant on a long journey to procure a bride, usually from his kin. The bride then returned to live in the groom's home. The wedding feast started after the arrangements were complete. The betrothal commenced immediately. Sometimes the wedding, especially for a widow, began immediately.

Jesus' death and resurrection was a matrimonial event. Christ loved the church and gave Himself for her (His bride). Paul says this is a mystery, God hid it, and Paul revealed it (Ephesians 5:25–32). Jesus wed His bride, at His resurrection. Jewish men dressed as priests for their weddings.²⁰¹ The wedding celebration lasted for a week and sometimes two weeks. The

²⁰¹ Brant Pitre, *Jesus the Bridegroom, The Divine Love Story in the Bible*, Catholic Productions LLC, n.d. This audio CD set shows how Jesus' death and resurrection was Jesus marrying His Church.

betrothal was usually initiated at a spring or well, and the preparations were frequently rushed.

Jesus married His bride, the virgin widow Mary; she was the Church. The Church represented Judah and Israel scattered among the nations. Jesus would gather all the world's countries into His Kingdom to bring Israel into the Kingdom as promised to David. The Catholic Church is the worldwide Kingdom of God.

Isaac and Rebecca (Genesis 24)

Abraham sent his oldest and most trusted servant on a long journey to his kin to find a wife for his son Isaac. The servant brought much treasure. He arrived at a well in the evening when women went out to draw water. He prayed, asking God, whichever damsel he asked for a drink, she would volunteer and water his ten camels. The servant asked Rebecca for a drink. She volunteered to draw water for his camels. She ran, lugging many jars to slake the thirst of the servant and his camels.

Since God answered the servant's prayer, he proposed Isaac's marriage to Rebecca and gave her gifts. She ran, announcing the news to her mother's house. Abraham's servant didn't eat until the marriage details were agreed upon, so Isaac and Rebecca were betrothed.

She and her family received great treasure in the marriage covenant. Once betrothed, Rebecca immediately left on the journey back to her husband's home. On arrival, Rebecca met Isaac in a field at Beer-lahai-roi. For twenty years, she was barren.²⁰²

Interpretation

Abraham's servant and camels were thirsty, like Jesus on the cross. Jesus' Father sent Him on a long journey to find a bride. Initially, only Mary typed Israel, the wife He came to win. The spring of water came from Jesus' side after death. Like Rebecca, Mary 'drew' water when women went out to draw water (late in the day). She did so to wash Jesus. His tomb was a cistern, the water from washing His body pooled on the floor. The angel Gabriel was a servant born in Jesus' household, and tradition holds he met Mary at a well. He brought a great treasure, the opportunity to become the queen mother and dwell in His heavenly palace.

²⁰² Isaac married at 40; his sons were born when he was 60 (Genesis 25:20–21, 26). Isaac disappeared from the story on Mt. Moriah until he met his bride in a field typing Jesus a sacrifice met His bride in a field.

Jesus came for His kindred bride from far away, brought her home, and intends to take the total number of brides to His father's house with Him. Mary and Jesus didn't eat until God answered their prayers, and they were betrothed. Jesus' betrothal occurred at the spring water source. The quantity of water Rebecca drew for the servant's camels matched the amount of water used to wash Jesus' body in the tomb.²⁰³ Isaac met Rebecca in a field and at a well because the place's name was Beer-lahai-roi [well of the living one sees me].

This story links to other wedding stories; for instance, Tobias established his wedding covenant before eating. This types the barren wives Sarai, Rebecca, Rachel, etc. Mary was barren for twenty years, like Rebecca. Like Rachel, she appeared to be sterile from marriage until her son's conception after seven years.

²⁰³ A camel can drink 30 gallons, with a 15-foot diameter the area inside of the tomb was about 176-feet² or 2.7 inches (6.9cm) deep water on the floor. This types the 12 jars of water poured on Elijah's sacrifice on Mt. Carmel.

Jacob, Leah, and Rachel (Genesis 29) ③

Jacob lied to obtain the blessing his brother sold him. His father, to prevent fratricide, sent him to his kin in Padan Aram to find a wife. At a well, he met his wife when Rachel arrived with her father Laban's flock. Jacob rolled away the large stone covering the well's mouth, watered the flock, kissed his kinswoman Rachel, and wept aloud. She ran home to announce Jacob's arrival. Rachel was beautiful, while Leah, her older sister, was weak-eyed.

Jacob served his father-in-law Laban for seven years for Rachel. Laban deceived him at the wedding and gave him Leah as his wife. Laban persuaded Jacob to shepherd his flocks for an additional seven years for Rachel. Leah's wedding celebration lasted a week, and Rachel's wedding celebration the following week. Laban gave each daughter a handmaid who each bore Jacob two sons. Jacob's first eleven sons were born during the second seven-year period he served for Rachel. Joseph, the eleventh son and Rachael's first, was born before the end of the seven years.

Jacob served six additional years for Laban's best flocks and herds. Laban kept changing Jacob's wages because God blessed them. Jacob served his father-in-law for twenty years for two wives and his master's property.

Leah was fruitful and bore six sons, but Rachel was barren until the seventh year. When Jacob completed his servitude, he returned home with his wives, children, flocks, and herds. Laban discovered Jacob's departure on the third day.

Interpretation

Like Jacob, Jesus' Father sent Him on a long journey to find a wife from among His kin.

Jesus served for twenty years from age twelve to His death at age thirty-two²⁰⁴ for two wives and His master's property. Jesus' master was His Father, but Satan, by deceit, stole much of His master's property. After serving for His master's property and His wives, Jesus, like Jacob, departed for home.

Laban types Jesus' kin as deceitful, selfish, and greedy. The well links to Jesus' tomb; each was covered with a large stone rolled over the opening. Before Jesus' resurrection, an angel rolled the stone from Jesus' cistern tomb.

Like Rachel, Mary, from her betrothal, waited seven years to live with her husband and was barren for seven years. There are more types in the Gospels, the wedding at Cana (John 2) and the woman at the well (John 4).

Each patriarch's primary wife was barren, Sarah probably for fifty years,²⁰⁵ Rebecca for twenty years, and Rachel for seven years.

²⁰⁴ Killian, "The Chronology of Jesus' Life," <https://tinyurl.com/y5oth3qy>, 33 years from conception to death.

²⁰⁵ Sarah typed Elizabeth, barren until age 50, the oldest Zechariah could minister as a priest. Abraham's life was divided into groups of 25 years, left Haran age 75, Isaac born 100, Isaac offered probably 125, and Abraham died at 175.

Boaz and Ruth (Ruth 1–4) ℓ

Naomi, her husband, and two sons emigrated from Bethlehem to Moab (c. 1350 B.C.) during a famine. Each son married a local woman, one of whom was Ruth. Then, Naomi's husband and sons died without siring any children.

Naomi, and Ruth, returned to Bethlehem as the barley harvest started, about a three-day journey. They were destitute childless widows, so Ruth began to glean in Boaz's fields. Her diligence and virtue caught Boaz's eye, a wealthy farmer. He provided her bread, water, and wine to dip the bread, ℓ. Boaz encouraged Ruth to glean among sheaves with his reapers.²⁰⁶

Naomi encouraged Ruth to pursue a relationship with Boaz because he was near of kin. She could bear a son in the dead's name if they married, who could help support her in old age. Ruth's interest flattered Boaz, an old man. During the wheat harvest, privately at midnight, he spread his cloak over her to betroth her. Afterward, she lay at his feet until morning approached. Boaz told her, "Do not let it be known that a woman came to the threshing floor." He gave her all the grain she could carry, and she left.

Early, Boaz went to the city gate and didn't rest until completing the betrothal details. Another was nearer of kin but unwilling to marry Ruth because it would jeopardize his children's inheritance. He removed his shoe to relinquish any claim to Ruth and her property. They married, and Ruth bore a son, King David's male-line ancestor.

Interpretation

Boaz types Jesus, and Ruth types Mary. Boaz, the kinsman-redeemer, married his kin's childless widow and raised children in the dead's name (by proxy, the dead bore a son). Ruth

²⁰⁶ Type of Mary assisting the Church to harvest souls.

was a Moabite. Israelites were encouraged not to marry them because their descendants would be aliens until the tenth generation (Deuteronomy 23:3). Boaz's mother was an Amorite, Rahab of Jericho (Matthew 1:5), so he was already an outcast.

Jesus, like Boaz, redeemed his kin's property, married his widow, and bore children.²⁰⁷ Mary, at the tomb, was a childless widow. The grain, bread, water, and wine Boaz provided, type the Eucharist Jesus provided, *℟*. Jesus and Mary bore children the Church; the firstfruits came from their graves after the resurrection (Matthew 27:52–53).

Ruth lay at Boaz's feet and Mary at Jesus' feet, both couples near a threshing floor. Gabriel came to Mary at midnight when the Holy Spirit overshadowed and betrothed her.²⁰⁸ Boaz spread his cloak over Ruth at midnight, betrothing her. Jesus, the word came to Mary at midnight, "... and night in its swift course was now half gone, thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed" (Wisdom 18:14–15).²⁰⁹

Only Boaz knew Ruth was at the threshing floor, and only Jesus knew Mary remained near the threshing floor. Mary left after the resurrection before the others arrived.²¹⁰ The resurrection was Christ's betrothal moment. Jesus had no shoe to relinquish His claim to marry His kin.²¹¹ Boaz had no wife or children, so Ruth was also his kinsman-redeemer.

Boaz slept at a threshing floor, likely on his property. Today we can determine where because the Star of Bethlehem led the wise men to it. It led them to a house on the ridge a few

²⁰⁷ Ruth's story types the Shunammite widow and son's return after seven years of famine (2 Kings 8:1–6).

²⁰⁸ Killian, "Venus, The Star of Bethlehem," <https://tinyurl.com/y3326t9l>, p. 22.

²⁰⁹ The Spirit hovered over the water in the dark, before the first day's light (Genesis 1:2).

²¹⁰ Typed by Jesus' command not to make known He raised Jairus' daughter.

²¹¹ John the Baptist said, he wasn't worthy to loose Jesus' sandal, he wasn't as close a kin, as Jesus was to His bride (John 1:27).

hundred meters west of central Bethlehem early Passover evening, an upper room.²¹² Joseph's property was David's, and before that, Boaz's. Venus' clocklike motion allows us to determine where it led the wise men two thousand years ago and about 3300 years after Ruth and Boaz. King David and Jesus descended from Ruth's son.

²¹² Killian, "Venus, The Star of Bethlehem," 9–14, <https://tinyurl.com/y3326t9l>.

Samson's wedding (Judges 14–15) ③ ℓ

The LORD prompted Samson to marry a Philistine woman (c. 1105 B.C.) to get an occasion against the Philistines. On the way to meet his fiancé, he easily killed an approaching roaring lion with his bare hands in a vineyard. Later Samson passed the lion's carcass and saw bees had built a hive in it and ate some honey. He gave some to his parents. Samson went alone to his wedding in Timnah.²¹³

On the first day of Samson's wedding, he proposed a riddle to the thirty Philistine guests. If they guessed his riddle within the week, he would give them thirty sets of clothes; otherwise, they would give him thirty sets. By the third day, the guests couldn't figure out the riddle.

The wedding guests pestered Samson's bride to beg him for the answer, which she did. He told her the solution near the end of the week. She immediately revealed it to the wedding guests, and the guests answered Samson his riddle just before the time ran out.

Samson said to the guests, "If you had not plowed with my heifer, you would not have figured out my riddle." One yokes a heifer to plow. Because his wife explained his puzzle, Samson killed thirty Philistines for their clothes, left in hot anger, and returned to his father's house.

A month later, Samson returned to take his wife into an inner chamber at the wheat harvest, but his father-in-law wouldn't allow it. He said I thought you hated her, so I gave her to your companion.

Samson caught three hundred foxes, tied them in pairs with a burning torch between their tails, and let them loose in the Philistine's stacked and standing grain, vineyards, and olive

²¹³ Typifying the Holy Spirit not coming until after Jesus' wedding was complete and He returned home.

orchards. The Philistines, angry over the burned grain, vines, and oil, killed Samson's father-in-law and bride, burning their house over them.²¹⁴ I'll continue this story later, but there were multiple deaths and much Philistine property destruction at this wedding. The Philistines broke Samson's marriage covenant typing Israel's broken marriage covenant with the Lord.

Interpretation

Samson typed Jesus, and Samson's mother and Philistine bride typed Mary. Samson left his homeland, father's house, and kin to marry. God wanted an occasion against Satan. Samson was one of three Nazirites pairs. Each pair was a barren wife and a firstborn son promised by an angel or High Priest before conception.²¹⁵ Jesus and Mary were a Nazirite pair. Jesus made a Nazirite vow when He said, "Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mark 14:25). A fire consumed both brides. Both champions used lesser opponents to defeat more significant opponents.

A vineyard was a walled area of vine trees, so a garden. The Nazirite's forbidden fruit was grapes. Samson tore a lion in a garden on the way to his wedding. Jesus bound Satan (who is like a roaring lion) in a garden going to His wedding. Both Samson and Jesus easily overcome their dangerous opponent. Samson attacked his enemy with wild beasts, three hundred foxes. With Satan bound, his forces fought against themselves.

What is the significance of the honey Samson ate and gave his parents? Flying creatures make honey; it's food from heaven. The honey types Jesus eating and providing heaven's food, the Eucharist, to His mother at the Last Supper *℟*. It implies Satan was an indirect source.

²¹⁴ Timnah where Samson's bride lived was where Judah knew Tamar producing Perez and Zerah (Genesis 38:1, 13). Each story includes a foreign bride, best man, and location.

²¹⁵ Samson didn't live a Nazirite vow, he was unclean by contact with dead Philistines, and his hair was cut.

Since Nazirites couldn't cut their hair, it grew long. Jesus was only a Nazirite, from the Last Supper until His death. A Nazirite was holy from the time of their vow. Because He made this vow, He shaved all His hair when He completed His pledge.

Samson killed thirty Philistines, took their clothes,²¹⁶ and gave them to his wedding guests, typing Jesus plundering Satan's kingdom. A lion, foxes, and Philistines are types of Satan and his forces. The marriage between an Israelite and a Philistine as a type shows Jesus stooped to marry His bride, the Church. When Jesus came for a bride, was the best of women like marrying a Philistine?

We'll return to Samson's riddle. Burning grain and vineyards at harvest type fire harvesting Jesus the Bread of Life, *℟*. We learned Mary took a Nazirite vow earlier. Something sweet came from the lion; something sweet came from Satan, the *FELIX CULPA*. Something sweet came from the strong. Jesus, like Samson, returned with something sweet, a heavenly treasure from his victim and bride, to His Father.

Fire consumed Samson's father-in-law and bride, typing the fire that consumed Jesus and Mary. Samson's anger over his bride reflects Jesus' wrath over His bride. Samson used three hundred foxes [wild beasts] against the Philistines. Jesus used Satan's lesser forces against others of Satan's stronger forces.

The foxes burned the Philistine harvest, and Jesus, with lesser demons, devastated Satan's property, claiming it back for His bride. Killing three hundred foxes allowed mice, lesser beasts, to multiply out of control. Jesus defeated the satanic leaders, and the secondary evil forces battled each other. We'll revisit this under plagues.

²¹⁶ Satan in Eden took the wedding couple Adam and Eve's clothing of light.

Tobias and Sara (Tobit 1–3, 7–8) ③

God promoted a wedding by answering two prayers. Two prayed for release from torment or death. In answer, God sent the Angel Raphael (Tobit 3).

God answered Sara's prayer, made while she wept, groaned, lifted her eyes, and fasted for three days from food and drink (Tobit 3:10 Douay). She prayed with outstretched arms in an upper room at a window. She was a beautiful virgin, an only child, and widowed seven times. Her maid accused her of strangling seven husbands on her wedding nights. She prayed for God to allow her to die, so she heard no more insults. The devil, Asmodeus, tormented her and killed each of her husbands. God heard her prayer on the third day and sent Raphael (Tobit 3:1, 10–12, 24–25).

God also answered Tobit's prayer. He suffered greatly for burying the dead. Tobit was sacked from his high government position and wealth and fled for his life. Impoverished, he continued to bury the dead. After he buried another Israelite, he slept outside so his house and family remained clean. Bird droppings landed in his eyes, blinding him.

After four (or eight) years of blindness and poverty, he asked God to take his life. Then he remembered he left a large sum of money in trust with Gabael in the distant city of Rages in Media. He hadn't retrieved it because travel had been unsafe. His son Tobias needed a guide for the journey.

God sent angel Raphael as a man named Azariah to help them both. Tobias found Raphael, who agreed to guide him from Nineveh to Rages and back. Tobit interviewed and confirmed Raphael's trustworthiness. Then Tobit sent his only child Tobias with him on a long journey to recover his ten silver talents. Tobias would return with his wife, Sara. She was the beloved only child of his kindred living in Ecbatana, a distant city on their way to Rages.

On the journey's first night, at the Tigris River, a great fish leapt from the water and attacked Tobias as he washed his feet. It tried to eat him. Raphael said, catch the fish's gill, don't let it get away. He grabbed the fish and kept the heart, liver, and gall bladder at Raphael's instruction. They ate some fish and salted the rest to consume on their journey.

Approaching Sara's city, Raphael advised Tobias to marry her. Tobias feared to do so because he had heard about her seven dead husbands. Raphael counseled Tobias on how to overcome Sara's tormentor. Pray for three nights (Tobit 6:22–23 Douay) and burn the fish's heart and liver on coals as incense, to drive away the devil. Sara lived in Media (four hundred miles (644 km) from Nineveh), about two-thirds of the way to Tobias' final destination.

When Tobias arrived at Sara's house, he immediately arranged to marry Sara with her father, Raguel. Afterward, they ate and drank. Tobias and Sara refrained from intimacy until the third night.

Each night, Tobias and Sara prayed earnestly. On the first night, Tobias burned the fish's heart and liver on coals as incense and drove away Asmodeus. Raphael bound the devil near the Nile River, so he came no more.

That night, Raguel at cockcrow, sure Tobias would die, dug a grave (Tobit 8:11 Douay). Raguel had buried Sara's seven Israelite bridegrooms killed by Asmodeus. He sent a maid in to see if Tobias was dead to bury him before daylight, and she reported he was alive, so Raguel refilled the grave. Therefore, Raguel kept a watch that night. They consummated their marriage on the third day.

They celebrated the wedding feast for fourteen days and received great riches from Raguel. Tobias sent Raphael on to Rages alone to collect the money they came to retrieve. Raguel called his wife his sister (Tobit 7:16).

Interpretation

Tobias types Jesus, and Sara types Mary. Tobit types a faithful Israelite. Much like the Virgin Mary, Sara was the rare virgin widows in the Bible. The bird droppings, blinding Tobit, type attack by evil angelic forces. Sara and Esther's actions were similar; both fasted until the third day from food and drink.

Death released Jesus and Mary from their distress, matching Tobit and Sara's prayer requests. Mary's second husband died during His wedding week, the day of His crucifixion. The wedding canopy [*CHUPPAH*] was the covering (smoke/cloud) that darkened the sun from noon until 3 PM. The devil tormented and killed her new husband. Mary was a virgin widow, 'again' a very unusual status. Tobias and Sara consummated marriage on the third day, as did Jesus.

On their wedding night, Tobias burned some of the fish's heart and liver on coals²¹⁷ as incense. This unusual incense drove off Asmodeus. Incense was available at the resurrection to allow Jesus to bind the demons. Tobias and Sara kept a prayer vigil for three days. Raguel dug a grave for Tobias, so symbolically, he rose from the grave. A maid watched over Tobias, linking to handmaid Mary, who kept watch over Jesus. The maid watched until Tobias was alive.

Before eating or drinking, they finalized the marriage arrangements. An angel with a physical body bound Sara's tormentor. That devil manifested himself physically to murder Sara's husbands. In a body, angels can affect the physical.

There was one chief angel in this angelic battle against one chief demon. The incense Tobias offered weakened the chief demon so Raphael could bind him. The couple waited to have relations; the devil had no opportunity to kill Tobias. Once the feast was completed, Raphael

²¹⁷ A link to a great fish on coals, at Jesus' third appearance to the apostles (John 21).

returned with ten silver talents,²¹⁸ and the couple returned to the husband's home.

Tobias and Sara promptly returned to his parent's home. Tobias went ahead and arrived before Sara, so Jesus arrived in heaven before His bride. They arrived at Tobit's home with ten silver talents and Raguel's great wealth. So Jesus, with His bride, arrived home wealthy.

As Raphael counseled, Tobias anointed Tobit's eyes with the great fish's gall bladder. Something like scales fell off, and he could see again after years of blindness. The evil one's power over blind Israel will be broken, and they'll see the truth.

Tobias recommended, and Tobit agreed to give Raphael half of their increase because he had been essential to their success. When Raphael heard their offer, he revealed he was an angel God sent to answer their prayers and refused their offer.

The great fish tried to consume Tobias (typed by Jonah), but he caught it by the gill. Satan tried to consume Jesus, but Jesus caught him by his head. Satan's heart and liver were part of the incense burned at Jesus' resurrection. So fire consumed Satan's body. Therefore, we assume fire also destroyed the bodies of the other chief-demons.

Jesus told a parable of ten virgins waiting for the bridegroom's return. Five virgins were wise, and five foolish. The wise virgins brought extra oil; the foolish virgins didn't. The five foolish virgins were Satan and his four chief-demons. The five wise virgins were the Virgin Mary, the four angels Michael, Gabriel, Raphael, and Mary's guardian angel.

Strange betrothals, marriages, couplings, and offspring

There are many vignettes on this topic and all link to Christ.

- As a young man marries a virgin, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you (Isaiah 62:5). This verse is strange

²¹⁸ Around 700 pounds (320 Kg) of silver.

because sons marrying their mothers was forbidden. What mother is a virgin? Also, Hebrew poetic parallelism makes God the bridegroom.

- Adam gave birth to Eve from his side (Genesis 2:18–25). Only Adam bore offspring without a female. This passage is also strange because Adam gave birth to his wife and immediately married her. Since we know Jesus was the last Adam, we expect He might auto-generate a female and immediately marry her.
- Dying King David was cold. His officials found the most beautiful virgin, Abishag a Shunammite, to be his wife, to cherish him, care for him, and lie in his bosom to keep the king warm. When David died, Abishag was a king's virgin widow. The marriage wasn't consummated (1 Kings 1:1–4). Jesus, in the tomb, was cold. Mary, His beautiful virgin mother, cherished Him and watched over Him so He would warm.²¹⁹ Since Abishag was from Shunem, the only place where two people typing Mary were from. Mary was from Shunem. This *coincidence* aided Mary in making these typological connections.²²⁰

Betrothals and weddings conclusion

Jesus came from the far country of heaven to woo and claim His bride, the Church disguised as Israel, hidden and scattered among the nations. The betrothal, wedding, consummation, and generation of children were condensed into the period ending with His resurrection. He would return home with His bride.

The wedding celebration lasted one or two weeks, and the bride was a beautiful virgin. The bridegroom lived and came from far away. The bride was usually kin. A demon king threatened Tobias, and Raphael bound him, so Tobias lived. The bride, and sometimes the groom, gained great treasure in the marriage covenant.

The great fish's heart and liver were the incense that drove away the demon king

²¹⁹ Like Abishag, Mary was from Shunem. Note also Jael and the witch of Endor. Keeping warm typed by the Shunammite's son growing warm when Elisha lay on him. Burning or becoming warm a prelude to a resurrection.

²²⁰ Woman—birth place; Eve—Eden; Sarai—Ur of the Chaldees; Rebecca—Nahor; Rachel—Haran; Manoah's wife—Dan; Hannah—hill country of Ephraim; Elizabeth—hill country of Judah; widow of Zarephath; Esther—Susa; Judith—Bethulia; Susanna—Babylon; Rahab—Jericho; Jephthah's Daughter—Nob?; Levites concubine—Bethlehem; Ruth—Moab; Samson's bride—Timnah; Sara—Ecbatana; witch of Endor—*near Shunem*; Lot's daughters—Sodom; Miriam—Goshen; Hagar—Egypt; Deborah—?; Delilah—valley of Sorek; Jael—*near Shunem*; Woman of *Shunem*; Abishag of *Shunem*; etc. Handmaid [female slave] is the only occupation among these women listed more than once.

Asmodeus. They type Satan's heart and liver, which burned up at Jesus' resurrection and gave off a sweet odor when the holy fire consumed Leviathan's body. Jewish priests burned bull and lamb's inner parts on the altar for the same purpose. So the LORD burned Jesus' internal parts as incense. At the resurrection, Jesus bound Satan (the strong man), plundered his house, reclaimed some of what was lost at the fall, and made the final victory inevitable.

