

Sunday, 17th May 2026

Why the Whole Bible Points to our beloved Lord Jesus

My Dearest Christian Family,
Most Christians have heard the phrase, “The whole Bible points to Jesus,” yet many believers do not fully understand what that means. Some imagine that every verse in the Old Testament secretly predicts Christ directly, while others think Christians merely inserted Jesus into ancient stories where He was never intended to be found- an artificial cut and paste job.

But Scripture itself presents something far deeper and far more glorious.

Lord Jesus Christ is not an afterthought added at the end of the biblical story. He is the centre toward which the entire revelation of God has always been moving.

Our Lord Jesus Himself declared:
“You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about Me.”

John 5:39

Again after Christ's resurrection:
“Beginning with Moses and all the

Prophets, Lord Jesus interpreted to them in all the Scriptures the things concerning Himself.”

Luke 24:27

The Bible is not a disconnected collection of religious writings. It is one unified story of redemption unfolding across history—creation, fall, covenant, sacrifice, kingship, exile, restoration, and new creation—all converging in our beloved Lord Jesus Christ.

John Calvin beautifully wrote:

“Christ is the end of the Law.”

— John Calvin, Institutes of the Christian Religion

And Charles Spurgeon declared:

“Whatever Scripture you get hold of, the tendency of it is to lead you to Christ. He is the sum and substance of the whole Bible.”

The Bible Builds Expectation for Christ

The Old Testament ends with expectation, not completion.

The temple existed, yet sin still remained.

Sacrifices continued endlessly.

Kings failed repeatedly. Humanity remained separated from God.

The prophets spoke of future restoration, but the fullness had not yet come.

The entire Old Testament creates longing for Someone greater.

Hebrews explains:

“For since the law has but a shadow of the good things to come instead of the true form of these realities...”

Hebrews 10:1

The Bible teaches through patterns, promises, shadows, and types.

Geerhardus Vos said:

“The Old Testament is a preparation for

Christ, the New Testament is the fulfilment in Christ.”

Adam and Christ

The Old Testament repeatedly introduces figures who partially resemble the answer but never fully become the answer.

Adam was created to reflect God’s image, yet he failed through disobedience.

“For as by the one man’s disobedience the many were made sinners...”

Romans 5:19

But Lord Jesus came as the Last Adam:
“The first man Adam became a living
being; the last Adam became a life-giving
spirit.”

1 Corinthians 15:45

Adam failed in a garden. Christ
overcame temptation in the wilderness.

Adam brought death. Christ brings life-
eternal life!

R.C. Sproul wrote:

“Jesus succeeds where Adam failed. He
fulfills the probation Adam could not
endure.”

The Sacrifice Pattern

From the beginning of Scripture, sacrifice becomes central.

Abel offered sacrifice. Noah offered sacrifice after the flood. Abraham was called to offer Isaac. The Passover lamb delivered Israel. The tabernacle and temple revolved around sacrifice.

Yet none of these sacrifices fully removed sin.

“For it is impossible for the blood of bulls and goats to take away sins.”

Hebrews 10:4

The sacrificial system created longing for the true Lamb.

Then in the New Testament when Lord Jesus appeared John the Baptist declared:

“Behold, the Lamb of God, who takes away the sin of the world!”

John 1:29

The cross fulfills centuries of sacrificial imagery.

Isaiah prophesied:

“He was pierced for our transgressions;
He was crushed for our iniquities.”

Isaiah 53:5

John Owen wrote:

“The death of Christ was the life of the world.”

The Exodus Pattern

The Exodus became the Old Testament’s great pattern of redemption.

God delivered His people through judgment, blood, covenant, and wilderness journey.

And the New Testament deliberately presents Lord Jesus through Exodus imagery.

Israel came out of Egypt. Lord Jesus came out of Egypt.

“Out of Egypt I called My son.”

Matthew 2:15

Israel passed through water. Lord Jesus was baptized.

Israel entered the wilderness and failed. Lord Jesus entered the wilderness and remained faithful.

Lord Jesus brings a greater Exodus—not merely from political bondage, but from sin and death itself.

In Luke 9:31, during the Transfiguration, Lord Jesus spoke with Moses and Elijah about His “departure” which is “exodus” in Greek, which He was about to fulfill in Jerusalem. This conversation in the New Testament linked the original Old Testament Exodus led by Moses to Lord Jesus' upcoming death and resurrection, portraying His sacrifice as the ultimate liberation from sin.

Sinclair Ferguson writes:

“The Exodus was a preview of the greater redemption accomplished by Christ.”

The Covenant Pattern

The Bible advances through covenants.

