

Prophet, Priest, & King



Christ in the Old Testament



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PREFACE

THIS STUDY OF CHRIST IN THE OLD TESTAMENT originated as my prepared notes for teaching our local ABF (Adult Bible Fellowship) class on Sunday mornings. As with the other resources at our web site, we make it available to others simply because it already exists. I make no claim to scholarship, special insight, or extraordinary understanding of God's holy word. I have been called in the local assembly to teach (predominantly) senior adults from God's word. Following the example of the early churches, those of us in the kingdom are encouraged to "[share our possessions] with all, as anyone might have need." (Acts 2:45) If others can benefit from this study, then all the better.

Different from our earlier published studies, this Hebrews study has not been overly modified or formatted, but is published in essentially the format of my original notes used in class. Scripture text has not been added after-the-fact; use these notes with your own Bible alongside.

As with all of our resources, we offer this free of charge, to the glory of God the Father, and the praise of Jesus Christ our Lord.

David S. Lampel
Winterset, Iowa
April 2016

EXPLANATIONS

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Greek and Hebrew citations are from *Strong's Talking Greek & Hebrew Dictionary*, and the *NASB Greek-Hebrew Dictionary*.

ABBREVIATIONS

NASB: *New American Standard Bible*

NKJV: *New King James Version*

KJV: *King James Version*

KJVS: Both *King James Version* and *New King James Version*

NIV: *New International Version*

RSV: *Revised Standard Version*

YLT: *Young's Literal Translation*

ESV: *English Standard Version*

OT, NT: *Old Testament, New Testament*

GREEK AND HEBREW

Greek and Hebrew word definitions are from *Strong's Talking Greek & Hebrew Dictionary*.

SUPPLEMENTAL HANDOUTS

This PDF file includes the class handouts that were used in most (but not all) sessions. They are found in the *Appendix* section, following page 104. Individual session notes that have a corresponding handout include a reference to that handout.

PRINCIPAL COMMENTATORS

Kaiser: Walter C. Kaiser, Jr.—*The Messiah in the Old Testament*, Zondervan Publishing House, Grand Rapids, Michigan, Copyright © 1995, Walter C. Kaiser, Jr.

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STANDARD CITATIONS

Barnes: Albert Barnes, *Notes on the Bible*.

Grudem: Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*.

Henry: *Matthew Henry's Commentary on the Whole Bible*.

JFB: *Commentary on the Old and New Testaments* by Robert Jamieson, A. R. Fausset and David Brown.

Vincent: Marvin R. Vincent, *Vincent's Word Studies*.

Vine's: W. E. Vine, *The Expanded Vine's: Expository Dictionary of New Testament Words*.

SESSION 1: JUST A TASTE

PREFACE

Late in the afternoon on the day of Christ’s resurrection, the risen Lord encounters two of his disciples [followers; not two of the remaining eleven] on the road to the village of Emmaus. We are familiar with the story; at first they are not permitted to recognize Jesus, but then later, as “He took the bread and blessed it,” their eyes were opened for them and they recognized Him.

What is pertinent to our study is what happens in between those two scenes. Turn to Luke 24, and let’s read how they describe “Jesus the Nazarene.” Jesus meets up with them as they are walking down the road, and off-handedly asks them what they’re talking about. They express surprise that He, apparently, is blithely unaware of the things recently transpired in Jerusalem, and I have always loved His simple, almost playful response: “Oh? What things?”

Read Luke 24:19-24.

That’s pretty comprehensive. What Jesus keys off of, in His reply, is that virtually *every one* of the things they mentioned had been prophesied long before. These two disciples had every opportunity to recognize that precisely these events were foretold for the Messiah.

Read Luke 24:25-27.

To the surprise of many—including our two blinded disciples on the road to Emmaus—the Old Testament is actually chock-full of Jesus the Christ. It is “pressed down, shaken together and running over” with Him. The astute reader will find references to Him, prophecies about Him, and actual visitations by Him. The purpose of this class is to not just find those prophecies and references—those foreshadowings—but to discover how they weave together to form a marvelous narrative about God’s plan for man through the Messiah.

ANOINTED

Before we begin, we must define an important term that will be popping up in one or more of its several forms: three forms, all synonymous.

m/Messiah	=	anointed	=	c/Christ
Hebrew: <i>mashiah</i> (<i>maw-shee'-akh</i>)				Greek: <i>christos</i>
Greek: <i>messias</i>				New Testament & Septuagint
Old & New Testaments				

All three terms are synonymous. And although we (and the NT writers) have shortened the latter term to “Jesus Christ,” technically it would be “Jesus the Christ”—i.e., Jesus, the Messiah; Jesus, the anointed one. “Christ” is not His last name; it is a title, or description.

All three of these terms mean “anointed” and are only capitalized when referring to Jesus as the anointed one: the Messiah, the Christ. Other than that they refer to anyone who receives anointing as part of their being installed in one or more of three types of office: prophet, priest, or king. All three were anointed into office, so, technically, one could refer to any of them as a messiah or a christ—simply because they were anointed. (This may sound like pedantic nitpicking, but understanding this is fundamental to our study.)

Let’s look at three examples of this anointing; the first passage—the Lord speaking to the prophet Elijah—includes the command to anoint both king and prophet.

king and prophet

Read 1 Kings 19:15-16.

priest

In Exodus 29 we read of the ceremonial consecration and installment of the first Levitical priest (other than Moses), Aaron.

Read Exodus 29:4-7.

In both of these passages the word for anoint is the verb, *mashah*.

anoint = v. *mashah* (maw-shakh') = a primitive root; **to rub with oil**, i.e. to anoint; by implication **to consecrate**; also to paint :- anoint, paint.

WHY “PROPHET, PRIEST & KING”?

What is the significance of these three offices? What part do they play in the development of the Christ in the OT? Rather a lot, actually, and this is one of the most fascinating threads to follow regarding the Messiah. We will develop this further, in subsequent sessions, but I want to lay out the basics of it now.

To give you the punchline first, *only the true Messiah could be—and indeed was—all three*. There were a few individuals who were two of the three, but only Christ Jesus was all three.

Moses: priest and prophet

Moses was someone who was both priest and prophet. The logo for this class shows (in red), that **priests spoke to God for man** (red, upward arrow). The Pentateuch is replete with his pleading before the Lord on behalf of a sinning people. Let's look at just one, in Numbers 21.

Read Numbers 21:6-9.

Not only did Moses perform the service of a priest, he was born into the Levitical tribe; only later, of course, after Sinai, was it designated the only tribe from which priests could come. Both his father and mother were Levites:

Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months. (Exodus 2:1-2)

The logo for this class also shows (in brown), that **prophets brought the message of God down to man** (brown, downward arrow), and we have an instance of this in Exodus 19 with Moses.

Read Exodus 19:3-6.

In His role as both priest and prophet—a *mediator*—Moses was a type of the Messiah to come.

Melchizedek: priest and king

After the days of King Saul, a king of Israel could only come from the tribe of Judah, while, as before, a priest had to be a Levite. Thus, it was impossible for one person to be both. But there was a man who was not a Jew—in fact, lived in the time of Abram, before there was an Israel—who was both: the mysterious and fascinating Melchizedek.

Read Genesis 14:17-20. [Salem = early name for Jerusalem]

As those who attended my class on the book of Hebrews can attest, I *love* Melchizedek. But I will restrain myself (for now), and cut right to why he plays a role in this story of Christ in the OT. Remember, in this session I am just cracking open the door a little so we can peek inside at the treasures that lie within. Later on we will be digging in deeper on all this.

Psalm 110 is a mind-blowing, jaw-dropping treasure of messianic prophecy. But for just right now, let's look at one verse in this song written by King David, as he refers to a descendant of his who will be his (David's) Lord, who sits at the right hand of Yahweh.

Read Psalm 110:4.

There are other reasons Christ is said to be "a priest forever according to the order of Melchizedek," but for our purpose right now it is because He, too, is both priest and king. And we will certainly be returning to Psalm 110.

David: prophet and king

Finally, there was David, son of Jesse, who was both king and prophet. We all know he was king, so let's look at a passage in 2 Samuel that refers to his role as a prophet, and explicitly refers to him as one anointed.

Read 2 Samuel 23:1-4.

[v1: anointed = messiah (maw-shee'-akh);
v2 is the very definition of a prophet]

These three individuals—Moses, Melchizedek, and David—each held two offices: priest/prophet, priest/king, prophet/king. All three were anointed—that is, all three were messiahs. But there was another Messiah, and only He was anointed to all three offices; only He was prophet, priest, and king. And only He still reigns, at the right hand of God the Father.

IN CONCLUSION

In the OT the astute reader will find references to Christ, prophecies about Him, and actual visitations by Him. It is so detailed, so specific, so undeniably accurate, that one might even go so far as to consider the whole of the Old Testament—Genesis 1:1 to Malachi 4:6—a first gospel account.

In the OT the Messiah's lineage—both human and divine—is detailed, as well as much of His life: the nature of His birth, the nature of His death, and much of what lies between. The books of the Old Testament describe Messiah's offices, His work, His challenges and enemies, His character, His temperament.

In this first session we have just *tasted* of the extravagant banquet to come. And what a feast it will be.

SESSION 2: THE SEED: PART 1

Genesis 3:14-15

Please refer to handout page 4, in the Class Handouts section located at the end of this file.

PREFACE

Please turn to John 5.

The Jewish leaders were looking for a way to kill Jesus. They had a number of reasons to hate Him—for one thing, He was healing on the Sabbath. But at the top of the list was that Jesus had as much as made Himself equal with God by referring to Him as His Father. He had told them,

“My Father is working until now, and I Myself am working.” (John 5:17b)

Jesus then launched into an extended treatise on His relationship with the Father, concluding with the condemnation,

“You do not have His word abiding in you, for you do not believe Him whom He sent.” (John 5:38)

Jesus not only does not back down, but He then says something perhaps even more scandalous.

Read John 5:39-47.

Is it any wonder the Jewish leaders wanted to kill Jesus? Here, in one sitting, Jesus publicly claimed that He was the Son of God, and that Moses, about 1,400 years earlier, wrote about Him—which suggests that Jesus somehow stands outside of time itself.

His point is clear: *You guys put great stock in Moses—he’s your guy, and you claim to live by the five books he wrote. So how come you don’t believe what he wrote about me?*

SEED: GENESIS 3:14-15

We now begin the delightful process of seeking out, discovering, and weaving together the many references and occurrences of the Christ in the writings of Moses and other OT writers. It would do us little good to just plow through the references from Genesis forward, since they would be in no cogent order. What we’ll do instead is organize them by topic—beginning with **Lineage**—that is, the “line” from which the Messiah would (and did) come—followed by **Life**—birth to death, and in-between.

Last week I referred to the entirety of the OT as the “first gospel.” We are going to begin this journey with a brief but dramatic passage in Genesis 3 that scholars have long referred to as the *protoevangelium*—that is, the “first gospel.”

Although this extended passage makes for a splendid study in itself, we will pass over everything that leads up to this moment—the deceit of Satan, the sin of eating the fruit, the buck-passing, the resulting shame—and focus on just two verses.

Read Genesis 3:14-15.

Sidebar: I’ll be honest: I still can’t decide if this passage should be filed under Lineage or Life. So we will look at it in-depth in this session, then revisit it briefly when we consider the life of the Messiah.

The prophecy lying within the seemingly vague v15, in the context of denouncing “the serpent” that tempted “the woman” [*she will not be named Eve until 3:20*], is in fact, as Walter C. Kaiser puts it, “the root from which the tree of the OT promise of a Messiah grew.” Charles Briggs called it “the germ of promise which unfolds in the history of redemption.” What is truly remarkable is that in this tiny, enigmatic passage we have played out for us “the entire history of humanity”—from the first humans to the time of final judgment!

It is almost imperative, then, that we begin here, all the way back to when humanity itself was still in its infancy.

Even here, in the early moments of creation, we discover the Messiah; we discover the Christ. Professor Marcus Dods writes in his commentary that, "It is in vain to think of exhausting this narrative." And in my brief relationship with it I would wholeheartedly concur. With a remarkably few words is opened a Pandora's Box of imagery, of mankind's history, of future events. One tries *in vain* to nail down a simple, linear thread; with almost every word the mind shoots off in myriad directions.

The Serpent

First we need to identify this one called "the serpent." Let's not just go with what we think we know already; let's see what facts we can glean from the text.

- The serpent is no mere reptile; when we read vv1-5, it is clear that this is no simple beast.

Read Genesis 3:1-5.

This is a being of clear, intelligent speech, and a knowledge that surpasses that of the man and woman. He speaks as if he has access to the very mind of God—or at least the supernatural world. (Kaiser)

- The serpent is individualized—identified in the Hebrew with the second person, masculine singular pronoun ("he").
- We should not draw too many hard conclusions regarding his shape or posture. That the Lord God declared he would henceforth crawl on his "belly" and eat dust are less about his shape and means of locomotion than a vivid picture of his certain and utter defeat. In Micah the prophet uses similar imagery to describe the enemies of the Lord:

Nations will see and be ashamed Of all their might. They will put their hand on their mouth, Their ears will be deaf. They will lick the dust like a serpent, Like reptiles of the earth. They will come trembling out of their fortresses; To the Lord our God they will come in dread And they will be afraid before You. (Micah 7:16-17)

- He is identified as the serpent of the final conflict, for a future male descendant of the woman will strike him with a crushing (i.e., fatal) blow to the head. [[bruise = snap at; figurative to overwhelm; break, bruise, cover](#)]

We are in the habit of associating events in Eden with *man's* fall—where Adam's fall became mankind's congenital disease: our sin nature. But it is just as true that Eden represents the "fall" of Satan, the evil one. His initial fall was when the Lord God booted Him from the heights of heaven, but here we see the serpent—whether Satan incarnate, or a representative of him—dramatically reduced in stature and station. Consider a passage in Ezekiel that describes his original appearance—this one that Isaiah describes as the "star of the morning, son of the dawn!" (Isaiah 14:12) and Ezekiel as having "the seal of perfection, full of wisdom and perfect in beauty." (Ezekiel 28:12)

Read Ezekiel 28:13-14.

And now?

Cursed are you more than all cattle,
And more than every beast of the field;
On your belly you will go,
And dust you will eat
All the days of your life; (Genesis 3:14)

The Two Seeds

Two "seeds" (or "offspring"^{niv, esv}) are mentioned in v15: the serpent's seed, and the woman's seed.

Read v15a.

Just as in English, the word "seed" [[Hebrew: zerah](#)] has both a collective and an individual meaning: it can refer to *generations* that proceed, or a specific *individual* that proceeds.

The Lord God declares in v15 that, beginning that moment in the garden, there would be hatred, hostility between the woman and the serpent. Beyond that, however, in the future there would be hostility between the serpent's "seed" and the woman's "seed."

The seed of the serpent might include Satan's supernatural minions—the demons—who harass and torment humanity in his name. The woman's seed could, in one sense, include every human being that would come after her. But of course there is more here than that—and here is where the mind shoots off in a hundred different directions.

Still thinking collectively, I think this verse reveals the first cosmic consequence of Man's fall—the first consequence of the first sin. From this point on, human beings would be born at war with God—born, as it were, Satan's seed. Each of us is born in a sinful, depraved state, on the side of Satan (whether we realize it or not). So if the woman and the serpent are in opposition to each other, then here the woman's seed could be those who belong to God in Christ. Thus, the seed of each are at enmity with the other: those who belong to God, and those who remain with Satan.

So look at what we have here: Before us in this scene are the two "root-stocks," as it were, of two races. As Kaiser puts it,

Clearly the term "seed" is a generic term for the entire race that came from the woman on the one hand, while the "seed" of the serpent embraces all the evil race derived from him.

From this point on, man will grapple with evil—both in terms of his congenital, sinful nature, and in terms of a regenerated individual's personal battles with the flesh and the depraved society in which he still dwells. The perennial struggles with sin that we all endure find their root in this cataclysmic moment in the garden of Eden. And the earth still groans from it.

Up to now we have interpreted the woman's seed as collective, referring to generations of descendants; but in our next session we will pull it back to the individual. Already we see a clue: that phrase, "her seed." Why does it say the *woman's* seed when, in procreation, it is normally the male seed and the woman's egg? Adam's curse is not mentioned until v17; here it is all about the woman—as if *the man has no part in it*.

This is where we will begin next week.

SESSION 3: THE SEED: PART 2

Genesis 3:14-15

Please refer to handout page 4, in the Class Handouts section located at the end of this file.

PREFACE

Just as in English, the Hebrew *zera* (“seed”) has both a collective and an individual meaning: it can refer to *generations* that proceed, or a specific *individual* that proceeds. Last week we looked at the *collective* side of this curious passage in Genesis 3—that is, the word “seed” interpreted in the plural when applied to the serpent’s seed—Satan’s demons and human followers—and the first woman’s seed—the literal generations that would follow, but also (within the context of v15) those who would follow Christ rather than Satan.

Sidebar: How do we know the serpent is actually Satan? It is hinted at in several passages in the NT, but the explicit association is in Revelation 12.

Read Revelation 12:9.

Let’s read again the passage scholars have dubbed the *protoevangelium*—that is, the “first gospel.”

Read Genesis 3:14-15.

We see right off that something odd is going on here. Technically—and traditionally—we refer to the *man’s* seed and the woman’s egg. But the first man is nowhere found in this passage; it is addressed to the serpent, and is all about the serpent and the woman. Adam is not addressed until v17; here it is all about the woman—as if the man has no part in it.

Why the apparent isolation of the woman from the man in this prophetic passage? Please turn to Matthew 1. I don’t need to tell anyone in this room that Jesus the Christ was born from a virgin—that is, without the help of a human man. But I just love how this is hinted at in the genealogy of Christ that opens Matthew’s gospel. From v2 through the first half of v16 it consists of a long list of fathers begetting sons. But see how v16 ends:

Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

Not father, but husband. Jesus was not Joseph’s seed, but, in human terms, only the woman’s.