The marriage between the Lamb and His spouse is sometimes spelled out (e.g., Hosea 2:18–20), where Israel is the bride. The Lord betrothed Israel when she came forth from Egypt.

Both Jesus and Mary died, annulling any marriage restrictions. After Jesus returned home to heaven, He brought His bride Mary there.

Chapter 21

Mary and Satan *ℓ*

Mary watched at the tomb, defended Jesus' body, and didn't succumb to Satan's temptations.

She stood her ground and didn't flee. Satan, a toothless roaring lion, attempted to frighten Mary into the young lion's jaws; Mary recognized Satan lied. Mary knew enough of God's plan to trust Him, but it was hidden from Satan. These stories typify Mary interacting with Satan.

Saul and the witch (1 Samuel 28) ③ ℓ

In King Saul's final days, the Philistine army gathered at Shunem and the Israelite army at Mt. Gilboa. Two days before Saul and his sons died (c. 1006 B.C.), he saw the Philistine army and was afraid. Since Samuel died, God no longer answered him through dream, *URIM*, or prophet. He said, find me a woman, who is a medium, to answer questions. Saul, disguised with other clothes, went with two men by night to the witch in Endor.

The woman said to him, "Surely you know what Saul has done, how he has cut off the mediums and the wizards from the land. Why then are you laying a snare for my life to bring about my death?" But Saul swore to her by the LORD, "As the LORD lives, no

punishment shall come upon you for this thing.”

Then the woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.” When the woman saw Samuel, she cried out with a loud voice; and the woman said to Saul, “Why have you deceived me? You are Saul.” The king said to her, “Have no fear; what do you see?” And the woman said to Saul, “I see a god coming up out of the earth.” He said to her, “What is his appearance?” And she said, “An old man is coming up; and he is wrapped in a robe [mantle].” Saul knew it was Samuel, and he bowed with his face to the ground, and did obeisance.

Samuel asked Saul, Why have you disturbed me by bringing me up? Saul answered, I am in great distress because the Philistines are attacking me and the LORD no longer answers me.

And Samuel said, “Why then do you ask me, since the LORD has turned from you and become your enemy? The LORD has done to you as he spoke by me; for the LORD has torn the kingdom out of your hand, and given it to your neighbor, David. Because you didn’t obey the voice of the LORD, and didn’t carry out his fierce wrath against Amalek, therefore the LORD has done this thing to you this day.

Moreover the LORD will give Israel also with you into the hand of the Philistines; and tomorrow you and your sons shall be with me; the LORD will give the army of Israel also into the hand of the Philistines.” Then Saul fell, at once, full length upon the ground, filled with fear because of the words of Samuel; and there was no strength in him, for he had eaten nothing all day and all night. (1 Samuel 28)

The witch offered Saul a morsel; he refused, but she persuaded him to eat because he had fasted all day and night. She quickly prepared a fattened calf and kneaded unleavened bread.

Interpretation

Samuel types Jesus, the witch types Mary, King Saul types Satan, the Philistines type his evil force, and the Israelite army types Jesus’ disciples. This event types Mary’s first night at the tomb. Saul was terrified, and God wouldn’t answer his questions, so he sought answers from a forbidden source. Like Saul, Satan wanted answers. He tried to persuade Mary to give the information he wanted with a vow to protect her.²²¹

Saul had to go through or around the Philistine camp to get to the witch at Endor. The direct route was twelve miles (20km), and he went there and back in one night. So he kept a watch and met her at midnight. Satan at the tomb was in the enemy camp. Like Saul at Endor,

²²¹ Did Satan get answers through the *URIM* and *THUMMIM*?

Satan at Golgotha was about to lose his kingdom.

The witch saw a god ascend from the ground, and the prophet Samuel came up. The word ‘god’ (*ELOHIM*) is usually translated ‘God,’ typing Jesus Christ ascending from the earth. Since a mantle wrapped Samuel, he was influential.

Saul prostrated himself to Samuel; Satan did obeisance to Mary. As Saul changed clothes to disguise himself, Satan disguised himself, maybe as an angel of light. Saul attempted to deceive the witch, and Satan tried and failed to trick Mary. Saul failed to do what God commanded, and Satan didn’t do what God commanded.

The witch brought Samuel to Saul. Mary mediated between Satan and God. This event was three days; Saul fasted all day and into the night. Samuel told him tomorrow (the third day), he and his sons would be with him, so dead. The witch, like Mary, called herself a handmaid. The witch offered a morsel of bread, and Saul, after some resistance, accepted. She hastily prepared a feast (wine implied), a fattened calf, and unleavened bread, *ℓ*. Since both the witch and Esther fed a type of Satan, he ate Mary’s banquet, a reverse of Eden.

The angel Gabriel appeared to Mary at midnight on Passover;²²² the angel Satan appeared to Mary at midnight on Passover. Satan, like Saul, tried to get information. Mary, like the witch, suspected a snare for her life. Satan’s goal was to get Mary to sin. However, his ultimate goal was to defeat Jesus, so he swore to Mary he wouldn’t harm her, as Saul swore to the witch.

Satan didn’t figure out God’s secret plan. Mary, the only living human who knew the answer, didn’t reveal it. Satan, aware his time was short, was prostrate on the ground in terror. This story types Mary’s first night in the garden. You now know much of what Mary knew while she watched at Jesus’ tomb.

²²² Killian, “The Chronology of Jesus’ Life,” 26–27, <https://tinyurl.com/y5oth3qy>.

Other Links Connecting to Various Stories

This encounter links to when the LORD and two angels appeared as three men to Abraham (Genesis 18). He told Abraham, “Sarah would hold her son in one year.” Abraham prostrated himself before the LORD, as Saul did before the god’s invisible appearance, the prophet Samuel ascending from the earth. Like the witch, Abraham offered them a morsel of bread, then quickly prepared a tender calf and kneaded flour to bake [unleavened] bread. Many things recall the first Passover. A nighttime feast with unleavened bread, a night watch, and an encounter with the invisible god. The promise of death to the king and his sons at midnight links to Pharaoh’s firstborn son’s death at midnight.

Endor, where Saul met the witch, was where Jael killed Sisera, Deborah and Barak defeated Jabin (Psalms 83:9–10), and near where Gideon’s army drank (Judges 7:1–6).

Saul snuck by the Philistines camped at Shunem, where the Shunammite woman’s son was raised (2 Kings 4:8). Abraham’s morsel preceded the destruction of Sodom; the witch’s morsel preceded Saul’s army’s destruction; and Jesus’ morsel, given at a feast to Judas Iscariot, preceded Satan’s army’s destruction.

Jesus, with two disciples going to Emmaus, links to a disguised King Saul with two men going to Endor. Samuel came out of the ground from the dead as a god and revealed Saul’s fate.) Jesus, unrecognized, was in disguise. Jesus rose from the earth. Saul broke the commandment, and he and Israel’s army died, Jesus kept the commandment, and He and Israel lived. God punished all of Israel for Saul’s sin and blessed all for Jesus’ righteousness.

Susanna and the elders (Daniel 13) ③

Joakim and his pious and lovely wife Susanna lived in Babylon (c. 600 B.C.). Her righteous parents taught her according to the Law of Moses. Joakim was wealthy and had a spacious garden adjoining his house. Jews used to come to him because he was the most honored.

Two elders were appointed that year as judges. From these elders, iniquity came forth from Babylon. Both judges were overwhelmed with lustful passion toward Susanna. They separately arranged to catch her alone and discovered each other's lust when their chance arrived. Susanna went into the garden to bathe, for it was hot. She told her two maids, "Bring me oil and ointments, and shut the garden doors, so that I may bathe." She was alone except for the two hidden elders — the maids left by the side door.

The two elders rose, ran to her, and said, "Look, the garden doors are shut, no one sees us, and we are in love with you, so give your consent and lie with us. If you refuse, we will testify against you that a young man was with you, and this is why you sent your maids away." Susanna sighed deeply and said, "I am hemmed in on every side. For if I do this thing, it is death for me; and if I do not, I shall not escape your hands. I choose not to do it and to fall into your hands, rather than sin in the sight of the Lord." Then, Susanna cried out in a loud voice, and the two elders shouted against her. When the servants heard the shouting, they rushed in the side doorway to see what had happened. No one had ever said anything like this about Susanna.

The next day the people gathered for the trial. The elders planned to execute Susanna. Of noble refinement and beauty, she wore a veil. The two elders laid their hands on her head. She wept and looked to heaven because her heart trusted in the Lord. On the two elders' false testimony, she was condemned to death. She cried out, O eternal God, who discerns what is

secret, who are aware of all things before they come to be. The Lord heard her cry. Young prophet Daniel entered and said, “Do not put to death an innocent and righteous person.” He had the elders separated.

He said to the first elder, “You old relic of wicked days, your sins have now come home which you have committed in the past. Condemning the innocent and letting the guilty go free.” Daniel asked, “Now then if you really saw her, tell me this: Under what tree did you see them being intimate with each other?” He answered, “Under a mastic tree.” Daniel replied, “Very well! You have lied against your own head, for the angel of God has received the sentence from God and will immediately cut you in two.” The first was put aside, and the other brought in.

Daniel asked the second elder the same question, and he replied under an evergreen oak tree. Daniel replied, “The angel of God is waiting to saw you in two.” Out of their own mouths, Daniel convicted them of bearing false witness. He saved innocent blood.

Interpretation

Susanna types Mary, and the wicked elders type Satan. Mary Friday night was in the garden alone when Satan approached. God allowed him to test her. Satan falsely accused her. Mary, rather than sin, chose death, and Satan would accommodate her. Daniel called the judge an old relic; Satan has been a deceiver since the start. Satan murdered Adam and Eve; he lied, prompting them to eat the forbidden fruit.

A mastic tree is a large shrub or a small tree. An evergreen oak is large; these trees wouldn't be confused. Young Daniel ruled Babylon (Daniel 2:48).

Mary was beautiful and virtuous. Satan probably didn't know she was a virgin. Satan pressured Mary immediately, as soon as the others left the garden to celebrate Passover. Remember the widow and the unjust judge parable (Luke 18:1–8). Susanna and Mary, like Eve,

were confronted naked. Mary, like Suzanna, bathed because she was unclean,²²³ and Satan came at that inconvenient moment. Satan was a priest, so laying hands on Mary at the Garden-Tabernacle entrance accepted her as a sacrifice. She had a secret but didn't reveal it.

Suppose Suzanna's trial had similar requirements to a later capital trial. Then, the death penalty couldn't be rendered until the second day of trial. So this was again a third-day life or death event. Susanna survived, the elders died so Mary would survive, and Satan would die. Satan accused Mary of hiding her sin, like Susanna (and earlier Job).

²²³ Second witness Bathsheba bathing seen by King David on his rooftop and taken (1 Samuel 11:1–5)

Joseph and Potiphar's wife (Genesis 39)

The traders brought Joseph into Egypt and sold him to Potiphar, captain of Pharaoh's guard. When Potiphar recognized the LORD was with Joseph and made everything he did prosper, he put him in charge of his house.

Potiphar's wife desired Joseph and said lie with me. Joseph refused, but she pestered him daily. Eventually, she caught him home alone, grabbed his garment, and said, lie with me. Joseph fled the house, leaving her holding his robe. Because of his wife's accusation, Potiphar bound Joseph in prison with the king's prisoners.

Interpretation

Joseph types Mary, and Potiphar's wife types Satan. Joseph and Potiphar's wife joined with Susanna and the Elders, providing two witnesses to Satan's sexually assaulted Mary. Like Joseph, while naked and alone, an accuser pressured Mary to sin.

Two stories type Satan's seduction of Mary: two judges seducing Susanna in a garden and Joseph by his master's wife. The person attacked was alone and disrobed. Strangely, both sexual attacks were unsuccessful. Thus, Satan's sexual assault on Mary failed!

Chapter 22

Christ Jesus &

Christ [Messiah] means anointed, but who anointed Jesus and when? Jesus was anointed with the Holy Spirit at conception and baptism and with sacred oil by Mary of Bethany. Only kings, priests, prophets, the Tabernacle, its furnishing, and some sacrifices were anointed.²²⁴ Jesus' resurrection was the day the Father begot Him and gave Him worldwide dominion. "I have set my king on Zion, my holy hill." I will tell of the decree of the LORD: He said to me, "You are my son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession" (Psalms 2:6–8).

Paul preached, God has fulfilled this by raising Jesus; as also it is written in the second psalm, 'Thou art my Son, today I have begotten thee.' And as for the fact that he raised him from the dead, no more to return to corruption, he spoke in this way, 'I will give you the holy and sure

²²⁴ Certain consecrated bread was anointed with oil.

blessings of David.’ Therefore, he says also in another psalm, ‘Thou wilt not let thy Holy One see corruption.’ For David, after he had served the counsel of God in his own generation, fell asleep, was laid with his fathers, and saw corruption (Acts 13:33–36). Animal sacrifices were corrupt on the third day. Since the Father made Jesus King at His resurrection, did the Father anoint Him then? We’ll seek the answer with typology.

Saul anointed king (1 Samuel 8–12) ③ ℓ

God made Saul king over Israel in three phases (c. 1047 B.C.). Israel’s elders insisted Samuel “appoint a king to lead us in battle.” Samuel privately anointed Saul king at God’s direction amidst a series of events and signs. Next, Samuel revealed Saul as God’s choice at a national assembly. A month later, King Saul led Israel to win a decisive battle. Then Israel officially accepted him as king.

Saul became king phase 1 ③ ℓ

The elders demanded a king, and God told Samuel, “honor their request; they aren’t rejecting you but Me.” Saul’s father, Kish, sent him with a servant to find two lost she-asses. On the search’s third day, Saul came up the hill to the city where Samuel lived and met maidens going out to draw water. Samuel met Saul at the city gate and sent him to the high place. There Samuel blessed a sacrificial banquet in Saul’s honor with about thirty men. Samuel said, “Your asses lost three days ago were found.” Samuel had Saul sleep on a bed on his roof.

At dawn, Samuel told Saul, “Up,” I must send you on your way. God told Samuel, take your oil flask and anoint Saul king. He privately anointed Saul’s head and kissed him at the city gate.

Samuel said, “You will reign over the LORD’S people and you will save them from the hand of their enemy.” Samuel said, “This shall be the sign to you that you will reign over the

people of the LORD; you will meet two men at Rachel's tomb who will say the asses you seek have been found.²²⁵ Your father is now worried about you." After that, you will meet three men near the terebinth tree of Tabor going up to Bethel, one with three kids, another with three loaves of bread, and the third with a skin of wine, *ℓ*. Receive the two loaves, the man who has three loaves offers you. At the Philistine garrison, you will meet a band of prophets who will play music, and you will join the group of prophets. The spirit of the LORD will come mightily upon you, you will prophesy, and you will become another man (1 Samuel 10:6). When Saul turned to leave, God gave him another heart. All of these signs happened that day.

Interpretation

Saul here types Jesus. This story is replete with the number three, on the third day: three days, *SHALISHA* meaning three; yesterday and the day before means three days (1 Samuel 10:11). There were three kids, three loaves of bread, three hundred thousand men of Israel, thirty thousand men of Judah, three companies, etc. It was the barley harvest, like Jesus' resurrection.

Samuel was a prophet, priest, and judge. The maidens went to draw water, so it was evening, the start of the third day. The events all occurred on the third day.

The maidens drawing water at the gate type the Virgin Mary near the tomb drawing water to wash Jesus. Saul ate a sacrificial feast in his honor; Jesus ate His sacrificial feast, the Last Supper, in His honor. Samuel blest Saul's feast; Jesus blest His feast. The thirty men at the feast type the number of men at the Last Supper.²²⁶ Saul slept on a bed on the roof the night before his anointing, an upper room. Samuel told Saul to rise from sleep; God told Jesus to rise from the dead.

²²⁵ Does this link to Abraham's servants waiting while he offered Isaac? And Abraham worried about Isaac as Kish worried about Saul (Genesis 22:5).

²²⁶ A second witness the thirty guests at Samson's wedding feast (Judges 14:11).

Samuel privately anointed Saul king after he rose at the city gate. Mary secretly anointed Jesus king at His resurrection at the gateway to the city of God. Samuel anointed Saul to save his people from their enemies. Jesus came to redeem the world from Satan, mankind's enemy.

Rachel's tomb reminds us of Israel's beloved wife, who died giving birth to her second child. Mary died giving birth to her second son, the Church. Rachel, like Mary, was barren. Saul would pass near Jerusalem on the way to her tomb. Rachel means ewe and types Mary as the sacrificed ewe lamb.

The terebinth tree types Jesus' thorn crown. Tabor [stone quarry] types the quarry Herod converted into the Garden of Golgotha. Tabor also means lofty place. Bethel means house of God, and Jesus ascended to God. The Philistine garrison types the enemy army nearby.

As Kish sent his son, so God sent His Son to the earth. The wayward asses represent Israel and Judah, two wandering nations. King Saul was numbered with the prophets, and Jesus was a great prophet. Saul became a new man. Jesus became an immortal God-man.

The loaves of bread and skin of wine are another Eucharistic type *ℓ*. They played music at Jesus' resurrection. Saul passed Jebus [Jerusalem, Salem] to this also links to the priest King Melchizedek.

Saul becomes king (phases 2 and 3)

Samuel revealed King Saul by lot to the people of Israel as he hid among the baggage. He was very handsome and head and shoulders taller than any other man in Israel.

A month later, King Nahash of Ammon oppressed the people of Jabesh Gilead. He would make a covenant with them to serve him if he gouged out all of their right eyes. They appealed to King Saul for help. When King Saul heard of the oppression, he cut up his yoke of oxen and sent the pieces all over Israel, saying anyone who didn't come, this will be done to his oxen. The men

came to Saul. He used his new army to eliminate King Nahash and his army. At the assembly, to celebrate the victory, God sent thunder and rain (1 Samuel 12:17–18).

Interpretation

God revealed King Jesus as He hid in His tomb, a better hiding place than among the baggage. The disciples couldn't find Him until He revealed Himself. When Samuel showed him, Saul was head and shoulders taller than anyone; Jesus was head and shoulders above everyone on the cross.²²⁷ His height indicates Jesus' cross used the longer cubit, so He was head and shoulders taller than the thieves on their crosses and well above everyone else. God revealed Jesus as the king on His cross.

The rain the LORD sent at the wheat harvest showed displeasure at Israel, rejecting Him as king. Rain damaged the harvest. God also sent rain at the barley harvest when the Jews rejected Jesus, but not the wheat harvest when many Jews accepted His Son as Christ. Noah's flood also typed the heavy rain. The heavy rain kept visitors away from Jesus' tomb. God revealed King Saul by lot, just so, He revealed Jesus as king, "Remember me when you come into your kingdom."

A great victory preceded Israel's accepting Saul as king. A tremendous hidden victory preceded Jesus' acknowledgment as king. By typology, one recognizes Jesus' great triumph over evil. Saul's sending oxen pieces to all of Israel will be linked to Mary shortly.

King David's anointing (1 Samuel 16) witnesses to and strengthens this type, but we'll study it later. After Samuel anointed David king, he waited more than a decade before being king over Judah, and two decades, before being king over all of Israel.

²²⁷ Second witness Nehemiah 8:5 Ezra was above all the people.

Solomon anointed king (1 Kings 1)

While King David lay dying, his oldest son Adonijah crowned himself king (c. 965 B.C.). Adonijah feasted, celebrating his kingship. Nathan told Bathsheba, “Go in at once to King David, and say to him, ‘Did you not, my lord the king, swear to your maidservant, saying, “Solomon your son shall reign after me, and he shall sit upon my throne”? Why then is Adonijah king?’” She went to King David, bowed before him, and repeated Nathan’s words.

King David, from his deathbed, made Solomon King. He said, “Take and ride the king’s mule and bring him to the Gihon.” The High Priest Zadok and the prophet Nathan accompanied Solomon. They anointed him with a horn of oil at the Gihon spring. Pipes played, and the earth split. Solomon was Bathsheba’s second child; her first child died. Bathsheba, his mother, crowned Solomon on his wedding day (Song 3:11). He was washed in the Gihon spring. Solomon was king; Adonijah wasn’t. Solomon would slay Adonijah when he attempted to make David’s widow Abishag his wife.

Peace continued under king Solomon. He ultimately married seven hundred wives and three hundred concubines, forming marriage alliances with the neighboring kingdoms.

Interpretation

David instigated Solomon’s anointing from his deathbed, and Jesus did it from His tomb bed. Solomon was anointed king outside Jerusalem’s gate near the Gihon spring. Jesus was anointed outside Jerusalem at a water source near an entrance. King Solomon was the wisest of all men [pre-kingdom of God], but Jesus was yet wiser, the King of the Kingdom of heaven. Solomon reigned in a time of peace. Therefore, Jesus will rule in a time of peace.

Solomon’s wives and concubines’ numbers type the Bride of Christ, having abundant members. Some have more honor than others.

Like Adonijah, Satan and his minions celebrated their victory too early! Like Bathsheba,

Mary gave birth to her second child after her first child died. Solomon had only one son, Rehoboam. While Satan and his minions celebrated their victory, Jesus arrived, surprising them. The heavenly orchestra played, and the earth split at Jesus' resurrection.

Adonijah, typing Satan, made himself king and tried to wed the king's virgin widow. Solomon executed him for his audacity. Did Satan attempt to take Mary as his wife?

Chapter 23

Family Rescue ③④ ℰ

As an individual life was saved on the third day, a family was rescued from slavery on the fourth day (marked with ④).²²⁸ Jesus rose from the dead and defeated Satan on the third day, but did He rescue His family? Did Jesus save His family on the fourth day?

Abram rescued Sodom (Genesis 14) ④ ℰ

In Abram's days (c. 2000 B.C.), Four kings came from the east, conquered, and subjugated the five cities of the plain (Sodom, Gomorrah, etc.). The five kings of these cities served the four kings but rebelled in the thirteenth year. The following year, the four kings returned, captured all of the five kings' goods, and enslaved their people, including Lot and his family. Lot was Abram's nephew.

Some men escaped from Sodom and came to Abram while he dwelt at the terebinth trees

²²⁸ Fourth day rescue: Exodus, Judith, Ziklag, Esther, and Abram. Four is the number for global, e.g. heaven's four winds, four seasons, four corners, four marks of the church, etc.

in Mamre. When Abram heard of Lot's capture, he, with 318 servants born in his household, and three friends, pursued the four kings. He overtook them at Dan, but the pursuit continued to Damascus. Abram divided his forces and attacked at night. He defeated the four kings and recovered the booty, including Lot and his family.

When Abram returned home, he refused to keep any spoil except what his men had eaten. He gave the best ten percent to Melchizedek, Salem's priest-king, as a tithe. Sodom's booty made Abram no richer. The kings of the cities of the plain recovered their people and most of their property.

Interpretation

Abram rescued the people and their property because his kin had been stolen. Through Jesus, God rescued all people and their property because his kin were among them. The people of Israel, scattered among the nations, make all people God's family by covenant. By now, everyone in the world is part Israelite. Today, anyone of remotely European descent is related to Charlemagne, who ruled in 800 A.D.

The encounter started on the third and continued into the fourth day because a war party in pursuit would travel far and fast. The sooner they caught up, the better. They pursued about one hundred and thirty miles (209km). Alexander the Great's army traveled forty-three miles (69km) per day for ten days crossing Turkey's mountains before engaging the Medes. Again terebinth trees type Jesus' cross and crown of thorns.

David fought Goliath in the Valley of Elah [terebinth], so they also linked to that victory. Melchizedek [king of righteousness] had a priesthood that would last forever. This priesthood is tied to being the King of Jerusalem [Salem]. He offered bread and wine as a sacrifice to God, *℟*.
 "Blessed be God Most High, who has delivered your enemies into your hand!"

Abram had hundreds of men born in his household trained for war. Abram traveled with enough men to be a mobile town; some (or all) were his shepherds. Abram's three friends type the three archangels. Who, born in Jesus' household, fought with Him against Satan and his forces? The answer is only His mother, Mary!

The following chapter Genesis 15, connects closely. God made a covenant with Abram and had him offer a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtle dove, and a young pigeon. The ram types Jesus, and the she-goat and heifer type Mary.²²⁹ The Law required specific animals of each sex. God's people rebelled, Satan enslaved them, and God came to the rescue. Sodom types us, the people Jesus rescued, as examples of God's mercy.

David and Ziklag (1 Samuel 30) ③③④

Recall David's disaster at Ziklag (c. 1006 B.C.). In King Saul's last days, David went with the Philistines to fight against Israel with his six hundred troops. Before the battle, the Philistines sent David home, fearing he would switch sides during the conflict.

On the third day, David and company arrived home to Ziklag and discovered Amalekites had burned their town. They took all of David and his men's wives and children. They carried away all of their possessions but killed no one. David and his men wept until they had no strength left to weep. Some wanted to stone David.

