

WE WOULD SEE JESUS AS SEEN IN THE PSALMS

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INTRODUCTION

The Greeks—that is the Hellenistic Jews—said to Phillip, “Sir, we would see Jesus” (John 12:20-21). Perhaps these Greeks were made up of those who ranged from serious searchers for the truth to mere curiosity seekers, but they had heard of Jesus and they desired to see and know more about Him.

In our world today there are many who would see Jesus. They, too, range from the serious searchers to the curiosity seekers. One of the most powerful evidences to show the people who would see Jesus is the evidence about Him from prophecy. In particular, the evidence from Psalms is very powerful. If we can help those who would see Jesus to see Him as He is seen in the Psalms, we can help convince them that Jesus truly is the Son of God.

THE RELATIONSHIP OF THE OLD TESTAMENT TO THE NEW TESTAMENT

A certain amount of controversy exists among modern biblical scholars concerning how the New Testament uses the Old Testament in its quotations, allusions, and references to fulfilled prophecies. There are two basic positions. The historic position maintains that the Old Testament specifically typified, foreshadowed, and prophesied concerning Christ, His church, and the new covenant. The modern, critical position contends that New Testament writers simply picked appropriate phrases and applied them to Christ and His church. These critics do not see Jesus in the Old Testament, but believe the New Testament writers practiced *eisegesis*—that is, they believe the New Testament writers “read Jesus into” the Old Testament passages. Those of the critical school basically deny both predictive prophecy and miracles. William Alexander, speaking in the Bampton Lectures concerning this problem, stated:

It will be understood that he who speaks of the Witness of the Psalm to Christ can scarcely belong to the school of those for whom the **predictive** element in prophecy is secondary and unessential.... It will generally be found that those who wish to remove or minimise the predictive are impatient of the miraculous—for the predictive is the written form of the miraculous (1879, p. 5).

I am of the strong persuasion that the Old Testament is very predictive in type, in shadow, in characterization, and in specific prophecies. I believe the Old Testament is inspired, and is indeed a written miracle. I further believe that the evidence presented from prophecy in general, and from the Psalms specifically, will convince an honest inquirer that a superhuman Mind was behind the production of the Old Testament. Furthermore, since the New Testament writers were inspired of the Holy Spirit, their use/interpretation of the Old Testament is inspired. If they see a reference to Jesus in an Old Testament passage, then God and the Holy Spirit meant for Jesus to be seen in the passage. The Old Testament writers may not have understood fully the long-range intent of their prophecies, but the Holy Spirit did. On this point, Peter affirmed:

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the suffering of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them who preach the gospel unto you by the Holy Spirit sent forth from Heaven; which things angels desire to look into (1 Peter 1:10-12).

Outstanding biblical scholars, after years of study, have become convinced that the Old Testament is predictive of the New. Justin Martyr affirmed: “What else is the law but the gospel foreshowed? What other the gospel, than the law fulfilled?” J. Armitage Robinson stated: “Only as we hold the Old Testament in our hands can we hope to interpret the New Testament, and especially the writings of Paul. Only the history of the ancient Israel can teach us the meaning of the New ‘Israel of God’ ” (as quoted in Tasker, 1947, p. 9). The highly respected biblical scholar, B.F. Westcott, forcefully affirmed: “It is not enough to recognize that the Old Testament contains prophecies; the Old Testament is one vast prophecy” (1970, pp. 69-70).

PSALMS IN THE NEW TESTAMENT AND THE NEW TESTAMENT IN PSALMS

Christ Himself affirmed that all parts of the Old Testament—the law, the prophets, and the Psalms—saw Jesus and prophesied of the coming Messiah. In Luke 24:44-48 Jesus said: “These are my words which I spoke unto you, while I was still with you, that all things must necessarily be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.”