THREE CONFLICTS

In v15 the Lord God sets up three conflicts that come as the result of the serpent’s treachery.

- The first is immediate;
- the second will begin in the near future and continue so long as Satan wields power on earth;
- and the third will take place at some future date(s).

Although it is not stated here (because God is still addressing only the serpent), we know that these conflicts will come about not just because of the serpent’s behavior, but because of the rebellion of the man and the woman.

First Conflict

Walter Kaiser points out that every instance of the word translated “enmity” in the OT expresses “person-to-person hostility”—in the words of William Wilson’s venerable *Old Testament Word Studies*, “[not just] aversion, [but] a desire and endeavor to injure.” Someone at enmity with another “seeks to injure, and delights in the accomplishment of it.”

Sidebar: So let’s skip ahead for a moment and bring it home: Does Satan delight in ruining Christians? Would you, a Christian, be delighted to see Satan forever vanquished and destroyed? Our answer of “Yes!” to both of these reflects the enmity that still exists between the seed of the serpent and the seed of the woman.

So the “genesis” (as it were) of this hostility would occur immediately. Whatever niceties had transpired earlier between the serpent and the woman were now at an end. Now they were mortal enemies. And this hostility would be passed down to those who would follow each of them—which brings us to the second conflict.

Second Conflict

This enmity would be played out “between your [the serpent’s] seed and her [the woman’s] seed.” We know this also refers to an individual because of the pronouns that follow:

**“He shall bruise you on the head,
And you shall bruise him on the heel.”**

So this enmity will exist between Satan (and his seed) and a human, male descendant of the first woman.

Third Conflict

[If your version of this passage is not presented in poetic form, refer to the handout.] Note the shift that takes place at the fourth line of the verse. The third line speaks of enmity between the (multiple) seed of the serpent and (at least multiple) seed of the woman. But suddenly in the fourth and fifth lines the Lord God shifts to the individual on both sides of this enmity. It is no longer the “seed” of the serpent, but the serpent himself: “He shall bruise you on the head.” And it is no longer the multiple generations, but one, individual male seed.

Now it is *mano a mano*—one on one.

The third conflict, described by the last two lines of v15, represents a final cosmic battle in which the serpent [Satan] will receive a crushing, fatal blow by the seed. The *intent* of the blows exchanged are the same; the word translated “bruise” or “crush” is the same in each line. But the *results* of the blows are dramatically different. The one delivered by Satan (“you shall bruise/crush him on the heel”) results in injury; the one delivered by the seed (“He shall bruise/crush you on the head”) results in death—or, more accurately, “rendered powerless” (Hebrews 2:14).

Now we see that this is far more than just a declaration of universal hostility between humans and evil. One individual man, a descendant of the first woman, will ultimately defeat the evil one: Satan. And now we see—for the first time in Scripture—the Messiah, the Christ.

Early Jewish commentators recognized this. William Varner cites the rabbinic commentary on Genesis, *Bereshit Rabba* 23, which reads, “Eve had respect to that seed which is coming from another place. And who is this? This is Messiah the King.”

And you shall bruise him on the heel

Let’s consider the last line first. What does this mean? Ultimately it means that in the process of defeating Satan, the Messiah will pay a physical price. He will be wounded. Here is the introduction of the Messiah as *suffering servant*—a role for the Redeemer that most Jews reject. In the Torah, the second half of v15 remains in the plural:

And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel.

But then, that is not our interpretation of the text. As we turn to Isaiah 53, keep in mind the voice of our passage in Genesis 3. Don’t forget that it was the Lord God who declared this situation into existence. It was Father God Himself who prophesied that the Anointed One would pay a heavy price for being the Redeemer.

Read Isaiah 53.

The Lord God “was pleased” to do this to His Son—not that He enjoyed it, but it was His doing; He wished for it to happen. But in another sense it is the serpent who did it, for it was *his* doing in the garden of Eden that inaugurated man’s sin nature, and it was that sin that made the Christ’s sacrifice necessary.

He shall bruise you on the head

The last time we were together I believe I mentioned the biblical concept of “Now; not Yet.”

- For example, our sanctification: when we come to Christ we are, in a moment, sanctified; a completed act. Yet in another sense our sanctification is an ongoing process that will continue until the moment we cross the threshold of heaven.

- Or take the anointing of David as King of Israel: As a youth he was anointed by Samuel; at that moment he was the king. Yet Saul remained in that office and David did not ascend to the throne until Saul's death—about 15 years later.

We have a similar situation with the fulfillment of the prophecy regarding the serpent's end: "He shall bruise (crush) you on the head."

Read Hebrews 2:14-15.

After the first anointing of David as king of Israel, King Saul remained on the throne, but he was a defeated, paranoid man. King David was ascendant; King Saul was descendant.

The death and resurrection of Christ Jesus rendered Satan *ultimately* powerless; the serpent was defeated. Yet he remained—and remains—at work, doing his best against the people of God. His doom is certain—but not yet.

The ultimate, final crushing of Satan is yet future—but certain. And the script has already been written. We can read it for ourselves in Revelation 20. First Satan himself will be removed:

Read Revelation 20:7-10.

Then, at the final judgment of the great white throne, Satan's kingdom—death and Hades—will receive the same end.

Read Revelation 20:13-15.

Notice that Satan is not killed, but crushed—rendered ineffective. Immortality is a fact for everyone, even Satan. He will not be killed, but along with everyone else whose name is not in the book of life he will live forever in the "lake of fire."

CONCLUSION

So, what does this verse, this *protoevangelium*, tell us about the Messiah?

- His birth will be **unique**. He will be (in human terms) not the seed of a man, but of a woman alone.
- He will be **supernatural**. The Messiah will ultimately vanquish Satan—an angelic, supernatural being. Mere human flesh cannot do this, only another supernatural being of superior power than that of Satan. Because the Messiah will have this capability, His deity is implied.
- At the same time, He will be of the **human race**. He will be flesh; He will enter this world in the same way of every other human being: a pregnant woman will give birth to Him. He will not suddenly appear out of thin air; He will not float down from the clouds or an alien spaceship; He will be *born*.

So the Messiah will be like no other: the unique God/Man.

Let's close with a passage from the prophet Jeremiah.

Read Jeremiah 23:5-6.

v5: LORD = Yahweh

v5: a descendant of David—i.e., a King in the flesh, a rightful human descendant of David

v6: LORD = Yahweh

SESSION 4: THE HOUSE OF SHEM

Genesis 9:25-27

Please refer to handout page 5, in the Class Handouts section located at the end of this file.

PREFACE

We now begin in earnest the tracing of the Messiah's lineage—that is, the prophesied line from which the anointed one would emerge. Last week I mentioned in passing that one fascinating aspect of this study is that, unlike most studies in which we are more often than not *reminding* each other of things we already know, here we will very often be discovering from Scripture facts brand new to many of us. And my guess is that this passage will prove to be an excellent example of that.

GOD, JAPHETH AND SHEM

The context for this passage—in Genesis 9—is familiar to us: Put succinctly, Noah gets drunk and naked; one of his sons has some fun with that fact, but his two other sons show respect to their father and cover his nakedness. This sets up the curses and blessings in vv25-27 that are our focus—especially v27.

Read Genesis 9:24-27.

Sidebar: The story of vv21-24 has always seemed mysterious to me. If all Ham had done was make sport of his inebriated dad—crack some jokes about it to his brothers—the resulting curse seems an over-reaction. But if that was all that Ham had done—crack a few jokes—how could Noah, upon awakening (and probably hung over from his bender) immediately know “what his youngest son had done to him”? Without getting into too many details, the probable answer lies buried behind the euphemistic “saw the nakedness” (v22)—especially combined with “uncovered” (v21). From Leviticus 18 we learn that the phrase was later used to describe incestuous sexual sin—and not coincidentally, this described the abominable sexual practices of the Canaanites, descendants of Ham (v25).

v25: *The First Curse*

Because of his behavior, Ham's descendants (“Canaan”) are cursed by Noah in v25. Ham's three other sons and their descendants settled in various parts of Africa, but Canaan's descendants settled in the area we know today as Israel—the Promised Land. In Noah's curse he prophesied that Canaan would be “a servant of servants [i.e., the lowest form of servanthood]...to his brothers.” Did this come true?

Learning of Joshua's victories in the area, the inhabitants of several cities in Canaan lied to Joshua, hiding the fact that they were not at all from a distant land, but near neighbors within Canaan. When he learned of the subterfuge, Joshua declared in v9:23,

“Now therefore, you are cursed, and you shall never cease being slaves, both hewers of wood and drawers of water for the house of my God.”

Later King Solomon did the same thing.

Read 1 Kings 9:20-21.

v26: *First Blessing*

In v26 Noah does not bless his son Shem directly, but blesses the one who would become his God: “the LORD”—i.e., *Yahweh*.

Read v26.

Here it is prophesied that *Yahweh* [the covenant name of God] would establish a personal covenant relationship with Shem and his descendants; they would be a special people to Him. Then follows a reiteration of the initial curse on Ham's descendants: “And let Canaan be his servant.”

v27: Second Blessing

Now, as we reach the most important verse in this passage, we have also reached a fork in the road. It should not come as a surprise that once again we have divergent interpretations of a passage. Happily, the two are not mutually exclusive: both represent perfectly true conclusions; they only part company on which is being stated by the biblical text. Because of this, and because both interpretations are supported by respected scholars, I am duty-bound to mention both.

Read v27.

The controversy is simple stated: Who is “him” in the second line? Does “him” (or “he”) refer to Japheth, or to God? [\[not Yahweh, but Elohim\]](#)

The Japheth Interpretation

The preponderance of scholars favor the Japheth interpretation. Our common modern translations either favor this, or leave it ambiguous. The NIV states it explicitly by repeating the name:

May God extend the territory of Japheth; may Japheth live in the tents of Shem, and may Canaan be his slave.

The prophecy states in the first line that Japheth would be “enlarged”—i.e., to spread out, be spacious, open. So who were the descendants of Japheth? Turn the page to Genesis 10. Verses 2-4 give the records of the descendants of Japheth.

Read v5.

The word translated “nations” in the NASB is the Hebrew *goy*—i.e., Gentiles, as it is explicitly translated in the KJVs. So, as William Varner tells us,

[this describes] tribes which settled in areas that would later be called Eastern Europe and Russia. An anthropologist would refer to Japheth’s descendants as the Indo-European peoples.

The important (and argued) line of the prophecy is in line two: “And let him dwell in the tents of Shem.” So the first thing we need to establish is, Who is Shem? Who were his descendants? Perhaps some of you have already figured this out.

The descendants of Shem [\[pronounced shame\]](#) would of course be referred to as “Shemites.” In the Greek this becomes “Semites”—i.e., the Semitic peoples: principally, Jews and Arabs.

Verse 27 does not speak of Gentiles invading and possessing the land of the Semites, as Joshua’s invasion of Canaan meant that Israel would dwell in houses they did not build. It means that Gentiles would be “folded into” the Semites—specifically, Gentiles would *share in the blessings of the Semites*. Before we pursue this further, let’s look at the other interpretation of this verse.

The God Interpretation

This is the interpretation put forth by Walter C. Kaiser, Jr., well-respected author of *The Messiah in the Old Testament*.

Instead of the “him” or “he” in v27 referring back to Japheth, his position—and the position of a few others; he is not alone, just in the minority—is that it refers back to “God” [*elohim*]. As Kaiser states it,

Therefore, the meaning of Genesis 9:27 is God’s announcement that his advent will take place among the Shemites, later known through the Greek form of their name as the Semites.

God would “dwell” first of all as His *shekinah* glory, atop the mountain, and over and in the tabernacle.

Read Exodus 40:34-35.

dwell = shakan = a primitive root [apparently akin (by transmission) to <H7901> (shakab) through the idea of **lodging**; compare <H5531> (cikluwth), <H7925> (shakam)]; **to reside or permanently stay** (literal or figurative) :- abide, continue, (cause to, make to) dwell (-er), have habitation, inhabit, lay, place, (cause to) remain, rest, set (up).

Here was the first visual fulfillment of the Genesis prophecy. But it is also a *messianic* prophecy; this interpretation affirms that God would literally come from the line of Shem. Did God incarnate—Jesus of Nazareth—descend from Shem? The genealogy in Luke 3 tells us He did. It traces Jesus' lineage back through David, and back further to Shem, the son of Noah. Jesus the Messiah—God in flesh—was a Semite, as foretold by God Himself in Genesis 9:27. But He was also “*God...dwell[ing] in the tents of Shem.*”

Understand what we have so far:

- In our previous study (Genesis 3:15), we established that the Messiah would be the seed of the first woman. He would be human flesh.
- In this study (Genesis 9:27), we have established the the Messiah would be very God, coming from and dwelling with the Semites.

Now let's return to the “Japheth” interpretation.

THE HOUSE OF SHEM

The Japheth interpretation of v27 is that the object of the second line is not God, but Japheth, and that the prophecy refers to the descendants of Japheth—the Indo-Europeans, or Gentiles—sharing in the blessings accorded the descendants of Shem.

Turn to the gospel of John.

John 10:16

In Chapter Nine of John's gospel, Jesus has healed a man born blind. The man is taken to the Pharisees and he witnesses to them about what Jesus did for him. At their persistent cross-examination of him for details, he answers, in v27,

“I told you already and you did not listen; why do you want to hear it again? You do not want to become His disciples too, do you?”
(John 9:27)

Well, this *really* ticks them off, and they arrogantly declare,

“...we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He is from.”
(John 9:28b-29)

(Uh, guys, Moses wrote Genesis 3:15, and he wrote Genesis 9:27.)

Jesus heard about this exchange and meets up with the man whose sight he had restored, and in their conversation Jesus affirms that He is indeed the “Son of Man”—i.e., the prophesied Messiah.

Read John 9:35-38.

Then in the next chapter is the Lord's beautiful discourse on His coming as the “Good Shepherd.” In v7 He declares that He is willing to give His life for His sheep. In v14 He describes the intimate relationship He enjoys with the sheep that dwell within His “fold,” and now He expresses not just His willingness, but the *fact* that He will indeed give His life for those in His flock.

Read vv14-15.

Then, in v16, He slips in an “Oh, by the way” bombshell sufficient to destroy the smug complacency of those Pharisees.

Read v16.

Here is the Messiah Himself declaring that Japheth will dwell in the tents of Shem; Gentiles will surely be in one flock with Israel, sharing the blessings of salvation through the shed blood of the Lamb—who is also the Good Shepherd.

Now please turn to the book of Acts to see how this all played out. We're going to just touch lightly on three scenes of individuals from both in and outside Israel—outside the descendants of Shem—being brought into the one fold of the Christ.

Acts 8:36-38

Noah's son Ham's descendants settled in Canaan and Africa. In Acts 8:26, an angel tells Philip to go to a desert road, where he has an encounter with an Ethiopian eunuch, a court official of the queen of the Ethiopians. The man is sitting there reading Scripture! Philip witnesses to the man, and we have the result in vv36-38.

Read Acts 8:36-38.

Sidebar: Verse 37 is disputed [not in best manuscripts], but vv36-38 reveal clearly that Philip accepted the eunuch's profession of faith and baptized him.

So here was a descendant of Ham—by God's grace, even a descendant of the cursed Ham—being brought into the flock.

Acts 9:17-19

In the next chapter we have the dramatic conversion of the descendant of Shem, Saul of Tarses, to Christ. The story is familiar: the Lord sends Ananias to both confront Saul and baptize him.

Read Acts 9:17-19.

Acts 10:

Finally, in Acts 10, we have the account of the literal fulfillment of the Genesis 9 prophecy.

Read Acts 10:1-2.

Here is a descendant of Japheth, an Italian, and it is through Peter's encounter with this soldier that the Lord teaches the apostle that even the sons of Japheth can become disciples of Christ.

Read Acts 10:44-48.

CONCLUSION

Noah's prophecy of Genesis 9:27 tells us,

"May God enlarge Japheth, And let him dwell in the tents of Shem"

The two interpretations of this verse reveal that

1. the Messiah, who will be very God, will come from the house of Shem—from Israel;
2. that the house of Japheth—Gentiles—will be welcomed into the blessings of Israel—that is, the blessings of God through His Son, the Christ.

Both interpretations are true; the prophecy, by *either* interpretation, has been fulfilled. And when you put them together, what do you have?

Read Matthew 1:22-23.

SESSION 5: ABRAHAM
Genesis 12:1-3, 7 & Genesis 15

Please refer to handout pages 6 & 7, in the Class Handouts section located at the end of this file.

PREFACE

So far we have traced Messiah's lineage from the first woman, through Noah's son, Shem. The next ancestor of note is considered the father of the Hebrews: Abraham. In point of fact, Abraham was "father" of far more than just Israel.

In the covenant God made with Abraham we have one more "gospel" situated not in the NT, but the Old. No less than the apostle Paul declared it such in his letter to the Galatians.

Read Galatians 3:8-9. [We will be returning several times to Galatians 3]

William Varner puts it this way:

The Lord's covenant with Abraham was the fountain from which flowed all of His redemptive purposes for Israel and for mankind as a whole. *In a real sense, the remainder of the Biblical account from Genesis 12 through the Revelation is an outworking of the covenant promises to this patriarch.* (emphasis added)

One cannot divorce the gospel from the Messiah, for it was through the Christ that the "good news" of salvation by faith would be instituted for all the world. In Christ, through the shedding of His blood, man would be saved by an act of God's grace—not by his own behavior. And this was prefigured in Abraham. Throughout the narrative of Abraham in Genesis, and beyond, into his immediate descendants, both the Messiah and the gospel are alternately prefigured. But it is important that we remember: Abraham was not just a *picture* of what would come many centuries later; Abraham was justified, saved by faith.