David strengthened himself in the LORD his God and inquired of Him through the High Priest. Shall I pursue? Shall I overtake? "Pursue and overtake for you will surely rescue them." They immediately set out in pursuit.

While searching for the Amalekites, they found an Egyptian slave. The Amalekites

²²⁹ Mary was a member of God's household from birth, and indication of the Immaculate Conception. She was the only human born in Jesus' household available to rescue His family.

abandoned him three days earlier because he was sick and hadn't eaten or drunk since. David fed him bread, water, raisins, and fig cakes and swore he wouldn't kill or return him to his Amalekite master. The Egyptian led them to the Amalekites.

David overtook the Amalekites as they celebrated their victory and all the spoil. They were spread over the land; they ate, drank, and danced because of the enormous booty. Because of the long and urgent journey, David's army had dwindled to four hundred.

David attacked the Amalekites and smote them from morning twilight to evening (the end of the fourth day). All Amalekites died, except four hundred young men who fled on camels.

David rescued everything, whether great or small; nothing was missing, not wife, son, daughter, spoil, or anything. David also recovered much Philistine loot plundered by the Amalekites. David collected the flocks and herds, drove them ahead, and divided the spoil with the towns he roamed.

Interpretation

The Amalekites and the Philistines type Satan's forces. David and his men type Jesus and His army rescuing His family. In this story, there were multiple three-day periods. The fire, which destroyed Ziklag, his city,²³⁰ like the fire that consumed Jesus and His bride, didn't, in the end, cause him any damage. Jesus, like David, got strength from God, not His men. Some of David's men wished to stone him; Judas betrayed Jesus to His death. David sought direction with the Urim and Thummim and got two yes or black object answers. Jesus recognized God's guidance through the black thief. David's vow saved his men and their families. So Jesus' covenant rescued the world. Like David's force, all of Jesus' men joined the enemy force but didn't remain with the enemy for the battle.

²³⁰ The heavenly city is Christ's bride.

Jesus, like David, defeated the enemy, but some escaped. David shared the loot with many Jewish towns. A bitter event turned sweet. The Philistines' victory was pyrrhic because the Amalekites took plunder.

The enemy gave David a knockout punch. Everything he and his men worked for was lost. Nevertheless, David trusted in the LORD and took his strength from Him. David reclaimed everything and more from slavery. This links to Satan's massive defeat, but Jesus didn't eradicate Satan. The Philistines and the Amalekites type two portions of Satan's forces, Jesus, plundered the spoils of Satan's forces raiding each other. Again bread and the fruit of the vine brought victory *ℓ*.

The story continues ③

David, his men, and their families returned to Ziklag. On the third day, an Amalekite arrived and announced Israel's defeat and the death of King Saul and his three sons. The Amalekite said he helped Saul die (Saul killed himself because an arrow mortally wounded him). He brought Saul's crown and armlet to David. David and his men rent their clothes and fast until evening. David executed the Amalekite because he killed the LORD'S anointed. David lamented Jonathan and Saul's death.

David inquired of the LORD, "Shall I go up into any of the cities of Judah?" And the LORD said to him, "Go up." David said, "To which shall I go up?" And he said, "To Hebron." David went up to Hebron with all his men and their households. Ending David's sojourn in a foreign land among the enemy and away from his family. David moved to Hebron with his two wives. The men of Judah anointed David king over the house of Judah (2 Samuel 1–2:3).

Interpretation

There are three distinct significant happenings.

- The Philistines almost destroyed King Saul, the anointed one's house.

- David rescued his family and all those of his men and much plunder.
- David married the first two wives by which he had children.
- David moved to Hebron and was anointed king of Judah.

David wasn't yet king over Israel or Jerusalem, but his kingdom was established. His kingdom typed of the Church while Jesus awaits a final victory over His enemies. We still await the Kingdom's fullness. David significantly weakened but didn't eliminate the enemy.

Interestingly, an arrow injured King Saul, then a sword, then he lost his head, and they hanged his body. This links to Goliath, who David struck with a stone, then killed with a sword and cut off his head, and King Abimelech, struck by a stone in the head, then killed with a sword.

David lost everything, his town burned, his family enslaved, his possessions stolen, and his men considered killing him. He recovered all that was lost and much more, and Judah promptly anointed him their king. There were two kingdoms, Adam's and Satan's, and Jesus reclaimed much from both domains.

The evening after His resurrection, Jesus appeared to His apostles on the fourth day. He breathed on them, so like the Scriptures, bishops are God-breathed. Jesus gave them the authority to bind and loose. He instituted confession to forgive sins on the fourth day—His method to repeatedly rescue His family from Satan.

Jesus helped His disciples believe in His resurrection and become members of His family. We also see the fourth-day rescue tied to rescuing one's entire family in the stories of Judith, Esther, and crossing the Red Sea. The Last Supper, so the Eucharist, was on Tuesday evening. The fourth day of the week was another family rescue element.

Chapter 24

Man against Man *ℰ*

Ehud and Eglon (Judges 3:12–31)

The Moabites, Ammonites, and Amalekites oppressed and subjugated Israel for eighteen years. Then God raised Ehud, who could use his left hand as well as his right as a deliverer (Judge) (c. 1292 B.C.). Ehud made a two-edged dagger nine inches (a span) long²³¹ and hid it under his clothes girded on his right thigh. Israel sent him with tribute to King Eglon of Moab. After presenting it to the king, he sent away the men who bore the tribute.

He turned back at the quarries near Gilgal and said, “I have a secret message for you, O king.” The king commanded, “Silence.” His attendants left. And Ehud came to him, sitting alone in his breezy roof chamber. And Ehud said, “I have a message from God for you.” And he arose

²³¹ The length is important, the word is used only once. LXX and Douay translate it a span, other translate it cubit.

from his seat. Ehud took the sword from his right thigh²³² and thrust it into his belly with his left hand. The hilt went in after the blade, and fat closed over it. He left the sword inserted, locked the doors, and left. The servants assumed their king was using the bathroom.

Ehud went up, blew a trumpet, gathered his forces, went down, and captured Jordan's fords, that day, they slew ten thousand Moabite men of valor. He subdued Moab and Israel had rest for eighty years.

Interpretation

Ehud types Jesus, King Eglon, and his army types Satan and his army. Ehud remained hidden while Moab oppressed Israel for eighteen years. Jesus remained unknown for eighteen years while Satan beset and subjugated Israel from age twelve to thirty. Then God raised Jesus as a deliverer. Ehud confronted Moab's king alone, and Jesus alone faced Satan. The climax happened in an upper room. Ehud had a secret message for the king; Jesus had a secret message for Satan; now you lose.

It was the Bronze Age, so Ehud fashioned a bronze dagger. His little sword had two edges; Jesus' dagger had three edges. At His resurrection, Jesus grabbed a dagger in His left hand. The shroud of Turin indicates it was a bronze tent peg with three edges.²³³ The word blade also means flame, linking to the cherubim with the flaming sword on the way to the Garden in Eden.²³⁴ Gilgal means to roll away, and the angel rolled away the stone to open His tomb. Ehud blew a trumpet; Jesus had a trumpet-like voice (Revelation 1:10). Ehud arose from his seat; Jesus

²³² Does the back side of the shroud evidence the peg under the thigh?

²³³ L'Association Jean Carmignac, "A new detail observed on the Shroud of Turin," (2011), http://www.sudariumchristi.com/img/thoughts/jean_carmignac_en.pdf. Question, was the nail hidden under the right thigh under the shroud?

²³⁴ There are several earlier passages where a sword blade (singular) was used for example Joshua slaying the five kings at the cave at Makkedah after the long day that may be typical of both of these events.

arose from His bed. Ehud turned back at the quarry; Jesus turned back from the grave at the quarry.

Jesus was alone with Satan when He struck. He plunged the dagger into Satan and didn't draw it out. He bound Satan, their king, and the angelic forces overcame the demonic forces. Ehud defeated Moab at the ford of the Jordan, an entryway to Israel. We'll see water in the battle at the resurrection as well. Ehud's mission was secret, so Jesus and Mary's mission was hidden until that moment. Ehud was the longest-serving Judge; the peace lasted for eighty years.

General slew general

Details here type David's general Joab slaying generals Amasa and Sheba (2 Samuel 20:1–22). After Joab executed King Absalom, Sheba rebelled against King David. David gave Amasa, Absalom's general, three days to gather Judah's forces to pursue Sheba. Amasa didn't rally the troops in time. So Joab grabbed his beard (like young David did the lion and the bear before Goliath) with his right hand and stabbed Amasa in his side with his sword (in his left hand) near the great stone at Gibeon. Therefore, Jesus grabbed Satan's beard.

Satan's forces weren't assembled on the third day leading to their defeat. The sword in Ehud's left-hand,²³⁵ types the sword in Joab's left hand, and the sword in Jesus' left hand. The great stone types Jesus' great tomb stone. Amasa wallowed in his blood, so Joab covered the body so no one would stop and look. Jesus hid the slain at His tomb so no one saw them when they came to the tomb.

Gibeon, the great high and holy place, types Golgotha near the holy city. Joab slaying Amasa types a mighty angel slaying one of Satan's hench demons. David's mighty men pursued the rebel Sheba to a walled city and laid siege. A wise woman of that city learned Joab only

²³⁵ Later a tent peg in Jael's left hand.

desired Sheba, so they threw his head out. The wise woman types Mary conquering Satan. Satan, like Goliath, Saul, and Sheba, lost his head.

Samson and Delilah (Judges 16:17–31) ™

After Delilah pestered Samson for a long time, he said, “If I am shaved bald, I will be as weak as other men” (c. 1088 B.C.). Samson was a Nazirite by angelic instruction, holy from conception. Delilah put him to sleep on her knees. Then a man shaved his seven locks of hair, and Samson’s strength left him. The Philistines seized him, put out his eyes, and bound him with bronze shackles. They imprisoned him and made him grind grain. Samson’s hair began to grow.

The Philistine lords gathered to offer a great sacrifice to their god Dagon and rejoice. They praised their god. They said, “Our god has given our enemy into our hand, the ravager of our country, who has slain many of us.” And when their hearts were merry, they said, “Call Samson, that he may make sport for us.” They called Samson from prison, and he made sport before them.

They made him stand between two pillars. Samson asked the attendant to place his hands on the columns supporting Dagon’s temple. The temple was crowded with Philistines, their five lords, and three thousand on the roof. Samson prayed to the LORD and asked for revenge for his two eyes. His right hand was on one pillar, and his left was on the other. He said, “Let me die with the Philistines.” He bowed with all his might, and the temple fell upon the lords and all the people in it. He slew more at his death than he had during his life. His brothers and family buried him in his father’s tomb. He had judged Israel for twenty years.

Interpretation

Delilah types Mary, and Samson, who fought alone, types Jesus. The Philistines type the satanic forces and their five lords, its leadership. A Nazirite was holy; Samson’s strength was due to his holiness. We’ll see, Mary, not Jesus, shaved her long hair.

When Samson fell asleep on Delilah’s lap, he lost his hair, strength, and holiness. Jesus

fell asleep on Mary's lap; He died on her knees. Samson was the Philistines' primary enemy; Jesus was the satanic forces' primary enemy. The Philistines bound Samson with bronze shackles; the Romans bound Jesus' feet to His cross with a bronze nail. They bored [or pierced] Samson's eyes; they bored fountains [or eyes] in Jesus (His five wounds). They put Jesus in His tomb, a prison of sorts. Samson ground grain and Philistines' merry hearts (from drinking), *℟*.

Satan's forces were in high spirits, the enemy champion was subdued, and the His important disciples had fallen. They said, "Bring out Jesus' body and let's make sport of and mock Him." Samson stood between two pillars, like Jesus on His cross. The attendant put Samson's hands on the columns; soldiers nailed Jesus' hands to the cross. Jesus' hands were outstretched to the right and left to the thieves' crosses [columns]. His arms were staged to strike and devastate the enemy and the five satanic chieftains on the cross.

Jesus' death annulled the covenant He made with Israel on Sinai (Hebrews 9:16), so Satan could no longer bind the people with the law. Jesus didn't lose His eyes [*AYIN* eye or fountain] because He was dead. The High Priest's men had blindfolded Him, and He lost His mother. Satan enslaved His disciples to sin except His mother. The eyes bored out are the springs (His wounds). Jesus took revenge for His wounds. Like Samson, Jesus died with His arms outstretched between two pillars. Jesus, in death, damaged Satan's forces more than He had in life. The crippled champion was still dangerous.

Uncleanness drains holiness' power. When the woman with a blood flow touched Jesus, power left Him. The wicked and unclean struck Jesus repeatedly. He was made sin but washed in the tomb. Like Samson's hair, His holiness' power grew. Samson did a feat of strength between stone pillars; Jesus did a feat of strength with a stone between the pillars of fire and smoke. Samson's family buried him, and Jesus' family helped to bury Him; that is why Cleopas' wife

Mary and his daughters were at the tomb Friday and Sunday.

They hanged King Saul's head in Dagon's temple (1 Chronicles 10:10), and Dagon lost his head in his temple (1 Samuel 5:4). Satan lost his head in Jesus' temple.

David and Goliath (1 Samuel 17) ③

When God rejected Saul as king, He sent Samuel to anoint young David as king. Samuel said, “When Saul hears of this, he will kill me.” The LORD said, take a heifer to offer.”

Then David rose early in the morning and left his sheep with a keeper. His father sent him with an ephah of parched grain, ten loaves for his brothers, and ten cheeses for their officer. See how your brothers fare in the Israelite camp in the valley of Elah.

He arrived as the armies lined up for battle, shouting the war cry. The Philistine champion Goliath, morning and evening for forty days, challenged Israel to send a champion to battle him to the death, to determine which nation would serve the other. Goliath was nearly ten feet (3m) tall and a great warrior. He wore bronze: leg armor, helmet, shield, and mail. Israel’s army was terrified. Saul promised whoever defeated Goliath great riches, his daughter in marriage, and free his family from taxes. Eliab, David’s oldest brother, got angry with him for asking about the reward.

While David protected his sheep, he defeated a lion and a bear. He grabbed their beard and killed them (1 Samuel 17:35). He depended on the name of the living God, not armor or weapons. Goliath had a sword, javelin, and a massive iron-tipped spear.

David accepted Goliath’s challenge but refused armor and sword. He chose his staff, sling, and five smooth stones. David ran towards Goliath, who said, “You come against me with sticks?” He cursed David by his gods and said he would feed him to birds of the air and beast of the field. David said, you come against me with sword, spear, and javelin, but I come against you in the name of the LORD of Hosts, whose army you have defied. David slung a stone at Goliath; it struck his forehead, sank in, killed him, and he fell on his face. David killed Goliath with his sword and cut off his head, and all witnessed his death.

David led the Israelites in a devastating attack on the Philistine army. He fed their bodies to the birds of the air and the beasts of the field. David returned, and Israel's women danced with timbrel, joy, and musical instruments. They sang, "Saul has struck down his thousands, and David his ten thousands." (1 Samuel 18:6–7). That song caused Saul to start to hate David.

Leviathan (Job 41)

Goliath opposed David; Leviathan opposed Jesus. The great red dragon was Satan's fiercest physical form. He is the king of pride. Leviathan was so tough that he laughed at standard weapons. No one who challenged Leviathan would forget the battle or do it again. Leviathan viewed a sling stone as stubble, and a spear made him laugh. But his Maker (like Joshua) could stand before anyone. God said no one could stand before Joshua [Jesus] all his days (Joshua 1:5).

Satan was a dragon, so ancient art and culture regularly depicted dragons. Levi, the first part of his name, was the priestly family, linking Leviathan to the priesthood.

Interpretation

David's day seems like a synopsis of Jesus' mission and resurrection. Jesus arose early in the morning. He left His sheep, His Church, in Peter's care (John 21:15–17), as David had done. His Father sent Jesus to feed His brothers, the Jews, on the battle line. He arrived from the tomb as the battle started. He had previously defeated several of Satan's minions, wild beasts as David had the lion and the bear. Goliath's plan to feed David to the birds of the air [heavens] and the beast of the field matched Satan's plan to feed Jesus to his defiling demons.²³⁶ Like David's oldest brother, the religious leaders were angry with Jesus.

²³⁶ Saul refused to meet Goliath for forty days, so he fled his enemy. Forty days could easily be three months, so three months fleeing before their enemy.

Jesus slew Satan like David slew Goliath. Goliath despised David's sticks; Jesus' "sticks" made His cross, His only apparent weapon. He ran toward Satan and inflicted a head wound with the smooth stone. David's tennis ball-sized stone, Leviathan, saw as straw (Job 41:28). Jesus' projectile was a massive smooth stone tomb door. It did damage when Jesus' resurrected body hurled it.²³⁷ Also, it matched Jesus' plan to have Satan's forces attack themselves.

Simeon prophesied to Mary at Jesus' presentation that a sword [spear] would pierce Mary's soul [life]. Goliath, with these weapons, cursed David by his god Dagon. Dagon had lost his head and hands at his temple's threshold before the Ark of Covenant. David stoned Goliath. God's stipulated punishment for breaking any of the Ten Commandments. Jesus stoned Satan. David knocked Goliath prostrate, and Jesus bashed Satan into a posture of worship. Satan was defeated before Mary. He would lose his head and hands (like Dagon), significantly diminished power and capability.

The Philistine army fell into the power of the birds of the air and the beasts of the field, so Satan's forces came into the power of his now leaderless troops and God's holy angels. Like Dagon's hands, David kept Goliath's sword, an extension of his hands.

Goliath's defeat led directly to the Philistine army's defeat. Defeating Satan caused his army's downfall. David's battle took place in the valley of Elah, meaning terebinth tree, a type of Jesus' crown of thorns.²³⁸

²³⁷ If the tomb door was 3 cubits in diameter, 1 span thick, and was medium density limestone. Then its radius=2.25ft; thickness .75ft; density 135 pounds/ft³; 11.9ft³*135lbs=1610 pounds (730kg); limestone varies from 110 to 160 pounds per ft³. It was reasonable for the women to wonder how to move it.

²³⁸ A terebinth tree caught King Absalom's hair, hanged him, and a soldier pierced his side with three spears.

Jesus and Satan (Mark 3:27)

Like Samson, Jesus used weapons at hand, a nail and stone. David challenged a giant with five stones. Jesus prevailed with a stone over five giants, Satan, and four generals.

David's smooth stone struck Goliath; then he used a sword; Jesus struck Satan, in the form of Leviathan [dragon], with a smooth stone.²³⁹ It was big; half a dozen women couldn't move it. Leviathan would've laughed at David's stone. Jesus cast His formidable projectile hard enough to damage Leviathan's armored head.

With Samson-like strength, Jesus struck with a tent peg/sword in His left hand. It was small, unnoticed, but at close quarters, devastating. He grabbed his beard and struck his mouth with the sword. It went through Leviathan's mouth and bent as it stuck into the earth. It became a hook in his jaw and bound Leviathan.

Jesus, the thief, bound the strong one, Satan, guarding his house (Matthew 12:25–30; Mark 3:22–27). David went into battle without obvious weapon or armor, and Jesus went into action naked. Satan was the most defiled creature; the sword blow drained Jesus' holiness so that his glorious robe of light faded. Jesus bound Satan like the pig, Antiochus Epiphanies slew on the altar of burnt offerings.²⁴⁰

King Ahasuerus returned from the garden to find wicked Haman on top of his bride. Jesus came back to the garden and found Leviathan on top of His slain mother, and she would soon be His bride. The head wound foretold to Adam happened. The righteous Judge inflicted the proper punishment. Satan killed both humans, who weren't his subjects, and so incurred the

²³⁹ "Hewn" Luke 23:53 to cut out of stone, [polish, hew], the tomb was polished stone so a smooth great stone door. Joseph H. Thayer, *Greek English Lexicon of the New Testament*, (Grand Rapids: Zondervan, 1978), 371.

²⁴⁰ 1 Maccabees 1:54 also Daniel 9:27; another type Adam and woman lost their clothing of light.

sentence of the Law, stoning, which Jesus promptly delivered.

Kings Saul and Abimelech, mortally wounded by a projectile, commanded their armor-bearer, “slay me.” By type, Satan commanded his hench demon, “slay me,” and he cut off Leviathan’s head (1 Samuel 31:3–4; Judges 9:52–54). Jesus fulfilled that defiling sacrifice, and holy fire consumed Satan’s corpse on an earthen altar, so it didn’t defile the Tabernacle of Golgotha. Because Jesus and Mary were most holy, they weren’t defiled.

Jesus retrieved Leviathan’s severed head. With it, He attacked the demonic forces not bound by His three angelic generals, Michael, Gabriel, and Raphael. The head Jesus carried recalls David carrying Goliath’s head and Samson picking up a fresh jackass’ jawbone to slay a thousand Philistines. Jesus used Satan’s freshly severed head to terrify and subdue at least a thousand of Satan’s devils.

Satan’s head connected the physical and angelic realms. Satan was an angel and dwelled in the heavenly realm, so his physical body was still in the spiritual realm. The risen Jesus used an unusual weapon to attack the demonic hordes. A jackass’s jawbone typified this weapon, revealing how the LORD views Satan. Satan, as a serpent, was venomous, so his head was a potent and terrifying weapon.

When Jesus slew Leviathan, Satan may have lost the ability to manifest in the physical realm with that form because he can’t resurrect the dead. Heavenly fire consumed the dragon’s corpse; no one who came to the tomb saw it. Some of Satan’s priestly articles survived much as David got Saul’s crown and armband.

Chapter 25

Woman Battles Man ③ ℓ

Accounts describe a woman who killed a male leader to save her people. Jael slew general Sisera with a tent peg. Judith slew general Holofernes with his sword. Queen Esther, alone with hated Haman, got him impaled. An unnamed woman slew King Abimelech with an upper millstone as he attempted to kill her and all of her people by burning them with fire. We'll study the Ark of the Covenant, a type of Mary which defeated the Philistine god Dagon at the doorway to his house. Each of these stories typifies, in part, Mary participating in slaying Satan.

Jael and Sisera (Judges 4–5) ③

When Deborah judged (c. 1210 B.C.), Jabin, King of Hazor, and his general Sisera oppressed Israel with nine hundred iron chariots. Israel's general Barak, with ten thousand men, opposed them. Deborah, near Bethel, told Barak, "lead them against Jabin from Mt. Tabor." Barak feared to do so unless Deborah accompanied him. She agreed but said a woman would get credit for winning the battle. When Sisera learned Israel gathered at Mt. Tabor, he came against

them with his chariots.

Barak led his force down to attack Sisera. God sent heavy rain, the Kishon torrent overflowed, and the floodwater swept away Sisera's chariots. The stars fought from heaven against Sisera; Barak routed Jabin's forces. Sisera abandoned his chariot and fled on foot.

Sisera came exhausted to Jael the Kenite's tent. She invited him in, he asked for water to drink, and she gave him milk. He said, "stand in the doorway." If anyone asks if anyone is inside, say no." She hid him under a rug, and he fell asleep. She pounded a tent peg through his temples and into the ground with a hammer in her right hand, and he died. A woman got credit for winning the battle as prophesied.

Interpretation

The battle occurred on the third day, from Deborah's call to action, determined by the distances the armies traveled. A woman with a tent stake defeated the enemy leader. Barak and Jael type Jesus; Deborah and Jael type Mary. As Jael gets credit for winning the battle, Mary gets credit for winning the war. Jabin, Sisera, and their forces type Satan and his forces. Like Deborah (and Esther), Mary's presence won the victory without striking a blow.

The nail, which shackled Jesus' feet to the cross, was a tent stake. The tent stake Jael pounded through Sisera's head types it. Jesus used it as a sword to wound Leviathan/Satan's head. Satan's object used to bruise the heel of the Seed of the woman; Jesus used to bruise Satan's head (Genesis 3:15). Sisera had Jael guard the entryway; Mary watched at the doorway. She hid him under a rug, so Satan's ashes were hidden under sackcloth. The hammer was in Jael's right hand, so the tent stake was in her left hand. As Jael held the stake in her left hand, Jesus clenched the stake in His left hand.

Cherubim have wheels similar to the defeat of Pharaoh's chariots at the Red Sea. It

appears Satan's hench demons were cherubim. Mud at the tomb hindered their movement. At the tomb door, four evil cherubim match the four cherubim, two attached to the mercy seat over the Ark of the Covenant and two overshadowing it in the holy of holies of Solomon's Temple.

Satan's four cherubim overshadowed Mary the Ark of the Covenant at the tomb. Elijah's fiery chariot and horsemen, which came between him and Elisha, typify the cherubim between Jesus and Mary at the resurrection. Because a woman accompanied Jesus, as Deborah had Barak, He survived. Mt. Tabor [quarry], where the champion led his forces, matches the description of the location where Jesus led His forces.