Jesus then explained to His disciples that they might understand the Scriptures. He specifically indicated that the Old Testament prophesied that the Messiah—the Christ, the Anointed One—should suffer. The law contains

such a prophecy in Deuteronomy 21:22-23 (as is indicated by Galatians 3:13). The prophets contain many predictions of the Messiah's suffering, but especially in Daniel 9:24-27 and Isaiah 53. The fulfillment of Isaiah 53 is noted clearly in Acts 8:30-35. Psalm 22 gives the most vivid description in all the Old Testament of the crucifixion of Christ, and is virtually as vivid as the actual account of His crucifixion in the New Testament. Matthew 27:35,46 and Mark 15:24,34 quote Psalm 22:1,18-19 as being fulfilled in the suffering and death of Christ on the cross. The manner in which these passages are used would indicate that the entire twenty-second Psalm foreshadowed the crucifixion of Christ, even though it may have been typified by the suffering of David.

Christ further indicated that His resurrection was prophesied in the Old Testament. Peter, speaking by inspiration, quoted Psalm 16:8-11 in Acts 2:25-28. Then he specifically interpreted the psalm as a prophecy by saying that David, being a prophet, and "foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption" (Acts 2:29-31).

The New Testament does not cite explicitly a fulfillment concerning repentance and remission of sins being preached in the name of the Messiah; however, there are many passages in the Psalms that echo this concept. A.T. Robertson listed Psalms 18:4, 72:18, 106:10, and 111:9 as being echoed in Luke 1:68 and 1:71 (1922, pp. 295-301). Each of these discusses the Lord acting to provide salvation for His people. Without doubt, then, Christ believed the mystery—the secret of God, the plan of salvation—was contained in the Old Testament in the law, the prophets, and the Psalms and was revealed by Jesus Himself and His disciples in the New Testament. When Jesus was talking with the two men on the way to Emmaus, Luke informs us that "Beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (Luke 24:25-27). Jesus said to the Jews who were rejecting Him, "If you believe Moses, you would believe me; for he wrote of me" (John 5:45-47).

Furthermore, the New Testament writers are very emphatic that the witness of Psalms and the psalmist to Jesus is in reality the witness of the Holy Spirit. Mark recorded Christ as saying, "David himself said in the Holy Spirit" (Mark 12:36). This was said in reference to Psalm 110:1. Peter specifically affirmed in Acts 1:16, "It was necessary that the scripture should be fulfilled, which the Holy Spirit spoke before the mouth of David concerning Judas." According to Acts 4:25, the early Christians quoted Psalm 2:1-2 in their prayers, with the introduction,

“who by the Holy Spirit, by the mouth of our father David your servant, did say.” There can be no doubt that Christ, the apostles, and the earliest Christians believed the Psalmist saw Jesus by the eye of prophecy and that the words of the psalmist were in reality the words of the Holy Spirit looking forward to the great ministry of Jesus.

In his book, *Finding the Old Testament in the New*, Henry M. Shires has made an extensive study of the Old Testament as revealed in the New Testament. In his chapter on Psalms, he affirmed that the New Testament directly quotes Psalms with an introductory formula 70 times. He found 60 quotations without an introductory formula. He also concluded there are 220 other passages containing identifiable citations and phrases from the Psalms, for a total of 350 citations in the New Testament from the book of Psalms alone. According to his study, 500 of the 2,450 verses from Psalms are reflected in the New Testament (approximately 20%). Passages from 120 of the 150 psalms are found in the New Testament (Shires, 1974, pp. 126-179). Indeed, Jesus is seen in the Psalms. William Alexander concluded:

But the Psalms are interwoven with the texture of the New Testament. They are so, indeed, to a degree which can scarcely be imagined by anyone who has not directed his special attention to the subject, and marked down, not only certain palmary passages, but literally 7 hundreds of at first unsuspected hints, allusions, and expressions (1879, p. 2).

The psalms are much more Messianic and predictive than is indicated by the specific verses quoted in the New Testament. Shires noted: “Often the use of the verse indicates that the Christian authors had in mind not simply the particular verses utilized but also their setting and even the entire Psalm” (1974, p. 171). In this brief treatise, it is impossible to be exhaustive in the study of seeing Jesus as He is seen in Psalms. William Alexander delivered eight lectures on this subject, “The Witness of the Psalms to Christ and Christianity,” as the Bampton Lectures at Oxford, England in the year 1876. For an extensive study of this topic, the reader is urged to consult this profound work.

