

# Shadow versus Reality

The events we see in the Old Testament are mere figures of grandiose things we see in the New Testament

The whole Old Testament would have any sense if that which was represented by figure were not related to the reality of heaven brought by Jesus. In Hebrews 10: 1, we read that the law contained only the **shadow** of future realities, but the exact image of heavenly things came through Jesus. Thus says the text ... *The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship.*

Also in John 1:17, where we read ... *For the law was given through Moses; grace and truth came through Jesus Christ ...* it is very clear that the **truth and reality** of heavenly things came only after the advent of Jesus.

The scriptures that made up the Old Testament served only to delineate shadows, that is, to give just a virtual silhouette of the actual image, as Paul said in Colossians 2:16 and 17 ... *Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ.*

Therefore, that which is true and definitive came only with the revelation of Jesus. The shadow gives only a partial idea of reality, and may even conceal its real meaning.

Jesus only spoke to the multitudes through parables and figures because the people were not prepared to understand the mysteries and teachings of the things of heaven, as Mark 4:33 and 34 ... *With many similar parables Jesus spoke the word to them, as much as they could understand. He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.*

In Galatians 4: 22-28, Paul clarified one of the Old Testament figures, comparing **Hagar and Sarah**, women of Abraham, respectively with the law and the grace. In the same way, Mount Sinai, where the Mosaic law was given, as well as the present city of Jerusalem, were figures respectively of the law of Christ and of the Jerusalem that is from heaven.

Let's see what Galatians 4: 22-28 says ... *For it is written that Abraham had two sons, one by the slave woman and the other by the free woman. His son by the slave woman was born according to the flesh, but his son by the free woman was born as the result of a divine promise. These things are being taken figuratively: The women represent two covenants. One covenant is from Mount Sinai and bears children who are to be slaves: This is Hagar. Now Hagar stands for Mount Sinai in Arabia and corresponds to the present city of Jerusalem, because she is in slavery with her children. But the Jerusalem that is above is free, and she is our mother.*

The perishable **manna** that was full of maggots and smelly (Exodus 16: 1-36) was a pale figure of the true and non-perishable loaf of heaven that Jesus brought for those who believe, as he said in John 6: 30-41 ... *“For the bread of my Father is the bread that comes down from heaven and gives life to the world”.*

The **circumcision** of the foreskins of the males from the law that Jehovah gave to Moses was a grotesque figure of true circumcision, which is of the heart, as Paul explained in Romans 2:29 ... *No, a person is a Jew who is one inwardly; and circumcision is circumcision of the heart, by the Spirit, not by the written code. Such a person's praise is not from other people, but from God.*

The ceremonial **Sabbath** was a mere figure of the true Sabbath, which is the rest for him who is in Christ, as he said in Matthew 11:29... ... *Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.*

The **passage through the Red Sea**, where the armies of Pharaoh were drowned by Jehovah, is a fleeting figure of something far greater, which is the baptism of a Christian, where the demons and angelic powers of evil are destroyed, as Paul said in Romans 6: 4, relating the attitudes of burying and drowning.

In the same way, the humiliating slavery in which the people of Israel were subdued in Egypt symbolized the servitude in which people unreconciled with God are subdued by the prince of this world (2 Corinthians 4: 4).

The "**Urim and Thummim**," mentioned in the description of the pectoral of the Old Testament high priest (Exodus 28:30), was consulted by kings to know Jehovah's approval or disapproval in their decisions, through the lights on or off of the luminous stones. However, that supernatural "traffic light" was only a very rough figure of the Holy Spirit of God the Father, who came to lead us into all the truth, after Jesus was glorified, as John 16:13 says.

The **Passover lamb**, who was sacrificed on the Easter night to deliver the Israelites from the angel of death, was a primitive figure of Christ, the true lamb of God the Father, who through a single and effective sacrifice of himself, delivered all the oppressed by the spiritual powers. Let's see what Hebrews 9:23 and 24 says ... *It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these. For Christ did not enter a sanctuary made with human hands, that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.*

The first **Adam**, corruptible, ephemeral and unsuccessful, was a grotesque figure of the second and last Adam, Jesus Christ, who is incorruptible, victorious, and from heaven, as Paul said in 1 Corinthians 15: 44-49 ... *it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit. The spiritual did not come first, but the natural, and after that the spiritual. The first man was of the dust of the earth; the second man is of heaven. As was the earthly man, so are those who are of the earth; and as is the heavenly man, so also are those who are of heaven. And just as we have borne the image of the earthly man, so shall we bear the image of the heavenly man.*

Likewise, the earthly, military, and political **Messiah** prophesied in Psalm 2: 7 was a bizarre figure of the true Messiah, the Son of God the Father, who is not a Messiah only for Israel, but universal, of a celestial and timeless kingdom. That is why, in Psalm 2: 7, where it is said ... *I will proclaim Jehovah's decree: He said to me, "You are my son; today I have become your father,* the meaning is also figurative.

The conclusion is that, in fact, all the things and events we see in the Old Testament are mere shadows and vanished figures of grandiose things in the New Testament, without which the old law and commandments would have no sense at all. Everyone who is building on the Old Testament figures to literally fulfill them is no longer considering what is really important, that is, the commandments and teachings that Jesus left us in his Gospels.

Oswaldo Carvalho