Sisera's chariot army links to the Red Sea parting and the destruction of the Pharaoh's chariot army. Heavy rain pooled water around the threshing floor above Jesus' tomb. The earthquake at Jesus' resurrection shook the land, and the water cascaded over the cliff. The water divided to form a wall to the right and the left. This flood and the water from the heavy rain hindered the attacking Cherubim's wheels.

The Ark in Dagon's temple (1 Samuel 4:1–5:5) ③③

In young Samuel's days (c. 1085), the Philistines defeated Israel in battle. Therefore, Israel brought the Ark of the Covenant to the army camped at Ebenezer. On the third day, Israel again went into battle.

The Philistines defeated Israel again, killing many and capturing the Ark of the Covenant. That day, they killed the chief priests Hophni and Phinehas. On that same day, when their blind father, the High Priest Eli, who sat at the gate to the Tabernacle, heard of the Ark's capture, he fell backward and died. That same day, Phinehas' wife was in labor, and when she heard of the Ark's capture, she bowed her head and died as she gave birth to a son. Only on this occasion was the Ark captured.

The Philistines took the Ark of the Covenant to Ashdod. They set it in the house of their god next to Dagon. The following morning, they found Dagon fallen face down before the Ark. They picked up Dagon and put him back in his place. The following morning, they found Dagon fallen face down before the Ark, and his hands and head were cut off and lay on the threshold. Afterward, no one stepped on the threshold.

Interpretation

The Ark of the Covenant types Mary. The Philistines type Satan's forces. Dagon types Satan. Israel's army types Jesus' disciples. The Philistines decisively defeated Israel twice, the second time on the third day. These battles type the struggle in the spiritual realm from the Last Supper until Jesus' death. The evil forces decisively defeated Jesus and His kingdom forces from Tuesday evening until Friday (for three days). On the first day, they arrested Jesus, and Peter denied Him. The demonic forces won battles in the spiritual realm. On the second and third days, they condemned Jesus to death twice, His apostles scattered and fled, and Judas killed himself.

His disciples despaired when they executed Jesus as a criminal on the third day. The High Priest Eli's death types Jesus' death, as He sat at the gate (His cross) and laid on His back in the tomb another doorway. Eli's blindness, like Samson's blindness, types Jesus' wounds. We'll discuss the chief priests' death later. Ichabod's birth types Jesus' resurrection. The Jews lost hope, as the disciples going to Emmaus knew defeat and despaired.²⁴¹

The third day of battle was the first day the captured Ark battled alone in Dagon's temple. The three days there type Mary's Friday to Sunday in the Garden of Golgotha. It was the Temple Jesus consecrated by His death and resurrection.

It appeared the Philistines, so the satanic forces won the war. The Ark, supported by the LORD'S heavy hand, won the war. After defeating Jesus and the apostles, the satanic forces turned on Mary. She was the only combatant, a tired, hungry, thirsty, bereaved widow. She didn't run when Satan roared. Her battle fought alone in the Temple stymied Satan. Satan's head was struck as promised in Eden on the third day. Satan was defeated at the Temple doorway. They wouldn't step on the threshold, so God controlled the doorway, even in Dagon's house.

²⁴¹ The Church are the children of the priest king so a royal priesthood.

Woman with a grindstone (Judges 9) ③ ℰ

When Gideon died, the Shechemites helped his son Abimelech kill seventy of Gideon's sons (c. 1149 B.C.). He killed them to become Shechem's king.²⁴² Later, Abimelech attacked Shechem. He cut brushwood [little tree branches], carried them on his shoulders, and used them for firewood (Judges 9:48) to burn Shechem's tower door. He murdered everyone in Shechem.

When King Abimelech similarly attacked Thebez, a woman threw an upper grindstone from the tower's roof. She struck his head, crushing it. Abimelech hastily said to his armor-bearer, "Draw your sword and kill me, lest men say of me, 'A woman killed him.'" And his young man thrust him through, and he died.

Interpretation

An upper grindstone mortally struck Abimelech at the tower's doorway. She threw it as he attempted to burn the tower to kill everyone. The grindstone links to grain and the Bread of Life, ℰ. Grindstones are smooth, typing the stone David used to slay Goliath. Everyone in Thebez lived because a woman threw a stone, striking the king at the door in the head.

King Abimelech used this same technique to capture Shechem, so Satan used his same methods from Eden on Mary. The tower roof was an upper room. The word for shoulder, Shechem, was the city's name (attackers also hid in the cultivated fields (so likely grain)).²⁴³ Abimelech, carrying wood on his shoulder, types Jesus carrying His cross.

Gideon's only other surviving son, Jotham, told a parable to Shechem. The parable ends with all the trees saying to the bramble, 'Come you, and reign over us.' And the bramble said to

²⁴² Abimelech means my father is king, but he was a harlot's son.

²⁴³ The woman at the well (John 4) was in Sychar another name for Shechem. Jesus said the fields are white for the harvest. Grain fields turn white when ripe, so they cultivated grain there.

the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come from the bramble and devour the cedars of Lebanon.' Therefore, the bramble provided sparse shade, and the fire consuming the bramble will consume the cedars.

This parable types Jesus' cross of cedar and His crown of thorns. On the third day, Abimelech slew the people of Shechem; their wickedness fell on their heads. Again, the evildoers fought themselves; a smooth stone struck, a command, "slay me," and fear of being killed by a woman.

Judith and Holofernes (Judith 4–15) ④ ℓ

Bethulia's situation was desperate. General Holofernes and the Assyrian army prepared to conquer Judah. Bethulia²⁴⁴ [Yahweh's virgin], Judith's city, stood in the way. She was a beautiful rich²⁴⁵ childless widow who lived a virtuous celibate life. Her husband died three years earlier while supervising men binding barley sheaves in the burning heat.

When Judith learned, Holofernes laid siege, preventing anyone from getting more water. She learned the city officials didn't trust God but vowed to turn themselves over to the enemy in five days if no one rescued them. She told them I'll deal with the situation. She went up to a tent on her roof and lay prostrate in sackcloth and ashes. Judith fasted on all but the Sabbath and the day before.

She removed her sackcloth and widow's clothes, bathed, anointed herself, combed her hair, and dressed in her finest clothes. She took a bottle of wine, some parched grain, and some fruit cakes ℓ. She passed out of the city gate with her maid and met the enemy. They escorted her into the enemy's camp and brought her to General Holofernes. She impressed everyone and conversed with Holofernes, who agreed she could go out at night and pray.

She beguiled Holofernes, saying she would reveal when Judah sinned so God no longer protected them. Holofernes desired to have her; he invited her to his tent on the fourth day. She got Holofernes drunk, and he fell deeply asleep in his bed. She took his sword from his bed pillar, grabbed his hair, and cut off his head. He never defiled her. The army had no leader.

Judith brought his head back to her city. Killing Holofernes defeated the Assyrian army. Judith types Mary, and Holofernes, types Satan. Mary, like Judith, fasted five days in a row;

²⁴⁴ Bethulia might be located about 10 miles south of Nazareth.

²⁴⁵ The other rich widow (from Shunem) was poor for a time.

Mary fasted from Wednesday through Sunday. Like Judith, Mary in the enemy camp defeated their leader.

Judith and her handmaid ventured outside the city walls alone to confront the enemy. The Assyrian army controlled the city's only water source outside the walls. Mary went from Jerusalem into the enemy camp. She kept watch at night and confronted the enemy to restore access to the true source of Living Water, Jesus.

Another Christ-like person; appeared earlier in the story; Achior advised against attacking Israel. Holofernes rejected his advice and condemned him to death. Achior's hands and feet were bound to a tree at the base of a hill near Bethulia. The Jews rescued him (Judith 5–6).

Blessed among women

Elizabeth said by the Holy Spirit to Mary, “Blessed are you among women” (Luke 1:42). Dr. Sri noted the Bible calls only two others blessed among women: Jael in Judges 5:24 and Judith in Judith 13:18.²⁴⁶

Each woman alone in a tent with an enemy general killed him. Each offered the general a drink: Jael offered Sisera milk, and Judith offered Holofernes wine. Each general slept, and the woman killed him, typing Satan’s death by a head wound. Each woman types Mary. However, (from the red heifer sacrifice), we know Satan killed Mary and watched fire consume her body, so Mary didn’t directly kill Satan.

What did Satan drink? He drank her blood!²⁴⁷ Misdirected by women, he felt safe. Since each died of a head wound, where can one put a tent stake through a dragon’s head and still have it reach into the ground? Jesus stabbed through his snout. Jesus probably stabbed Satan through his jaw from inside his mouth.

Judith grabbed Holofernes’ hair and struck him with the sword, linking to David grabbing a lion and a bear by the beard. These links imply Satan had a beard.

Jael pounded a tent stake through Sisera’s temple into the ground. Phinehas stuck a spear *through* a copulating couple at the Tabernacle (Numbers 25:6–15). Through implies, the spear point entered the ground. These type Jesus plunging the tent stake through Satan’s head and into the ground, binding him.

Judith carried Holofernes’ head, and David carried Goliath’s head. When Satan’s head was severed, Jesus picked up the dragonhead. Did Mary mount her dragonhead trophy on

²⁴⁶ Edward Sri, *Walking with Mary: A Biblical Journey from Nazareth to the Cross*, (New York: Image, 2013), 71–74.

²⁴⁷ Hungry Esau sold his birthright for some red stuff.

heaven's Temple wall to warn demons? Jesus killed Satan in Mary's tent right at the entrance to His tomb. Like when King Ahasuerus returned from the garden and found Haman atop Esther, he executed him.

Mary and Satan ③

Satan's hour expired; Mary didn't sin, so he lost his wager, which we'll discuss later. He fell by envy and pride. Jesus, the coveted prize, escaped. Satan "knew" that he could lead any woman into sin, but Mary resisted. Satan could accept losing to the Most High, but not to a woman. In wrath, he murdered her.²⁴⁸ He did the one thing; we'll see shortly; he was forbidden to do.

When Jesus' parents brought Him to the Temple for dedication, Simeon prophesied a two-handed sword [spear] would pierce Mary's soul.²⁴⁹ Interpreters give this a symbolic meaning, but Satan murdered her. Mary Queen of Martyrs was the first martyr. Satan murdered Adam and Eve in Eden and Jesus and Mary in Golgotha.

Like Esther, Mary didn't slay anyone, but like Haman, Satan was defeated by her efforts. The weapons a woman used to kill a man, a smooth stone, a tent stake, and a sword, were used to defeat Satan. The tent peg was the sword used in two different ways.

Jesus encountered Leviathan [dragon] when He came from His tomb. Mary was prostrate on the ground, slain in Satan's mouth as she watched Jesus' resurrection. Mary kept Satan occupied until Jesus could battle so Satan couldn't defile His sacrificed body. Jesus hurled a smooth stone and stabbed with a short sword, binding Satan's head. Bronze is relatively soft (Leviathan counted it as rotten wood). The stake bent into a hook as it went into the earth. Maybe Leviathan, like an alligator, can't force open his jaws when held shut.

Like Samson, Jesus used available objects to win the battle and put His hook into

²⁴⁸ If I can't have it, neither can you.

²⁴⁹ Without being revealed, as has happened to so many martyrs since.

Leviathan's jawbone.²⁵⁰ The tent stake striking Jesus' heel also struck Satan's head, sinking out of sight. Satan reacted to Jesus' giant stone but missed the peg that bound him.

Since both Kings Saul and Abimelech, when mortally injured, commanded their armor-bearer to slay them, Satan commanded his general to slay him. He severed Satan's head. To destroy his body was better than being Jesus' prisoner because of Mary. With Satan dead, Jesus conquered his army and plundered his kingdom.

David defeated Goliath and the Philistine army; Barak defeated the Canaanite army, and Samson alone defeated the Philistine army. Jesus defeated Leviathan and his hordes.

This links to Jael driving a tent in her left hand into Sisera's head, killing him. Some details of Satan's defeat come from Judge Ehud. He used a hidden sword in his left hand and defeated King Eglon of Moab in an upper room. Before the deed was known, he escaped beyond the quarry (Judges 2:12–30).

King Herod planted the Garden of Golgotha in an old quarry. The promise to the serpent in Eden was the woman's seed would crush your head while you crush his heel. Who imagined the same tool would do both tasks? Jesus used Satan's jawbone, like Samson used a jackass' jawbone, as a weapon to subdue Satan's forces. Why do we say Mary defeated Satan? She withstood his attacks and distracted him until Jesus rose from the dead. Without Mary, Satan would have defiled Jesus, making His sacrifice worthless. A woman won the battle without casting one blow. Mary gave her life to delay Satan.

²⁵⁰ Maybe Jesus hit a nerve causing incapacitating pain.

Chapter 26

A Woman Dies &

David anointed (1 Samuel 16)

God told Samuel, fill your horn with oil and anoint one of Jesse's sons as king. Samuel replied, if I do that, King Saul will kill me. If Saul killed the prophet, Samuel, he would also kill the newly anointed king. The LORD answered Samuel, take a heifer, and offer it as a sacrifice.

Why a heifer rather than a bull? Why would a heifer keep King Saul from killing Samuel and David? It would be a distraction. Jesus' mother Mary was the heifer Satan slew when the Holy Spirit anointed King Jesus as Samuel had King David. We've looked at the red heifer sacrifice (Numbers 19). Jesus' mother was the heifer sacrificed so that Jesus, king and prophet, survived.

Mary was at the tomb because she did whatever He told her to do. Repeatedly, Jesus' parables warned His disciples to keep watch at the door for the master's return, the bridegroom's return, etc. Only Mary anticipated Jesus' return from the dead, so she waited.

A heifer was offered on another occasion besides the red heifer. When a corpse was found near a city, and it was unknown who was responsible (Deuteronomy 24:3–6). In Jesus' case, everyone was responsible for His death, so it was everyone's responsibility.²⁵¹ So who was responsible? A priest sacrificed a heifer to deal with the sin. He killed it outside the city, where they found the dead body. Break its neck near a running stream in an unsown and unplowed valley.

Satan slew Mary outside Jerusalem. The unsown and unplowed valley was the Garden of Golgotha; Jesus was the source of the running stream. The priest who slew the heifer Mary was Satan. Jesus offered Mary to take away our sin in slaying Jesus!

²⁵¹ The first time God specified an animal sacrifice the first sacrifice was a three-year-old heifer (Genesis 15:9).

A woman died at the door

Jephthah's daughter was offered as a holocaust because she met the returning conqueror at his house's doorway (Judges 11:34). At dawn, the Levite's concubine died at the doorway, protecting her sleeping husband inside from the bestial men outside. The old man's virgin daughter was also offered, but she lived and wasn't raped (Judges 19:24–26).

Similarly, Lot offered his virgin daughters to the attacking hoards surrounding his house to protect the angels who accepted his hospitality (Genesis 19:4–11). Those Sodomites type the beasts trying to consume God's saints. The men rejected Lot's virgin daughters and the old man's virgin daughter. So virgins lived at the door; all other women died. When the Levite came out in the morning, what the bestial men did to his wife, so disgusted him he cut her into twelve pieces and sent them all over Israel.

Typological progression

All accepted a stranger's hospitality, who invited them into his place in the evening to sleep. They all waited in unrealized but mortal danger near a city gate. They all arrived in the evening; the host washed their feet, and they spent the night asleep. The hosts all offered their most valuable possessions.

Story	Sodom and the Cities of the Plain	Levite from Ephraim	At Jesus' tomb
Reference	Genesis 19	Judges 19	Gospels
short stay	two angels with Lot	Levite with old man	Jesus in a borrowed tomb
Women	Wife , virgin, and virgin	Concubine and virgin	Virgin widow alone
Where	Killed outside of town	Killed at the threshold	Killed outside the city at the threshold
Men	Lot, angel, and angel	Levite and an old man	Jesus, a dead priest

The crossed-out people above died; the others lived.

Increasing status: man, Levite, priest; decreasing status: wife, concubine, widow

Mother and sons executed (2 Maccabees 7)

King Antiochus Epiphanies tortured and killed a mother and her seven sons in a single day (c. 166 B.C.). Antiochus tortured them with whips and scourges. Each son willingly accepted death rather than eat pork and break the Law of Moses. The oldest, first, had his tongue cut out. Then, they put him into a frying pan and killed him. Antiochus, in turn, tortured and killed all on the same day.

Last, the mother died, having consoled her sons, saying they were under the covenant of eternal life. The story ends with enough said of sacrifices and excessive cruelties, not realizing they prefigured Jesus and Mary's deaths. Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld seven sons slain in the space of one day, and bore it with good courage, for the hope that she had in God (2 Maccabees 7:20).

Interpretation

The mother types Mary, her sons type Jesus, and Antiochus Satan. We must admire above measure, Mary, in the same way. By extreme torture, Mary saw her Son die and was ready to die; rather than betray the covenant, she looked to for eternal life. The tongue cut out links to Jesus' mouth, the doorway, because He had the words of eternal life. His mouth was a doorway because the hyssop branch used to put the blood on the doorposts was brought to Jesus' mouth, not His cross.

When God allowed Satan to test Mary, He gave Jesus into his hands. Satan cruelly tortured Him. The king fried each of the seven sons in a pan, a painful but quick death. Fire consumed Jesus after His death. Like the seven sons, they scourged Jesus. Like Jesus, they mocked the brothers and pulled off their skin. Satan permitted Mary to allow Jesus to live, but she accepted God's choice for her Son.

Like the Levite's concubine, the mother died, typing Jesus' mother dying by torture after her Son. Satan pressured Mary to break the law, but she wasn't deceived. Satan tortured Mary to death. This unnamed woman died the same day as her sons,²⁵² but Satan tortured Mary for three days.

²⁵² It is unlikely the woman ate, drank or slept while her sons were tortured so prefiguring Mary's watch.

Childbirth vignettes ③③ ℓ

Jesus and Mary's torture was their birth pangs. Most Bible accounts of births are brief, but a few are detailed. These type the last Adam and Eve, birthing the Church.

God fashioned Adam from the dirt and dust. Then He took from Adam's side and fashioned woman, both on the sixth day (the second—third day). God fashioned the resurrected Jesus from the dirt and dust. Then God took from Jesus' side and fashioned the resurrected woman Mary, both on the third—third day.

Rachel types Mary and her first son Joseph types Jesus both provided the world with bread, ℓ. Benjamin, her second son, is a type of the gentile world. The apostle Paul, a Benjaminite, was the apostle to the Gentiles. Benjamin corresponds to the Church, to whom Mary gave birth, as she died in great sorrow and pain. The Church is the son of Mary's sorrow. Because pain in childbirth resulted from the fall, Mary didn't have pain giving birth to Jesus. Mary and Jesus suffered birthing the Church because it is primarily made of fallen men, her second child.²⁵³

Benjamin was the youngest of Israel's twelve sons (Genesis 35:18–20). He was Rachel's second child, and she died in childbirth south of Jerusalem (on the way to Bethlehem) and named him Benoni [son of my sorrow]. Mary died in childbirth.

Ichabod's mother died birthing him as she heard of the Ark's capture (1 Samuel 4:19) on the third day. He was High Priest Eli's grandson and chief priest Phinehas' son. The Philistines captured the Ark when they defeated Israel. The Ark's capture greatly tempered Israel's defeat because the Ark defended itself.

²⁵³ In a sense, Mary gave birth to Jesus a second time at His resurrection.

The Ark of the Covenant's capture links to the end of Eli's priestly dynasty; his sons Hophni and Phinehas died the same day Ichabod, a second son, was born.²⁵⁴ The unnamed woman bowed down to give birth, and Mary bowed down and died at the doorway to the tomb to give birth.

Pharaoh ordered the Israelites to throw their newborn boys in the river (to die). His mother hid Moses, a beautiful child, for three months,²⁵⁵ as long as possible (Exodus 2:1–10). The night Jesus was born, shepherds visited Him. Mary hid Jesus, or all of Judah would have shown up at the manger because they anticipated His advent. After the shepherds left, the holy family packed and left at night. They moved west five hundred meters up the ridge to a tent or house on their ancestral property. They hid Jesus until the magi discovered them. Had Jesus not hidden, King Herod would have killed Him. When a newborn wasn't found, everyone "knew" the shepherds lied, as they were prone to do, or the baby had fled.

A star led the magi to Jesus at three months old. After their visit, Mary could no longer hide Jesus because King Herod knew about Him. Therefore, Jesus, like Moses, at three months old, went into Egypt. When Moses was most at risk, he went to Egypt, and when Jesus was most at risk, He went to Egypt.²⁵⁶

The Bible also directly foretells Jesus' birth and the Church's birth.

"Before she was in labor she gave birth; before her pain came upon her she was delivered of a son. Who has heard such a thing? Who has seen such things? Shall a land be born in one day? Shall a nation be brought forth in one moment? For as soon as Zion

²⁵⁴ This priestly dynasty ended at the start of King Solomon's reign much as the Aaronic priesthood ended at the Temple's destruction in 70 A.D. when the Old Covenant passed away.

²⁵⁵ Three months pursued by enemies was equivalent to 3 days of death. Ahiah 1 Samuel 14:3

²⁵⁶ Killian, "Venus, The Star of Bethlehem," <https://tinyurl.com/y3326t9l>, 14–15. Jesus lived near a threshing floor.

was in labor, she brought forth her sons. Shall I bring to the birth and not cause to bring forth? says the LORD; shall I, who cause to bring forth, shut the womb? says your God” (Isaiah 66:7–9).

Jesus, her first son, was born without labor pain. Her second child, the Church (a nation), was born after much travail in a moment, and Mary died in childbirth. Rachael typed her death with her second son Benjamin’s birth and Ichabod’s mother at his birth.

Chapter 27

Typology and Mary *ℓ*

Types of Mary already covered

The notable women in the Scriptures type Mary—Zarephath, Shunammite, Judith, Sara, Rizpah, Abishag, etc. Each virgin points to Mary—Eve, Lot's daughters, Abishag, heifers, ewe lamb, etc. Each barren woman points to Mary—Sarai, Rebecca, Rachel, Shunammite woman, Manoah's wife, Hannah, Elizabeth, etc. The last three, like Mary, were also Nazirites. Miriam's name types Mary. The queens and queen mothers, both good and evil, type Mary. Death in the lives of mothers of second sons: Moses, Benjamin, Ichabod.

Mary and the Ark of the Covenant

The Ark of the Covenant discussion started under the Temple furnishings continues. Two Hebrew words are translated as ark. One means box. The other means chest, so similar meanings. The contents are more significant than the Ark. The treasure is more important than the treasure chest, so Jesus was and is more important than Mary.

The Ark of the Covenant was *most holy*. Since it typified Mary, she was most holy. Most holy things make what they touch holy. For example, the most holy altar made the sacrifice holy. Mary's holiness makes sense because she carried Jesus, who was always most holy.

Moses anointed the Ark of the Covenant during the Tabernacle consecration. Because the Ark typified Mary, she was *anointed* when the Holy Spirit overshadowed her. Things and people that God anointed had His protection and favor around them. Men were anointed prophets, priests, or kings. Since these don't apply to Mary, why was she anointed?

Later they anointed the Temple and its furnishings. So they anointed the Ark twice. Satan was the anointed cherub that covers (Ezekiel 28:14). What was covered? The wings of two cherubim always covered the mercy seat on the Ark of the Covenant. Moses anointed the Ark and the cherubim attached to it.²⁵⁷ High Priest Jesus anointed Mary with sacred oil and His sacrificial blood when she embraced Him as He died!

The rings in the Tabernacle altars type Jesus' wounds as the seal impressions made by the nails. But the Ark of the Covenant represents Mary. Therefore, Mary had four seals, one in each hand and foot, where the poles were attached. Since Mary had no visible wounds, she had

²⁵⁷ Satan, the anointed cherub that covers, was one of the cherubim on the Ark, but there were always at least two, and in the Temple, there were four, who was the other(s)? Since Mary was anointed, she was a christ; does this mean the Christ is both male and female? Is that heresy even to think such a thing?

mystical stigmata.²⁵⁸ The Ark always remained hidden.

The poles remained permanently attached to the Ark of the Covenant, indicating *permanent crucifixion*. Jesus said His disciples must carry their cross daily. Mary said, do whatever He tells you. Giving evidence, Mary carried and continued to carry her cross. The Ark had no poles during the cart ride from Philistia after twenty years at Kiriath-Jearim, and three months in Obed-Edom's house. Therefore, from Mary's birth, until sometime after Jesus' conception, she didn't have the stigmata. Mary got her stigmata when the magi visited, her second sorrow, her first appearing to be barren.

Solomon inserted extra long poles, so they poked the curtain, so the Ark's presence was visible from the holy place. One can infer Mary received a more substantial cross later in life. Her stigmata may be visible at times. These longer poles may type Mary's visits because she is visible to a limited extent.