HOW IS JESUS SEEN IN THE PSALMS

Jesus is seen as Creator. Hebrews 1:10-13 quotes Psalm 102:25-27 as follows:

You, Lord, in the beginning did lay the foundation of the earth,
And the heavens are the works of your hands:
They shall perish; but you continue:
And they all shall wax old as does a garment;
And as a mantle shall you roll them up,
As a garment, they shall be changed:

But you are the same,
And your years shall not fail.

Hebrews 1:8 makes it clear that the Hebrew writer understood that the psalmist was speaking of the Son of God when he spoke these words. Thus, the psalmist credited the Son as being the One Who laid the foundations of the Earth. The heavens are the works of His hands. This doctrine and interpretation agree fully with the concept presented by the apostle John in John 1:1-3 and by the apostle Paul in Colossians 1:13-17.

Some commentators believe that Jesus is seen in Psalms as Jehovah (Yahweh) . This concept is based on the fact that the term transliterated Jehovah in the psalms (and in some of the prophets) is understood by the New Testament writers as referring to the Christ. This concept might be supported particularly by Psalm 95:6-11. The section in Hebrews 3:5-4:11 indicates that the “rest” spoken of in Psalm 95 is the rest that Jesus is to provide. The words Jehovah or Yahweh in Psalm 95 then would be equivalent to Jesus. The rest under discussion would refer to the rest provided by Him as discussed in Hebrews. Those who hold that Jesus is seen in the Old Testament as Jehovah also cite other similar instances to the above. To say the least, there is a very close affinity, and Jehovah in the Old Testament is seen as doing some of the same things that Jesus in the New Testament is credited with doing.

Jesus is seen as the Son of God Incarnate. Hebrews 10:5-7 reflects Christ as saying when He came into the world:

Sacrifice and offering you did not want,
But a body you did prepare for me;
In whole burnt offerings and sacrifices for sin you had no pleasure:
Then said I, Lo, I am come
(in the roll of the book it is written of me)
To do your will, O God.

This quote appears to be taken from Psalm 40:6-7. While there are some differences between the Masoretic text and the Septuagint at this point, Kennicott has made certain conjectural emendations that adequately harmonize the various texts and support the translation: “A body you did prepare for me” (see Horne, 1939, 2[1]:319). At any rate, since the New Testament is the inspired interpreter of the Old, and is the only inspired translation we have of the Old Testament passages, certainly the psalmist was anticipating the preparation of a body for the One Whom God was sending into the world. Thus, the psalmist saw the incarnation of Christ in a human body ten cen-

turies before it became a fact. Psalm 2:7 is quoted in Hebrews 1:5 as another indication that the psalmist saw the incarnation of the Son. The passage affirms “You are my Son, this day have I begotten you.”

Jesus is seen as the Son of Man. The beautiful eighth Psalm, which expresses the elevated position for which God created man, is seen by the Hebrew author as having specific application and reference to Jesus as the very epitome of mankind. Hebrews 2:6-9 quotes Psalm 8:4-7 and interprets this as being fulfilled in the incarnation of Jesus:

What is man, that you are mindful of him?
Or the son of man, that you visit him?
You made him a littler lower than the angels;
You crowned him with glory and honor,
And did set him over the works of your hands:
You did put all things in subjection under his feet (Psalm 8:4-7).

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who has been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man (Hebrews 2:6-9).

Thus, Jesus as the Messiah, is seen as the ultimate man—God incarnated in flesh—to whom all things in heaven and on Earth are made subject.