BLESSINGS: GENESIS 12:1-3

Read Genesis 12:1-3.

The Messiah does not make an explicit appearance in these verses, but His gospel does. First, God's promise to Abraham is unilateral—it is not dependent on Abraham's behavior. God told him, "I will bless you." Second, and more important, the families and nations of the earth would be blessed through or in him. **Here is the gospel; here is grace**, which becomes more evident when we examine the word translated by all our versions, "earth."

earth = *adama* = from <H119> ('**adam**); **soil** (from its general redness) :- country, earth, **ground**, husband [-man] (-ry), land.

The older commentators liked to translate this as "ground" to emphasize its connection to Genesis 3.

Read Genesis 3:17.

In Genesis 3, at the birth of Noah, we are reminded of God's curse of the ground.

Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed." (Genesis 5:29)

But now, in Abraham, the Lord is extending grace to the people of the ground, and the curse will reside only in those who curse, or reject this grace.

K&D: The blessing of Abraham was once more to unite the divided families, and change the curse, pronounced upon the ground on account of sin, into a blessing for the whole human race.

And notice how the channel through which this grace, this salvation is narrowing: through the first woman, through Shem, and now through Abraham. At the same time, however, that which in Shem narrowed—from all humanity, down to one family line or race (the Semites)—in Abraham will be broadened. In Genesis 9:27 we learned that God would bless the line of Shem by dwelling in His tents; here God's blessings are extended to "all

the families of the earth.” **There is the gospel; there is the Messiah**—and the apostle Paul tells us so back in Galatians 3.

Read Galatians 3:13-14.

Sidebar: Perhaps now is a good time, before we move on to v7, to clarify something. Just as the OT is filled with messianic prophecies, the OT is peppered with *types* of Christ. For example, the splendid Melchizedek serves as a type of the Messiah who would be both priest and king. Abraham is *not* a type of Christ; he is a type of those who would later believe as he. Abraham is our supreme example of *faith*. As it is put by Moisés Silva, Paul brings up the figure of Abraham to point out not only that we should believe as the patriarch did, but also, and more fundamentally, that when we believe, we become recipients of the redemptive blessings that God promised to him.

SEED: GENESIS 12:7.

In v1 the Lord told Abraham to “go forth...to the land which I will show you.” In v5 Abraham and his family arrive in that land: Canaan. Then the Lord adds to His promise of blessings, the land of Canaan.

Read Genesis 12:7.

As the KJV makes clear, the word translated “descendants” or “offspring” in v7 is our old friend, *zarah*, first encountered in Chapter Three. Just as in English, the word *zarah*, “seed”, has both a collective and an individual meaning: it can refer to generations that proceed, or a specific individual that proceeds. Likewise, as in all the passages we have examined so far, the text can have a literal, earthly meaning, along with being a messianic prophecy.

It is obvious that here the Lord is promising Abraham that this land of the Canaanites will be given to his descendants—the people flowing from the literal, physical seed of the patriarch. But there is also a messianic reference in this text, and we need only turn to Scripture itself to understand it.

Read Galatians 3:16.

What Paul is pointing out (among other things) is that there *is* a plural form of the Hebrew *zarah*, but that is not what was used in Genesis 12:7. It is, instead, the *collective singular*—meaning it can go either way or both ways. It can refer to Abraham’s generations of physical seed—numbered, as the Lord put it in Chapter Fifteen, as the uncountable stars—or it can refer to just one individual. In this prophecy, **the Christ, the Messiah**.

GENESIS 15

In Chapter Fifteen of Genesis we have another unilateral covenant established by Yahweh. Once again, it is not a specific messianic prophecy, but a prefiguring of the gospel that would be established *through* the Messiah. It is a fascinating, even bizarre, event orchestrated by the Lord God to establish His promise to Abraham and his seed in a most dramatic way. Varner writes,

This chapter is important because it is vital to understanding the absolute certainty and reliability of God’s promises to His people.

The chapter opens with a promise, followed by an intimate dialogue between the frustrated patriarch and his God.

Read Genesis 15:1-5.

What was Abraham’s response?

Read Genesis 15:6.

There is the gospel; there is the Messiah. Keep in mind the time frame: Though a Shemite, Abraham is not a Jew,

nor is he circumcised. He is a Chaldean Semite. There is no law, there are no Ten Commandments to obey. There is just belief.

believed = *aman* = a primitive root; properly **to build up or support**; to foster as a parent or nurse; figurative **to render (or be) firm or faithful, to trust** or believe, **to be permanent** or quiet; moral **to be true or certain**; once (Isa. 30:21; by interchange for <H541> ('aman)) to go to the right hand :- hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, **steadfast**, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

And what is Yahweh's response to this belief? "He reckoned it to him as righteousness." **Here is the gospel of Christ born: righteousness by faith alone.**

When Yahweh continues with His promise to give Canaan to Abraham and his seed, Abraham responds—not to buttress doubt, but to seek surety—with "O Lord God, how may I know that I will possess it?" (v8) And the Lord's answer brings us to the moment, especially to our modern, western sensibilities, that is downright bizarre. Yet Varner writes that it is

one of the most fascinating and instructive incidents in the entire Bible. When the details of this ritual are sorted out, we stand amazed at the wondrous promise-keeping God we serve.

God's response to Abraham is recorded in vv9-21. We find the specific promise in vv18-21, where the Lord reiterates and expands with greater detail His promise of a land for Abraham's seed. But our focus is on the ritual that leads up to that promise. The Lord first tells Abraham to collect three animals and arrange them in a specific manner.

Read Genesis 15:8-11.

Prefiguring the Levitical sacrifices of clean animals that would be commanded in the Mosaic law, Yahweh has Abraham cut the three mammals in two and lay them out on the ground—each half facing the other.

Not surprisingly, birds of prey are immediately attracted to the fresh blood and meat, but Abraham successfully drives them away. This, too, is part of the prophecy, which the Lord explains to Abraham as he sleeps, in vv12-14.

Read Genesis 15:12-14.

This is part of the Lord's promise: Abraham's seed would be "afflicted" ("oppressed," "mistreated") for four hundred years; this is fulfilled, of course, in the oppression of Israel in Egypt—which will take place roughly 500 years after this moment. In fact, it is described using the same Hebrew word, in Exodus 1.

So they appointed taskmasters over them to **afflict** them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. But the more they **afflicted** them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. (Exodus 1:11-12; emphasis added)

But the most important passage for our study is vv17-18.

Read Genesis 15:17-18.

Here is the *shekinah*—the consuming holiness of God's glory. And note: "it [the shekinah glory of God] passed between these pieces." What did this signify? That the Lord, literally, "cut a covenant."

made = *karat* = a primitive root; **to cut** (off, down or asunder); by implication to destroy or consume; **specifically to covenant (i.e. make an alliance or bargain, origin by cutting flesh and passing between the pieces)** :- be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), × lose, × perish, × utterly, × want.

Instituted here, this became the manner by which two parties came to agreement and established a covenant or alliance with each other. The ceremony meant that if any party reneged on the agreement he would suffer the same cutting as the animals. *If I don't hold up my end, let me suffer the same fate as these.* Listen to how familiar this sounds from Jeremiah 34.

[Thus says the Lord,] "I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts—the officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf—I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies will be food for the birds of the sky and the beasts of the earth." (Jeremiah 34:18-20)

So what are we to take away from this?

- By employing this mystical ceremony to establish His promise to Abraham, Yahweh was effectively saying, *If I don't hold up my end, let me suffer the same fate as these.* Could the Sovereign Lord of the universe actually be cut in half—severed and mutilated? Of course not; that would be impossible. So by using this ceremony God was saying that it would be impossible for Him *not* to keep His promise.
- This was a **unilateral covenant** made by Yahweh. In the more customary use of this type of covenant, both parties would pass between the divided flesh. But here (v17), only Yahweh "passed between the pieces." Effectively He was declaring, *I will keep my promise to you, no matter what you or your seed do.* Nothing that Israel does will invalidate these promises. The people *will* endure, the Messiah *will* come, the land *will* be theirs. **That is grace; that is the gospel; that is the Messiah.**

I want to close by reading what the writer to the Hebrews says about this.

Read Hebrews 6:13-20.

SESSION 6: SHILOH

Genesis 49:8-12

Please refer to handout page 8, in the Class Handouts section located at the end of this file.

PREFACE

So far the lineage of the Christ began with the first woman, passed through Noah's son, Shem, and through him to Abraham. On our way to Genesis 49, let's make a few stops along the way, and quickly trace Him through Isaac and Jacob.

Isaac

We come back into the story of Abraham after Hagar has given birth to Ishmael, in Genesis 17. In v16 God tells Abraham that Sarah will indeed bear him a son—but God makes no mention of a covenant, just that there will be nations and kings that descend from him. Like his wife, Abraham laughs at this. A Lampel paraphrase: *C'mon, be serious, Lord. Look at how old we both are! Why don't we just agree that Ishmael will be the heir.*

But God has other plans.

Read Genesis 17:19.

Now note the difference between what God said about Isaac and what He says about Ishmael.

Read v20-21.

Jacob

After Isaac was born, not-unexpected conflicts arose between Sarah and Hagar, and Isaac and Ishmael—who was the older of the two. Abraham wasn't too sure what to do about this, and we have God's answer in Genesis 21—which again contrasts the two sons.

Read Genesis 21:12-13.

So Isaac has a son: Jacob. Not long before his father, Isaac, dies, God renamed Jacob and, as promised, established His covenant with Israel and his seed.

Read Genesis 35:10-12.

JUDAH

For the rest of our time in this session we'll examine the next step in the lineage of the Christ: from Israel (Jacob) to Judah—pointing even to the Messiah Himself. And, once again, the prophecy is not clear and sharp, something everyone agrees on. [\[But I am a merciful teacher, and will spare you most of the minutia of the disagreement.\]](#)

The scene in Genesis 49 is Jacob's deathbed. Just before he is "gathered to his people," Israel gathers his sons around his bed and sets out his prophecies concerning each of them. Normally the first-born son would receive the blessing of the father, and thus preeminence over his siblings. But, as we read in the first portion of the prophecies, Jacob has reasons to skip over the three eldest sons, and set the blessing on the fourth: Judah.

Let's read Jacob's prophecy regarding his son Judah.

Read Genesis 49:8-12.

v8

First off, in v8, Jacob prophesies that the other tribes will look up to the tribe of Judah. It would be preeminent. Did this prophecy come true?

- In Numbers 10:14 we read that when the tribes ordered themselves for traveling through the wilderness, Judah "set out first," leading the rest.
- In Joshua 15:1 we read that when the land in Canaan was apportioned to the tribes, the tribe of Judah

received its first, and it was the largest.

- Judah had the largest population of any of the tribes.
- And, as William Varner points out, near the end of the OT period, “the tribe of Judah lent its name to be one of the names for *all* the Israelite people—the ‘Judeans’ or simply, the ‘Jews.’

v9

In v9 Judah is described as a lion: strong, kingly. Did this prophecy come true? Was it a reference to the Messiah?

Read Revelation 5:1-5.

v10

Now, in v10, we come to the central—and most argued—passage of this prophecy.

Read v10.

It all focuses on one word—or, in the NIV and ESV, several words.

NASB: Until Shiloh comes

NKJV: Until Shiloh comes

KJV: Until Shiloh come

NIV: Until he comes to whom it belongs

ESV: Until tribute comes to him

Sidebar: It is at this point that part of me wants to verify my conclusions to you by itemizing the various positions and the evidence for each of them. But my other, wiser part assures me that if I did, you would all either be put to sleep, or leave in protest. (If I read to you Keil’s examination of this passage, you would come away with a migraine.) But I’d like to keep my job, so I will just briefly summarize the essentials; for the rest, you are going to have to trust me.

The context of v10 is Jacob prophesying that the (legitimate) throne of Israel [[scepter, ruler’s staff](#)] will not leave the tribe of Judah before someone comes, and once he does, he will rule over not just Israel, but the world [[peoples](#)].

The two best, most sensible interpretations of the nucleus of this passage are in essential agreement. As our translations reveal, one camp transliterates the Hebrew *šylh* [[shee-lo’](#)] as a *name* for the Messiah, while the other camp translates it—“he comes to whom it belongs” as a *reference* to the Messiah. Both refer to Messiah, just in different ways. [[The ESV translation is an outlier, and we won’t address it.](#)]

So when we recognize this as a messianic prophecy, we are in agreement with by far the majority of scholars and interpreters—going as far back as the *Targums*, the ancient Aramaic translations and paraphrases of the Hebrew Bible.

As to the two ways the operative line is translated, we must favor the one which makes it a name for Messiah: Shiloh. The alternate that we see in the NIV (and some others), “Until he comes to whom it belongs,” is accurate only if one letter—one consonant—of the text is changed. It is dangerous—not to mention presumptuous—to go around changing Scripture to fit your preconceived interpretation. Even though the second interpretation does point to Messiah, the first interpretation is favored: Shiloh.

SHILOH

How does *šylh* refer to Messiah? On what basis do we associate the two?

- The *Talmud* [[the Mishnah and the Gemara, explanatory writings come down from the oral law and traditions \(the oral Torah\) of Judaism](#)] includes this as one of the names of the Messiah.
- The most ancient Jewish commentary on Genesis agrees.
- An association could be made between the Shiloh and *shalom*, Hebrew for peace. The Hebrew *Shiloh* comes from the root *shala*, which means to be tranquil, i.e., secure or successful :- be happy, prosper, be in safety.

Hence “peace” included in these messianic passages:

Read Isaiah 9:6.

Read Micah 5:4-5a.

And, of course, in v2, the prophet says the Messiah will be born in Bethlehem of Judah:

“But as for you, Bethlehem Ephrathah,
Too little to be among the clans of Judah,
From you One will go forth for Me to be ruler in Israel.
His goings forth are from long ago,
From the days of eternity.” (Micah 5:2)

[“Too little to be among the clans of Judah” means that it was so insignificant, it wasn’t even included in a number of the city lists of Judah.]

In our last session we saw how through Abraham, the Messiah would bring salvation (“blessings”) to not just Israel, but *all* the nations.

Read Genesis 12:3.

Messiah—the Christ—would not be limited to the people of Israel; His impact, His rule would be world-wide. Now that is affirmed in Genesis 49:10: to Shiloh will be “the obedience of the peoples”—the nations. But vv11-12 flesh out this period of rule; it will also be a time of abundance.

“He ties his foal to the vine,
And his donkey’s colt to the choice vine; **vines so commonplace they can be so used**
He washes his garments in wine,
And his robes in the blood of grapes. **wine so plentiful it can be used as wash-water**
His eyes are **dull from** darker than wine,
And his teeth white from milk.” **everyone healthy and robust**

This rule—the Messiah’s rule—will stretch far beyond Israel. And if this passage in Genesis 49 remains a bit vague—for the word translated “peoples” is *not* the expected Hebrew *goyim*—then we can confirm it with another messianic prophecy by the prophet Isaiah.

Read Isaiah 49:5-7.

The recurring theme of this study so far has been that—going all the way back to the Garden of Eden—God would send a Savior, a Redeemer, not just for a tiny nation of Jews, but for all “peoples” everywhere on earth.

Even as the messianic line itself is narrowing, the scope, the reach of that promised Messiah has expanded—to include every one of us.

SESSION 7: BORN TO US

Miscellaneous Texts; Micah 5, Isaiah 7, 9, 11

Please refer to handout pages 9 & 10, in the Class Handouts section located at the end of this file.

PREFACE

How do we know—not by faith, but empirically—that Jesus of Nazareth was and is the promised Messiah? For Jew and Gentile alike, the OT gives us a road map for His genealogy—a specific list of ancestral checkpoints or credentials that He must clear. William Varner summarizes them for us:

In Genesis 3:15, we are told simply that the deliverer will come from mankind (the seed of the woman). In Genesis 9:26, another characteristic is mentioned: He will be a descendant of Shem, one of the three sons of Noah. Years later, God again narrowed His genealogy by saying that among the descendants of Shem, Abraham would be the progenitor of Him in whom all families of the earth would be blessed (Gen. 12:3). That messianic line was further narrowed to one of the two sons of Abraham, namely Isaac (Gen 21:12). The messianic line was again narrowed to one of the two sons of Isaac, namely Jacob (Gen 25:23). Of Jacob's twelve sons, Judah was chosen as the one through whom the Messiah would come (2 Sam. 7:12-16). Then the genealogy was narrowed once more when a specific town within Judah, Bethlehem, was chosen as the site of Messiah's birth (Mic. 5:2)[which we will look at later in this session].

Jews, of course, reject Jesus of Nazareth as the Messiah; they still look for His appearing. Varner goes on to state boldly, however, that that door is now shut: it is now impossible for anyone to prove that He is the Messiah, for it would now be impossible to verify his lineage.

In AD 70 Romans destroyed Jerusalem, the temple, and all its archives. The means by which someone in the future could verify his genealogy according to the credentials found in the OT no longer exist. But these records existed when Jesus of Nazareth was on earth—and He met every one of the criteria.

This morning we will quickly wrap up our survey of the Messiah's genealogy with two more individuals in the line from which the Christ sprang before we begin looking at the Christ's actual life—all from the OT.

DAVID

In this session we are going to touch lightly on the Davidic connection for Messiah; later we will be more thorough with that when we consider Christ as King, assuming and finalizing the Davidic throne of Judah. Right now we just want to establish that Messiah would be in the line of David. Please turn to the book of Ruth, and one of my favorite passages in Scripture.

We have pointed out before that God's grace was not invented for the NT. Like Christ Himself, God's grace permeates the entirety of His word from beginning to end. In Chapter Four of Ruth, as the story draws to a close, we see God's grace at work again.

Ruth was a Moabitess, originally married to the son of a Jew from Bethlehem. When famine struck, Elimelech and his wife Naomi emigrated to Moab, where they raised two sons, who then married Moabite women—one being Ruth.