Elijah and Elisha each used their mantle to open the Jordan River. Still, only one or two prophets crossed on those occasions. The Ark of the Covenant opened a doorway through the Jordan River (a tomb). It went first and led the entire nation of Israel into their rest in the Promised Land. Moses' staff in outstretched arms, a type of Jesus' cross, opened the Red Sea, and Moses led Israel from slavery and death to freedom. Like Jesus freeing the Church from enslavement to Satan, Mary the Ark of His testament [martyr] leads the Church into heaven (Revelation 11:19–12:2). The Ark also went ahead in the wilderness to find Israel a place to rest (Numbers 10:33).

²⁵⁸ Augustin Poulain, "Mystical Stigmata," *The Catholic Encyclopedia*, Vol. 14. (New York: Robert Appleton Company, 1912). 28 Jul. 2021 there were at least 321 stigmatics, <http://www.newadvent.org/cathen/14294b.htm>.

Virgin widows

Scripture has five virgin widows: David's last wife, Abishag; Tobias' betrothed, Sara; Lot's two daughters; and Jesus' mother, Mary. All for a time were married and childless.

When King David's death approached, they chose Abishag as his wife to keep him warm. She was a Shunammite and the most beautiful virgin damsel of all Israel's women. She lay with him, cared for him, and cherished him but didn't know him sexually. She was widowed when David died.

We reviewed Solomon's coronation; it coincided with Adonijah's attempt to claim David's throne. Why did Solomon execute Adonijah, his rival and oldest brother, when he had Queen Mother, Bathsheba, ask Solomon for Abishag's hand in marriage? The standard answer is that he attempted to usurp the kingship, as Absalom did, sleeping on the roof with some of David's wives.²⁵⁹ (Generating royal children in an upper room, these women later lived as widows). Is the answer it would break Abishag as a type of the Virgin Mary? Abishag was the best of all Israel's virgin women. Mary was the best of all women.

Lot's two virgin daughters were betrothed, but God executed their husbands before consummating the marriage, so they were virgin widows. Each one produced a nation by a closely related sleeping man.

The virgin widow Sara prayed to die when her maidservant accused her of murder. She was an only child, widowed seven times. The demon king Asmodeus killed her seven husbands on seven wedding nights before consummating the marriage. She prayed for three days, fasting from food and drink in an upstairs room at a window. On the third day, God answered by

²⁵⁹ So generating king's children in a tent in an upper room, and these women lived as widows, so celibate.

sending the angel Raphael. God's answer was coming, she would live, and God would take away her reproach.

The Virgin Mary was unique because she remained a virgin as a mother. Abishag cared for King David near death and kept him warm. Mary cared for the dead King Jesus and watched over Him until He warmed. Mary remained a virgin when she gave birth to a kingdom, her second child, the Church.

David moved the Ark (2 Samuel 6, 1 Chronicles 13)

David brought the Ark of God to Jerusalem. With thirty thousand chosen men of Israel, David had the Levites Uzzah and Ahio carry the Ark with a new ox cart. The oxen stumbled, near the house of Abinadab, while an orchestra was making merry. It was at the threshing floor of Nacon and Chidon, so Uzzah put out his hand to steady the Ark. The LORD's anger was kindled; He struck Uzzah dead.

Because the LORD broke forth upon Uzzah, David was angry and afraid. He was unwilling to take the Ark into the City of David. The Ark stayed at Obed-Edom's house for three months, and LORD blessed his entire household.

Interpretation

Since the Ark of the Covenant types Mary, she never rode on a donkey²⁶⁰ on any journey, e.g., to visit Elizabeth, Bethlehem, Egypt, etc. How did David determine the LORD struck Uzzah? Lightning is likely to strike on a hilltop, so the LORD struck Uzzah with lightning. This hilltop was a threshing floor, a high, flat, windy place where lightning was likely to strike, explaining David's fear.²⁶¹

Because Obed-Edom had an eighth son, he was *very blessed*. The Ark remained at Obed-Edom's house near a threshing floor for three months; during the time, Mary stayed with Elizabeth. Zechariah, a priest, was more than a Levite. Mary lived in Bethlehem for another three months while Jesus was a newborn. Mary, like Ruth, was near the threshing floor, but only her husband knew. In both cases, an unusually blessed son was born.

The Levites of Obed-Edom's house guarded the Ark and later guarded the Temple and

²⁶⁰ Rebekkah and Rachel rode camels returning to their husband's home.

²⁶¹ There are two new cart Ark accounts, Mary took one new cart ride and at least one person was struck dead. Who died? When did she ride? I suspect a cherub carried her at the resurrection.

the Temple treasury. Obed-Edom means servant of red, possibly linking to the red heifer. Jesus' tomb was below a threshing floor. When Pontius Pilate told the chief priests, you have a guard (implying, don't ask me what you can do yourself). Levites of Obed-Edom's house guarded Jesus' tomb. Since Mary was there, they also watched her.

In the Garden of Golgotha, Mary, the Ark of the Covenant, was near the threshing floor above Jesus' tomb. Therefore, they threshed and winnowed grain near Jesus' tomb. Musicians and musical instruments are typed repeatedly; an orchestra played at the resurrection. Uzziah and Ahio were Levites of the Obed-Edom clan. Levites could carry the Ark, but not with a cart.

This passage reveals the tomb guard clan. Since the one who touched the Ark died, Satan the antitype died when he touched Mary. The LORD struck Uzzah, typing of Jesus striking Satan. Therefore, Jesus can't be less than the LORD. So holy fire struck Satan for touching Mary, God's anointed. Since the cart and the oxen can be used for a sacrifice, this was a traveling sacrifice. David rejoiced when the Ark came; Elizabeth rejoiced when the Ark came. Therefore, Jesus rejoiced over Mary at the resurrection.

David moved the Ark again (2 Samuel 6:11–23; 1 Chronicles 15–16) ✍

When David learned the LORD blessed Obed-Edom's entire house because of the Ark, he researched it. Levites carried the Ark on poles from the house of Obed-Edom to the City of David with rejoicing. After traveling six paces, he sacrificed an ox and a fatling. Wearing a linen ephod, David rejoiced and danced with all his might. Shouts and a sounding horn accompanied the Ark.

When David entered Jerusalem, his royal wife, Michal, looked down from a window and scorned him because of his nakedness. Michal, daughter of King Saul, David's first wife, said how the king honored himself today, uncovering himself before the eyes of his servant maids.

David said, “I will make myself more contemptible than this and I will be abased in your eyes; but by the maids of whom you have spoken, by them I shall be held in honor.” Michal had no child to the day of her death. David offered a holocaust and a peace offering. David gave each person who attended the celebration a loaf of bread, a piece of flesh, and raisin cakes, *ℓ*.

Interpretation

Since David danced, we can infer Jesus danced at His resurrection, not a waltz, but a running, leaping, whirling dance with all His might.²⁶² To view the proper movie, you must imagine a superhero in full attack mode. The resurrected Jesus, like David, was girt as a priest with a linen ephod. Mary danced like Miriam rejoiced at the Red Sea, and Jephthah’s daughter rejoiced when her father returned in victory. David danced outside near Jerusalem, and Jesus was outside near Jerusalem.

Jesus, naked on the cross, was made far more contemptible, and He was held in honor by the maidservant Mary. Michal looked down through the window and saw David naked; Mary looked into the tomb and saw Jesus naked. So she was at a window in an upper room.²⁶³ During the resurrection process, God gave Jesus new clothes. Satan, a serpent, bit Mary, injected his venom into her, and killed her; Jesus immediately bound him. Obed-Edom’s house was abundantly blessed because of the Ark. God’s household is abundantly blessed because of Mary. This event happened before David sinned with Bathsheba.

²⁶² Witnesses 2 Samuel 22:30 this types the resurrection battle and Luke 6:22–23. Also rams leaping on ewes; Benjaminites, leaping from a vineyard, to catch virgin wives, etc.

²⁶³ Women looking down from a window for a conqueror: Sisera’s mother, Michal, and Jezebel.

Philistines return the Ark (1 Samuel 5–6)

While the Philistines possessed the Ark, the LORD'S hand was heavy upon them, their gods, and their crops. The Philistine city, which possessed the Ark, experienced significantly increased troubles on their gods, tumors on their people, mice in their crops, and many unexplained deaths.

When the Philistines attempted to move to the Ark, into the city of Ekron, the people of the city said, "They have brought the Ark of God to slay us and our people," and the cry of the city went up to heaven.

So they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the people of Ekron cried out, "They have brought around to us the ark of the God of Israel to kill us and our people." They sent therefore and gathered together all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people." For there was a deathly panic throughout the whole city. The hand of God was very heavy there. The men who did not die were struck with tumors, and the cry of the city went up to heaven. (1 Samuel 5:10–12)

The ark of the LORD was in the country of the Philistines seven months. And the Philistines called for the priests and the diviners and said, "What shall we do with the ark of the LORD? Tell us with what we shall send it to its place." They said, "If you send away the ark of the God of Israel, do not send it empty, but by all means return him a guilt offering. Then you will be healed, and it will be known to you why his hand does not turn away from you." And they said, "What is the guilt offering that we shall return to him?" They answered, "Five golden tumors and five golden mice, according to the number of the lords of the Philistines, for the same plague was on all of you and on your lords. So you must make images of your tumors and images of your mice that ravage the land, and give glory to the God of Israel. Perhaps he will lighten his hand from off you and your gods and your land. Why should you harden your hearts as the Egyptians and Pharaoh hardened their hearts? After he had dealt severely with them, did they not send the people away, and they departed?"

Now then, take and prepare a new cart and two milk cows on which there has never come a yoke, and yoke the cows to the cart, but take their calves home, away from them. And take the ark of the LORD and place it on the cart and put in a box at its side the figures of gold, which you are returning to him as a guilt offering. Then send it off and let it go its way and watch. If it goes up on the way to its own land, to Beth-shemesh, then it is he who has done us this great harm, but if not, then we shall know that it is not his hand that struck us; it happened to us by coincidence."

The men did so, and took two milk cows and yoked them to the cart and shut up their calves at home. And they put the ark of the LORD on the cart and the box with the golden mice and the images of their tumors. And the cows went straight in the direction of Beth-shemesh along one highway, lowing as they went. They turned neither to the right nor to the left, and the lords of the Philistines went after them as far as the border of Beth-

shemesh. Now the people of Beth-shemesh were reaping their wheat harvest in the valley. And when they lifted up their eyes and saw the ark, they rejoiced to see it. The cart came into the field of Joshua of Beth-shemesh and stopped there. A great stone was there. And they split up the wood of the cart and offered the cows as a burnt offering to the LORD. And the Levites took down the ark of the LORD and the box that was beside it, in which were the golden figures, and set them upon the great stone. And the men of Beth-shemesh offered burnt offerings and sacrificed sacrifices on that day to the LORD. And when the five lords of the Philistines saw it, they returned that day to Ekron. (1 Samuel 6:1–16)

Interpretation

This story types David's first attempt to move the Ark to Jerusalem. The Ark was twice moved improperly on a new cart pulled by cows. Both occasions resulted in death. The Ark wouldn't have moved by accident using the Philistines' transport method. Cows must be trained to pull a cart. Milch cows (new mothers) don't leave their young when nursing; they would turn back. They were lowing; they wished to nurse.

It was the wheat harvest, so the month was May, near Pentecost. The cows traveled about eight miles (13 km) and then stopped at a particular and appropriate field. The Ark stopped at the great stone on Joshua [Jesus] of Beth-Shemesh's [brilliant or shining] property. Therefore, Jesus shined like the sun. The great stone was a natural altar. Levites took down the Ark and the box of gold articles and put them on the stone. They split up the cart and used it for firewood to offer the two cows as a holocaust. God slew seventy people because they looked into the Ark. The people mourned because the LORD had made such a great slaughter among them. So they told the men of Kiriath-Jearim, to take the Ark away. They brought the Ark to Abinadab's house on the hill and consecrated his son Eleazar to have charge over the Ark of the LORD.

The five golden mice represent little beasts that destroyed the Philistine grain harvests. They seem to link to the earlier account where Samson let loose foxes with torches attached to their tails. Foxes are larger, destroying beasts than mice. Killing the foxes allowed the mice to reproduce out of control. God forced the enemy to do what He willed because the pain of not

doing it was excruciating. Except when the Philistines controlled the Ark, it was always in Levites or Levitical priests' care. Mary was always in the care of Levitical or Melchizedek priests.²⁶⁴

At the tomb, I speculate the carts typified Satan's cherub carried Mary's body six paces where holy fire slew and consumed him after Jesus bound Satan.

²⁶⁴ The list includes her father, Zechariah, Her husband Joseph, Jesus, and the apostle John.

The plagues in Egypt and Philistia

The Philistines feared when the Ark came into the Israelite camp, the God who smote the Egyptians with plagues and at the Red Sea would fight for Israel (1 Samuel 5:5–9).

When the Philistines captured the Ark, they rejoiced. The plagues in Egypt caused them to drive out Israel (Exodus 7–12). The Philistines' plagues forced them to drive the Ark away. God afflicted the Philistine cities and surrounding areas that possessed the Ark with three plagues. He afflicted them with mice that consumed their grain, tumors on their bodies' private parts, and significant indiscriminate mortality among all classes and types of people. It burst out upon them into their ships.²⁶⁵

Interpretation

The Philistines captured the Ark, Israel's most important object, but they didn't defile it. For seven months, the Ark fought against the Philistines. Thus Mary battles behind enemy lines in the spiritual realm. A spiritual battle, which the Philistines' gods' lost, and Israel's LORD won.

Little beasts caused the Philistines' capitulation. Mice consumed their grain after Samson killed three hundred foxes (predators) when he burned their fields and orchards with torches between their tails. God defended the Ark; the Philistines were eager to pay to get rid of it.

The Biblical Philistine plague account is briefer than on Egypt at the Exodus. The

²⁶⁵ An early Black Death event? Bacteria in fleas carried Black Death on rodents brought by ships. The fleas bit people, which caused swellings in the groin, armpits and neck, their secret parts. The Plague in Europe killed 30% to 60% of the people. If present in places conquered by Israel, e.g. Jericho, it would explain why God had Israel kill every person and beast and burn the city to the ground. Thus prevent the plague's spread. The Septuagint (Greek Bible translated c. 200 B.C.)(1 Samuel 5:6–12), is longer than the Masoretic Text (Hebrew c. 1000 A.D.), and clarifies what happened.

account is second-hand, while the record of the plagues in Egypt is firsthand.²⁶⁶ The mice were like the locust that consumed Egypt's crops. Like the boils in Egypt, the tumors caused many unexpected deaths, like the firstborn's death. The Philistines recognized the LORD's heavy hand on them and their god Dagon.

The Philistines remembered what happened to the Egyptians; they wised up and gave the Ark back with gifts. The Egyptians gave gifts to the Israelites as they departed Egypt (Exodus 12:35–36). Many of the plagues in Egypt were wild creatures, frogs, gnats, flies, and locusts. These creatures attacked Pharaoh and his interests, typing satanic forces attacking Satan's forces.

How did the plagues affect Satan and his hordes? The types reveal lesser devils afflicted greater ranking devils, so the plagues were spiritual and demonic. Israel left Egypt at the barley harvest, and the Ark left Philistia at the wheat harvest. It seems like the Ark was more associated with Pentecost. Mary was present at Pentecost, but Jesus had returned to heaven by then. Moses unleashed the plagues on Egypt when they refused to release Israel. God unleashed plagues on the Philistines until they sent the Ark away. Jesus plagued Satan's hordes until they released their slaves.

²⁶⁶ The Ipuwer Papyrus, recorded in the first intermediate period, describes the plagues from the Egyptian viewpoint. Does the creatures' appearance in the Egyptian plagues match the appearance of various choirs of demons?

Mary's preciousness

Israel's most valuable earthly items type Mary and connect to heaven. The **Ark of the Covenant** contained the most precious article in Israel, the stone tablets of the law inscribed by God's finger. The tablets type Jesus. They were most holy and the primary content of the holiest place. The tablets type Jesus from earthly material written by the finger of God.

The Ark occasionally led Israel into battle, starting at Jericho. Mary led the battle against Satan. It is also called the Ark of the Testimony or the Ark of the Martyr in Greek. An appropriate title for something representing the first martyr and the Queen of Martyrs. The Bible also calls it the Ark of God. Mary's womb was the box that gave God a body, the Theotokos [God bearer].

The **Temple treasury chest** [ark] accumulated silver coins for Temple repair. The silver was used to make repairs when the Temple fell into disrepair. The word chest was identical to the Ark of the Covenant (2 Kings 12:9–15; 2 Chronicles 24:8–15).

They pierced a hole in the chest's lid (c. 624 B.C.) for people to deposit their silver offerings. When Satan pierced Mary, he bored a hole in her. Mary died and became a means to collect the faithful's treasure to repair the Church. When full, the priests used the money to repair the Temple.²⁶⁷

Mary accumulates the Church's prayers, and Jesus uses them to repair the Church. Mary's prayers, being holy and precisely according to the LORD's will, are more efficacious than our prayers are. The type strongly links money and prayer. Prayer is the silver coin of heaven, and Mary accumulates a portion for the Church's repair.

²⁶⁷ 2 Kings 12:9–10; 2 Chronicles 24:8–11.

They discovered the **Book of the Law** [*TORAH*] in the Temple treasury ark [chest] when they brought out its silver to repair the Temple (2 Chronicles 34–35; 2 Kings 22–23). The book was read to King Josiah, who immediately repented and instituted a revival, rebuilding the people. In the LORD'S house, the king read the book in the ears of all the people.

Josiah restored the correct practice of the Law. They hadn't celebrated Passover equivalently since Samuel's day, four hundred years earlier. Jesus typified this. He left Mary and interpreted the Law in the Sermon on the Mount to restore a correct understanding. Later, He instituted the Eucharist fulfilling the Passover celebration.

The **red heifer** types Mary's offering. It was the rarest sacrifice and necessary for cleansing Israel from the sin of death so they could offer sacrifices (Numbers 19).

The red heifer became useful after a priest offered it and fire consumed it. Its ashes were sent throughout Israel and put in water. The people were cleansed by sprinkling it on them. Israel depended on the availability of its ashes. They needed to be cleansed to do their Temple duties.

Cana's stone jars (John 2:1–11) used a tiny portion of these ashes to make the cleansing water. Nine red heifers were sacrificed throughout Israel and Judah's history, so a heifer's ashes lasted about one hundred and seventy years. An ancient tradition associated the tenth red heifer with the Messiah.²⁶⁸ As the heifer cleanses Israel, Mary cleanses the Church and the world.

Moses erected the **Tent of Meeting** outside the camp when he came down from Sinai with the second Tablets of the Law. It housed the tablets, and Joshua never left that tent. The tablets were stored in a wooden chest. Eight and a half months after Moses and Joshua came down from Sinai, the Tabernacle (the new Tent of Meeting) with the Ark of the Covenant was

²⁶⁸ Maimonides, "The Red Heifer," *Mishna commentary*, http://www.templeinstitute.org/red_heifer/tenth_red_heifer.htm.

consecrated.

Moses went into this tent to commune with God; one went there to get close to God. The period Moses used this tent corresponds to Jesus in Mary's womb. Her womb opening was Jesus' doorway into our world; after He used it, it was closed and never reopened (Ezekiel 44:2). Therefore, Mary had no other natural children.

No one transported this chest, so it needed no rings. When Moses sanctified the Ark of the Covenant, he transferred the tablets. The Tabernacle became the new Tent of Meeting.

Interpretation

Typology reveals several common errors in Mary presentations. Mary didn't spend all the time Jesus was crucified standing at the foot of the cross. Mary had no dormition unless we posit microseconds. The Scripture emphasizes staying awake rather than sleeping.

Using the apocryphal Gospel of Thomas, many posit Mary vowed celibacy before marriage. Instead, she promised to remain celibate until she had a period, indicating she could bear a child. Mary didn't give birth to Jesus at some young age, like twelve. The LORD waited until she reached adulthood. She was twenty. Typology reveals Mary underwent physical, mental, emotional, and spiritual suffering and actual martyrdom.

Chapter 28

Feasts of Israel (Leviticus 23) &

We covered the Passover sacrifice, the feasts of First Fruits, and Atonement. Jesus fulfilled feasts by completing what they were to celebrate, e.g., the wine harvest, rather than the wine harvest's actual time, because Jesus' Blood was the wine of the feast. The feasts were a shadow. Christ is the substance (Colossians 2:16–17).

Sabbaths (Shabbat, Exodus 20:8–11; Deuteronomy 5:12–15)

The Sabbath feast was celebrated every seventh day (Exodus 16:22–30; Exodus 31:12–17; Exodus 35:1–3; etc.). The Sabbath was a day of rest; no person or animal did any unnecessary work on it. All were freed from regular labor. It allowed contemplating spiritual things and spending time with family. They celebrated the Sabbath from sundown Friday to Sundown Saturday.

Exodus 20 gives a reason for the Sabbath; God made everything in six days and rested on the seventh day, commemorating creation. Deuteronomy 5 gives a new reason for the Sabbath;

God freed Israel from slavery in Egypt and gave them rest. The New Covenant Sabbath celebrates the new creation on the week's first day when Jesus freed mankind from slavery to Satan. The new Sabbath on the first day was called the Lord's day.

Passover (Pesach, Exodus 12) ④

The Passover feast remembered the Exodus (c. 1438 B.C.), Israel's most momentous event until Jesus. Every Israelite adult male (unless unclean or traveling) celebrated this pilgrim feast in Jerusalem annually. See Passover offering (Exodus 12) p. 155. Passover is the first day of the weeklong Feast of Unleavened Bread, page 295.

God redeemed Israel from slavery to Egypt on the first Passover. They went into the wilderness, going to the Promised Land, betrothed to their Maker (Jeremiah 31:32). They remembered and retold the story at Passover. Passover strongly prefigured Jesus. He celebrated the Passover feast in the upper room as the Last Supper. Passover's *official*²⁶⁹ day and time to start was twilight, a few hours after Jesus died.

Each family selected a lamb on the tenth of Nisan and kept it as a pet until the fourteenth. On Nisan 10, Jesus was selected as the Lamb, as a child and an adult. The lamb had a tag hung around its neck to identify its owner. About 3 PM on Nisan 14, a man from each household took their lamb to the Temple and slew it.

They slayed the lamb by draining its blood into vessels, which priests poured out at the altar's base. In Jesus' day, they mounted it on a cross-shaped skewer, skinned it, and roasted it whole.²⁷⁰ After twilight, each family ate the Passover feast and retold the Exodus story. Any

²⁶⁹ Issue: Jesus celebrated Passover on the proper day, versus the priest's improper interpretation of the proper day to celebrate the feast. The priests specified the day to celebrate.

²⁷⁰ Brant Pitre, *Jesus and the Jewish Roots of the Eucharist*, (New York: Doubleday, 2011), 63–64.

lamb remains were consumed with fire the following morning.²⁷¹

John the Baptist identified Jesus as the Lamb of God (John 1:29, 36). Nearly all male lambs in Israel were offered as a sacrifice.²⁷² Therefore, John's audience would more easily identify Jesus as a sacrifice than we would today.

They put some lamb's blood at the Passover in Egypt with a hyssop branch on the family's house's doorposts and the lintel. Jesus' blood was put on His cross. After the Tabernacle was built, and later the Temple, priests sprinkled the lamb's blood on the altar (linking the altar to the doorway). The remainder they poured out at the base of the altar. To fulfill this, the dirt they erected Jesus' cross on was an altar, and they moved that dirt²⁷³ into His tomb and buried it with Jesus because it held His blood.

Israel remained indoors until midnight. At midnight, the LORD struck down the firstborn of every house without lamb's blood on the doorposts. The LORD and all of Israel watched. The Israelites carried kneading troughs on their shoulders before the dough was leavened bound in cloaks, *℣*. Jesus carried His cross on His shoulders. All Israelites and many others that night journeyed towards the Promised Land.

On the fourth day of the Exodus,²⁷⁴ Israel walked dry-shod through the Red Sea, with a water wall to the right and left. Pharaoh, all his charioteers with clogged wheels, and horsemen died when the water returned in the Red Sea. God redeemed Israel from slavery to Egypt (Exodus 14). Israel lived on the fourth day, and they carried their crosses (kneading troughs) daily. Moses sang a song, and Miriam led the women with a timbrel in dance and song (Exodus

²⁷¹ God didn't require holy fire to burn passover remains.

²⁷² Only about one in ten rams was needed to breed a flock (Genesis 32:14).

²⁷³ Exodus 20:24–26 Altar was to be of earth, if stone was used no iron tool was to shape it.

²⁷⁴ Three occasions the people camped.

15).

Interpretation

Jesus, with His disciples in Jerusalem, celebrated Passover before the official date.²⁷⁵ God indicated Jesus as His Passover Lamb choice. The magi announced it on Nisan 10 A.D. 1; they had seen His star in the east and had come to worship Him. Jesus, while carrying His cross, was tagged like the Passover lambs with His family name.