Jesus is seen as the Son of David. The common assumption of the Jews at the time of Jesus was that the Messiah would be the Son of David (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44; et al.). When the angel announced the birth of Jesus to Mary, he said: “The Lord God shall give unto him the throne of his father David” (Luke 1:32). Numerous psalms(eg., 78:67-72; 89:20-37) anticipate the continuation of God’s covenant with David and the seed (or horn) of David continuing on the throne of Israel. One of the most specific is Psalm 132:10-18, which reads as follows:

For your servant David’s sake
Turn not away the face of your anointed.
Jehovah has sworn unto David in truth;
He will not turn from it:
Of the fruit of your body will I set upon your throne.
If your children will keep my covenant
And my testimony which I shall teach them,
Their children also shall sit upon your throne for evermore.
For Jehovah has chosen Zion;
He has desired it for his habitation,
This is my resting-place for ever:

Here will I dwell; for I have desired it.
I will abundantly bless her provision:
I will satisfy her poor with bread.
Her priests also will I clothe with salvation;
And her saints shall shout aloud for joy.
There will I make the horn of David to bud:
I have ordained a lamp for mine anointed.
His enemies will I clothe with shame;
But upon himself shall his crown flourish.

Jesus is seen as the Lord of David. The psalmist said in Psalm 110:1: “The Lord said unto my Lord, ‘Sit you at my right hand until I make your enemies your footstool’.” Jesus Himself made use of this passage from Psalms when He challenged the Pharisees with the question, “What think you of the Christ? Whose son is he?” The Pharisees, of course, replied, “The son of David.” After quoting to them the above statement from the psalmist, Jesus asked, “If David then called him Lord, how is he his son?” The Pharisees were not able to answer the Lord’s question; nor can anyone else answer this mystery via human understanding alone. However, the New Testament—being God’s revelation of the mystery contained in the Old Testament—makes it clear that Jesus is both David’s son and David’s Lord. He is David’s son according to the flesh by Mary. He is David’s Lord according to the Spirit by His conception through the power of the Holy Spirit overshadowing Mary. Thus, since the Psalmist saw Jesus as David’s son and also as David’s Lord, the psalmist clearly anticipated the virgin birth of Christ (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44).

Jesus is seen as the Anointed Messiah of God. Hebrews 1:9 quotes from Psalm 45:7, “Therefore God, your God, has anointed you with the oil of gladness above your fellows.” The early Christians, after Peter and John were arrested and threatened, prayed for strength and boldness. In their prayer they quoted Psalm 2:1-2 as fulfilled in Christ. Specifically, they indicated that the kings of the Earth were to stand in opposition “against the Lord, and against his anointed” (Acts 4:25-26).

Jesus is seen as superior to the angels. The author of Hebrews argued that Jesus is better than the angels and has inherited a more excellent name than they (Hebrews 1:4). He quoted from the book of Psalms to support this position. Psalm 97:7 is quoted by Hebrews 1:6 in this fashion: “And let all the angels of God worship him.” Psalm 8:5 is quoted in Hebrews 2:7 and interpreted in Hebrews 2:9 to prove that Jesus—in His incarnate form—temporarily was made a little lower than the angels, but this signifies in His divine form that He is superior to the

angels. Matthew recorded the devil's quotation of Psalm 91:11-12 as an encouragement to Jesus to cast Himself from the temple pinnacle because the psalmist had said, "He shall give his angels charge concerning you: and on their hands they shall bear you up, lest haply you dash your foot against a stone" (Matthew 4:6).

Jesus is seen as a teacher of parables. Matthew quoted from Psalms when he said, "All these things spoke Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken through the prophet, saying, 'I will open my mouth in parables; I will utter things hidden from the foundation of the world'" (Matthew 13:34-35; Psalm 78:2).

Jesus is seen as zealous for the Lord's house. After describing how the Lord drove out the money changers from the temple, John recorded: "His disciples remembered that it was written, 'Zeal for your house shall eat me up'" (John 2:17; Psalm 69:9).

Jesus is seen as the rejected stone. After Jesus had told the parable of the wicked husbandman, Matthew observed: "Jesus says unto them, 'Did you never read in the scriptures, "The stone which the builders rejected, the same was made the head of the corner; this was from the Lord, and it is marvelous in our eyes"'" (Matthew 21:42; Psalm 118:22; Mark 12:9-11).