God covenanted with Noah, Abraham, Moses, and David in the Old Testament. Yet every covenant revealed humanity's inability to remain faithful.

The prophets therefore promised a New Covenant.

"I will put My law within them, and I will write it on their hearts."

Jeremiah 31:33

In the New Testament at the Last Supper, Lord Jesus declared:
“This cup that is poured out for you is the new covenant in My blood.”

Luke 22:20

All covenant history converges in Christ.

Herman Bavinck wrote:
“Christ is the substance of the covenant of grace.”

The Kingdom Pattern

The Old Testament continually asks:
Who can rule God’s world rightly?

King Saul failed. King David sinned. King Solomon fell into idolatry. All Human kingdoms collapsed repeatedly.

But the prophets foretold a righteous King:

“Of the increase of His government and of peace there will be no end.”

Isaiah 9:7

Then in the New Testament Lord Jesus arrived proclaiming:

“The kingdom of God is at hand.” —

Mark 1:15

Yet Christ’s kingdom advances unlike earthly kingdoms.

He conquers through humility, sacrifice, and truth.

“The Son of Man came not to be served but to serve, and to give His life as a ransom for many.”

Matthew 20:28

Spurgeon said:

“Jesus wears a crown of thorns before He wears the crown of glory.”

The Temple Pattern

From Eden onward, the Old Testament focuses on God dwelling with humanity.

The tabernacle and temple symbolized God's presence, yet access remained restricted.

But in the New Testament Lord Jesus declared:

“Destroy this temple, and in three days I will raise it up.”

John 2:19

Christ Himself became the true Temple—the meeting place between God and man.

“For in Him all the fullness of God was pleased to dwell.”

Colossians 1:19

Edmund Clowney wrote:

“Jesus is the true temple because in Him God dwells bodily among His people.”

The Exile Pattern

Exile becomes one of the Bible’s deepest themes.

In the Old Testament Adam and Eve were exiled from Eden.

Israel was exiled from the land.

Exile represents separation from God.

In the New Testament Christ entered our exile condition fully.

Rejected. Suffering. Forsaken. Crucified.

“My God, my God, why have You forsaken Me?”

Matthew 27:46

He entered our separation in order to bring us home.

Apostle Peter says:

“For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God.”

1 Peter 3:18

The Cross: The Centre of the Bible

At the cross, all biblical themes converge.

The sacrifice pattern converges.
The Passover pattern converges.
The covenant pattern converges.
The suffering servant converges.
The kingdom converges.
The exile pattern converges.
What looked like defeat became victory.

“He disarmed the rulers and authorities
and put them to open shame, by
triumphing over them in Him.”

Colossians 2:15

Martyn Lloyd-Jones wrote:

“The cross is the centre of history; the
hinge on which everything turns.”

The Resurrection and New Creation

The resurrection is not merely Lord Jesus returning to life.

It is the beginning of new creation.

“Therefore, if anyone is in Christ, he is a new creation.”

2 Corinthians 5:17

Christ reverses the curse of Genesis.

Death entered through Adam.

Resurrection comes through Christ.

“I am the resurrection and the life.”

John 11:25

The resurrection declares that restoration has begun.

Anthony Hoekema wrote:
“The resurrection of Christ is the beginning of the new creation.”

Revelation: The Bible Comes Full Circle

The Bible begins in a garden and ends in a restored creation.

The tree of life returns.

“Then the angel showed me the river of the water of life...”

Revelation 22:1

The curse is removed.

“No longer will there be anything accursed.”

Revelation 22:3

God dwells with humanity again.

“Behold, the dwelling place of God is with man.”

Revelation 21:3

The Lamb reigns forever.

The Bible ends where it began—but now fully redeemed through Christ.

Conclusion

My Dearest Christian Family,
According to Scripture, Lord Jesus is not randomly inserted into the story at the end. He is not a theological afterthought added later by Christians trying to connect disconnected books together.

Instead, the Bible slowly builds patterns, expectations, symbols, promises, themes, and unresolved tensions that move forward for centuries until they finally converge in Christ.

Books that once felt disconnected suddenly feel unified.

Stories that once seemed isolated begin connecting together.

Symbols start carrying meaning across multiple books.

Repeated failures begin pointing toward the need for someone greater.

And Lord Jesus no longer feels separated from the Old Testament.

He becomes the centre toward which the story has been moving all along.

Many Christians read the Bible in fragments.

Genesis becomes one story.

David becomes another.

The prophets become another.
The Gospels become another.
Paul becomes another.

Revelation becomes another.

And when the Bible is read that way, it
can start feeling like a collection of
religious writings placed together
rather than one unfolding story.