At His presentation in the Temple, the priest Simeon laid hands on Jesus' head and accepted Him as a Passover offering when He was forty days old. No offering was required for His purification because He was always most holy. At His triumphal entry, thirty-two years later, Israel chose Jesus Sunday afternoon, March 29, Nisan 10, A.D. 33.

Jesus died on the official day and time for Passover lambs to be slain. Between noon and sundown on the fourteenth of Abib [Nisan] Friday, April 3, A.D. 33. Jesus was the Passover Lamb (1 Corinthians 5:7) for God's house/family.

There was a problem; any lamb remnants were burned with fire the next day. The next day was a Sabbath when one couldn't kindle a fire. Therefore, God waited until Sunday. Then He sent fire to consume Jesus' body and anything that holy fire consumed, not the linen or bronze entombed with Jesus.

Like Israel exiting the Red Sea, Jesus rose from the water; God sent fire to dry the sea surrounding His altar in the tomb.²⁷⁶ Rainwater had accumulated on the threshing floor above His tomb. The earthquake shook, and the water cascaded down the cliff's face—a wall of water

²⁷⁵ It appears the high priest replaced the Biblical solar calendar with the Seleucid lunar solar calendar just before the Maccabean revolt. The high priest bought his office from King Antiochus. All Dead Sea Scrolls calendars are solar.

²⁷⁶ Like the water in the trench around Elijah's altar on Mt. Carmel (1 Kings 18:38).

on each side of the tomb. Satan's cherubim, like chariots, floundered in the mud, and some of his other forces were like horses. They were all slain as heaps around Jesus.

Unleavened Bread (Deuteronomy 16:1–8) ℰ

Unleavened Bread was a solemn weeklong pilgrim feast associated with and starting simultaneously with Passover, ℰ. Adult males were to come to Jerusalem. Each family prepared by removing all leaven from their house. Leaven symbolized corruption, which leads to sin.

In the evening, Jesus cleansed the leaven from His Father's house when He drove the merchants and moneychangers from the Temple. The following morning, in the Temple courts, many Jewish factions tried to entangle Jesus with controversial questions. His answers revealed the heresy underlying their misunderstanding of the Law and God's ways. He removed leaven from His house, Israel. Finally, no one dared ask Him another question.

Weeks (Pentecost, Shavuot, Deuteronomy 16:9–12)

Pentecost was a solemn weeklong pilgrim feast, which started fifty days from the Sabbath following Passover.²⁷⁷ Adult males spent the week in Jerusalem. This feast celebrated God giving the Law to Moses. God fulfilled this feast by giving the Holy Spirit to start the Church. Jesus gave a new commandment, "Love one another as I have loved you," He kept that commandment dying on the cross. Jesus fulfilled the law. He gave the law to Moses as a covenant; His death annulled it.

Men from around the world fulfilled this feast gathering in Jerusalem. Peter announced the good news—the apostles taught them about Jesus, and they took the gospel back to their home cities, spreading it rapidly worldwide.

²⁷⁷ The Pharisees and Sadducees disagreed on whether to count Passover as a Sabbath, but after Jesus' crucifixion, the count was identical.

Trumpets (Numbers 29:1–6)

The feast of Trumpets²⁷⁸ was on the first day of the seventh month. It was to be a day of shouting or alarm, a memorial, a holy convocation. This feast celebrates the head or start of the year. Some Jews celebrated this feast in the first month, Nisan, rather than in the seventh month. The Bible never uses the word trumpet to describe this feast. They used trumpets to assemble and direct Israel's movements in the wilderness.

Trumpets called to assembly and directed in the battle. They made announcements; David had trumpets blown when he made Solomon king. Jesus' voice sounded like a trumpet at His resurrection, like Gideon's three hundred men in battle. David blew trumpets when the Ark of the Covenant came to Jerusalem. Paul reveals trumpets will sound when the dead are raised, so Jesus' resurrection typifies that event.

²⁷⁸ Really, something like war cries but this is the common name. There is no Biblical feast of ROSH HASHANAH.

Booths (Tabernacles, Sukkoth, Leviticus 23:34–44) ③ ℓ

The feast of Tabernacles was a solemn weeklong pilgrim feast celebrating the ingathering of the harvest. All adult male Israelites came to Jerusalem and stayed for the week. (Exodus 34:22; Nehemiah 8:13–18; Zechariah 14:16–19; John 7–10). This feast started on the fifteenth day of the seventh month. During the feast of Booths [or Tabernacles], one was to live outside in a booth. It commemorates Israel's forty years in the wilderness living in tents.

A booth was to include four tree varieties (Leviticus 23:40) matching the trees used for Jesus' crucifixion. A description of the required tree branches in the Bible are:²⁷⁹

1. **Fruit [branches] of goodly tree**—beautiful tree, for example, His cross from the cedar of Lebanon one of, if not the noblest of all trees.
2. **Thick tree boughs**—intertwined tree branches—His crown of thorns
3. **Palm branches**—hand is the word for palm branch, so Jesus' arms and hands were this tree type.
4. **Willows of the brook**—trees from near a stream—He planted His cross at the River of Life.



Figure 25: The Lulav

Jesus on His cross was in His booth [*SUKKAH*]. During this feast by tradition, each participant carried around and shook a *LULAV*, all four-tree types attached. It is plaited like the crown of thorns, has three branches like the cross, and includes fruit. Therefore, Jesus attached to His cross was and had His *LULAV*. One must be able to see the stars through the booth's roof.

²⁷⁹ The Talmud defines the fruit of the goodly tree as citron, thick tree bough as a myrtle branch, palm branches as the tightly closed frond of the date palm tree, and willows of the brook as willow branches. God said don't add or subtract from His commands (Deuteronomy 4:2). The rabbis are often more restrictive than the Bible.

Celebrate the feast of tabernacles after gathering in your threshing floor [grain] and your wine. Take the trees listed on the first day and rejoice before the LORD for seven days. The time of this feast was mid-Tishri (about October). Since it celebrated the grain and the wine harvest, it was an exceptional harvest time.

Satan threshed Jesus at His crucifixion since He is the Bread of Life. At Jesus' death, the wine of Jesus' Blood was the frothy grape juice, the new wine harvest, *ℓ*. Jesus went from morning to evening (and a three-hour night) the day He died hanging outside on his *SUKKAH*. The biblical mandate for the four species is only on the first day. During the first three hours, He was on the cross; the daystar led the sun and was overhead.

A Sukkoth tradition, "water would be collected from the Siloam Springs and brought, by a procession through the water gate, into the Temple." There, "the priest would pour the water into a vessel with two compartments, one for the water and the other holding wine. Then both liquids would be libated upon the altar at the same time." "Everyone would have branches from the palm and the citron tree."²⁸⁰

The second paragraph of the Shema, Israel's primary prayer, says if you love the LORD your God and serve Him with all your heart and soul, He will send rain at its proper time (Deuteronomy 11:13-14).²⁸¹ God answered this Sukkot rain-making ritual's request when He sent rain after Jesus' burial.

Jesus sent Peter and John into Jerusalem to follow a man carrying a water jar. They entered at the water gate (at the Siloam pool) and made a procession, following the man with the

²⁸⁰ Zev Farber, "גויסוך המים Sukkot Rain Making Ritual," *Mishna* (Sukkah, ch. 4), (2013), <https://thetorah.com/water-libation-a-sukkot-rain-making-ritual/>.

²⁸¹ Rabbi Zelig Golden, "Let's revive this ancient Sukkot rain ritual," *The Jewish News of Northern California*, September 21, 2018, <https://jweekly.com/2018/09/21/its-time-to-reawaken-this-ancient-sukkot-rain-ritual/>

water jar, to the place of the Last Supper. When the soldier pierced Jesus' side, He poured water from this pool out at the altar in the Temple, which He consecrated with His blood. The water in this pool came through Hezekiah's tunnel from the Gihon spring. While celebrating this feast, Jesus said, "He who believes in me, as the Scripture has said, 'Out of his heart shall flow rivers of living water'" (John 7:38). Living water is also associated with the Eucharist *℣*.

Jesus died after a Sabbath and Jubilee year pair ended. During a Sabbath and Jubilee year pair, God allowed no harvest. Jesus' resurrection occurred on the first day; God allowed a harvest. The Jubilee postponed the feast until correctly celebrated by Jesus. Israel dwelled in booths as they exited Egypt, which immediately followed a Sabbath and Jubilee year pair.

John gives an account of Jesus celebrating this feast from John 7:1 to 10:21. Jesus came late to the feast. He said, "For me the right time has not yet come." It seems like He fulfilled this half at that time and half during His passion, death, and resurrection. Jesus arrived in Jerusalem and healed on the third day of the feast, on a Sabbath.²⁸²

By tradition, they erected and lit four large menorahs in the Temple courtyard. Jesus and the two thieves' crosses formed a giant lit menorah in His garden temple courtyard. During the feast, Jesus said, "I am the light of the world, and whoever follows me will not walk in darkness but will have the light of life." Jesus opened the eyes of a man born blind when He had him wash in the pool of Siloam (John 9:6–11).

Jesus further linked His cross as the gate when He said, "I am the gate for the sheep." The good shepherd lays down His life for His sheep. The wolf attacks and scatters. His disciples are the sheep. Satan is the wolf, the cross is the gate, and Jesus is the Good Shepherd who laid down His life at the gate (John 10:7–18).

²⁸² Killian, "The Chronology of Jesus' Life," 59–60, <https://tinyurl.com/y5oth3qy>.

Every seventh year in the year of release during this feast, the Levites read the Law to Israel's assembly (Deuteronomy 31:9–13). Jesus interpreted the entire Scriptures related to Him to the two disciples on Emmaus road. Jesus fulfilled these Scriptures. When He spoke to the crowds in the Temple, answering the question, what was the greatest commandment, He fulfilled this commandment in brief because the greatest commandment was the sum of the entire Law.

Hanukkah (1 Maccabees 4:36–59; 2 Maccabees 10:1–8)

Hanukkah is an eight-day feast, also called the Feast of Dedication and the Festival of Lights. Jesus was in Jerusalem for this feast in the winter (John 10:22). This feast celebrates the Temple rededication (c. 165 B.C.) after King Antiochus IV Epiphanies of Syria defiled it by sacrificing a pig on the Altar of Sacrifice.

Judas Maccabees led Judah in a great victory over the Syrian army. He likened it to David's victory over Goliath or Jonathan's victory over the Philistines. Each of these was a type of Christ's victory at the tomb.

Judas recaptured the Temple. Its courtyards were overgrown with trees, like a thicket. The courtyards had walls, so it was a garden. They recaptured and started its rededication on the same day and time the Temple was lost. The Temple gate, like Jesus' cross, was burned. They tore down the altar and made new holy vessels. The Temple's rebuilding and dedication type Jesus dedicating His garden Temple. He did it on the same day and time God abandoned the Jewish Temple, as indicated by tearing the veil with an earthquake.

Jesus dedicated a Garden Temple for His ordination and sacrifice, to rededicate heaven's Temple, defiled by Lucifer's fall, all to fulfill this feast. Satan was a more unclean beast than the pig Antiochus slaughtered, typing Jesus slaying Satan in Golgotha's Garden. Jerusalem types the heavenly City of Jerusalem.

Jesus said, "Destroy this temple and in three days, I will raise it up." He spoke of the temple of His body (John 2:19–21). So His body was a Temple, but Jesus said He was greater than the Temple (Matthew 12:6). Does it mean, He raised up a Temple on the third day, different from His physically resurrected body? I propose that Jesus raised up His body, the Church, on the third day, and Paul reveals His body is the Church, cleansed by His death and resurrection.

Purim (Esther 9:17–23)

Jesus and His first six disciples gathered to John the Baptist at the Jordan River for the two-day feast of Purim. It was the start of Jesus' ministry, preparing to go public.²⁸³ This feast celebrated Mordecai and Esther defeating Haman and his wicked plan to slaughter all Jews in the Medo-Persian Empire (c. 473 B.C.).

This feast foreshadowed Jesus and Mary defeating Satan and his wicked plan to enslave believers worldwide. Purim came after Jesus' forty-day fast. Today the resurrection on Easter marks the end of the forty-day fast of Lent. For Purim, one wasn't required to go to the Temple, but it gave the disciples a few days to go and hear John the Baptist and be baptized. John would fulfill his ministry to prepare the way for the Lord.

God told Esther's story in the sky immediately after the Star of Bethlehem sign that brought the magi to Jerusalem. Without the Book of Esther, the story of Purim, the magi would have been unable to interpret that sign as God intended.²⁸⁴

²⁸³ Killian, "The Chronology of Jesus' Life," 33–4, <https://tinyurl.com/y5oth3qy>.

²⁸⁴ Killian, "The King Extends His Golden Scepter to Esther," <https://tinyurl.com/y354vhjq>.

Chapter 29

Satan and His Chief Minions

Who was Satan? (Isaiah 14; Ezekiel 28)

What kind of angel was Satan? I speculate that Satan, the highest angel, would be of the highest order (choir), the Seraphim. The Bible pictures Satan as a red dragon and a fiery red serpent that bit Israel's people, a seraph (plural seraphim). In Ezekiel, he is called 'the anointed cherub that covers.' Cherub (plural cherubim) is the second-highest order of angels.

Many have opined who Satan is; he was unique, the head of the two highest angelic choirs. Seraph angels had a priestly ministry because one took a coal from the altar and forgave Isaiah's sinfulness (Isaiah 6). Satan was the anointed seraph cherub that covers. The 'who covers' refers to the cherubim covering the Ark of the Covenant. Satan was in the holy of holies. The Ark was kept where (except for Moses), only the high priest could enter and then only once

per year.²⁸⁵ Before Satan's fall, What was his position in heaven? He was the high priest of heaven.

Satan was clothed with every fine gemstone set in gold. The nine stones listed match nine of the twelve gemstones set in the High Priest's gold breastplate. Satan as the High Priest of heaven, wore a bejeweled breastplate and was on the holy mountain in Eden, in the garden Temple. One of his physical forms was Leviathan, described briefly on p. 250.

Four giants (2 Samuel 21:15–22; Psalms 18)

Immediately following the story of Rizpah's watch, the Bible says the Philistines went to war with Israel. King David and his servants fought them. During the battle, David grew weary and fainted. While he was unconscious, a Philistine giant came to kill the king. He approached David with a big spear and a new sword, but Abishai came and killed the giant. Afterward, David's men said, "you shall no more go out to battle lest you quench the lamp of Israel."

The following Scripture lists the slaying of three more giants.²⁸⁶ These four giants were the descendants of the giants of Gath. If we include Goliath of Gath, whom David slew in his youth, there were five giants. David slew Goliath, the most renowned of the giants.

When David fainted, he had a dream recorded in 2 Samuel 22 and duplicated in Psalm 18. That battle was the event where he was delivered from the hands of all his enemies.

Interpretation

Like the beasts and birds, Rizpah kept from her sons' bodies; these giants represent satanic creatures. These five giants type Satan and his generals. David was Jesus' preeminent

²⁸⁵ Gabriel came from the holy of holies to speak with Zechariah in the holy place.

²⁸⁶ Sibbechai slew Saph a giant. Elhanan a Bethlehemite slew the brother of Goliath the Gittite. Jonathan, son of Shimei David's brother, slew a giant with six fingers per hand and six toes per foot.

type. King David fainted, thinking Jesus dead; neither could defend himself. David was king in Jerusalem over Israel but hadn't sinned with Bathsheba. After fainting, David stayed in Jerusalem rather than going to war. He should have fought with the army, but from the rear.

Abishai, a giant killer, was the chief of David's thirty mighty men. He was the second general in David's army after Joab, his brother. Psalm 18 is the vision David received after fainting. It gives details of what happened at Jesus' tomb. The psalm tells of an earthquake, fire, smoke, thunder, God coming down on cherubim, and darkness under His feet. God gave a great victory to His king and showed mercy to His anointed forever. He delivered me from my strong opponents, etc. The cords of Sheol wrapped about Jesus; He was dead in Hades. The slaying of these four giants typifies the slaying of Satan's four chief demons when Jesus rose. He ground His enemies as fine as dust when the dream is over; they don't have bodies. The fire consumed them, leaving only dust.

Chapter 30

A Sinless Army ③

Did God require a sinless army? He gave Adam and Eve life on the second—third day, making them king and queen of creation. Satan tempted them in a battle for dominion over mankind and the earth; because of one sin, they lost their kingdom and were enslaved. Adam’s sin types Ai’s conquest, where one sin lost the battle.

Conquering Ai (Joshua 7–8) ③

Before Joshua attacked Jericho, God commanded, “kill everyone and take nothing, burn the city.” Achan took things. Soon, at Ai, his one sin brought disaster to Israel.

Ai was a small city. His men advised Joshua, “send only two or three thousand men to conquer it.” Joshua attacked with about three thousand men. During the assault, his soldiers turned their backs at the city gate and fled. The men of Ai pursued and killed thirty-six soldiers. In previous campaigns, Joshua conquered the countries of Edom and Ammon without losing a single soldier. Joshua tore his clothes and fell on his face before the Ark of the LORD. He put dust

on his head and remained prostrate until evening.

The LORD told Joshua, “Arise Israel sinned; they have taken some devoted things. You cannot stand before your enemies until you remove the devoted things. He who took the devoted things shall be burned with fire and all he has because he transgressed the covenant and did a shameful thing in Israel. Sanctify yourselves for tomorrow.”

The following morning, God revealed that Achan kept a mantel, two hundred shekels of silver, and fifty shekels of gold from Jericho. Because of Achan’s sin, he, the mantel, silver, and gold, his sons, daughters, and his oxen, asses, sheep, and tent were taken and stoned, then burned, then stoned, and a great heap of stones raised over them.

Joshua laid an ambush with thirty thousand men behind a hill near Ai during the night. In the morning, the third day, Joshua went up with the rest of his army, attacked, and then pretended to flee. The men of Ai came out, pursued Israel, and left the gate wide open.

Joshua stretched out his spear; the ambushers came and quickly set the city on fire. Smoke rose, the men of Ai turned, lost heart, and Joshua’s army slew them. Joshua held his spear, in his outstretched arm, during the entire battle. Joshua hanged the king of Ai on a tree and left it there until evening. They took him down and raised a great heap of stones over the king’s body at the city gate. Twelve thousand, all the people of Ai, died that day.²⁸⁷

Interpretation

Because of Achan’s one sin, all of Israel was guilty and couldn’t stand before their enemies. Since Jesus was devoted to the Lord, Mary had to let Him go. She couldn’t keep Him. Jesus took our sin upon Himself and became sin. Jesus had no wife, children, or possession, so

²⁸⁷ “Is there evidence of the Conquest at Ai?” *Biblical Chronologist*,
http://www.biblicalchronologist.org/answers/conquest_ai.php

only He died for the sin, so only a sinless widow remained to fight the battle. She was His family, so she also died. Mary washed to begin to sanctify herself. She was old, sick, tired, hungry, thirsty, in great sorrow, and leprous. Jesus had nothing, no clothes, possessions, or reputation, and even His tomb was borrowed.

There was death each day and victory on the third day. If even one person sinned, the whole nation suffered the consequences. Because Adam sinned, we are all guilty. Achan and his family died because he disobeyed the LORD's command. Everything he and his family had was lost. The sin of one caused the defeat of all and their house's destruction.

Like Jesus, they executed the king, hanged him on a tree, took him down in the evening, threw him into the gate, his tomb, and raised a heap of stones over him.²⁸⁸ There was a massive stone heap at the doorway rather than one large stone. When the battle at Jesus' tomb was over, there were heaps of bodies, which holy fire consumed.

Smoke rose from Ai and signaled victory; smoke rose from Jesus and signaled victory. Since Jesus paid for the broken covenant, God tested Him and everything He had with fire.

God limited the size of His army and His house to those who could withstand Satan. His Kingdom resisted Satan; everyone in the Old Kingdom was his slave. God gave Jesus into his power! To take Satan's kingdom, Satan had to sin. How could Satan sin? Everything belonged to him, and nearly everyone was his slave. What did Satan do?

Mary sinless

Jesus had no sin, but God laid on Him the sin of the world, and because of that sin, He died. Most Protestants don't recognize Mary as sinless; it is heresy even to suggest that because

²⁸⁸ When Jesus defeated the enemy heaps remained. These heaps over Achan, and over the King of Ai, type the heap over Absalom and the heaps of enemy bodies surrounding Samson.

Paul said, “All have sinned” (Romans 2:23).

Job types Mary, so Mary had equal or greater sinlessness than Job. And the LORD said to Satan, “Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?” (Job 1:8) God addressed his sinlessness (42:7–9). He told Job’s three “friends” what they said about God wasn’t right (saying Job must be a sinner). Job was to pray and offer sacrifice for them, and then God would forgive them.

Job’s perfection points to Mary’s sinlessness. In God’s plan for mankind’s salvation, Job foreshadowed Mary praying for them to be forgiven. It gives meaning to “pray for us sinners now and at the hour of our death.”²⁸⁹ Since the LORD will judge us at our death, don’t let this sin stain your soul. Job’s friends represent the accuser.

Jesus and the woman in a garden contended with Satan. As Adam and woman, both couples died: the first spiritually and the second physically. Only Mary qualifies as an antitype of Eve. Jesus is the only candidate for the last Adam (1 Corinthians 15:45). However, Adam was initially male and female (Genesis 1:27, 5:2), so the last Adam must be male and female. Adam’s original dual sex nature types Christ being both male and female!

²⁸⁹ The last part of the “Hail Mary” prayer.

Chapter 31

Job and Mary (Job 1–2, 41–42)

Job set the standard for righteousness; he was blameless and upright; feared God, and turned from evil. Job (probably the oldest book in the Bible) presents a conversation between Satan and the LORD. God bragged about Job, and Satan bet Job's goodness would vanish with his possessions. Of who is Job a type in the New Testament? The person was at least as perfect and sinless as Job.

As a type of the Blessed Virgin, Job helps answer what happened while Jesus was in the tomb and at the resurrection. How did Jesus' death and resurrection wrench sinful humanity, and the world, from Satan's clutches? Satan tested Job as he tested Adam and Eve. Jesus had no property or children to lose, so Job typified His mother, Mary.

God bragged about Mary, so Satan challenged Him. Saying she didn't sin because He protected her. God gave Satan control of her possessions. Satan bet God Mary would sin!

Mary's Story

Here's Job's story, retold as Mary's story. Mary, an old widow in Israel, was blameless and upright; she feared God and turned from evil. Born to her was one child, a Son. She had no sheep, camels, oxen, or asses. She was a lowly handmaid of the LORD. Because her Son was the Christ, she was the greatest of all women.

Her Son held a feast in a rich man's house; He invited relatives and disciples to eat and drink with Him. When the feast ran its course, Mary and her Son watched throughout the night. Earlier that day, when the sons of God came to present themselves before the LORD, Satan came among them.

The LORD said to Satan, "From where have you come?" Satan answered, "From going to and fro on the earth and walking up and down on it." And the LORD said to Satan, "Have you considered my servant Mary? There is none like her on the earth, blameless and upright; she fears God and turns from evil." Notice she gave all that she had, both mites? Then Satan answered, "Does Mary fear God for nothing? Have you not put a hedge about her, her house, and all she has, on every side? You have blessed the fruit of her womb. But put forth your hand now, and touch all she has, and she will curse you to your face."

And the LORD said to Satan, "Behold, all she has is in your power; only upon herself do not put forth your hand." So Satan went forth from the presence of the LORD. Now that night, her Son and His disciples watched in a garden. Her Son was arrested, tried, convicted of blasphemy, and scourged. Shortly, He was crucified, died, and buried. The evil forces won victories over her Son's disciples as they reclaimed Jesus' Kingdom for Satan. Mary was alone in the dark and rain at her Son's tomb. All others in Jesus' kingdom were terrified.

Mary said, the LORD gave, and He has taken away, blessed be the name of the LORD. Mary fell and worshipped. She tore her robe, lay with sackcloth and ashes at her Son's tomb, and

shaved her head. In all this, Mary didn't sin or charge God with wrong. Satan again appeared before the LORD and said skin for skin. The LORD said she is in your power; only don't kill her.

Satan Tested Mary

Satan afflicted Mary with loathsome, leprous sores, from her soles to her head, while day and night, he accused and pestered her. Satan spoke through the Levitical guards. Like Job's three friends, they insisted she sinned; the LORD wouldn't punish the innocent. They challenged her integrity (Job 8–37). She fasted from food and drink, prayed, and kept watch at the tomb in the heavy rain. Early Sunday, as the rain cleared, the morning stars sang in harmony in the east. In the west, a virgin in the heavens with the full moon under her feet bowed in worship.