Jesus is seen as the suffering, crucified Messiah. Many of the details concerning the Lord's suffering and crucifixion were anticipated in the book of Psalms. In general, the Hebrew writer recognized Psalm 22 as a Messianic psalm by applying Psalm 22:22 to Jesus when he said: "For which cause he [Christ] is not ashamed to call them brethren, saying, 'I will declare your name unto my brethren, in the midst of the congregation will I sing your praise'" (Hebrews 2:11-12). The writer of Hebrews had introduced this thought by saying of Jesus, "For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through suffering" (Hebrews 2:10). Many verses in Psalms anticipate the suffering of the Anointed One or the Messiah of God on behalf of His people.

One aspect of the anticipated suffering is that God's Anointed would be betrayed by one who should have befriended Him. Psalm 41:9 states: "Yea, my own familiar friend, in whom I trusted, who did eat of my bread, has lifted up his heel against me." This tragic betrayal is seen as being fulfilled in Judas, and is noted by Mark, John,

and especially by Peter in his speech to the disciples and the women after returning from the ascension (see Psalms 41:9; 69:25; 109:8; Mark 14:18; John 13:18-17:12; Acts 1:16,20).

The entire twenty-second Psalm describes the crucifixion of Christ as well as the suffering of David in its original setting. The New Testament specifically cites Psalm 22:18 as being fulfilled when the soldiers took His garments and gambled for His cloak (Matthew 27:35; Mark 15:24). Further, the cry of Psalm 22:1, “My God, My God, why have you forsaken me?,” is cited as being fulfilled in Christ’s cry upon the cross (Matthew 27:46; Mark 15:34). John alluded to Psalm 34:20 when he said: “For these things came to pass, that the scripture might be fulfilled, a bone of him shall not be broken” (John 19:36).

Jesus is seen as the resurrected One. In his sermon on the day of Pentecost, Peter affirmed that God had raised Jesus from the dead because it was not possible for the grave to hold Him. As proof, he quoted Psalm 16:8-11 in the following words:

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
Therefore my heart was glad, and my tongue rejoiced;
Moreover my flesh also shall dwell in hope:
Because you will not leave my soul unto Hades,
Neither will you give your Holy One to see corruption.
You made known unto me the ways of life;
You will make me full of gladness with your countenance.

Then Peter explained this quote from Psalms by saying:

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spoke of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses (Acts 2:25-32).

Paul also believed that the psalmist bore witness to Christ and spoke of His resurrection. In Paul’s address at Antioch of Pisidia he said:

And we bring you good tidings of the promise made unto the fathers, that God has fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second Psalm, “You are my son, this day have I begotten you.” And as concerning that he raised him up from the dead, now no more to return to corruption, he has spoken on this wise, “I will give you the Holy and sure blessings of David.” Because he says also in another psalm, “You will not give your Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell asleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption.” Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him everyone that believes is justified from all things, from which you could not be justified by the law of Moses (Acts 13:32-39).

Jesus is seen as the sanctifier. The writer of Hebrews affirmed that He Who sanctifies, and they who are sanctified, are both of God and quoted Psalm 22:22 as proof (Hebrews 2:10-12).

Jesus is seen as the exalted, victorious Lord. Concerning the ascension and glorification of Christ, Peter included a quotation from Psalms as follows:

Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he has poured forth this, which you see and hear. For David ascended not into the heavens: but he says himself, "The Lord said unto my Lord, Sit you on my right hand, Till I make your enemies the footstool of your feet." Let all the house of Israel therefore know assuredly, that God has made Him both Lord and Christ, this Jesus whom you crucified (Acts 2:33-36; Psalm 110:1; Hebrews 1:13).

Jesus is seen as the Melchizedek-type Priest. The writer of Hebrews author affirmed concerning Christ:

So Christ also glorified not himself to be made a high priest, but he that spoke unto him, "You are my Son, This day have I begotten you": and he says also in another place, "You are a priest for ever after the order of Melchizedek" (Hebrews 5:5-6; Psalm 110:4).

Jesus is seen as eternal King and unchangeable. Hebrews 1:8 says, "But of the Son he says, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of your kingdom" (Psalm 45:6). Hebrews 1:11-12 continues the thought by quoting Psalm 102:26-28: "They shall perish; but you continue: and they all shall wax old as does a garment; and as a mantle shall you roll them up, as a garment, and they shall be changed: but you are the same, and your years shall not fail."