But Scripture itself keeps pushing
readers toward a larger picture.
The Bible constantly creates movement.
Something begins. Something breaks.
A promise appears.
Hope grows.
Human beings fail.

God preserves His plan.

Patterns repeat.

And expectation builds. Again and again,
the story keeps moving forward toward
resolution.

The Bible is not mainly organised around
isolated moral lessons. It is organised
around a redemptive story.

A story about creation.

A story about rebellion.

A story about exile.

A story about covenant.

A story about sacrifice.

A story about kingship.

A story about restoration. And ultimately, a story about our beloved Lord Jesus.

The Bible does not mainly point to Lord Jesus through random secret messages hidden everywhere.

It points to Him through story structure, through repeated patterns, through incomplete hopes, through promises that remain unresolved, through symbols that grow larger over time, through human failure that creates longing for someone greater!

Most people know how Genesis begins.

Most people know famous stories like Noah, Moses, Abraham, Joseph David, Elijah, Daniel and Jonah.

But fewer people stop to think carefully about how the Old Testament actually finishes, because it does not end with completion.
It ends with expectation.

The promises exist, but the world is still broken.

The temple exists, but humanity is still separated from God.

The sacrificial system exists, but sin still remains.

Kings have come and gone, but none of them fully restore righteousness.

The prophets speak about future hope, but the final restoration still has not arrived.

Even after exile, the deeper problem underneath humanity remains unresolved, and that unfinished feeling matters enormously.

Because the Old Testament constantly creates anticipation for something greater still to come.

That is why, when our beloved Lord Jesus finally appears in the Gospels, the

New Testament writers do not present Him as a disconnected teacher arriving in an unrelated religious system.

They present Him as fulfilment.

Again and again, the New Testament uses phrases like, this happened to fulfil, so that the Scriptures might be fulfilled, as it is written.

The Gospel writers constantly connect Lord Jesus back into earlier biblical patterns and expectations, and this is important, because Lord Jesus fulfils the Bible in multiple ways at the same time, sometimes through direct prophecy, sometimes through symbolic imagery,

sometimes through repeated story patterns, sometimes through covenant promises, sometimes through typology, sometimes through themes that develop gradually across centuries.

The Bible is operating on multiple layers simultaneously, and once we understand that, many confusing parts of Scripture suddenly become much clearer.

The Bible introduces figures who seem important, hopeful, or chosen, but ultimately incomplete.

Adam is created to image God and rule faithfully, but fails.

Noah preserves humanity through judgement, but later falls into sin.
Abraham receives promises, but never fully sees their completion.

Moses delivers Israel, but cannot bring final transformation.

David becomes the ideal king figure, but his story also collapses into failure.

Solomon builds the temple, but eventually turns toward idolatry.

Again and again, the Old Testament raises hope through human figures who partially resemble the answer, but never fully become the answer.

And the repetition is intentional.

The story keeps teaching readers to expect someone greater.

This pattern appears everywhere in the Old Testament.

The Old Testament repeatedly introduces categories before Lord Jesus arrives. A righteous sufferer, a faithful prophet, a sacrificial lamb, a deliverer, a shepherd king, a greater priest, a covenant mediator, a true image of God, a restorer of creation, a bringer of peace, the conqueror of evil.

The categories are built slowly across

centuries, and then Lord Jesus enters the story inside a world already shaped by those expectations.

This is why the New Testament constantly presents Lord Jesus not merely as a teacher, but as fulfilment of larger biblical categories.

He is the greater Moses, the true lamb, the son of David, the true temple, the faithful Israel, the final high priest, the suffering servant, the true human, the beginning of new creation.

And suddenly the Bible's repeated patterns begin converging in one place. But perhaps the most important thing to understand is this.

The Bible points to Lord Jesus because the story itself remains incomplete without Him.

The Old Testament is not simply ancient background information for Christianity. It is the foundation that creates the need for Christ in the first place.

Without the Old Testament, many parts of the New Testament lose their meaning.

Why does sacrifice matter?

Why does covenant matter? Why does Passover matter? Why does temple imagery matter?

Why does kingship matter?
Why does exile matter? Why does
resurrection matter?

The New Testament assumes readers
already understand the categories the
Old Testament spent centuries building.
That is why Lord Jesus can be called the
Lamb of God in the Gospel of John
without a long explanation following
immediately afterward.

The biblical story has already spent
centuries building sacrificial meaning.
That is why Lord Jesus can speak about
the kingdom of God constantly.

The prophets already prepared expectation for God's coming reign.

That is why Lord Jesus can speak about living water, bread from heaven, shepherd imagery, temple imagery, and covenant language.

The Old Testament already established the symbolic world those ideas belong to.