After all the men in the family died, the three women started out on a journey back to Bethlehem. Only Ruth remained faithful to her mother-in-law, and once they were back in Judah, a kinsman redeemer, Boaz, falls in love with Ruth and marries her.

Read Ruth 4:13-15.

Read Ruth 4:18-22.

There is grace. God acknowledges the character and devotion of Ruth for her mother-in-law, and gives her a righteous second husband who just happens to be in the line that would produce the greatest king of Israel. Ruth the Moabitess becomes the great-grandmother of King David, and included in the messianic line.

And if we want to see an even more profound demonstration of God's grace, we find it in the genealogy that opens the gospel of Matthew. Verses 5 and 6 reiterate the closing of Ruth's story—but for one fascinating addition.

Salmon was the father of Boaz by Rahab...

That is, Rahab the prostitute of Jericho, who sided with Israel against her own people and gave aid and comfort to the Jewish spies. In the line of King David, and hence the line of Christ, we have Moabitess and a Canaanite prostitute from Jericho. But then, isn't that why Jesus came?

Read Matthew 1:21.

ZERUBBABEL

Let's look at just one more individual in the line from the first woman to the Messiah.

We learned in our study of the return of the exiles in Ezra-Nehemiah that in the exiles in Babylon there was, as we are told in Ezra 1:8, one remaining "prince of Judah"—Sheshbazzar, grandson of the last Davidic king. He, along with Jeshua the priest, led the group back to Jerusalem to rebuild the temple.

In the next chapter we learn that he was also called Zerubbabel—Sheshbazzar probably being the Persian rendering of his name, or a different name all together.

In the first chapter of Haggai we learn the name of his father.

Read Haggai 1:1.

Now let's return to the genealogy in Matthew 1.

Read Matthew 1:12, 16.

Both of these names—David and Zerubbabel—confirm the kingly line of Jesus of Nazareth. If He really was the promised Messiah, He *had* to be—not just *a* king, but a king in the Davidic line of the tribe of Judah.

THE MESSIAH'S BIRTH

We now move into the next phase in our study—from tracing the Messiah's lineage to His physical life, beginning, oddly enough, with His birth.

The Location

The prophet Micah details, in Chapter Five of his work, not just *where* the Messiah would be born, but he includes many details about his life and ministry. Because of this we will be returning to Micah 5 at a later date; for now I want to focus on v2, which is chock full of information.

Read Micah 5:2.

In the Hebrew text, v1 closes the previous chapter, and our v2 is their v1. So our v1 closes the discussion of Chapter Four.

*"But as for you, Bethlehem Ephrathah,
Too little to be among the clans of Judah,*

Ephrathah [eph-raw'-thaw] is the ancient name for this Bethlehem—one of several, and the distinction further associates the Messiah with King David.

Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. (1 Samuel 17:12a)

It was Joseph's connection to the Davidic line that made it possible (in a human sense) for Jesus to be born in Bethlehem. We see this in Luke 2.

Read Luke 2:4.

Note, too, the name Jesse; let's look at one more piece of evidence connecting the Messiah to the kingly line of David.

Read Isaiah 11:1-2.

[Back to Micah 5.](#)

From you One will go forth for Me to be ruler in Israel.

God is the one speaking in this prophecy; the quotation marks are His. The NASB, NIV and ESV translate this "will go forth **for** Me," while the KJVs translate it "**to** Me." Both are valid and true, but each says something different:

for Me = The Messiah is God on earth, working, as it were, in the Father's stead. He will be the face of God, the hands of God.

to Me = Everything the Messiah says and does will point to God, bringing Him glory. As Albert Barnes puts it, in the voice of God, "to do My Will, to My praise and glory, to reconcile the world unto Me."

And this "One" will rule; being from the Davidic line, He will be not just rabbi/teacher, not just a prophet, but king. In v4, now in Micah's voice, he says that this rule will extend "to the ends of the earth." [But back to v2.](#)

The Nature of His Birth

*His goings forth are from long ago,
From the days of eternity."*

Thomas McComiskey explains that the Hebrew translated "goings forth" or "origins" means "to conduct one's activities." But the whole point of these last two lines (in Micah 5) is to emphasize the *deity* of Messiah. This was not to be someone who grows into the position from obscurity—a normal human individual who *becomes* the Messiah. No, He would be ancient. As Jesus would tell the incredulous Jewish leaders, "Before Abraham was born, I am." (John 8:58)

The Messiah's activities are from eternity, before time itself.

JFB: Messiah's generation as man coming forth unto God to do His will on earth is from Bethlehem; but as Son of God, His goings forth are from everlasting.

The words used here indicate that the individual being described ("One") will be a supernatural figure. This is confirmed in the familiar prophecy of Isaiah 9.

Read Isaiah 9:6.

Mighty God

The Hebrew "el" can be used generically: "god." But in *his* writings, Isaiah only uses "el" to refer to *the* God of Israel, and that is what he uses to describe this child "born to us": Mighty God—the God.

Sidebar: The combination in v6 of "to us" (as in "a child...born to us, a son... given to us") with "God" is equivalent to "Immanuel".

The Virgin Birth

The Son of God/the Messiah did not have to be born of a virgin to validate His supernatural status. In fact, as anyone who frequents science fiction can attest, there are any number of ways He might have entered the world that would have validated it more demonstrably. But the Lord God had His reasons for Jesus to be born "naturally," from the womb of a woman.

Read Matthew 1:22-23.

We are now confronted with a familiar passage we have all known since childhood days in Sunday School, that is not quite as cut-and-dried as we think. And once more I would love nothing more than to disgorge all the minutia behind the relationship of Matthew 1:23 with Isaiah 7:14. But I would rather you remain awake until the end of this session. Permit me to briefly mention the differences between the two passages—the one quoting, the other being quoted.

There is no consensus, but the preponderance of modern scholarship leads to the conclusion that what we have here is another instance of “now—not yet.” Like some other “messianic prophecies” [Genesis 9:27, Genesis 12:7], Isaiah 7 speaks of a situation contemporary to the prophet, as well as a prophecy well into the future beyond his time.

Turn to Isaiah 7:14.

Here are the key elements regarding this quoted prophecy by Isaiah—and it will be helpful if you refer to the second handout page:

Virgin

- The original Hebrew for “virgin” in Isaiah 7 is *almah*, which only marginally might refer to a virgin; it really just means a young woman of marriageable age.
- But in the Septuagint [LXX]—the ancient Greek translation of the Hebrew OT—they chose to use the Greek *parthenos* to translate the Hebrew *almah*. *Parthenos* is a more specific term for a maiden, or virgin. *So Isaiah wrote about just a young woman, while Matthew got his quotation from the Septuagint.*

Immanuel

- The word/name Immanuel can mean “God with us” or “God is with us”—that is, it can mean that God is in our midst, or it can just as well mean that God is on our side, or looking out for us.
- If you compare the complete text of Isaiah Chapter Seven with Chapter Eight you can see similarities that point to the opinion of some that in the immediate context (i.e., the “Now”) Isaiah may be referring in 7:14 to one of his own sons [the one with an unpronounceable name]. Other commentators are of the opinion that Immanuel in Isaiah 7 refers to a royal son of Ahaz.

There are other things going on in these passages, but that is the nub of it for our purposes. With all that being true, the best way to reconcile the differences is that this is, once again, a “Now—not yet” prophecy. Whether in his or the royal family, Isaiah wrote of a contemporary prophecy—something that would occur within the next nine months. But he also wrote of the day when a literal maiden would bear a son who would be God Himself.

CONCLUSION

When we put all the pieces together, we see how the Lord God, writing through the Holy Spirit into the pen of man, traced the lineage of the Christ from the very first human couple, down through the generations, to be born from the house of David, simply—and in a very human, earthy process—in a stable in Bethlehem.

SESSION 8: THE ROCK

Various OT & NT Passages

Please refer to handout pages 11 & 12, in the Class Handouts section located at the end of this file.

PREFACE

Question/Discussion: Why did Jesus come?

In *Reflections* last week I wrote about how the world has conveniently misinterpreted references in God's word regarding the "peace" of Christ, beginning with the familiar Christmas announcement by the angels to the shepherds.

It is far too common that people think the peace of Jesus represents some sort of universal nirvana. Every Christmas they hear the truncated message of the angel host to the shepherds, "And on earth peace," rarely hearing the accurate rendering of the rest of the line: "among men with whom He is pleased." Those preferring the simpleton flavor of Christianity believe Christ came to inaugurate a feel-good, touchy-feely, kumbaya paradise. But He did not.

Read Luke 12:51-52.

Jesus the Messiah did not come to unite; He came to divide. And there is a word-picture that runs throughout the OT that illustrates this.

Sidebar: I confess to you that I am having a hard time segregating and organizing these OT prophecies, because they often combine in themselves multiple aspects of the Messiah. For example, I had intended to address Messiah's kingship as a discreet topic, but I am finding that almost impossible, as His kingship is scattered throughout so many prophecies that deal with *other* aspects of His fulfillment.

Similarly, it may seem odd that immediately after addressing His birth in Bethlehem we are examining His role as "the Rock" and the "Cornerstone," but these seemed appropriate since they are foundational to why Christ Jesus came in the first place.

OLD TESTAMENT

The image of Yahweh, Father God, as the Rock is a common one in the Old Testament—as far back as Genesis. In Deuteronomy 32, in the final song of Moses before his death, he mentions it several times.

Read Deuteronomy 32:3-4.

Here is the familiar image of the Lord God as someone strong, firm, dependable. The picture is of a huge, immovable boulder, or of a high stony cliff giving one the superior high ground over one's enemies.

But in just a few verses of his song, Moses declares that Israel ["Jeshurun" ([yesh-oo-roon'](#))] rebelled and chose not to stand on that Rock.

Read Deuteronomy 32:15-18.

The Rock remains the same: strong, dependable. It represents just one: Yahweh. And it has one purpose: security, refuge. But some made their choice against that security; they rejected their God, turning to lesser "gods."

In Isaiah 8 the imagery shifts. Now the rock [[same Hebrew word](#)] has two purposes.

Read Isaiah 8:13-15.

Yahweh remains a sanctuary—a place of refuge and safety—but now, curiously, that same rock is also something of an obstacle, something to bruise and wound—even to death. Geoffrey Grogan points out that

it is impossible in English to convey the terrifying force of the seven Hebrew words that constitute v15... We may essay something like the following: "They will stumble, many of them, they will fall, be smashed, snared, seized." This conveys a little of the sentence's form, but does scant justice to its extreme terseness or to its auditory power.

Now that rock of safety has a precipitous edge to it, and some will take a header off that cliff—to their doom.

In Isaiah 28 the imagery of the Rock evolves further. In v16 it is still Yahweh speaking [[here expressed as "Yahweh adonay" \(sovereign Lord\)](#)].

Read Isaiah 28:16.

Now the Rock—literally, a "stone," such as a stone one might build with—is not Yahweh, but one Yahweh sets in place in Zion. But this is no ordinary stone; it is

- **tested** (tried, put through a trial)
- **costly**, precious, valuable
- the **cornerstone**: not just one stone among many comprising a wall, but the one **essential** stone upon which the entire building relies; it is the **first** stone set in place, set on immovable **bedrock**, perfectly aligned (literally, "**well-laid**"), with the first two walls aligned with and stabilized by it
- in a sense, the new **sanctuary**—that is, those who believe (trust in, put their faith in) this cornerstone, will not be anxious or feel the need to flee in panic; they may rest secure [[JFB: flee in hasty alarm; he who rests on Him shall not have the shame of disappointment, nor flee in sudden panic; K&D: "he that believeth will not flee," i.e., will stand firm, clearly indicates, it is a promise for believers alone](#)]

Grogan: A comparison of the language of 8:14 and the present passage shows us that there the sanctuary and stone were God Himself, whereas here the stone is laid by God. If this passage is a development of the former, then we are bound to ask, "Who, in Isaiah's prophecies, is both God and distinct from Him?" The clear answer is, "the Messiah."

Now we move to Psalm 118, where there is a further association made between the cornerstone and the sanctuary. In Deuteronomy 32 the Rock, and in Isaiah 8 the sanctuary of God, are rejected and/or stumbled over—"a snare and a trap". Then, in Isaiah 28, God sends a *new* sanctuary—a "cornerstone." Now, in Psalm 118 this cornerstone, like God's sanctuary, is rejected.

Read Psalm 118:22-23.

Sidebar: Whether your translation says "corner stone" or "capstone," the meaning is essentially the same—the stone that stabilizes a structure. Here it is the "chief" or "head" stone.

Here is a picture of the builders considering a rock for use as a cornerstone and rejecting it for another. But this Hebrew word means far more than just simply setting aside one stone for another:

rejected = *ma-as'* = a primitive root; **to spurn**; also (intransitive) to disappear :- **abhor**, **cast away** (off), **contemn**, **despise**, **disdain**, (become) **loathe** (-some), melt away, refuse, reject, reprobate, x utterly, vile person.

He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him. (Isaiah 53:3)

Sidebar: In His time on earth, they did not just disagree with the Cornerstone, they hated Him, they feared Him. And it is still true today. The world over, and in the left of this country, people do not just disagree with Christianity, choosing with cool logic some other faith over it. No, they hate it, they despise it, they fear it.

NEW TESTAMENT

How do we know this Rock, this stone, and this new sanctuary prefigure the Christ? The NT writers agree that they do.

Luke's Gospel

Turn to Luke 2.

After the birth of Jesus, and after the days of purification have passed for Mary, Joseph and Mary present the child at the temple. Being poor, they bring as their sacrifice to dedicate their firstborn two turtledoves and two pigeons. There they meet a prophet named Simeon, one “looking for the consolation of Israel.”

Simeon immediately recognizes the baby as the Christ. He first cites the messianic prophecies of Isaiah, that what Jesus would be bringing was not just light for Israel, but light for the Gentiles. Then Simeon turns to Mary, with a special prophecy for her.

Read Luke 2:34-35.

In this Child some in Israel would rise, some would fall. Remember, Jesus says later that He did not come to bring peace, but division: some would rise, some would fall.

And Simeon tells the young mother that her son would meet with opposition; he would be spoken against, hated, and rejected. And no doubt as she stood beneath the cross on that fateful day, she was reminded that the old man in the temple thirty-three years earlier had told her that “a sword will pierce even your own soul.”

Jesus Himself

In Matthew's gospel, after Jesus regales the chief priests and elders with the parable of the vineyard workers killing the landowner's son, Jesus identifies Himself with the rejected stone from Psalm 118.

Read Matthew 21:42-45.

The Acts

In Acts 4, the Holy Spirit through the apostle Peter declares outright that Jesus of Nazareth is indeed the Cornerstone through whom salvation would be found.

Read Acts 4:8-12.

Romans

The apostle Paul, quoting Isaiah 28 in his letter to the Romans, explains that so many Jews failed to attain righteousness because they pursued it through the law, rather than through faith. The Gentiles rose, while the Jews fell. Why did they fall? They tripped over the stone of stumbling—they tripped over the truth of Christ Jesus.

Read Romans 9:30-33.

Peter

The apostle Peter pulls together *all* the prophecies—Isaiah 28, Psalm 118, and Isaiah 8—in his eloquent discourse on believers as *living* stones.

Read 1 Peter 2:4-8.

Ephesians

We have been discussing at length, and looking at all these OT and NT passages that speak of Christ as the cornerstone. But a cornerstone is there for a reason; it is set carefully in place so that a building can be erected upon it. Peter broached the subject in the passage we just read, but now I want to close with a passage in Ephesians where the apostle Paul speaks in greater detail of that building, built up from the cornerstone of Christ.

Read Ephesians 2:19-22.

There's the completed picture! Christ, the cornerstone, set carefully, precisely in place, perfectly aligned on the immovable bedrock. Then the first two walls of the prophets and apostles are built out from it. Then upon all that is built up the church, in which every believer is a living stone, part of the whole.

SESSION 9: THE BRANCH / THE KING

Various OT & NT Passages

Please refer to handout page 13, in the Class Handouts section located at the end of this file.

PREFACE

No living thing looks quite so dead as a deciduous tree in January. Every winter not just the oak and hickory and walnut trees surrounding our home appear utterly devoid of life, but the fruit trees in the orchard, as well. The skeletal remains of summer look dead. Utterly dead.

But something seemingly miraculous occurs every spring: from the blackened sticks of wood spring fresh, green buds, signaling new life. And a few months later we will be enjoying the fruit from the branches that emerged from those tiny green buds.

In this session we are going to, first, revisit the birth of the Christ (or youth)—which, for us, is history 2,021 years back from today. But then we will soon move into the Messiah's kingship (and priesthood), ending up at the as yet-unknown future date of His return, and the establishment of His Millennial Kingdom. All found in the OT.

ISAIAH 53

We will find most (but not all) of our passages in the prophecies of Isaiah. Let's start in Isaiah 53. Well-known for its imagery of the "Suffering Servant," Isaiah 53 begins with Christ's birth, but quickly offers an extended treatise on His sufferings, ending at the cross:

He poured out Himself to death,
And was numbered with the transgressors;
Yet He Himself bore the sin of many,
And interceded for the transgressors. (Isaiah 53:12b)

But our focus today is on the beginning of the story.

Read Isaiah 53:1-2.

I don't know about you, but when reading this passage I've often wondered just what was meant by "dry [or parched] ground." "A root out of dry ground" could refer to

- Messiah coming not as royalty, but as the son of a carpenter;
- His being, as Matthew Henry puts it, "born of a mean and despicable family, in the north, in Galilee, of a family out of which, like a dry and desert ground, nothing green, nothing great, was expected, in a country of such small repute that it was thought no good thing could come out of it";
- His being born of a virgin;
- the spiritual condition of Israel: a dry and legalistic culture ruled by fastidious hypocrites.