SUMMARY AND CONCLUSION

The New Testament sees Jesus in the Psalms. Jesus Himself, Matthew, Mark, Luke, John, Peter, and Paul all cited passages from the Psalms that find their fulfillment in Christ. It is clear that Christ, His apostles, and the early Christians believed strongly that the psalms were a witness to Christ.

The life of Christ in the Psalms. Paul Heinisch in his work, *Christ in Prophecy* (1956, pp. 53-70), saw the life of Christ reflected in Psalms as follows:

1. Psalm 2 portrays Him as the Son of God and the Ruler of the world.
2. Psalm 110 portrays Him as King and Priest.
3. Psalm 22 portrays Him as the innocent sufferer.
4. Psalm 16 portrays Him as the One freed from the bonds of death.

B.F. Westcott, in his work, *The Epistle to the Hebrews* (1889, pp. 69-70), summarized Jesus as seen in the Psalms

under the following headings:

1. The Divine Son—Psalm 2:7
2. The Davidic King—Psalm 45:6ff.
3. The Creator—Psalm 110:25
4. The King-Priest—Psalm 110:1,4
5. The Son of Man—Psalm 8:3ff.

Design, not coincidence, must be the conclusion. Critics often attempt to minimize the Old Testament phraseology and descriptions that find fulfillment in Christ as being merely coincidental. If there were only two or three such instances, this might be the case. However, in the face of hundreds of such specific fulfillments, it is impossible to account for such a phenomenon on the basis of coincidence alone. Rather, one must recognize the plan and design of God in writers of the Old Testament since they foreshadow and specify so many things that find their fulfillment in the life of Christ. Halley (1965, p. 401) has challenged the critics' thinking by the following illustration: Suppose forty or more men should enter a room. These men come from different countries and from several different centuries five hundred or more years prior to our time. Each brings a piece of marble and, in order, they place their pieces of marble together. When they have finished, they have the completed statue of a man. Any observer would conclude that each of these men must have received their instructions for designing their piece of marble from one master mind. How much more true it is when writers of the Old Testament have written a perfect word picture of Jesus, centuries in advance of His coming. When He finally arrives, He fits perfectly the word picture composed by all of these men from different centuries and different countries. Certainly, these men must have been inspired by God's Spirit in order to portray such an accurate picture of Jesus centuries in advance of His arrival on Earth.

On one occasion, a little boy was bored and kept urging his father to play with him. His father was interested in reading the newspaper and in order to entertain the boy for a while, took a page from the newspaper on which there was a map of the world, tore it into various pieces, and gave it to the boy, saying "Put the map together and by then I will be able to play with you." However, in just a very few minutes the boy was back and had taped together every piece of the map in the proper manner. The father was astonished and asked, "Son, how could you do

that so fast?" The boy said, "It was easy, father, because there was a picture of a man on the back side of the map. All I did was piece together the picture of the man." This illustration can help us understand the relationship between the Old Testament and the New Testament. Looking at the Old Testament is like looking at the map. It is somewhat mysterious and difficult to understand the intended meaning of all the Old Testament prophecies. However, when we look at the New Testament and at the man, Jesus Christ, we can put meaning to the prophecies of the Old Testament. In truth, the Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed. This is affirmed in the account of Philip and the Eunuch (Acts 8:26-40). The Eunuch was reading from the prophet Isaiah and Philip said, "Do you understand what you read?" The Eunuch replied, "How can I, except someone shall guide me?" Philip began from Isaiah 53 and preached unto him Christ. In Ephesians 3:2-5, Paul affirmed this principle by noting that God's plan of redemption—His mystery—had been hidden for ages and had not been made known to the common people. However, by revelation God had made known to Paul the mystery. Paul, then, had written this revelation. When we read Paul's interpretation of the mystery based on his revelation, we can understand God's long-concealed plan, for it now has been revealed. The New Testament, then, is the full revelation of God's plan or mystery, and by reading it we can understand all of God's plan, including that contained in the Old Testament. We then can say, with Justin Martyr, "What else is the law but the gospel foreshowed? What other the gospel, than the law fulfilled?"

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