Suddenly one of Satan's princes came and said, our slaves were working beside us. Suddenly Jesus proclaimed release to the captives, they revolted, and the tide of the battle immediately reversed. I alone escaped to tell you. While he spoke, another came and said, "The fire of God fell from heaven, burned up our treasure hoard, and consumed your servants, and I alone escaped to tell you." While he spoke, another came and said, "Heaven's forces surprise attacked, many of our forces revolted and fought against us, and I alone escaped to tell you." While he spoke, another came and said, "We celebrated victory in your palace, and behold, a great wind from heaven struck. It fell and imprisoned your servants. I alone escaped to tell you."

Then, Mary involuntarily laughed! Instantly, Satan chomped Mary's head. A maid has undone my victory and defeated me. She will go with me into hell. Satan and his kingdom never repented or stopped sinning but charged God with cheating. Jesus bound Satan and his four chiefs; his leaderless house was divided; each faction fought for control while Jesus plundered Satan's house.

Interpretation

Jesus answered the Jew's most divisive and challenging questions in rapid order. He cleaned out the leaven from various groups' erroneous teachings; He broke the shackles Satan used to bind the Jews.

During the Last Supper, Satan entered heaven. A widow put two mites into the Temple treasury. With a purpose, God bragged, "Have you considered my servant Mary?" God's brag prompted Satan to make a wager with Him. The question echoed God's praise of Job, set up Mary's test, and Satan's fall. What did God get if Mary wasn't defeated? Bragging rights.

What prize could Satan claim? Since Mary was the mother of Christ Jesus, she was the Queen Mother.²⁹⁰ Because she could lay claim to the kingdom, Jesus fell into Satan's power; His hour had come.²⁹¹ Since it was a wager, the prize was Mary's property. Jesus and His kingdom were Satan's prize. "All she has is in your power,"—implying if Satan defeated Mary, what she had would belong to Satan.

What did Jesus have? He had disciples, chief among them Peter (the one over Jesus' house). Jesus told Peter, "Satan has desired to sift you." Satan wanted to reveal the impurities of Peter and those of all the other disciples. God's ace in the hole was Satan's pride. Satan could tolerate defeat by the Almighty. If nearly everyone and everything belonged to Satan, what crime could God charge Satan? God knew Jesus would reclaim what Satan stole from the first king and queen: Adam and Eve, all of humanity, and the whole cosmos.

God gave Satan authority over Jesus to allow him to test Mary. Jesus' arrest, trial, crucifixion, and death severely tested Mary. Mary knew Jesus had to die. She allowed Him to

²⁹⁰ Even the king was to honor His mother.

²⁹¹ In Cana, Jesus knew Mary would participate in His hour, because He said to her my hour has not yet come.

suffer and die (as did the mother in 2 Maccabees 7) an excruciating ignominious death.

Satan wanted Jesus disabled; he gave Mary little opportunity to rescue Him. Satan didn't want Mary to fall and let Jesus escape; he wanted Jesus, not Mary. Besides Jesus and Mary, all His disciples, particularly Peter, fell under Satan's assault. Satan surrounded Peter with enemy soldiers and defeated him with a maid at a fire; God defeated Satan, surrounded by his best soldiers with a maid at a fire.

Mary recognized foreshadowing events and awaited Jesus' return. Satan couldn't read Mary's thoughts, she knew the answer Satan needed, but she didn't reveal it, unlike Samson's bride.

Jesus told His servants watch for My return. He told the parable of ten virgins, who watched with lit lamps for their Bridegroom. Mary always did whatever Jesus told her to do (e.g., keep watch, you don't know the day or the hour). She watched at His door continually until His return.

Jesus spoke of Satan's defeat. The strong man was bound, and his house plundered (Mark 3:22). At the resurrection, Jesus bound Satan, reclaimed the stolen property and souls, and plundered his property. Defeat divided Satan's house, which fell (Matthew 12:25–26).

Satan was an *anointed* cherub; his anointing protected him like King Saul or the High Priest Aaron. But like Saul and Eli, Satan lost his protection when he disobeyed God's command. He killed the Blessed Virgin, the one person he had no authority over.

The battle in Hades

To defeat Satan, one needed to defeat him and his army. Mary wrestled with Satan, but to defeat his army, Jesus needed an army. Many, who died in the flood, were too young to accept or reject the good when they died. Many repented as they drowned, and God baptized them in the

flood.²⁹² Jesus preached to the spirits in prison while in the tomb (1 Peter 3:19). Imprisoned for millennia, they wisely accepted God's grace and changed sides in the battle against Satan. Jesus said, "Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live" (John 5:25). Some dead can be saved.²⁹³

People changing sides are typified in many battles. They changed sides, and the tide of the battle turned. Jesus recruited an army from Satan's slaves.

One fifty-three-year-old slave [handmaid] defeated Satan, a destitute childless widow. Naked, hairless, leprous, famished, and dehydrated, the smallest and weakest army, too insignificant to count, delayed Satan, leading to his host's defeat. Satan defeated Peter, with a maid, at a gate and a fire. God humbled Satan, with a maid, at a gate and a fire. Was Satan, like Peter, defeated three times? The Ark defeated Dagon twice. Was there a sequence? Mary held out against Satan and won.

God restored Job's fortunes. His property doubled a similar family and the most beautiful daughters. The restored kingdom will be better than the one Adam lost. Jesus plundered Satan's kingdom, property not taken from Adam, including Satan's access as the high priest of heaven.²⁹⁴ Since Job ended with twice the possessions—did Satan's possessions match Adam's?

Why did Satan agree to God's challenge? The prize, control of Jesus Christ, was without equal. Satan wanted Jesus out of the picture—Jesus dealt Satan and his forces defeat after defeat.²⁹⁵ Satan knew only Jesus could stand up to him (and he was almost correct). Satan 'knew' once he defeated Jesus; no one could resist him, especially a woman.

²⁹² This is true of those murdered in abortions, another army to the rescue?

²⁹³ Romans 5:13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law.

²⁹⁴ Mary's leprosy made Satan unclean so he couldn't minister as a priest or king.

²⁹⁵ Confirming type Samson's wager for outfits with his wedding guests.

Satan didn't concentrate on Mary initially; he focused on taking Jesus down. Only after Jesus was entombed and His disciples despaired, denied Him, and fled did Satan bring his full attack to bear on Mary. Job suffered intensely; Mary suffered more intensely.

What did Jesus pay to redeem mankind?

Jesus paid Satan nothing to redeem mankind; Jesus presented Himself as the prize Satan could claim. While he attempted to claim it, he lost. Mary resisted and defeated him. As Satan took the cosmos from Adam and Eve without paying any price, Jesus and Mary took it back without paying any ransom. They put themselves in Satan's power; they laid themselves entirely on the line to claim victory. As you did, so I did it to you (Judges 15:11). Satan deceived Adam and Eve; God deceived Satan. Christ recovered what Adam lost, and Satan received only humiliation.

God offered Satan the potential of having Jesus as his slave. Jesus was only in his power for a brief period, and he never could command Him to do something. Jesus was Satan's magic lamp with infinite wishes. Today the battle isn't over; Jesus turned the tide but insufficiently to remove Satan from the picture. Is Satan still bound? No, but many of his best troops are bound; he lost power and is unclean.

Questions

How could Jesus reclaim Satan's slaves and property? Jesus couldn't steal it; Adam gave it to Satan. How did Jesus reclaim the cosmos from Satan? Why was Mary's presence at the tomb significant?

Answering these questions explains how Satan lost control of mankind and the world. Satan claimed these from King Adam and Queen Eve in the garden when they sinned. Jesus' offered Himself as a hostage to Satan to reclaim mankind from being Satan's slaves, but that was

insufficient to reclaim the property Satan acquired from Adam.

Jesus' resurrection, not His death, justified us (Romans 4:25). Jesus' death was necessary, but it didn't defeat Satan. It laid the trap that brought Satan down. Jesus was in Satan's power, so no one could resist Satan. Satan and his minions thought they'd won. But they didn't know the hidden counsels of God; neither did they count on a recompense for holiness, nor discern the innocent souls' reward (Wisdom 2:22). Jesus, who was most holy, topped off His holiness with a Nazirite vow. We have seen Mary was most holy, but to all, including herself, Jesus' death defiled her.

Satan was God's anointed; he had God's protection. No one could kill him without guilt. Still, Satan commanded he be killed, so Satan brought the penalty for killing the LORD's anointed on himself. Satan vowed to protect Mary's life by killing her; he broke his covenant.

How did Satan lose?

When God permitted Satan to test Mary, he focused on Jesus and His apostles. He sought to defeat each apostle, the group he expected to be his fiercest opposition. His minions celebrated the death of their nemesis, Jesus, and the enslavement of His disciples.

Satan believed he could defeat Mary as he had every other woman. Like Jonathan and Saul, Mary and Jesus were the only ones with a weapon (1 Samuel 13:19–22), the Holy Spirit. She stood against his assaults. Satan thought God cheated, helping Mary resist his assaults. So Satan blasphemed the Holy Spirit, doing His work in Mary (Mark 3:28–30).

Everyone knew Jesus and Mary were defiled; they couldn't be sacrifices. The satanic forces desired to consume Jesus' corpse. Satan desired Jesus' body and blood. Jesus' holiness was drained, and any residual holiness wasn't evident to Satan, so he didn't recognize the power Jesus had as a sacrifice. Their wickedness blinded them (Wisdom 2:21–22).

Jesus defeated Satan's forces while they enjoyed the spoils, defeating Jesus on the cross. What was the spoil? The spoil was the Kingdom that Jesus established; they enslaved the apostles to sin. Like King Saul, who lost his kingship when he allowed his victorious soldiers to take the Amalekites' spoil (1 Samuel 15). The LORD sent Saul to destroy the Amalekites and all they had. He killed many, but the spoils were too appealing, and his men took the best of the plunder,²⁹⁶ all that was good. Saul also spared the Amalekite King Agag.

When Samuel confronted Saul about his failure, Saul told Samuel, the best animals were saved to offer as holocausts. Samuel hacked Agag into pieces. Samuel said, "To obey is better than sacrifice and rebellion is the sin of divination. The LORD has rejected you as king and will not repent" (1 Samuel 15:23).

²⁹⁶ Second witness, David, coming from Ziklag, discovered the Amalekites celebrating victory.

Typing angelic leaders

The satanic five

Five leaders, Satan and his four chief henchmen, led the satanic forces. Many stories typify this. Satan wanted to be “like” the Most High, and four cherubim surround God (Ezekiel 10). David took five smooth stones when he went to fight Goliath. Goliath had four brothers. During David’s time, five giants were defeated, the first being Goliath slain by David. Joshua defeated the five kings of the southern Canaanite coalition attacking Gibeon. Five lords led the Philistines, the five kings of the cities of the plain, etc.

The angelic four

Jesus and three mighty angels led the angelic forces. David types this with his three chief leaders, his general, prophet, and priest, or his three mightiest men. Daniel’s three friends with a fourth like a son of the gods in the furnace, and Abraham and his three friends pursuing the four kings.

Angels don’t usually have material bodies, but at least some can have bodies. The angels Michael, Gabriel, Raphael, Satan, and Asmodeus appeared physically. Satan’s henchmen, including Asmodeus, can take on a body because that would be necessary to defile Jesus’ body or kill Sara’s seven husbands.

At the resurrection, Jesus had an army to defeat Satan and his forces. He won the battle not by the strength of numbers because who would count Mary, a poor childless widow, in the army? She was holy, a strength Satan and all his forces couldn’t overpower.

Stalin’s question, “How many divisions does the Pope have?” None, but his friend, a barren widow, has a direct channel to God’s heart, enough to win the war. Then he said to me, “This is the word of the LORD to Zerubbabel: Not by might, nor by power, but by my Spirit, says

the LORD of hosts (Zechariah 4:6). Mary always fully cooperates with the Holy Spirit. Satan blasphemed the Holy Spirit accusing God of cheating when he attacked Mary.

Satan wanted Jesus dead but gave Mary a choice to allow her Son to live like the mother in 2 Maccabees 7. The king encouraged her to convince her sons to do what he asked. But she encouraged them to die bravely in the hope of the resurrection, and she watched as her seven sons were tortured to death. Since her husband was nowhere in evidence, one can infer she was a widow.

Killing evil religious leaders

Elijah destroyed the eight hundred and fifty prophets of Baal and Asherah (1 Kings 18:40). Jehu destroyed all the worshippers of Baal (2 Kings 10:18–28). Samson defeated all Dagon's worshippers in his temple at Samson's death (Judges 16:28–31). These type Jesus' victory over Satan's evil priestly forces. Therefore, similarly, Jesus defeated the forces that promoted the worship of Satan and his minions.

Chapter 32

Events before the Resurrection

Here I sequence events not enumerated in the gospels with enough gospel information to allow the reader to make the connections. Jesus told His disciples Satan demanded to sift them like wheat. He told Peter I have prayed for you (individually), and after you return, strengthen your brethren (Luke 22:31–32).

1. During the Last Supper, God permitted Satan to test the Blessed Virgin Mary, putting Jesus and his disciples in Satan's power. Jesus fasted from food and drink from the end of the Last Supper until a moment before He died.
2. Satan concentrated on defeating Jesus' disciples, so he ravaged Jesus' Kingdom before defeating Mary and the other women.
3. Jesus' Galilean disciples fell away, so the chief priests, who feared the crowds, now got them to choose Barabbas over Jesus.
4. Shortly before Jesus died, Mary and the apostle John moved from a bowshot away from Jesus to immediately under His cross on Golgotha.
5. Mary embraced Jesus with His feet on her knees as He died. He anointed her with His holy oil and blood. Since she touched a dead body, she was unclean.
6. The Benjaminites, defeating Israel in the first two battles, on the first two days of their assault on Gibeah, typed Jesus' disciples' defeat. The Philistines defeated Israel in two battles with the Ark's capture on the third day. The Ark's capture typed Mary's fall into Satan's hands.

7. John saw the storm clouds gather, so he erected a tent near the tomb for Mary's use. Jerusalem was overflowing with people; Mary had a place where she wouldn't make John's family unclean for the Passover. The Garden of Golgotha was a public park crowded with campers keeping Passover. They were everywhere except near the crucified, where they would likely become unclean by contact with a dead body or those who had come in contact with them.
8. The apostles separated and celebrated Passover with their families.
9. Joseph of Arimathea and Nicodemus knocked out the stakes and lowered Jesus' cross.
10. They placed the Sudarium over Jesus' face.
11. Two mule loads of dirt were moved from the base of the cross into the tomb. They disassembled the cross and arranged it as a bed in the tomb for Jesus' body.
12. They placed Jesus' body on top. Mary drew twelve pots of water, and they washed Jesus' body in the tomb. His shroud was likely a tablecloth from the Last Supper because the shops closed to prepare for Passover. They wrapped and spiced His body and rolled the stone over the entrance to the tomb.
13. Mary buried her wool clothes contaminated with Jesus' blood in His tomb.
14. Mary fasted from food and drink (as Esther and Sara). She continually watched at the doorway to His tomb since His burial. Judith fasted for five days.
 - a. Satan tested Mary like Eve, but Mary refused to eat or drink. She didn't eat or drink until the third day.
 - b. Initially, Satan appeared as an angel of light to deceive Mary. Still, Mary tested Satan as she had Gabriel, with a question to reveal the truth.
 - c. Satan tormented Mary more than the Philistines pestered Samson's bride. Mary knew much of the story presented here but kept it to herself. Satan bedeviled her more than Delilah did Samson.
 - d. Satan tested Mary like a jealous husband; Mary was tested and found virtuous and faithful, so she bore additional children, the Church (Numbers 5:14–22).
15. The blood moon rose Friday after sunset (April 3, A.D. 33 Julian). I will show wonders in the heaven above and signs on the earth beneath, blood, fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood before the day of the Lord comes, the great and manifest day.
16. It was the seventh day, and Mary, a defiled Nazirite, shaved her head hair. It was uncut for at least thirty-three years.
17. Following moonrise, clouds darkened the sky, and heavy rain fell until near dawn Sunday.
18. While Mary bathed to cleanse from the impurity of death, Satan confronted her.
19. Satan appeared as an angel of light. (Mary discerned he wasn't from God, as she verified Gabriel was from God, with her question (How shall this be?) at the annunciation). Probably without even a word, because what Satan said went counter to what Jesus had said (keep watch, you don't know the hour).
20. Satan tried to convince Mary to give up her watch and sleep. Mary was vigilant. Satan wanted to defile Jesus' body.
21. By Saturday morning, Satan lost another battle with the Virgin Mary, bringing terror to his forces. She was his only remaining adversary.
22. Satan returned to heaven and received permission to afflict Mary physically.
23. Satan afflicted Mary from crown to sole with loathsome leprous sores, maybe shingles.

24. Saturday, probably in the morning, chief priests with a Levitical guard verified Jesus' body was in the tomb and sealed its door. Probably a four-man squad that switched every three hours.
25. The Obed-Edom clan Levites guarded the tomb. Their ancestors guarded the Ark of the Covenant (2 Samuel 6:11).
26. Mary watched over Jesus' body throughout Saturday and Saturday night. Like the Ark in Dagon's temple, Mary came into Satan's power. Still, her vigilant presence attained victory over Dagon and Satan.
27. Since Satan couldn't successfully tempt Mary, he tormented her with the tomb guards, as Job's three friends did to Job. This conflict was foreshadowed when Miriam and Aaron criticized Moses for his Cushite wife (Numbers 12:1–9).
28. Satan knew Mary had the information he needed, he tormented her, but she revealed nothing.
29. It was dark as dawn Sunday approached because of the heavy clouds, the wind blew, and the rain cleared. The two-morning stars (Venus and Mercury) rose over the Mount of Olives in the east. The full moon under the woman (Virgo) appeared on the horizon in the west.
30. The morning stars sang harmoniously at creation and the new creation (Job 38:7).
31. Satan wondered why Mary continued to watch. Why wasn't he able to persuade her to sin?
32. While Satan tested Mary, she distracted him from Jesus and other events.
33. Mary was pushed beyond breaking by hunger, thirst, and fatigue; emotional, spiritual, and physical pain didn't fall.

Chapter 33

An Angelic Battle

The sequence Sunday morning was like Elijah, who at the cave experienced wind, earthquake, fire, and then the still small voice (1 Kings 19:9–13).

1. The wind cleared the rain; the sky remained dark, but the horizons cleared.
2. Mary and the invisible Archangel Michael watched at the tomb. Nearby the chief angels Gabriel and Raphael watched. Also present was Mary's guardian angel. These five were the five wise virgins with lit lamps and some oil. Satan and crew were the five foolish virgins because their lamps had no oil; they couldn't see at the resurrection (Matthew 25:1–13).
3. Satan increasingly tempted, afflicted, and pestered Mary.
4. Levitical guards kept watch, probably sheltering from the wind and rain. It was near the end of their shift.

Here the events start to happen in an extremely rapid sequence.

5. An earthquake split rocks and shook the city. God waved Jesus' body as a sheaf of grain, the first fruits.
6. An angel descended and rolled the stone back from the tomb.
7. The tomb guards saw the angel and fainted in terror. They admitted to sleeping because they had.
8. Mary (like Sarah) involuntarily laughed. She saw the victory and mocked Satan.
9. Jesus dead was the High Priest dressed in filthy garments. Zechariah 3 tells this story where God gave Him clean priestly garments to offer His sacrifice of Himself.
10. Satan recognized enough of God's hidden plan and realized Mary had defeated him.

11. He metamorphosed into Leviathan, a great red dragon, and confronted the woman in a garden.
12. Satan's four generals arrived and announced defeat. Satan reversed the golden rule on Job (Job 2). God acted, as you have done, it will be done unto you (Obadiah 1:15; Judges 15:11).
13. Leviathan, in wrath, killed the Blessed Virgin Mary at the threshold of Jesus' tomb.
14. Satan, a seraph serpent, bit Mary and ate his forbidden fruit.
15. Satan pierced her life with his spear-like fangs (Genesis 3/Luke 2). The chest now had a hole to collect (2 Kings 12:9) prayer, heaven's silver. God knew the moment Satan would pierce His anointed.
16. The earthquake shook the pooled water on the threshing floor, cascading over the cliff wall as a wall of water to the right and the left and further soaked the ground.
17. The quake woke everyone, and shortly, they stood at the entrance to their tent or dwelling, like the Israelites in the wilderness when Moses went to the Tent of Meeting (Exodus 33:9–10). The quake waved the first-fruit saints resurrected after Jesus (Matthew 27:52).
18. Satan's four hench-demons were cherubim. The mud made by the flood hindered their movements, like Pharaoh's chariots and horsemen at the Red Sea.²⁹⁷
19. Cherub Satan overshadowed the Ark of the Covenant Satan battling over Mary. Satan was on top of Mary inside her tent, as Haman was on top of Esther. Satan murdered Mary at the tomb threshold as venus rose over the Mount of Olives.
20. Satan had a physical form, so he was vulnerable to a physical attack.
21. A heavenly orchestra played.
22. High Priest Jesus offered Himself. His Father sent the Holy Spirit to consume Him.
23. Mary died, witnessing a pillar of heavenly fire consume Jesus' sacrifice. And she saw a pillar of sweet smoke rise (*HOLAH*) from Jesus' holocaust.
24. In the twinkling of an eye, Jesus got a new body and started attacking.
25. Satan killed sinless Mary, so he lost his anointing's protection.
26. Satan sprinkled Mary's (the red heifer's) blood seven times as he slew her (Numbers 19).
27. Satan murdered Mary and lost the prizes given to him by Adam and Eve. Uzzah died near the threshing floor for touching the Ark, so Satan died for touching Mary.
28. Jesus offered, and the Father took Mary as a holocaust with the same fire. (Song 3:6) Satan witnessed fire consume Mary's body.
29. God gave immortal bodies to Jesus first and Mary second (Genesis 1:26–27, 2:18–25/1 Corinthians 15:23).
30. The tomb water flashed into steam, a glory cloud. Visibility dropped to zero.
31. Jesus suddenly came forth from His tomb, His voice like a trumpet calling to battle.
32. Heaven's champions, Michael, Gabriel, and Raphael, defended Jesus and bound Satan's four chief demons (2 Samuel 22/Psalms 18).
33. Jesus cast a smooth stone at Leviathan and crushed Satan's head (Genesis 3:15). He knocked Satan prostrate.²⁹⁸ The serpent was on his belly as God decreed in Eden.

²⁹⁷ As the Kishon Brook's overflowing, hindered Sisera's 900 iron chariots in the battle with Barak.

²⁹⁸ Maybe six paces from the tomb entrance (2 Samuel 6:13). If we know the tomb stone weight (guess about 3221 pounds), one can guess Leviathan's weight depending on the velocity the

34. His envy and pride undid Satan from the start a liar and murderer. He assumed the God-man was his ultimate opponent. Once dead, no one, especially a woman, could oppose him.
35. God weakened Satan and his forces with water (they wander *arid* places (Matthew 12:43)). They were bound near sources of water (Revelation 9:14). The incense (Satan's heart and liver) was like the incense Raphael used to bind Asmodeus. Satan was bound when Jesus offered his incense, his heart, and his liver, so the body of Leviathan became useless.
36. With all his might, David leaped and danced [running, leaping, and whirling]. Jesus was like an Olympic gymnast or figure skater, a superhero in battle mode, demonstrated His moves. As David, without armor, confronted Goliath, Jesus, without armor, engaged Leviathan.
37. Jesus grabbed the dragon's beard and embedded a tent peg through Satan's jaw and into the ground, where it bent into a hook. Satan lay bound prostrate. Jesus bound the strong man.
38. Jesus stripped Satan of his priestly garments—his golden crown and golden bejeweled breastplate and put them on. Mary got Satan's timbrel (Ezekiel 28:13).
39. Satan commanded his hench-demon to slay him, to free him from being bound by Jesus.
40. A hench demon severed Satan's head. Satan commanded his own slaying himself, the Lord's anointed.
41. As Jesus bound Satan, His mightiest angels bound the four chief hench demons. Satan's minions began to attack each other in the leadership vacuum because Satan's kingdom was divided, fought against itself, fell, and was plundered.
42. An earthenware pot of rainwater and cherubim blood near the tomb's entrance was smashed (Leviticus 6:28, 11:33, 14:5, 14:50, 15:12; Numbers 5:17).
43. Jesus retrieved Leviathan's severed head (or jaw) and used it to slay a demon army. The head existed in both the physical and angelic realms, so Jesus used it to attack the satanic hordes' angelic bodies.
44. Heaps of demon remains around the tomb, some physical, but most were spiritual bodies.
45. The fire consumed Leviathan's body and his horde. Their remains were ashes.
46. Mary, like Jesus, got a new body from Jesus' side, the bloody red earth altar in the tomb.
47. Mary rose and rejoiced with timbrel and dance. The angelic orchestra played.
48. Jesus leaped into the garden and captured His dancing virgin bride.
49. Jesus plundered Satan's house.
50. Angel (Michael?) sat on the tombstone and kept Satan bound. The tomb door stone was lying down, so an angel could use it as a seat.
51. Mary and Jesus birthed the Church. Many saints came from their tombs as the first fruits of the resurrection. God waved the first fruits with the ongoing earthquake to accept them.
52. Mary and Jesus mingled into the crowds, coming out and standing at the entrance of their tents.
53. Six hundred of Satan's crippled forces fled to fight another day.
54. The sun dawned.
55. Mary Magdalene, Joanna, Mary Clopas' wife, and other women (e.g., Clopas' daughters) arrived at the tomb to complete Jesus' burial. They discovered His body was gone. Thick clouds darkened the sky.

stone was cast. Medium density limestone is 135 pounds/foot³. If 3-cubit diameter by 1-cubit thick limestone $(4.5'/2)^2 \pi * 1.5' * 135 \text{ pounds/foot}^3 = 3221 \text{ pounds}$.