ISAIAH 11

But let's develop this more fully from a similar passage found in Isaiah 11. [Turn to Chapter Eleven](#). The similarities are not obvious at first, but lie beneath the surface.

Read Isaiah 11:1 (not NIV)

Then a shoot will spring from the stem of Jesse,

Once again we have a Scripture passage that contains more than just what we read on its surface. But the NIV and ESV do help us some—and their translation offers us a clue to the language of both Isaiah 11 and 53.

ESV: There shall come forth a shoot from the **stump** of Jesse, and a branch from his roots shall bear fruit.
(emphasis added)

rod, shoot = *hoter* (kho'-ter) = a slender and flexible (i.e., new) twig or shoot.

stem, stump = *geza* (getz'-ah) = from an unused root meaning **to cut down (trees); the trunk or stump of a tree** (as felled or as planted) :- stem, stock.

Adding the “stump” of Isaiah 11, to the dry or parched ground of Isaiah 53, we begin to understand that what Isaiah is really portraying is the *kingship* of the Messiah. Here’s how; think of the time frame in big chunks:

- Saul becomes the first king of Israel, followed by the true man of God’s choice—the man after God’s own heart, to whom God promised his dynasty would never end: King David, son of Jesse.
- After David’s son, Solomon, the kingdom is divided into Israel and Judah, and so begins a death spiral for the nation, culminating in exile to Assyria and Babylon.
- The people of Israel and Judah are scattered; the “kingship” of either has become a joke, and anyone left in the Davidic line is now nothing more than a commoner in a foreign land.
- When the Persian king, Cyrus, gives permission for a group of exiles to return to Jerusalem to rebuild the temple (Ezra 1), one of the leaders is Zerubbabel. He is in the Davidic line, but he returns not as a king, but as a *governor* of Judah, in service to the king of Persia.
- Jerusalem is a wasteland of burned-out rubble, with only a handful of peasants scattered about. The land has not been cultivated, crops not sown, vines not tended, the city uninhabited. There is no king, no priesthood, and several generations have forgotten the written Law, given them by Yahweh as His guiding principles for their lives.

The kingship of Israel is little more than a seemingly dead tree stump, or, in the imagery of Isaiah 53, “dry [or parched] ground.” By all appearances it is over; the Davidic family tree has been cut down, down to the ground, with no expectation that it will ever revive.

But Isaiah says, *Hold on. Not yet. Look closely. There is the beginnings of a tiny twig coming from that “dead” stump.* Which brings us to the second part of v1.

And a branch from his roots will bear fruit.

All of our common translations use the word “branch,” but as Pastor Daniel pointed out when he preached on Zechariah 6, the Hebrew means something somewhat different from our typical mental image of a branch. The word branch, for most of us, means a substantial projection from a tree. Earlier this year during a storm, a branch from a large oak tree fell partially into our pond. I cut off what I could, but the bulk of that “branch” has been left in the pond for the turtles, because it was so heavy that when I tried to haul it out using our Jeep, the rope broke. That is not the sort of branch meant by this Hebrew word.

branch = *neser* (nay'-tser) = from <H5341> (natsar) **in the sense of greenness as a striking color; a bud, a shoot; figuratively, a descendant** :- branch.

Here’s the idea: Before you lies the blackish-gray stump of a large, hewn oak tree. It has looked this way for a very long time. One morning you look at it and, miraculously, coming out of that “dead” stump is a tiny, but vibrantly green bud. Against the background of the blackened stump, the green bud fairly *glows* in the morning sunlight. New life! From somewhere deep below ground, deep in the roots of that fallen oak, life has been preserved, and has finally worked its way up through the roots, through the dense wood of the stump, to emerge fresh and new into the light of day. Over the coming days, that tiny green bud will grow higher and higher, becoming a strong branch of the original tree, and will eventually bear new fruit: an acorn, that will drop from the branch to take root of its own and a *new* tree, which will grow and bear fruit, and on and on and...

That is the prophetic, poetic, earthy imagery. Now we look at what it means.

By the time Jesus the Messiah was born, the Davidic dynasty, though still in existence, had been without power for almost *six hundred years* (Grogan)—more than twice the length of time the United States has been in existence. Any reasonably intelligent person would have logically concluded that that was it; over and done with. Dead as a doornail. God must have made a mistake.

But Isaiah tells the people of Israel that one day a tiny green bud—a newborn babe in a Bethlehem stable—would emerge from that line to reclaim the throne of David. And look at what this little sprout-King will accomplish.

Read Isaiah 11:10.

K&D: The new David is *shoresh Yishai* (the root-sprout of Jesse), and therefore in a certain sense the root itself, because the latter would long ago have perished if it had not borne within itself from the very commencement Him who was now about to issue from it. But when He who had been concealed in the root of Jesse as its sap and strength should have become the rejuvenated root of Jesse itself (cf., Rev 22:16), He would be exalted from this lowly beginning, into a banner summoning the nations to assemble, and uniting them around itself.

Sidebar: You might be wondering why these verses say stump and root “of Jesse”—who was never king—rather than of David. According to Geoffrey Grogan, this may be the prophet’s way of emphasizing “the total absence of royal dignity in the house of David when the Messiah would come.”

Jeremiah 23

The prophet Jeremiah mentions “the Branch” in Chapters Twenty-three and Thirty-three. Let’s look at the one in Jeremiah 23 first.

Some commentators have tried to keep this in the time frame of the exiles returning to Judah. For example, the key verses are set up by a reference to the shepherds of a scattered flock. He denounces the previous shepherds that had let them be driven away, then *Yahweh elohim* declares that He Himself will gather what is left of the flock.

Read vv3-4.

Some think the new shepherds raised up refers to the leaders of the return from Assyria and Babylon, such as Zerubbabel, Ezra, and Nehemiah. But note that v3 speaks of a *world-wide* return of Yahweh’s people: “all the countries.” Likewise, the security and inclusiveness mentioned in v4 do not describe—as we well know, after our study of Ezra-Nehemiah—the condition of the returned exiles. After the return to Judah, they were indeed afraid, even terrified, and there were some still missing.

Read Jeremiah 23:5-6.

There is Messiah, the king reigning by the name “*Yahweh, our righteousness.*” For more evidence that this text is a messianic prophecy, and not referring to the exiles return to Judah in the sixth century BC, Charles Feinberg points out that

- the adjective modifying Branch in v5 (“*righteous Branch*”) is a quality of persons—not plants;
- the verb “saved” in v6 denotes spiritual, not physical deliverance.

Verse 6 especially does not accurately describe the period of the exiles return in the sixth century, nor does it describe the period when Jesus the Messiah walked the earth the first time. Clearly it refers to the end times; as Feinberg puts it, “the fulfillment awaits eschatological times.”

So now we have traced the messianic imagery of the “Branch” (again, literally a green bud or sprout) from the birth or youth of Jesus the Messiah to the culmination of all things, when He rules in majesty during the end times.

Zechariah 6

Now to Zechariah, where we will add one more dimension to the Branch. In Chapter Six we have another messianic prophecy that includes contemporary application. That is, the passage details Yahweh’s instructions to Zechariah regarding the high priest, Joshua—right then, in real-time.

Read Zechariah 6:11-13.

There is a lot going on here, and we could easily fill an entire session with this passage. But let’s just address a few things pertinent to our study. But first,

Question/Discussion: Do you notice something strange going on in v11?

Joshua is the high priest, yet the Lord tells Zechariah to fashion a kingly, royal crown and set it on the priest's head. But the word translated crown is not the Hebrew word for the *priestly* crown [*nezer* (*neh'-zer*)], but *atara*, which refers to an ornate crown with many diadems—that is, many extensions. [[more on this in a moment](#)] This is a royal crown, a kingly crown—not the crown of a high priest.

Here we have Yahweh setting up a type of the Messiah to come, who would be both king and priest—a priest who would “build the temple of the Lord” and “sit and rule on His throne.” In the NASB and NKJV all the pronouns in these verses are capitalized—that is, referring to the Christ. Kenneth Barker tells us, referring to v14, which says the crown would then be placed as a reminder in the temple,

It was, in part, to keep [hope alive for the Messiah] that this crown was made for Joshua's symbolic crowning and then placed in the temple as a reminder of this hope.

Note, as well, that the name Joshua and Jesus are essentially the same: Jesus is the Greek form of the Hebrew Joshua, or *yehoshua* [*yeh-ho-shoo'-ah*], which means “Jehovah-saved.”

Jeremiah 33

Let's nip back to Jeremiah just for a moment—Jeremiah 33 this time—where Yahweh repeats much of what He declared in Chapter Twenty-three, but adds more about the Branch, who will be both King and Priest.

Read Jeremiah 33:14-18.

The reason both offices—king and priest—will never lack a man, is because both are fulfilled for eternity in Christ Jesus.

CONCLUSION

In this study we began with the Messiah as a tiny green bud emerging from the seemingly lifeless Davidic, kingly line. We end with Him as the reigning King/Priest for all time.

Let's close with the incredible scene from Revelation 19—no longer just a type, but now the actual “King of Kings and Lord of Lords.” Remember, a moment ago I said the crown placed on Joshua's head in Zechariah's prophecy was “an ornate crown with many diadems.” Listen to how Christ's crown in Revelation is described.

Read Revelation 19:11-16.

SESSION 10: THE SHEPHERD

Ezekiel 34; Zechariah 11; Isaiah 40:11

Please refer to handout pages 14 & 15, in the Class Handouts section located at the end of this file.

PREFACE

A few weeks ago I began class by posing the question: *Why did Jesus come?* I suppose that question could be repeated in almost every session, for that is the very nature of our study: As we search out and examine traces of the Christ in the Old Testament we discover the reasons He came to us in the first place. And as we examine His life and ministry on earth—the many roles He fulfilled, His accomplishments, His teachings—we discover more and more reasons for His coming. In this session we consider one more reason the Messiah came: to shepherd His people.

JOHN 10

This time I would like to begin with Jesus' own words. Let's begin with His own confirmation that He, indeed, is the Shepherd of prophecy. We find them in His extended treatise in John 10.

Read John 10:11, 14-15.

So Jesus confirms that He is the prophesied Shepherd, and twice He explains the ultimate reason He has come: to lay down His life for the sheep.

EZEKIEL 34

There is another, less exalted, more temporal reason the Lord God sent the Messiah as the "Good Shepherd." It's because the *first* shepherds He sent—the rulers: kings and governors—to watch over the people of Israel were so lousy at the job! We find the account of the transition from them to the new Shepherd in Ezekiel 34. These bad shepherds

- fed themselves without feeding the people (vv2-3);

Son of man [i.e., the prophet Ezekiel], prophesy against the shepherds of Israel. Prophesy and say to those shepherds, 'Thus says the Lord God, "Woe, shepherds of Israel who have been feeding yourselves! Should not the shepherds feed the flock? You eat the fat and clothe yourselves with the wool, you slaughter the fat sheep without feeding the flock."

- did not take care of the people who were sick or injured (v4);

"Those who are sickly you have not strengthened, the diseased you have not healed, the broken you have not bound up, the scattered you have not brought back, nor have you sought for the lost; but with force and with severity you have dominated them."

- did not protect the people from their enemies (vv5-6).

"They were scattered for lack of a shepherd, and they became food for every beast of the field and were scattered. My flock wandered through all the mountains and on every high hill; My flock was scattered over all the surface of the earth, and there was no one to search or seek for them."

The Lord's solution to this situation is to take charge Himself. The change of command takes place in v10.

Read Ezekiel 34:10.

In verses 11-22 *Yahweh adonai* describes how things will be improved under His management—summarized succinctly in v16:

"I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment."

The Good Shepherd

Then in v23 the Lord delegates the care of His people to “one shepherd.”

shepherd = *raah* = a primitive root; **to tend a flock, i.e. pasture it**; intransitive **to graze** (literal or figurative); generally to rule; by extensive to associate with (as a friend) :- × break, companion, keep company with, devour, eat up, evil entreat, **feed**, use as a friend, make friendship with, herdman, **keep** [sheep] (-er), pastor, + shearing house, shepherd, wander, waste.

[a strong emphasis on the shepherd *feeding* the sheep: 75 times in the KJV translated “feed”]

Psalm 78, written by Asaph, speaks of the literal King David in his role of a shepherd, and in the KJV translates *raah* as “feed” or “fed.”

Read Psalm 78:70-72 in KJV.

Most versions (other than NIV) translate *raah* in the verb form in Ezekiel 34 “feed.”

Read Ezekiel 34:23-24.

Since at the time of this writing, during the time of exile in Babylon [roughly 580 BC], King David has been dead for almost 400 years, we can safely conclude that “My servant David” does not refer to him literally but is, in point of fact, a way to refer to the Messiah.

This Christ will be a “shepherd”—He will watch over, He will care for, He will feed and protect Yahweh’s flock. And this Christ will also be a “prince.”

prince = *nasi* = or *nasi'*, *naw-see'*; from <H5375> (*nasa'*); properly **an exalted one, i.e. a king or sheik**; also a rising mist :- **captain, chief**, cloud, governor, prince, **ruler**, vapour.

And here we see the unique dichotomy of the Lord’s economy: This Shepherd/Messiah will be at once a *servant* (*ebed*)—a servant, a slave—and an exalted prince. This is akin to what Christ, the Good Shepherd, will tell His disciples in Matthew 20:

“... whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

(Matthew 20:26b-28)

In the rest of the chapter, beginning with v25, the result of being shepherded by the Servant/Prince Messiah is that Israel will at last know peace and plenty. And once again, this is a picture of the End Times, when Israel finally embraces Jesus as the true Messiah.

In the first part of Isaiah 40—vv3-4—the prophet describes the forerunner of the Messiah. In v5 he announces the Messiah Himself:

Then the glory of the Lord will be revealed,
And all flesh will see it together;
For the mouth of the Lord has spoken.

In v10 Messiah is described as a ruling king, but another side of His nature is described in v11.

Read Isaiah 40:11.

ZECARIAH 11: THE REJECTED SHEPHERD

Who doesn't love a good shepherd—a tender, affectionate, protective figure who puts the safety and well-being of his flock over his own? Who could possibly want to throw off such a compassionate ruler?

Well, the nation of Israel, for one. And one of the best OT prophecies for the rejection of Messiah the Good Shepherd is found in Zechariah 11. Unfortunately, as all commentators agree, it is also one of the most difficult to understand. Pastor Jeremy confirmed this as he prefaced his sermon on this passage. Our purpose, however, is not the detailed exposition of Zechariah 11, but to glean from it the pertinent information about the rejected Shepherd.

Sidebar: To that end, I am convinced that you will be best-served by my sticking closely to the excellent explanation of the passage offered by Walter C. Kaiser, in his book, *The Messiah in the Old Testament*. If not word-for-word, much of what follows benefits mightily from Kaiser's respected scholarship.

Beginning in v4, Yahweh commands Zechariah himself to act out a prophetic parable for the people of Israel. So the prophet writes,

Thus says the Lord my God, "Pasture the flock doomed to slaughter." (v4)

In v7 he obeys:

So I pastured the flock doomed to slaughter, hence the afflicted of the flock. And I took for myself two staffs: the one I called Favor and the other I called Union; so I pastured the flock. (v7)

"Favor" = pleasantness, agreeableness, beauty, grace

"Union" = cords, bonds, bands (i.e., bound together)

The two staffs are so named to symbolize what Zechariah "hopes to achieve through his ministry. He wants God's favor [[—His grace—](#)] to rest on the people and for them to experience national unity again"—Israel and Judah reunited as a single kingdom, as it was under King David.

In v8 Zechariah declares, "my soul was impatient with them, and their soul also was weary of me." Understand what is happening here: Zechariah is living out, in person, a Messianic prophecy. Just as the Lord had the prophet Hosea marry a prostitute so that he would be a living illustration of Israel's unfaithfulness, the Lord has Zechariah act out what would be happening later to the Shepherd/Messiah He would send.

So Zechariah gives up, and declares that he will no longer shepherd the flock.

Then I said, "I will not pasture you. What is to die, let it die, and what is to be annihilated, let it be annihilated; and let those who are left eat one another's flesh." (v9)

By the way, that last bit about "eating one another's flesh" had already occurred during the Babylonian siege in 587 BC, and would again during the Roman siege of AD 70.

In response to their rejection of him—the sheep rejecting their shepherd—the prophet breaks his staff "Favor," symbolically illustrating that the Lord was breaking His covenant with the nations—not His covenant with the patriarchs or David, but with "the peoples." Literally what this breaks is the protection the Lord had given Judah against the nations surrounding them. Now, without their shepherd, they would be at their mercy, and, as He had done before, the Lord Himself was free to wield these nations as a rod of punishment against His people.

Zechariah then requests payment for his shepherding, leaving it to the people to decide on a fair price. And they hand him an insulting wage: thirty pieces of silver—"the going price for a slave under the Mosaic law."

Read Matthew 26:14-16.

Read Zechariah 11:13.

Read Matthew 27:3-8.

Potters were indeed connected with the temple in order to make sacrificial vessels. Beyond that, however, the phrase, “throw it to the potter,” is a proverbial expression that contains a note of contempt, meaning “throw it away.”

Finally, in v14, instead of the staff named “Union” being the symbol of a reunified nation, by Zechariah breaking it it becomes the symbol of the broken brotherhood between Judah and Israel—apparently never to be united again.

But let’s close with some *good* news, by reading the prophecy of Ezekiel that puts these two “staves”—in Ezekiel, “sticks”—back together again in his Messianic prophecy describing the end times when there will be a new heaven and new earth, when God and His Christ will dwell in the midst of His people.

Read Ezekiel 37:15-28.

As to the fulfillment, we find that in Revelation 21.

Read Revelation 21:1-3.

And remember in Zechariah, when he broke the staff “Favor” to break the covenant with “all the peoples”?