And this is one reason many modern readers struggle to understand the Bible deep because many people start reading the New Testament without understanding the story underneath it.

It is like walking into the final act of a movie without seeing the beginning. The climax still matters.

But much of its depth becomes invisible.

And perhaps nowhere does this become clearer than in Genesis itself. The Bible opens with creation.

Humanity lives in harmony with God. The world is good. Human beings are called to reflect God's image into creation.

But almost immediately, the story breaks. Trust collapses. Sin enters. Exile begins.

Death enters the human experience.

And from that moment onwards, the Bible becomes a story about restoration. How can humanity return to God's presence?

How can evil be defeated?
How can creation be healed? How can exile end? How can death itself be overcome?

Those questions begin in Genesis, but they are not resolved there. Instead, the rest of Scripture slowly develops those tensions across centuries.

This is why the Bible keeps introducing repeated rescue patterns.

God delivers Noah through judgement waters. God rescues Israel through the

Exodus. God preserves His covenant promises through exile and return. Again and again, salvation patterns repeat.

And every repetition builds expectation. This matters because repetition is one of the Bible's primary teaching methods.

The Bible does not merely give abstract theology. It teaches through repeated narrative structure.

Repeated patterns train readers to recognise deeper meaning.

And once we notice that, the story begins feeling unified in an entirely

new way.

One of the most repeated patterns in Scripture is the pattern of human failure followed by divine rescue.

Adam fails.

Israel fails.

Kings fail.

Priests fail.

Humanity repeatedly proves unable to heal itself fully.

And every failure deepens the longing for someone who finally will not fail.

That expectation grows larger across the biblical story.

The prophets especially intensify this hope. They speak about a coming king,

a restored kingdom, a transformed people, a renewed covenant, a restored creation, and the return of God's presence among humanity. But even the prophets leave readers waiting.

The story still feels unfinished. And that unfinished feeling is essential. Because the Bible is deliberately creating expectation for fulfilment.

That is why the opening pages of the New Testament matter so much.

Lord Jesus does not enter a neutral story. He enters a story filled with unresolved hope.

The world was still waiting for the true King, the true deliverer, the true

sacrifice, the true shepherd, the true human, the end of exile, the defeat of evil, and the restoration of creation itself.

Then the Gospels suddenly become much larger than isolated stories about a religious teacher. Lord Jesus steps into every major tension the Bible has already built.

This is why the New Testament writers constantly connect him backward into earlier Scripture. Not artificially. Not randomly.

But because the entire biblical story has been preparing readers to recognise Him.

And once we begin seeing those connections, the Bible stops feeling like disconnected religious literature.

It starts feeling like one enormous story moving toward one central person.

Our beloved Lord Jesus becomes the point where the promises, the covenants, the sacrifices, the kingdom, the temple, the prophets, the exile, and the hope of restoration all begin converging together.

And this is where the story becomes even more important.

Because the Bible does not point to Jesus through only one method.

It does so through repeated patterns that slowly build across the entire narrative.

And once we see those patterns, it becomes almost impossible to unsee them.

The Bible starts holding together in an entirely new way.

Once we begin noticing the Bible's repeated patterns, something remarkable starts happening.

Stories that once felt isolated begin connecting together. Genesis starts connecting to Exodus.

Exodus starts connecting to the Gospels. The sacrificial system starts connecting to the cross.

The temple starts connecting to Lord Jesus. Revelation starts echoing Eden. And suddenly the Bible no longer feels like scattered religious material.

It starts feeling like one unified narrative moving toward fulfilment.

Because the Bible repeatedly introduces patterns that remain incomplete until Christ.

The whole Bible points to our beloved Lord Jesus because the entire story remains incomplete without Him.

He is:

- The faithful Adam
- The true Passover Lamb

- The greater Moses
- The true Israel
- The Son of David
- The suffering servant
- The final High Priest
- The true Temple
- The righteous King
- The mediator of the New Covenant
- The beginning of New Creation

Without Christ, the promises remain unresolved.

But in Christ, the Bible becomes one unified story of redemption.

As Spurgeon said:

“Take Jesus Christ out of the Scriptures,
and there is nothing left.”

And as the Apostle Paul declared:

“For all the promises of God find their
Yes in him.”

2 Corinthians 1:20

"For by Him all things were created, in
heaven and on earth, visible and
invisible, whether thrones or dominions
or rulers or authorities. All things were
created through Him and for Him."

Colossians 1:16

“For from Him and through Him and to Him are all things. To Him be the glory forever! Amen.”

Romans 11:36

Thank you our beloved Triune God for reminding us of this Sunday on why the whole Bible points to our beloved Christ. Amen, Amen, Amen.

Much love,
Francis