56. Mary Magdalene and the women ran and reported to the apostles. Peter and John ran to the tomb and found it empty except for a few linen cloths.
57. Mary of Clopas (and her daughters) told her husband and sons what the angel had said about Jesus being raised, but they didn't believe them. They decided to flee.
58. The tomb guards woke and went to report to the chief priests.
59. Jesus, with a shovel and bucket, collected Mary's ashes. Mary Magdalene assumed He was a gardener.
60. Jesus could not enter the city because He collected the red heifer's ashes (Numbers 19:7–22).
61. On the road to Emmaus, Jesus opened the Scriptures to His father's brother Clopas and son.
62. Jesus met with Peter, probably outside Jerusalem's walls.
63. Peter reported meeting Jesus.
64. The Emmaus disciples arrived in Jerusalem and reported to the apostles but weren't believed.
65. Jesus entered Jerusalem after sunset.
66. Jesus visited His disciples in the upper room where they hid; He explained how typology revealed the mystery. The community believed and joined the Kingdom of God. Jesus' gospel from the Scriptures caused them to understand and believe.
67. Jesus breathed on His apostles, so God breathed on them, giving them the authority to bind and loose sins. God's prescription for rescuing His family was the confession of sins.
68. The ten believing apostles meant there were ten righteous, so the Lord didn't have to destroy the city for the crime of killing Christ.
69. Jesus spent a week cleansing and dedicating the heavenly sanctuary.
70. On Sunday evening, a week after Jesus met with ten of His apostles, he again came to them, and this time Thomas was with the others.

Chapter 34

Bread of Life ③ &

The disciples on the road understood the epic good news of Satan's defeat and mankind's liberation from slavery to Satan, but they didn't recognize Jesus. Why? This stranger knew and connected the Scriptures well. They knew Jesus was the Christ, but they didn't connect the stranger with Jesus. When their guest took, blessed, broke, and gave His Bread, they recognized, He had done it before, in the same way as the Last Supper. Suddenly, many Bread of Life types surged from memory.

Jesus vanished; He was the Bread, and in the Church, they believed the resurrection! Jesus would promise to be with them always, even to the end of the age (Matthew 28:20), and He promptly ascended into heaven. So He broke His promise? No, He remains present in the Church and the Eucharist, as He had in Emmaus. They received life on the third day when they thought they would die. Now they had access to the Fruit of the Tree of Life.

‘The bread of life’ type runs through these stories.²⁹⁹ A theme God hid liberally.

Anything associated with grain or grapes.

God raised Joseph to rule Egypt to produce bread for the world. Joseph, the one over Pharaoh’s house, instigated and fed all the nations bread. Because of his efforts, all the nations survived. God looked after Jacob’s family, with whom He had covenanted. Wine is the best part of the grape, and a Nazirite was restricted from eating any part of the vine so that water fits this type. John Chrysostom sees water from the rock typing the Eucharist.³⁰⁰

Hidden Eucharistic themes

- We have the dreams of Pharaoh’s cupbearer and baker, linking the king’s bread and wine to death and life on the third day. Eating the king’s bread is eating the baker’s flesh. Jesus died and was buried and, on the third day, rose.
- The Altar of the Presence continually held unleavened bread and flagons of wine, presenting the face of God.
- A woman ate her son. He died on the first day so that she could survive until the third day.
- On the third day in the desert, Elijah ate the hearth cake and drank the water of angels. On that nourishment, he traveled for forty days and nights to Mt. Sinai, typing Jesus traveling to heaven.
- Jesus taught His disciples to pray. They were to ask daily for *EPIOUSION* [super-substantial] bread. Jesus used a new word. What did the word mean (Matthew 6:11, Douay)?
- The morsel links many stories together. It appears about fifteen times, sometimes describing the anointed bread eaten by the priests. It links the LORD coming to Abraham, Ruth and Boaz, Saul and the witch of Endor, Elijah and the Zarephath widow. A morsel was offered, and then a feast was provided. Jesus offered Judas a morsel, and he left before the Eucharist.
- The Passover feasts frequently included beef with the lamb. So Jesus sent John and Peter, one to offer a lamb and the other to offer a bull or heifer for His Last Supper.

This link would be particularly robust for the disciples at Emmaus, recognizing Jesus because they were with Jesus at the Last Supper.

The Eucharist is more significant than any Old Covenant sacrifice. Levitical priests could

²⁹⁹ I have avoided the Holy Spirit, sacraments, etc. to shorten this book, Jesus presented the Eucharist on the road because they recognized Him in the breaking of the bread.

³⁰⁰ *Biblical Hermeneutics*, “In 1 Corinthians 10:4, why is it called “spiritual drink”?”
<https://hermeneutics.stackexchange.com/questions/26434/in-1-corinthians-104-why-is-it-called-spiritual-drink>

eat the most holy sacrifices but couldn't eat this one. "We have an altar, from which those who serve in the tabernacle have no right to eat" (Hebrews 13:10). The most holy Temple sacrifices shadow the Eucharist, which Jesus offers His family today.

The bread daily fed two million people in the desert for forty years. The bread of the presence made what it touched holy. The bread and water of angels Elijah ate allowed him to journey forty days without any other food or drink. These are all less than the Eucharist *℥*. The Eucharist is still a shadow because, like all sacraments, it will pass away.³⁰¹ However, it is still the Body, Blood, Soul, and Divinity of our Lord Jesus Christ.

Since Jesus' Body is the fruit of the Tree of Life, Satan and his minions desired to consume Him in the tomb as the wild beasts had Jonah and Daniel. They also attempted to defile Him as the Sodomites had threatened the angels and Benjaminites the Levite from Ephraim. Jesus, Himself is a type. Paul calls Him the icon or image of the invisible God (Colossians 1:15). Jesus' flesh was an icon, depicting God the Son by type! He who has seen Me has seen the Father.

Inheritance

Before each patriarch died, he gave his blessing, e.g., Isaac to Jacob (Genesis 27), Israel to his twelve sons (Genesis 49), and Moses to the twelve tribes (Deuteronomy 33). Jesus in Emmaus recalled the inheritance He gave, His blessing. When He disappeared, they remembered He blessed, broke, and gave Bread to them. His act emphasized the importance of the Bread and the enduring office of providing it. Jesus had passed the anointed priesthood and kingship to His Church. The blessing sustains His family through the millennia until He gathers them home.

³⁰¹ <https://catholicphilly.com/2020/03/commentaries/missing-the-sacraments-god-has-something-greater-planned/>

End of the first Mass ™

Jesus offered His sacrifice from the Last Supper through the resurrection. The Eucharist ™ emphatically links Jesus' death and resurrection, and many of these stories type Jesus' death and resurrection. Jesus lifted the Eucharist in an upper room ™ typed by raising the sons of the widow of Zarephath and the Shunammite woman.

Jesus offered the Eucharist on a table, linking to His altar and bed in the tomb. Jesus reclined at the Last Supper, so He lay as in death as He consecrated the Eucharist. The tablecloth at the Last Supper was the linen cloth, later used as His burial shroud.³⁰² The priest consecrates the Eucharist with outstretched hands, linking to Jesus praying on the cross; and Moses praying with outstretched hands over the Red Sea to open and close that strange door. The priest divides the Eucharist, typed by the holocaust being cut up before it was consumed, e.g., Elijah on Mt. Carmel. The priest is a strange palm tree (his hands) holding the Fruit, so he is the Tree of Life. The Eucharist is most holy; it makes what it touches holy, except what defiles it.

Jesus completed His sacrifice when fire consumed it, the priest, the altar, and the congregation. What remained was the empty tomb (a jumbo chalice).³⁰³ The altar cloth and seamless vestment (the shroud of Turin). The corporal (the Sudarium of Oviedo) and the paten (rolled great polished stone).

The Holy Thursday Mass most closely matches Jesus' prototype. It ends with an empty tabernacle, chalice, and ciborium; the cruet was gone, the vigil lamp extinguished, and the priest

³⁰² "Who Was the First Saint to Touch the Shroud?"

<http://www.greatspiritualbattle.com/surrounded1.html>. Wax stains wouldn't be from the Last Supper because first century Jews used oil lamps not candles.

³⁰³ Hebrew *SAF*: goblet (Jeremiah 52:19), basin (Exodus 12:22), and threshold (Judges 19:27; Ezekiel 40:7). Brown-Driver-Briggs, *Hebrew and English Lexicon of the Old Testament*, (Oxford: Clarendon Press, 1979) 706, <https://www.blueletterbible.org/lexicon/h5592/kjv/wlc/0-1/>

was gone. It includes Mary's vigil, guarding Jesus' body.

The altar cloth remained (doubling as the priest's vestments). The empty tomb was the evidence of the end of the holy sacrifice of the Mass. His resurrection justified us, not His death (Romans 4:25), so the Mass needed to finish for us to be justified. The first mass was long—only the Blessed Virgin Mary remained 'til the end.

When Mass ended, Jesus collected the ashes, and the apostles collected the Shroud and the Sudarium.

Chapter 35

Conclusion

God with types hid His gospel, His incredible epic. Jesus fulfilled Scripture in an astonishingly literal way. Imagination belies superhero Jesus defeated Satan's chariot army with a wall of water to His right and left. Like David, he slung a smooth stone and knocked the enormous red dragon prostrate. The weapon that struck His heel bound Satan's head! God pretold the heroic struggle in detail. We decisively win, and this is how I mortify your pride. In the multi-millennial conflict, the participants couldn't frustrate God's plan. He hid it as stories within stories. This is what typology is, and recapitulation encapsulates its purpose.

The types presented are for Jesus, Mary, Satan, the good and bad guys, and their leaders. I present stories in pairs, so the witness types are evident. The gospels give links making these stories easy to locate, e.g., the third day, upper room, doorway, buried, thirst, thorns, etc.

The typological accounts are more convincing and complete than the Gospel ones. To paraphrase Paul, the gospel he announced and which saves is of primary importance and came

from the Scriptures (1 Corinthians 15:1–4). I help you eavesdrop on Jesus' Emmaus road sermon. So you understand and better appreciate the Scriptures and come to know Him.

God's pretold story unveils the spiritual realm. Types, like mystical movies, projected events we couldn't witness. Jesus defeated an immensely formidable unseen army. God, outside of time, knows all things.

Jesus' resurrection culminates history, His stories zenith. A comic tragedy turned comedy. At the wedding, everyone died and had kids. The Master Detective described each clue in His complex and intertwined mystery, the hidden story in each story. The mystery of mysteries is how one can uncover God's secret plan. However, to understand, one must search and meditate. Mary was victorious; she *pondered* these things in her heart!

God secreted an epic tale, culminating in a death match between Jesus and Satan. Jesus' mother was the pawn God queened³⁰⁴ and sacrificed in the breach to hinder Satan until Jesus could battle. At Jesus' resurrection, God's plan suddenly culminated and gave birth. He recapitulated Scripture, bringing it all together. You have read compelling and comprehensive insights into how Christ recapitulated Scripture.

Adam and Eve ate Satan's bait and lost their kingdom. Satan gobbled God's bait and forfeited his kingdom. Jesus revealed the pretold plan as He opened it on the Emmaus road. God interlocked hundreds of Bible story puzzle pieces. I have revealed God's family rescue plan and some keys Jesus used to unlock and reveal it.

Sin entered the world through one man (*ECHAD* Adam=man and woman). God provided for our sanctification through one Christ (Jesus and Mary). Jesus came to establish His Kingdom.

³⁰⁴ If the weakest chess piece, reaches the opponent's back rank it can become a queen, the most powerful piece.

He completed that task; His Kingdom is the holy Catholic Church.

The Scriptures record these events to prefigure the sacrifice of His Holy Son. Jeremiah announced the sacrifice of the New Covenant (Jeremiah 31:31–34). Why did God preannounce a New Covenant? The first covenant was fulfilled in preparing the way for His Son to redeem Israel.

Golgotha was the high altar and lampstand in a garden overlooking Jerusalem. His tomb was the holy of holies. Jesus fulfilled the feasts; His cross was a booth where He lived during His grain and wine harvest feast.³⁰⁵ He took the chosen Goat's atoning blood into the holy of holies. A sabbath and a Jubilee year deferred the fall feasts. He was the Passover Lamb, and His blood was on the doorposts to protect His family's house. He died when the Jews killed the Passover lambs, and He rose on the day the Jews would incinerate the lamb's remains and offer the first fruits. Jesus' entire recorded ministry was tied to the Passover calendar.³⁰⁶

Most sacrificial animals were male, and those represented Jesus, but some sacrificial animals were female, and those represented Mary. Other sacrifices were birds, and those represent angels.

Rizpah's watch ended famine in the third year. Jesus' resurrection was in the third year on the first day in two years; the Lord allowed a harvest. Mary's watch ended a soul harvest famine. Jesus' use of 'My Flesh' in His Eucharistic homily delayed the harvest (John 6). The threat from Satan and his hordes typified the increased power the His gospel had to convert the world compared to the events after Jonah or Daniel's entombment.

As a type of Mary, the Ark of the Covenant reveals she was most holy, anointed, a

³⁰⁵ Deferred during Sabbath and Jubilee years, when there should be no harvest.

³⁰⁶ Killian, "The Chronology of Jesus' Life," <https://tinyurl.com/y5oth3qy>.

mystical stigmatic, a treasury for Church repair. Types reveal Mary was barren, a virgin widow, a Nazirite, a great, beautiful, and sinless woman. A feral beast consumed the first martyr. Typological progression reveals how necessary she is for cleansing God's family from death. God sends Mary to rally His army for battle.

Jesus *recapitulated* Scripture. His divine plan brought many things together in Jesus' death and resurrection. Jesus was the lamp, King, High Priest, sacrifice, door, Temple, prayer, bridegroom, Fruit of the Tree of Life, carpenter, builder, and slave. In Hebrew, the eye can be translated as spring. Jesus had seven springs and seven eyes, the five wounds in His hands, feet, and side, and His two eyes. His cross's cross-beam was His first set of wings, and the second was the rope stays that supported His cross. Cherubim have two pairs of wings.

Jesus' cross was the doorway to God's family and eternal life. Moses's staff caused Egypt to release Israel, so Jesus' cross caused Satan to release mankind. The Philistines recognized plagues accompanied the Ark of the Covenant's unworthy possession. Satan attacked and killed Mary because she resisted him, pricking his pride; when God tested him, he lost his kingdom. Satan hates the cross.

God's brag about Mary set a trap; Satan took the bait and made a bet. What Mary had (Jesus and His kingdom) was in Satan's power; he assumed he could take her down anytime. Satan could easily subvert every woman he met. This woman was uniquely tough; he made her miserable and pestered her unceasingly. It would take a little longer, but she would break. No woman could defeat him. Meanwhile, his minions celebrated their victory. Satan needed Mary's secret; he tested her fidelity under oath; she was faithful.

Satan demolished everything Jesus built. Satan tore down Jesus' kingdom; even the Galilean masses forsook Jesus. Then Satan focused on Mary. He used a maid at a fire to take

down Peter. God took down Satan with a maid at a fire. God did to Satan as he had done to others.

Should Mary be included in the term Christ? Since God, a trinity is one [*ECHAD*], and Adam and woman were one *ECHAD*, could the Christ be one *ECHAD*, Jesus and Mary? Mary recognized Jesus would return; she persevered and watched. Many aspects of her life allowed her to see types in the Scriptures. It was a secret she didn't reveal. Accusing God of cheating, Satan blasphemed the Holy Spirit.

Chapter 36

After the Conclusion

God has more stories. I tell some of the mystery but reveal how to discover more. The reader can explore others like the church, sacraments, the Holy Spirit, the pope, the Mass, etc. Types provide a way to unlock the mysteries, so mysteries' mystery is a key to the treasures hidden in Scripture. One connection may reveal additional connections to bring more of the Scriptures to light to tell the story. Details require two witnesses, and not all witnesses type Christ. Just because two people were stoned doesn't mean Jesus was stoned.

Typology

Two or more witnesses attest to each typological detail. Often two similar stories will give similar confirming details. For instance, a prophet raised a woman's only son in an upper room from the dead. But sometimes, the confirming story details come from a separate account. For example, the Shunammite woman held her dead son *on her lap*, or the widow of Zarephath held her dead son *to her bosom*. These details are lacking in the paired story but are confirmed

elsewhere. Delilah put Samson to sleep *on her lap*. Abishag, soon to be a virgin widow, held the dying King David *to her bosom*.

You don't know God's story if you know the Scriptures from the big screen, commentaries, Children's Bibles, Veggie Tales, etc. Hollywood trims details and simplifies the story. Books about the Bible (including this one) and even Bible translations hide part of the story because every translation is an interpretation. If your knowledge of the Bible comes from reading five chapters daily, you probably don't pause long enough for the details to sink in. David didn't say blessed the man who reads the Scriptures but blessed the one who meditates on his law day and night. Jesus said, "Search the Scriptures, they testify of me" (John 5:32). Likewise, In the volume of the book, it is written of me (Psalm 40:7).

Answers for Protestants

Is nearly everyone meant to understand the Bible? Most would say, of course. Jesus spoke to the people *ONLY* in parables (Mark 4:33–34), so they might hear and *NOT* understand (Mark 4:12). Since Jesus' teaching wasn't meant to be understood, you probably don't. The prophets longed to understand what the Spirit guided them to write but did not (1 Peter 1:10–11).

This misconception largely explains the many Christian denominations with their diversity of conflicting interpretations. We have the Holy Spirit.; He guides our interpretation. God provided an authoritative interpreter for His word (Deuteronomy 17:8–13; Matthew 16:17–18), and He didn't choose you. Individuals can read, study, and come to correct conclusions but must check those against God's authoritative interpretation. If you reject Jesus, you can't authoritatively interpret, e.g., Christian-era Jewish sages. Heresy is easy. Correct interpretation takes more effort. Some look to reestablish the Temple sacrifices because they don't recognize Christ fulfilled them *all*. Jesus sent His apostles to preach a kingdom, not give a Bible. The Spirit

doesn't guide in thousands of directions. If being guided by the Spirit was easy, we would all believe the same thing.

New Testament types

Typology didn't end with Jesus in the Gospels. It continued throughout the New Testament. For example, Peter raised Tabitha on a bed alone in an upper room (Acts 9:36–41). While preaching all night (a watch), Paul raised Eutychus, who fell asleep and fell from a third-story window (a doorway in an upper room (Acts 20:7–12). Peter and Paul link to the prophets Elijah and Elisha.

Peter and Paul's death experiences type Jesus' death, burial, and resurrection. During the feast of Unleavened Bread, King Herod Agrippa executed the Apostle James and imprisoned Peter for execution. The night before his execution, shackled to his guards, an angel tapped his side and woke him (recalling the woman born from Adam's side and water from Jesus' side). The angel told him to get up and dress, recalling Jesus' resurrection. The angel led him to freedom, past the sleeping guards (Acts 12:6–11). These guards were executed, pointing back to the satanic forces' defeat at Jesus' resurrection and the sleeping guards. The door opened for the angel like the door to Jesus' tomb. He came to the house of Mary, mother of John Mark, where the church prayed for him, and they didn't believe he was alive, much like Jesus' apostles. God slew king Agrippa for His pride in accepting worship as a god. There are many other similarities (Acts 12).

Paul was stoned (so he died), but he got up and went into town (Acts 14:19–20). They arrested Paul for freeing a slave girl from a demon. He was scourged, shackled in the Philippian jail, and released by an earthquake (Acts 16:22–39). These details point to Jesus, freeing humanity from slavery to Satan. An earthquake at the resurrection released Jesus' bonds. Paul

preached the gospel to the gentile household of the Philippian jailer.

When Jesus called Peter, son of Jonas, three times (John 21), Jesus reminded Peter he came out from 153 great fish instead of one (John 21:7–11). Jonah's resurrection typed Peter's resurrection (and baptism), but he was likely 153 times more effective. Peter's bark was the ship (the Catholic Church) with untorn nets rather than two sinking ships (Israel and Judah) with torn nets when Jesus first called Peter (Matthew 14:18–22).

The Samaritan woman at the well (John 4) continues the theme of meeting one's bride at a well when they came to draw water. The fields were white; therefore, it was the grain harvest. Jesus woos even a Samaritan with five husbands to be His bride.

Appendix A: Shadow and Type ③

Jesus revealed the story, but Luke didn't record it. Jesus inflamed the disciples' hearts, and they rushed to share His news. Their companions, the apostles, only believed after hearing the big story. A few vignettes didn't convince them.

God organized history so the Master storyteller could tell His incredible story. God pretold yet hid His screenplay so the actors would play their part often to their demise. Jesus' parables conceal their true meaning until adequately explained. Scripture hides its fuller meaning until correctly interpreted in the light of Jesus' death and resurrection.

God used types

God told how He rescued His family from slavery with types. Types can depict angelic activities; we can discover what Satan and his forces did. Types can narrate the story without witnesses, e.g., at the resurrection. God fleshed out details and told the complete story.

I present many examples where the protagonist's life was at risk until the third day. The day count is often obscure, but I point them out. Scripture counts days, years, etc., inclusively, so the third day from Friday, when Jesus died, was Sunday when He rose.³⁰⁷ A new day starts at sundown, and any part of a day counts as a whole day. The initial focus is on third-day events.

With types, God focused many divergent themes on His death and resurrection. The Father begat His Son; Who married; fathered children; was crowned King; and ordained High Priest. Christ fulfilled one covenant and established another. Christ was the sacrifice, slain to redeem all for all time, and many other important events.

Jesus' death and resurrection give context by looking at shadows and types and how they amplify the gospel narrative. When Jesus reclaimed His Kingdom from Satan, it was primarily

³⁰⁷ Are you sure Jesus was 3 days and 3 nights in His tomb? See Jonah's story on page 65.

an invisible angelic battle, which the Bible depicts with types.

Jesus' story was more comprehensive than the gospels. Not just third-day stories, e.g., Jonah in the whale, but He explained their meaning like the parables. He pointed out details that connected to those day's events.

Jesus came to fulfill the law and the prophets (Matthew 5:17). He fulfilled Adam and Eve, Cain and Abel, Noah's ark, Job, David and Goliath, Sodom and Gomorrah, etc. He fulfilled the Exodus, priesthood, Tabernacle, Temple, and feast days.

Details in the stories and laws provide missing facets of Jesus' actions. Christ fulfilled these stories by type. Jesus revealed unity in salvation history as He retold the familiar stories. Jesus metaphorically revealed the front of the Old Testament tapestry. The disciples hadn't connected the accounts to Jesus; they only saw the distorted picture on the tapestry's backside. We'll look at the front of the tapestry and dazzle with what God hid!

God's Spirit guided more than forty-five authors to tell His story in seventy-three books over fifteen hundred years. His work, like a mystery novel, becomes apparent when explained. God knew His purposes and, in actual events prefiguring Christ, hid much of the story.

The author found many third-day events. These reveal many types of Jesus, Mary, Satan, and others.

God's epic story reveals His plot details much more comprehensively than previously imagined. You know and better appreciate Jesus and Mary. You've discovered a myriad of ways Jesus fulfilled the Scriptures. You appreciate the Old Testament and understand why Jesus suffered on a cross, not a stake. You grasp why His resurrection, not His death, justified us. Through understanding and insight, we discover the fuller story of the Gospels as a revealed mystery by studying the Old and New Testaments not as separate stories but as a single story,

whereby the fulfillment of the Old in the New forms a perfect tapestry.³⁰⁸

³⁰⁸ There are too many Bible stories to include them all. Jesus' audience knew the Scripture and Jewish practice abbreviating His story. I won't discuss standard prophetic passages, e.g. Isaiah 53, Psalm 22, and Wisdom 2. Scriptural references are limited for readability.

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