Read Revelation 21:22-24.

SESSION 11: A PROPHET LIKE MOSES

Deuteronomy 18:15-22; Acts 3:22-26

Please refer to handout pages 16 & 17, in the Class Handouts section located at the end of this file.

PREFACE

Since the title of this class is *Prophet, Priest & King*, I decided it was just about time that we dug into the first word of that title: **Prophet**.

These three offices—prophet, priest and king—were ordained by God, and responsible for leading the nation of Israel. What ties them together under a study of the Messiah is that they all were *anointed* to their office. Thus all three could be termed, in a generic sense, messiahs, christs—i.e., “anointed” (*mashiach*). But also recall the essential *differences* between the three, as we see represented in the logo for this class:

- the king ruled the people **for** God
- the priest represented the people **to** God
- the prophet spoke to the people **from** God

And only *the* Messiah could and would be all three.

DEUTERONOMY 18

The principal OT reference for a systematic prophecy of the Messiah as prophet—and, by the way, the last Messianic prophecy in the Pentateuch—is found in Deuteronomy 18. Here Moses, a prophet in his own right as well as a type of Christ, speaking to the people words from God, tells Israel that “The Lord God will raise up for you a prophet like me.” And from the passage we glean specific requirements that will identify and validate the Messiah.

Not all agree that this is a Messianic prophecy; some scholars say this just refers to the prophets that would come later. But textually it seems to refer to just one (“a” prophet), and centuries later the people of Israel certainly interpreted it that way. Look at what they said at the feeding of the 5,000:

Read John 6:13-14.

And recall what the Jewish leaders asked John the Baptist in John 1:

And he confessed and did not deny, but confessed, “I am not the Christ.” They asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” (John 1:20-21)

Though they delineated between the Prophet and the Christ, they obviously referred to just one specific prophet. And (as you see in the handout) the apostle Peter in Acts 3 connected this passage with Christ Jesus. So, all in all, we are in good company interpreting Deuteronomy as a Messianic prophecy.

Our passage is preceded, in vv9-14, by the command that when the people of Israel come into Canaan, the Promised Land, they should not “listen to fortune-tellers and to diviners,” as the people of Canaan did. No, “the Lord your God has not allowed you to do this.” (ESV) Instead, He would send them a prophet like Moses:

Read Deuteronomy 18:15-19.

So let’s get right to it. **On the second page of the handout** we have a list of eight characteristics, gleaned from the text, that the Prophet must have. Our purpose in this session is to validate each one of these in Jesus the Nazarene.

1. Called by God (v15)

The Lord your God will raise up for you a prophet

This prophet—indeed, any *true* prophet—must be called by God Himself. As William Varner puts it, “No self-ordained preacher could claim this role.” One cannot speak *for* God if one is not called *by* God. That is a pretty high calling, a pretty high standard. But Jesus went one better: He was not just *called by* God, He was *sent from* God.

Read Galatians 4:4.

The starting point was heaven itself, and from that pristine dwelling the Son was dispatched: sent out on a mission to earth. And once here, on at least two occasions the Father validated that connection.

2. An Israelite (v15)

a prophet from among you, from your countrymen

We have already covered extensively the lineage of the Messiah, so we needn't dwell here long. But note the contrast of this with the preceding passage.

Read Deuteronomy 18:9.

Yahweh insisted that Israel get its teaching and guidance straight from "the horse's mouth." The Lord would speak to them through the men of His own choosing, not the Canaanite pretenders. This is one piece of evidence showing that, as in others we have examined, Moses' prophecy had immediate, as well as far-future application.

3. Like Moses (v15)

a prophet like me

As I have stated, Moses was a prophet in his own right as well as a type of Christ. In fact, his role as a Messianic type would make for a fascinating in-depth study of its own.

This cuts both ways: if Moses prophesied a prophet like himself, then that means that he, Moses, would be like the Messiah—a type of Him. That is, Moses already met every requirement he was listing for this future Prophet. And if this future Prophet would be like Moses, then, in addition to the characteristics already on our list, he would also be

- **uniquely intimate with the Father**

When the Lord was dressing down Aaron and Miriam for speaking against His "servant Moses," in Numbers 12, He said to them,

With him I speak mouth to mouth,
Even openly, and not in dark sayings,
And he beholds the form of the Lord.
Why then were you not afraid
To speak against My servant, against Moses?" (Numbers 12:8)

- **a lawgiver**

Moses brought down from Mount Sinai God's Law; Christ Jesus, in Matthew 15, said, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill." So Jesus, as it were, *completed* the Mosaic Law. But in addition, He brought His own laws. For example, the apostle Paul in his letter to the Galatians wrote,

Bear one another's burdens, and thereby fulfill the law of Christ. (Galatians 6:2)

- **a mediator**

Moses mediated between Yahweh and the children of Israel, and, as Paul writes in 1 Timothy,

There is one God, and one mediator also between God and men, the man Christ Jesus, (1 Timothy 2:5)

- **a deliverer**

Moses delivered the Israelites *from* bondage and *to* the Promised Land; Christ Jesus delivers believers *from* the penalties of sin and *to* an eternity with Him.

- **a judge**

During the exodus Moses sat as the highest court in the land, judging disputes between the people. The risen Christ Jesus sits on His throne judging "the sheep from the goats."

Read Matthew 25:31-33.

4. Authority (vv16-18)

I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

When, as it is recounted in Exodus 20 and Deuteronomy 5, the Lord came down to Mt. Sinai before all the people of Israel, the sound and fury of it was, not surprisingly, terrifying. And the people cried out to Moses, as it were, *Please don't make us go through that again!* In Deuteronomy 5:27, the people said,

'[You!] Go near and hear all that the Lord our God says; then speak to us all that the Lord our God speaks to you, and we will hear and do it.'

They were saying, in effect, *We want to hear the true word from the Lord, but we just can't take it first-hand. We need a go-between, someone with the authority of God, but who won't scare us to death.* And God's answer to that request was, *You have chosen wisely, grasshopper.*

5. Be Obeyed (v15)

you shall listen to him

It goes without saying that if a prophet speaks *ex cathedra* [lit., from the chair, i.e., speak with authority (infallibly) for God], then his words must be obeyed. This is one of the reasons for the Transfiguration of Christ before the three disciples. With Jesus revealed to them in all His heavenly glory, the Lord God said,

"This is My beloved Son, with whom I am well-pleased; listen to Him!" (Matthew 17:5)

6. Speak only God's Word (v18)

I will put My words in his mouth

This does not mean the prophet can't discuss the weather with his friend, but that he cannot replace the Lord's prophecy with his own.

Read Deuteronomy 18:20.

It is a form of idolatry for a prophet to claim he speaks for God, when he doesn't, in that he is setting his own opinions above the thoughts of God. It is blasphemy in that it reveals his contempt for God; it is heresy because his words are not those of God; it is sin because he is a liar.

One might argue that, being God, this would have been impossible for Him. But when He came to earth He gave up some of His godly privilege, and became subservient to the Father.

7. Obedient to God (v18)

he shall speak to them all that I command him

This is related to #6—speak only God's word—but goes beyond just what the prophet speaks. If one characteristic of this Prophet is that he must be obeyed, then it follows that he must, in turn, be obedient to God himself. Beyond the words, he must *live* in obedience to God. Jesus Himself delineated between the two:

In John 12:49 He said,

"For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak."

In John 14:31 He said,

"...so that the world may know that I love the Father, I do exactly as the Father commanded Me." (emphases added)

Jesus, *the* Prophet, was obedient to His Father in all things, both in word and deed.

8. Certify Himself (vv21-22)

How will we know the word which the Lord has not spoken?

Finally, the prophet like Moses must certify himself—that is, quite simply, his prophecies must be true.

Read Deuteronomy 18:21-22.

When Nicodemus came to Jesus, this was his starting point:

 this man came to Jesus by night and said to Him, “Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him.” (John 3:2)

The way for a prophet to certify his long-range prophecies was for his short-range prophecies to prove true. And this Jesus did. For example, He told His disciples precisely what would happen regarding His arrest, His trial, His execution, burial and resurrection. It all came true, just as He said.

GREATER THAN MOSES

Let’s close by reading how the writer to the Hebrews compares Jesus to Moses. Deuteronomy 18 declares that a prophet *like* Moses will come. The writer of Hebrews shows in Hebrews 3 how Christ is *superior* to Moses.

Read Hebrews 3:1-6.

SESSION 12: OUR HIGH PRIEST, PART 1

1 Samuel 2; Zechariah 3; Psalm 110

Please refer to handout pages 18 & 19, in the Class Handouts section located at the end of this file.

PREFACE

In our last session we looked at the Messiah as Prophet. Later in this class we will look at the Messiah as reigning King. In the middle of the title of this class, however, is what I consider the most important—and fascinating—role of the Christ: that of Priest. For it is in this role that Christ Jesus makes the other roles effective for us.

Christ is the anointed Prophet, and Christ is the anointed King. Both important, of course; I would not diminish them in the least. But remove Christ as anointed *Priest*, and the other two—indeed, *all* the various roles of the Messiah—become ineffective, dare I say meaningless.

The priest—specifically, the *high* priest—stands as the vital intermediary between man and God.

- As we have seen, the prophet's role is the reverse of the priest's: As happened at Mount Sinai, mere man cannot bear to hear the Lord God's voice firsthand; he requires the intermediary of the prophet. The Messiah—Christ Jesus, incarnate God—has and always will serve in that role.
- As we will see, the king's role is to rule the people. Every anointed king rules *at the pleasure of God*, and some rule *in the name of God*, but only *the* Messiah rules *as God*.

But just imagine for a moment: What would either of these offices of the Messiah mean if the role of priest were removed? The high priest stands between man and God to offer atonement for the sins of man. Without the office of priest, *there would be no relationship with God at all!* And the other two offices of prophet and king would mean nothing. If blood has not been shed, if there is no sacrifice for sin, there is nothing left for man but to suffer the wrath of God and the misery of hell for all eternity. What good is a prophet, what good is a king, when that is our end?

So this is an important moment in our study. Christ as our High Priest makes everything else possible.

1 SAMUEL 2

We discover the Messiah as priest *typified* as early as Genesis 14; we'll get to that later. But the first, and perhaps key OT *prophecy* for Messiah as priest is found in 1 Samuel. And once more we have a prophecy that—some scholars contend—has immediate, near-future, and far-future application.

Read 1 Samuel 2:35-36.

The setting here is the revelation of the egregious sins of the priest Eli's two reprobate sons—also "priests." We needn't waste time on them; God will get rid of them shortly. But these facts set up the prophecy in our two verses. Not only were his sons worthless, but Eli was a pretty sad example of a father—hence, a sad example of a priest (1 Timothy 3:5)—winking at their transgressions and, in the words of a prophet who brought the condemning word of the Lord to Eli, honoring his sons above Yahweh (v29).

From v22 to the end of Chapter Two we have the Lord God pronouncing judgment on Eli and his sons, telling them in so many words, *You blew it and the jig's up. I have someone better in mind for the priesthood.* Then He declares, in v35:

"But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always."

Immediate Fulfillment

Let's first look at the interpretation put forward by many commentators, that this prophecy has several fulfillments. So the immediate application of vv35-36 is to the one God has in mind to replace Eli—that little boy of Hannah's, dedicated to the Lord: Samuel, who would be both prophet and priest. He would be faithful, whereas Eli's house was not.

Near-future Fulfillment

But the prophecy's fulfillment does not stop there. It could also be applied to the later Zadok, the faithful priest who stuck by King David, and his son, Solomon. Thus, "he will walk before My anointed always" refers to Zadok serving the never-ending line and throne of David.

Far-future Fulfillment

The obvious far-future fulfillment—and the application with the least number of problems—is found in the Messiah. The anointed One, very Son of God, will have no problem doing, as the Lord says, "according to what is in My heart and in My soul."

and I will build him an enduring house

The Lord God will build for this faithful priest an enduring, or sure house. "House" applied to the first two fulfillments is easy enough: it refers to the priestly line, or family. But if Christ is the final fulfillment of the house of David, and if He is the once and final high priest, what can "house" mean here? [\[keep a finger here\]](#)

Read John 10:27-30.

[Back to 1 Samuel.](#)

"and I [the Lord God/the Father] will build him [will give to Christ His followers] an enduring [that cannot be snatched out of the Father's hand] house [church]"

So the Messiah's "house" is the church. But now we have a problem. Verse 35 ends with

and he will walk before My anointed always.

The obvious way to understand this is that "he"—in this interpretation, the Messiah—"will walk before My anointed always." But wait a minute; the Messiah *is* the anointed. Uh-oh. How can the Messiah walk before the Messiah always?

Now, the little that I understand NT Greek, I understand OT Hebrew far less. So I cannot personally vouch for the following interpretation. Though it comes from a respected, often-quoted authority, it is, admittedly an outlier [\[every popular version of our Bible translates this "he"\]](#). But the proposed solution makes sense to me. Here is how Walter C. Kaiser resolves this:

If the Messiah is that "faithful priest," who then is this one "who will minister before my anointed one [my Messiah] always?" (ISa 2:35d). Most conclude that this eliminates the faithful priest from being identified with the Messiah, since it is usually taken that he is the one who "will minister [lit., will walk] before my anointed one always [lit., all the days]." However, James Smith points out what no one else seems to have grasped:

The immediate antecedent of the verb walk is the noun house. It is the house of the faithful priest which is under the supervision of the anointed one, the Messiah. The idea of the walking house is already in verse 30 **[Read v30]**. The faithful Priest and the Anointed One (Messiah) in verse 35 are one and the same person. The Messiah's house is the New Testament royal priesthood (I Peter 2:9).

That, we believe, is the correct solution. More accurately, then, verse 35 should read:

I will raise up for myself a faithful priest, who will do according to what is in my heart and mind. I will firmly establish his house, and *it* will minister before my anointed one always, [emphasis mine (Kaiser)]

That is, the priesthood of believers, the church, will minister/serve/walk before the Messiah forever. And this removes the problem we have in v35 for reading this as a messianic prophecy. And v36 is the Lord's way of saying that "Eli's house, once fattened on priestly perquisites" [and ill-gotten gain] will soon be begging for scraps at the house of this new faithful priest.

ZACHARIAH 3

It will take us several sessions to develop the Messiah as high priest. In this session we will just be examining the OT prophecies, and in our next session we will begin with its fascinating, mind-blowing fulfillment in Christ Jesus.

We have already looked at Messiah as “the Branch” [or sprout, or shoot] in Zechariah 6, and He is so named here in Zechariah 3. This time, however, our focus is on the priesthood.

Read Zechariah 3:8-10.

In Zechariah 3 the Lord is using the very real high priest, Joshua [“Jeshua” in Ezra], and the people around him, to typify the future priest/king Messiah. The text itself identifies them as such:

NASB: who are a symbol

NKJV: a wondrous sign

NIV: who are men symbolic of things to come

ESV: men who are a sign

There is a lot going on in this passage, but we will just briefly look at the prophecy of “My servant the Branch” removing “the iniquity of that land in one day.”

There is a poetic synergy at work here:

- The one speaking is “the angel of the Lord” (v6)—no doubt here, as elsewhere in the OT, a preincarnate visitation of Christ;
- The one the angel is speaking to is named Joshua—or, in Greek, Jesus;
- The prophecy being spoken refers to Christ coming as high priest to, in one moment, remove [atone for] the sin of the world!

PSALM 110

Psalm 110 is an incredible prophecy of the ruling, conquering, victorious Messiah who is also a priest. In this session I am going to do it a gross injustice, but we will be revisiting it later. For right now I want to just point out a couple of things.

Perhaps in no other psalm is the superscription as important as in this one. These superscriptions are as inspired as the text that follows. In fact, while in most of our Bibles they are set apart in a different font, implying they are somehow added in later, in the earliest manuscripts they were flowed right into the text.

This psalm begins (as do many others) “A Psalm of David,” but in this psalm that application is of critical importance. For right at the beginning of v1 it is important that we know who is speaking. David opens the psalm with reference to two Lords.

Read Psalm 110:1.

The LORD says to my Lord:

The first LORD is easy enough—

LORD = *yhwh* = from <H1961> (hayah); (the) self-Existent or Eternal; Jehovah, Jewish national name of God :- Jehovah, the Lord. Compare <H3050> (Yahh), <H3069> (Yehovih).

—and the second Lord is also the familiar—

Lord = *adonai* = an emphatic form of <H113> (‘adown); the Lord (used as a proper name of God only) :- (my) Lord.

—but what is different here (and why the superscription is so important) is the obvious question, *Who is speaking?* Here we have one Lord speaking to another Lord. If King David is doing the speaking, who is this second Lord?

Certainly the *king* would not have an earthly lord over him. Yahweh, certainly, but no one else. In Matthew 22 Jesus Himself identifies this second Lord.

Read Matthew 22:41-46.

So what we have in v1 is King David prophesying, *Jehovah God says to His Son, who is my Lord [who would not be on earth for almost another 1,000 years], "You, my Son, take Your place on My right until I subdue all Your enemies."* Then in v4 Yahweh declares something else about David's son and Lord.

Read v4.

So, in Psalm 110, the Messiah, who is God's Son, will "rule in the midst of [His] enemies" as king, but will also be a priest after the order of Melchizedek. In our next session we will begin looking at how these prophecies play out in the NT.

SESSION 13: OUR HIGH PRIEST, PART 2

Hebrews 5 & 7

Please refer to handout pages 18 & 19, in the Class Handouts section located at the end of this file.

PREFACE

To reference or show the fulfillment of the OT prophecies we looked at last week in 1 Samuel, Zechariah and Psalm 110, we could go to any number of passages in the NT. But we can find everything we need in just one book of the NT, so I'd like to spend most of our time in this and the next session in the book of Hebrews.

Sidebar: You should find the handout for this session helpful:

- In the left-hand column are two of our OT passages [albeit in a different order];
- in the center column I have outlined the important points we glean from these passages;
- and in the right-hand column are the key references from Hebrews.

HEBREWS 5

Read 1 Samuel 2:35.

The one speaking in this passage—indeed, from v27 to the end of the chapter—is an unnamed prophet—“a man of God.” And he describes to Eli the *faithful* priest (as opposed to the unfaithful priests in the family of Eli) the Lord God would install. From the text we learn that *this* priest will

- be **faithful**: unlike Eli and his sons, he will be a trustworthy priest, not veering away from the commandments laid down for the priesthood. His faithfulness is further defined by the fact that he will
- **do according to what is in [the Lord's] heart and soul**: to be a faithful priest means you are obedient—but more than that, it means you think like God thinks, and you feel like God feels. Mere flesh can aspire to such faithfulness, but only *the* Messiah, the Son of very God, can truly be so faithful. Finally, this priest installed by God will be so pleasing to the Lord that the Lord will build for Him an enduring [permanent] house; in our last session we discovered that this “house” or family for the Messiah would be the church, which, in the context of this language, means that this priest would
- be, as it were, the **“forefather” of the church**—i.e., the family of those redeemed by His blood. [more on this later]

Turn to Hebrews 5.

Like true prophets, true priests do not wake up one morning and decide to be a priest. A true priest (or priestly line) is called to that office by God. He is *anointed*. This is the point of v4 in Hebrews 5:

And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

In our outline for 1 Samuel 2 we noted that the Messiah would be a *faithful* priest who *does according to what is in the Lord's heart and soul*. That speaks not only of a marked level of obedience and intimate communion and understanding with God the Father, but also humility—a willingness to be subsumed in the Father's will.

Read John 8:54-55.

And the writer of Hebrews makes this point about our high priest in v5, quoting Psalm 2:

**So also Christ did not glorify Himself so as to become a high priest, but [He glorified] He who said to Him,
“You are My Son,
Today I have begotten You”; (Hebrews 5:5)**

The “faithful priest” of 1 Samuel is not just obedient, He is humble, voluntarily giving up His glory to glorify His Father. And, of course, He does whatever is in the heart and soul of the Father because He is His Son! Remember, in the NT “son” [*huios*] can mean more than just offspring; it is used to refer to those who act in a certain way, who share the same characteristics of the Father.

This is how Jesus used it in Matthew 23, when he spoke against the hypocritical scribes and Pharisees, declaring they were “sons of those who murdered the prophets” (v31). Lineage aside, He was saying that they were *still* killing prophets sent by God.

“Forefather” of the church

The final point we get from 1 Samuel 2:35 is that for this faithful priest the Lord will build “an enduring house” that will “walk before the Messiah always.”

Read Hebrews 5:8-9.

The phrase “eternal salvation” is the effective equivalent of an “enduring house.” But you might fairly raise the point: 1 Samuel 2 says that the *Lord God* will build the house for the Messiah, but Hebrews 5 says that Christ is the “source” (or author) of eternal salvation. In fact, the word translated “source” [*aitios*] means “causer.” So which is it? Does God the Father do the building, or does God the Son?

The answer: Yes.

The church is built of those who have placed their faith in Christ Jesus as Lord. In that, He is the causative agent; without His shed blood, there would be no church. But there would also be no church without the believers, and from where do they come?

Read John 6:37, 44.

So the Father sends the elect to the Son—the building blocks of the church—but the agent or cause of their eternal salvation is the sacrificial blood of the Son. And just as a patriarch makes possible the generations that follow, just as a national forefather makes possible the good lives of the citizens that follow, so Jesus is the “forefather”—or, if you prefer, the “firstborn”—of all those that comprise the church, and will one day be raised from the dead to live with Him for all eternity.

HEBREWS 7

In both instances of our readings from Hebrews 5 we stopped short of the next verse. We read v5; here is v6:

just as He says also in another passage,
“You are a priest forever
According to the order of Melchizedek.”

And we read v9; here is v10:

being designated by God as a high priest according to the order of Melchizedek.

Now let’s read our second OT passage.

Read Psalm 110:1, 4

Although our current study is not necessarily an *historical* one, I think we would benefit from a quick review of the facts and time line. Even though we are dealing in prophecies and Messianic types, we are also dealing with actual, historical individuals. And skipping from Psalm 110, to Hebrews, then back to Genesis can be a bit disorienting. So let’s get oriented. **Look at the graphic chart in the handout (p18).**

- The earliest of the events key to our study is the meeting between Melchizedek and Abram. Abram was called out of Haran in c.2091 BC. The meeting with Melchizedek took place after Lot and Abram go their separate ways, and immediately after the War of the Kings in Genesis 14 in c.2080 BC.—approximately 2144 years before the writing of Hebrews.

Read Genesis 14:17-20.

- Somewhere between 1446 and 1406 BC (thus I have settled on a midpoint of 1420 BC) the Mosaic Law was given by God to Moses. This was approximately 1484 years before the writing of Hebrews.
- Somewhere around the year 1003 BC, King David is made king over all Israel, brings the ark—and the priesthood—to Jerusalem, and writes Psalm 110, which mentions Melchizedek—approximately 1067 years before the writing of Hebrews.
- Next, some time during the final days of Jesus' ministry on earth (AD 29), he validates David's authorship of Psalm 110, and quotes from it (Matthew 22:41-46). This would be approximately 34 years before the writing of Hebrews.
- Finally our text, written around AD 64, brings all these events together and draws powerful theological lessons from them.

We discover the clues to Melchizedek being a type of Christ as king/priest in the first three verses of Hebrews 7.

Read Hebrews 7:1-3.

So what does this passage tell us about Melchizedek; we need to know that before we can associate this mysterious figure with the Messiah.

- The name "Melchizedek" means, literally, "king of righteousness."
- He was also "king of Salem" = king of shalom = king of peace (shalom = not necessarily mental peace, but completeness, wholeness)
- "Salem" may (and probably does) refer to what will later become "Jeru-salem."
- Moreover, Melchizedek was not just a king, but a priest—"priest of *hypsistos theos*" (as translated in Greek in Hebrews), or "priest of El Elyon" in the Hebrew. That is, he, like Abram, was a monotheist. Abram worshipped Yahweh, or Jehovah, which is the proper name, as it were, of the more nondescript El, or El Elyon.
- That Melchizedek refers to God as El Elyon, only meant that he did not know His proper name; both he and Abram worshiped and served the one God who "possessed heaven and earth."
- It also need not be surprising that Melchizedek was a monotheist; Abram was not the first. In fact D. A. Carson points out that the traditional notion of pantheism > monotheism is incorrect; really the reverse was more common.
- It was also not uncommon in this time and place for someone to be both king and priest. Remember: Melchizedek is not a Jew; Abram is not a Jew; and the Law will not be handed down to Moses for another 660 years.

Note that Melchizedek did not just magically appear. He is certainly mysterious, but not supernatural. Melchizedek is not **literally** without lineage; he is **literarily** without lineage; it is just not mentioned in the narrative—the literature. But that silence on his lineage is both deafening and important.

Why is he here? Why does this mysterious king/priest so oddly disrupt what should be a pretty straightforward narrative of post-battle accounting? Well, why is anything in the Bible? To bring glory to God and His Son, Jesus Christ!

Melchizedek is inserted into the narrative of Genesis as a type of Christ—to illuminate certain important aspects of who and what He is.

Words are important in the Bible. We begin reading v3 and our inclination is to have in mind the incarnate Jesus—who did not have a human father; his "dad," so to speak, was the Holy Spirit. But then it says without mother, and we think, quite rightly, that Jesus did indeed have a human mother. And the earthly Jesus certainly *did* have a beginning of days and end of life.

But the preacher in Hebrews is not talking about Jesus of Nazareth, but "the Son of God." Ah, well, that's different, isn't it.

Verse 3 applies accurately to the second member of the Tri-unity of the Godhead, who was *not* born of a father and mother, did *not* have any forebears, had no beginning and will most definitely *not* have an “end of life.” Verse 3 in Hebrews 7 speaks *literarily* of Melchizedek; it speaks *literally* of the Son of God.

Literarily,

- Melchizedek appears out of nowhere and disappears without a trace—“without father, without mother, without genealogy, having neither beginning of days nor end of life.”

Literally,

- He is a king and faithful priest of the one true God—and so revered that Abram gives him a tithe! (v20) As such,
- Melchizedek foreshadows the Christ—the writer of Hebrews even says he was “made like the Son of God” as king/priest.

CONCLUSION

Let’s summarize:

- In Psalm 110, King David prophesies that his descendant—king in the Judaic/Davidic line would be more than that: He would be his *Lord*.
- Then he looks back at Genesis 14 and declares that this king/Lord would also be a *priest*—impossible under the law. And He would be not just a priest, but a priest like the mysterious Melchizedek.

The writer of Hebrews picks this up, looks back at both passages and offers convincing, detailed evidence (of which we have just looked at the tip of the iceberg) to show that both Moses and David were speaking of *the* Messiah, the one king/priest who would finalize the Davidic line and reign as king and priest forever.

SESSION 14: OUR HIGH PRIEST, PART 3

Hebrews 9 & 10

Please refer to handout pages 18 & 19, in the Class Handouts section located at the end of this file.

PREFACE

Let's review the job description of your typical, Levitical high priest.

- intercedes, mediates between man and God (Moses)
- speaks to God for man (Moses)
- advocates for man before God (Moses)
- after offering a sacrifice to atone for *his own* sins, he, representing *all the people*, offers the annual atoning sacrifice for *all* sins (Leviticus 9:6-7; Leviticus 16)

Sidebar: Technically, Moses was never a "priest." But as the leader of Israel, and one with a uniquely intimate relationship with Yahweh, he—especially prior to the formal Levitical system set up under the Law—fulfilled many of the roles of priest between man and God.

If Jesus of Nazareth is really *the* Messiah—and thus, our high priest—he must fulfill this job description.

ZECHARIAH 3:8-10

Let's return to our third OT prophecy in Zechariah 3.

Read Zechariah 3:8-10.

Remember,

- The one speaking is "the angel of the Lord" (v6)—no doubt a preincarnate visitation of Christ;
- The one the angel is speaking to is named Joshua—or, in Greek, Jesus;
- The prophecy being spoken refers to Christ coming as high priest to, in one moment, remove [atone for] the sin of the world!

Although in individuals like Moses we see intercession and advocacy often taking place verbally, intimately—such as when Yahweh was about to destroy Israel in His anger over the golden calf [Exodus 32:9-10] and Moses intercedes on their behalf [Exodus 32: 11-14]—the *ultimate* act of intercession and advocacy took place once every year during the Day of Atonement.

HEBREWS 9

Read Hebrews 9:6-7.

The emphasis here is on the repetitive nature of the old covenant sacrifice and worship. Every day, "continually," the priests would go about their prescribed duties in the first chamber of the tent of meeting—the holy place. And even though v7 tells us the high priest entered the most holy place only once per year—or, more accurately, two or even three times on one day per year—he had to do this every year, without fail.

Daily the people of Israel would bring their personal sacrifices to atone for the sins of which they were aware, or felt guilty of, or had become known by others. Daily those known sins were atoned for. On the Day of Atonement, the high priest would enter the most holy place to atone for the sins—of himself and all of Israel—that were not known, or that had been conveniently side-stepped out of "ignorance."

Read Hebrews 9:11-12

I can see vs11-12 play out in my mind. Under the old covenant the high priest, arrayed in his priestly finery, would kill the bull, catching some of its blood in a basin. This he would carry into the holy of holies to atone for his own sin. Then he would return to the open courtyard where a goat would be sacrificed. This blood the high priest would also carry inside in a basin, where he would use it to atone for the sins of the people.

Now I see Jesus, the high priest of the new covenant, arrayed not in fine linen, but in filthy, blood-soaked homespun, carrying a basin of blood into the heavenly tabernacle. But this time the blood is not that of a goat; it is His own blood.

Read Matthew 26:26-28.

The imagery in Scripture of Christ's work on behalf of believers is multidimensional.

Shepherd/Lamb

In both His own words in the NT and in OT prophecy, Christ is both the shepherd of the sheep and the sacrificial lamb:

Read Isaiah 40:11.

Jesus Himself affirms this in John 10:11.

"I am the good shepherd; the good shepherd lays down His life for the sheep."

At the same time, however, Jesus is the sacrificial lamb.

Read Isaiah 53:7.

John the Baptist recognized this and identified Jesus of Nazareth as such to his disciples and the public in John 1.

The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29)

Repeatedly in The Revelation the risen Christ is referred to as "the Lamb." So who is it that can open the book with seven seals? No one but the Lamb who is also the Lion of Judah and the Root of David:

Then I began to weep greatly because no one was found worthy to open the book or to look into it; and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals." And I saw between the throne (with the four living creatures) and the elders a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. And He came and took the book out of the right hand of Him who sat on the throne. When He had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one holding a harp and golden bowls full of incense, which are the prayers of the saints. And they sang a new song, saying, "Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation." (Revelation 5:4-9)

Lord/Brother

So the Messiah is both the shepherd who takes care of the sheep, and the lamb who is selected out for the sacrifice on the Day of Atonement. Within the community of believers we see this dichotomy as well. Christ is our Lord, our head, but He is also our brother: He is both over us, and beside us. He is the "husband" of the Bride [the church], who gave His life that the wedding could take place!

High Priest/Atoning Sacrifice/Door

When we get to His role as high priest, we are not looking at a dichotomy [division into two] but a *trichotomy*—at least.

- He is first **the high priest**: He is the one carrying the blood of the atoning sacrifice into the holy of holies.
- But He is also **the atoning sacrifice**: He is the one that was slain; it is His blood being carried into the holy of holies to be smeared upon the mercy seat.
- Beyond these, He is also **the open door**: Once His blood has been shed, and the atonement for all sins accomplished, He is the one who tears down the veil that has so severely restricted the holy of holies; now it is open for all! **Read Matthew 27:50-51.**

The writer of Hebrews makes this connection in Hebrews 10:19-20:

Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh...

And the writer of Hebrews emphasizes, as he closes Chapter Nine and moves into Chapter Ten, that in marked contrast to the high priest under the Mosaic Law, Christ's sacrifice was performed once, and after that no more sacrifice was needed.

Read Hebrews 9:24-28.

HEBREW 10

In vv11-14 of Chapter Ten the writer of Hebrews reminds us, again, of the difference between the priests of the old covenant and the High Priest of the new.

Read Hebrews 10:10-14.

The old priest "stands"	Christ sat down
The old priest made sacrifices "daily"	Christ, once.
The old priest offered sacrifices "time after time"	Christ, once.
The sacrifices of the old priest never "took away sins"	Christ's sacrifice did "for all time"

And v14 reminds us that it was *His* offering—the offering of Himself—that purchased our "perfection"—our completeness—our *hagiazō* [sanctification], our once and final, yet also ongoing, sanctification. Nothing we did accomplished this. It was all of Him.

CONCLUSION

We began this session reviewing the job description for your typical high priest under the law.

- intercedes, mediates between man and God
- speaks to God for man
- advocates for man before God
- after offering a sacrifice to atone for *his own* sins, he, representing *all the people*, offers the annual atoning sacrifice for *all* sins

We have learned that the Messiah prophesied in the OT was to be

- a faithful priest (1 Samuel)
- a priest forever (Psalm 110)
- a high priest who would "remove the iniquity of that land in one day" (Zechariah 3)

So does Jesus of Nazareth meet the requirements for the job?

a faithful priest

Read Hebrews 2:9, 17-18. [propitiation = atonement, satisfaction]

a priest forever

Read John 8:56-59.

a high priest who will remove the iniquity of the land in one day

Read 1 John 2:1-2.

for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith. (Romans 3:23-25a)

Is Jesus of Nazareth our faithful, eternal High Priest, our Messiah?

Indeed.

SESSION 15: THE PREINCARNATE CHRIST, PART 1

Please refer to handout pages 20 & 21, in the Class Handouts section located at the end of this file.

PREFACE

So far we have been searching for (and finding) Christ in the OT as prophecies that foreshadow later realities. But some of the more fascinating components of a study of Christ in the OT are His *actual* appearances in a preincarnate form—which is a bit of a misnomer, since in these appearances He is, presumably, in flesh. We use the term “preincarnate” to refer to Messiah’s appearances on earth, in visible form to the human eye, prior to His physical Bethlehem birth. These are also referred to as *theophanies*—from the Greek meaning “God to appear.”

THE WORDS IN THE WEEDS

Scripture teaches that wherever we find the term “the angel of the LORD” in the OT (that is, the angel of Yahweh or Jehovah), we have found an earthly appearance of the second Person of the Trinity. And we will substantiate this conclusion in a moment. But first, let’s make sure that we are all sharing the same mental image when we say “angel”—and that it is *not* necessarily that of a white robed figure with wings. In OT Hebrew the word “angel” is *malak*, and in the NT Greek it is *angelos*. The two words have essentially the same meaning:

malak = from an unused root meaning **to despatch as a deputy; a messenger; specifically of God**, i.e. an angel (also a prophet, priest or teacher) :- ambassador, angel, king, messenger. [The last book of the OT is Malachi, written by the prophet named Malachi, which means “my messenger.”]

angelos = from *aggello* [probably derivative from <G71> (ago); compare <G34> (agele)] **(to bring tidings); a messenger; especially an “angel”; by implication a pastor** :- angel, messenger.

Thus an “angel” can be

- a literal angelic being, or
- anyone sent by God to deliver a message; for example, the “angels” of the seven churches in Revelation 2 and 3 may [not all agree] refer to the pastors or leaders of those churches.

One more thing before we make the case for these OT theophanies being the Christ: One of the best clues is the Bible’s use of the definite article.

- Every occurrence in the **OT** (with only one exception) is “*the* angel of the Lord” [i.e., *the specific*].
 - The exception, which is an issue of translation: In the KJV, Judges 2, 6, and 13 use “*an* angel of the Lord,” while the newer translations (NASB, NIV and ESV) make it “*the* angel of the Lord.”
- Every occurrence in the **NT** (with only one exception) is always “*an* angel of the Lord” [i.e., *one of many*].
 - The one exception is found in Matthew 1:24, and there the context makes clear that it just refers back to the angel speaking to Joseph, who had already been introduced as “*an* angel of the Lord.”

Note: In the handout for Part 2 will be a comprehensive list of *all* passages for the preincarnate Christ as the angel of the Lord.

IDENTIFIED AS JEHOVAH

Now, let’s prove the case that wherever we find the term “the angel of the LORD” in the OT (that is, the angel of Yahweh or Jehovah), we have found an earthly appearance of the second Person of the Trinity. The first line of evidence is that in a large number of these the angel of Yahweh is identified **as Yahweh**.

[credit to Dr. John F. Walvoord, president of Dallas Theological Seminary for more than 30 years, for the *structure of this study*]

Hagar

Turn to Genesis 16.

Sarai, unable to bear children, has given Abram her maid, Hagar. Now Hagar is pregnant, and Sarai has turned against her. As a result, Hagar has run away, and in the wilderness, someone finds her.

Read Genesis 16:7.

In vv11-12 the angel of the Lord delivers His message, in which He speaks of Yahweh in the third person: “Because *the Lord* has given heed to your affliction” (v11). But then notice what happens in v13.

Read Genesis 16:13.

Hagar not only understood that she had been in the presence of very God (*el*), but was astonished that she had survived the experience! What she says in v13 is, literally, “I have been seen here after the one who saw me.” That is, *Am I truly able to be seen (am I still alive!) after seeing God?*

K&D: In the angel, Hagar recognized God manifesting Himself to her, the presence of Jehovah, and called Him, “Thou art a God of seeing; for she said, Have I also seen here after seeing?” Believing that a man must die if he saw God (Exo 20:19; Exo 33:20), Hagar was astonished that she had seen God and remained alive, and called Jehovah, who had spoken to her, “God of seeing,” i.e., who allows Himself to be seen, because here, on the spot where this sight was granted her, after seeing she still saw, i.e., remained alive. From this occurrence the well received the name of “well of the seeing alive,” i.e., at which a man saw God and remained alive: *Beer-lahai-roi*.

The Burning Bush

Let’s look at one more. In Exodus 3 the angel of the Lord is explicitly identified as the one revealed to Moses in fire in a bush on Mount Horeb.

Read Exodus 3:1-2.

But notice what “the angel of the Lord” says:

When the Lord saw that he turned aside to look, **God** called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” Then He said, “Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground.” He said also, “**I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.**” Then Moses hid his face, for he was afraid to look **at God.** (Exodus 3:4-6; emphasis added)

These are just two passages in the OT where the angel of the Lord is explicitly identified as either *Yahweh* (LORD) or *elohim* (God).

DISTINCT FROM YAHWEH (I.E., FATHER GOD)

Remember: We are examining evidence that proves that the angel of the Lord in the OT is not just deity, but the *second* member of the Trinity: the Son of God, who later came to earth as the Messiah. So far we have established that on more than one occasion the angel of the Lord was identified—or self-identified—as very God. The next step is to show that the angel of the Lord is *distinct from* Yahweh—distinct from *Father* God.

The Pillar

In Numbers 20, during the Exodus, Moses sends a message to the king of Edom requesting safe passage through his land for the children of Israel. In it Moses explains that

“...when we cried out to the Lord, He heard our voice and sent an angel and brought us out from Egypt.” (Numbers 20:16a)

If you’re paying attention you might say, “Hold on, teacher. This says “*an* angel”—not “the angel of the Lord.” Right you are. But let’s look at what is said about this same angel in Exodus 14.

Read Exodus 14:19-20.

Putting together the two passages, we see (in Numbers 20) that Yahweh “sent” an angel to lead them out of Egypt. So the angel was *not*, literally, Yahweh—or we would say, God the Father. Then from Exodus 14 the sent angel is associated with the familiar pillar of cloud by day and fire by night. So the pillar was actually God—but not *Father* God.

Zechariah and the Horses

In the prophecy of Zechariah we have a clear instance of the separation between the angel of the Lord and the Lord Himself. First, let's establish the presence of the angel of the Lord and His role in the scene, as well as the other characters.

Read Zechariah 1:8-9.

Here's the scene: Zechariah is given a vision of "a man riding on a red horse," and at the moment, the man is "standing among the myrtle trees." There are other horses (and, presumably, riders) there as well. For all his eight apocalyptic visions, Zechariah is assigned an interpreting angel to help explain what is going on. It is to this angel that Zechariah says, "Sir, what are these?" [lord = *adon*] So the angel who speaks first—referred to only as "the angel"—says, "I'll show you."

But before the interpreting angel can explain further [after all, he did say *show you*], the man standing among the myrtle trees answers.

Read Zechariah 1:10-11.

The "man" explains the horses (and riders) as—note this—"those whom the Lord (Yahweh) has sent to patrol the earth." And now v11 makes the association between the "man" standing among the myrtle trees and "the angel of Yahweh." It is the preincarnate Christ.

Then v12 effectively reinforces the separation between the two—between Yahweh and the angel of the Lord.

Read Zechariah 1:12.

Not the interpreting angel standing next to Zechariah, but "the angel of the Lord" standing among the myrtle trees, calls out to *Yahweh tsaba*—the "Lord of hosts," which, in Zechariah is the standard reference to Father God. [4 times in the first paragraph alone]

The angel *is* God—but He is also *sent* by God. The angel *is* God—but He *prays* to God. The only sensible conclusion to draw from this is that "the angel of the Lord" is a member of the triune Godhead, but not *Father* God.

CONCLUSION

So far we have shown that "the angel of the Lord" is identified as God [specifically, *Yahweh*, or *Jehovah*]. We have also shown that though the angel of the Lord *is* God, He is not *Father* God, but some other member of the Godhead.

In our next session we will make the case for the angel of the Lord being the *second* person of the triune Godhead: Son of God, Messiah, Christ.

SESSION 16: THE PREINCARNATE CHRIST, PART 2

Please refer to handout pages 20 & 21, in the Class Handouts section located at the end of this file.

PREFACE

In our last session we discussed the first two of three lines of evidence to prove the case that in the OT “the angel of the Lord” is the preincarnate second member of the Godhead. Last week we established that

- the angel is often identified **as Yahweh** (i.e., as God), and
- the angel is, at the same time, revealed to be **distinct from Yahweh** (i.e., God, but not God the Father).

In this session we will discuss the third and final line of evidence making the case that since the first two are true, we can only conclude that “the angel of the Lord” in the OT is indeed the second member of the Godhead: Son of God, Messiah, who would later be the incarnate Jesus. There are at least four lines of evidence for this.

[again, credit to Dr. John F. Walvoord for the *structure* of this study]

1. THE SECOND PERSON IS THE VISIBLE GOD OF THE NEW TESTAMENT

First, in the NT it is only the second person of the Godhead—God the Son—that is visible God. John declares in the first chapter of his gospel:

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth... For the Law was given through Moses; grace and truth were realized through Jesus Christ. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. (John 1:14, 17-18)

God the Father is never seen; the Holy Spirit, except for descending in the form of a dove at Jesus’ baptism, is never seen. So it follows that it would be the same member of the triune Godhead who would appear in bodily form in both testaments.

To satisfy my own skepticism, as well as anticipate the questions that might arise in class, I spent a fair amount of time this week examining the passages in the OT that would seem to disprove the statement, “No one has seen God at any time.” After all, what about Jacob, who saw God “face to face” (Genesis 32:30); or Moses, with whom the Lord Himself declared, “With him I speak mouth to mouth” and “He beholds the form of the Lord”; what about the elders who went with Moses and the priests atop Mount Horeb and “saw the God of Israel”?

If we examined each of these in class we would have to extend this study of the preincarnate Christ into three or even four sessions. Instead, we’ll look at just one example—at a passage that has always confused me—then I’ll give you the bottom-line for *all* these appearances.

Read Exodus 33:9-11.

That seems pretty clear: Moses spoke with God “face to face, just as a man speaks to his friend.” But then, how do we reconcile this with what the Lord Himself says just a few verses later?

Read Exodus 33:18-23.

Well, which is it?

The word translated “face” in v11 is the Hebrew *panim* [paw-neem’], which more often than not is translated “before,” or “presence”—that is, in the presence of someone, before them. It does not necessarily mean that you see the other’s literal face.

Just as in Numbers 12:8, where the Lord says of Moses,

**“With him I speak mouth to mouth,
Even openly, and not in dark sayings,
And he beholds the form of the Lord.”**

the Hebrew word translated “form” is

temunah = from <H4327> (miyn); something portioned (i.e. fashioned) out, **as a shape**, i.e. (indefinite) phantom, or (specific) embodiment, or (figurative) manifestation (of favor) :- **image, likeness, similitude**.

In Vietnam my dearest possessions were a handful of snapshots of my fiancé back in Iowa. With these I could look upon Linda’s, ahem, “form” and be reminded of my beloved waiting for me back home. But as precious as they were, not one of those photographs was the real thing.

So here is the bottom line: When one examines the context and the specific words being used, **in none of these instances does the individual see with human, waking eyes the literal, essential Father God.**

You will never find passages where Abraham or Moses or the apostle John describe Yahweh, Father God, like this: “I’d say He’s about six feet tall, has an angular face with just the hint of a tasteful goatee. He’s handsome, with a wise but gentle expression to His countenance.” No, if they describe Him at all they invariably struggle to put into human terms the radiant, other-worldly vision to which they have been witness, employing fantastical imagery liberally laced with such modifiers as “like,” and “as.”

Taking God’s word as a whole, it is clear that each member of the Godhead has (to put it in crass human terms) His own job description. And in God’s salvation economy it is the second member, the Son, who is designated to appear in tangible form—first as “the Angel of the Lord,” and second as Jesus of Nazareth.

2. THE ANGEL OF THE LORD NO LONGER APPEARS AFTER THE INCARNATION

As I pointed out in our last session, there is a marked difference in the language between the OT and NT. Repeatedly throughout the OT we read of visitations by “the angel of the Lord,” but except for one easily explainable occurrence (Matthew 1:24), that phrase is not found in the NT. One can only deduce that this is because **“the angel of the Lord” is now Christ Jesus in human flesh.**

3. THERE IS A SIMILARITY OF FUNCTION BETWEEN THE ANGEL OF THE LORD AND CHRIST

In the Bible one is called a “son” if one *behaves* as a son (e.g., John 8:39-47), and there is a marked similarity between the behavior of “the angel of the Lord” in the OT, and the incarnate Son of God in the NT.

to reveal truth

Read Judges 6:11-16. [Gideon]

Read John 14:5-11. [Christ is truth revealing the Father]

to judge

Read Genesis 22:10-12, 15-18. [the angel stops Abraham]

Read John 5:22, 25-27. [Christ’s authority to judge]

to rescue or defend

Read Psalm 34:7; 35:5-6. [the angel surrounds to protect and drives off the enemy]

Read Hebrews 2:18; 7:25. [Christ helps against sin and intercedes]

to save and redeem

Read Isaiah 63:8-9.

Read Ephesians 1:5-7.

4. By the Process of Elimination, the Angel of the Lord cannot be Either the First or Third Member of the Godhead

We began with the passage from John 1, which states

**No one has seen God at any time; the only begotten God [or Son] who is in the bosom of the Father, He has explained Him.
(John 1:18)**

From this we can conclude that *only* the Son—as the angel of the Lord and as Christ Jesus—could be visible to man, and that God the Father and God the Spirit did not and do not reveal themselves in this visible manner.

- The angel of the Lord is **the sent one**: He cannot be God the Father, because (as we have demonstrated) the Father is **the sender**;
- the angel of the Lord characteristically appears in bodily, human form; He cannot be God the Spirit, because—except for that moment when He appeared as a dove at Jesus' baptism—the Spirit does not appear bodily.

Thus we can conclude that any examination of Christ in the OT must include not just prophecies and poetic allusion, but the clear evidence that

1. "The angel of the Lord" in the OT is the embodied Son of God
2. As such, He was active on earth *prior to* His incarnation in Bethlehem
3. And that He is, indeed, the Messiah, the Christ

SESSION 17: THE SON WHO WOULD BE KING, PART 1

Please refer to handout pages 22-24, in the Class Handouts section located at the end of this file.

PREFACE

So far in our study we have

- begun at the beginning—the first messianic prophecy in God’s word at Genesis 3:15:

“And I will put enmity
Between you and the woman,
And between your seed and her seed;
He shall bruise you on the head,
And you shall bruise him on the heel.”

- traced the early prophecies through the Pentateuch, with an emphasis on the *lineage* of the Christ;
- looked at some of the life and work of the prophesied Messiah in the OT;

After that we examined closely the Messiah’s role as

- prophet, then
- priest.

Now that we have just “completed” a two-part consideration of the preincarnate Christ, we are ready for an examination of His third role as king—which quite naturally and organically will lead us into what the OT has to say about Messiah’s role in the end times—and all eternity.

Sidebar: After our last two sessions, I realize that some of you may feel like I’ve “dumped the truck” with all the information and Scripture passages we have looked at regarding the preincarnate Christ. Let me assure you: the truck is still at the quarry getting loaded! By that I don’t mean to imply that this class has only just begun; what I mean is that there is so much of Christ in the OT that it would be impossible to cover it all in such a venue as this. Do not imagine for a moment that this study has been exhaustive (although for some it may, admittedly, be *exhausting*). Take my word for it: much has been left on the cutting-room floor.

A logical place to begin an examination of the Messiah’s kingly role is 2 Samuel 7 [Joyce Baldwin writes, “This chapter was to become the source of the messianic hope as it developed in the message of prophets and psalmists.”] for this is where the Lord God made a covenant with King David that his reign would never end. And, as we have seen before, this covenant—this prophecy, as it were—had both immediate/local application (primarily in David’s son, Solomon) and future/universal application in the Messiah. But the most important aspect of this passage I want to bring out is the association of the future Messiah with King David.

We need to “firmly establish” this fundamental detail of the association of the Messiah to David.

DAVID = MESSIAH?

As we have already seen in our journey through the OT Messianic prophecies, often when the text speaks of David, or his throne, scholars then project this onto the future, eternal throne of the Christ. Just as in our text:

Read 2 Samuel 7:16.

But how do we know that this association is correct? What evidence have we that these literal references to David’s throne ultimately speak of the throne of Messiah? On what basis can we assume that where the Bible speaks of David we are correct to interpret this as a Messianic reference? Here are just two answers to this:

The Dead Sea Scrolls

Interpretation of the Hebrew Bible prior to the birth of Jesus made this connection. From the Dead Sea Scrolls, discovered in the late 1940s and 1950s, we know that the Jewish sect of the Qumran community—often referred to as the Essenes—and responsible for the scrolls, made the Messianic connection to 2 Samuel 7. The scroll fragments date, roughly, to the late inter-Testamental period to shortly after the time of Christ (150 BC to AD 70).

In “A Midrash [exegesis, interpretation] on the Last Days,” the text, speaking of 2 Samuel 7:12-14, says in part, “He is the Branch of David who shall arise with the Interpreter of the Law [to rule] in Zion [at the end] of time.”

The Angel Gabriel

A far more fascinating—and authoritative—source is the angel Gabriel in what he announced to the virgin Mary.

Read Luke 1:31-33.

Well, there it is. [overlays perfectly 2 Samuel 7; “reverberates with echoes of Nathan’s oracle” (Youngblood)] The authorized messenger sent by God the Father to announce the birth of Jesus to His mother declared flat-out that

- He will be the **Son of God**;
- He will sit on **the throne of David**, His “**father**”;
- He will reign over Israel **forever**; and
- His **kingdom will never end**.

2 SAMUEL 7

Now to our text, and the context is familiar to most. Chapter Seven opens with King David victorious over all his enemies, living in his brand new cedar house. Now at rest, and feeling a bit guilty over dwelling in such a splendid palace while the ark of God still sits in a tent, he seeks the counsel of the prophet Nathan, who offhandedly replies, “Hey, you’re king: do what ever you want.”

But, as Walter C. Kaiser points out, “not everything a prophet says is inspired.” Nathan’s immediate counsel to the king was not from the Lord, and later that same night the Lord set the prophet straight: He had never asked for “a house of cedar,” but when He *did* ask for one, David would not be the one to build it.

The key passage for our consideration begins near the end of v11. With King David wanting to build a house for the Lord, the Lord replies, No, but “the Lord will make a house for *you*.” (emphasis added)

house = *bayit* (buy'-yith) = probably from <H1129> (banah) abbreviation; a **house** (in the greatest variation of applications, especially **family**, etc.) :- court, home[born], [winter] house (-hold), inside (-ward), **palace**, place, + **prison**, + steward, + tablet, **temple**, web, + within (-out); **household**, **dynasty**.

Read 2 Samuel 7:12-17. [not KJVs]

Now, let’s work through this passage, ferreting out not just the face-value of the text on the page, but how it applies both to David and Christ—that is, both to David’s literal earthly dynasty, and to the eternal Messianic kingdom.

<i>v12</i>	<i>Immediate</i>	<i>Messianic</i>
When your days are complete and you lie down with your fathers,	All of this would take place after the death of King David; he would not see it happen in his own time.	
I will raise up your descendant after you, who will come forth from you,	one (literally, seed) from David's loins	
	That is, not an existing son, but one not yet born; not, for example, Absalom [3 rd son, born while David was still in Hebron], but Solomon.	Matthew 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:
and I will establish his kingdom.	1 Kings 3:13 "I have also given you [Solomon] what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days."	Mark 11:9-10 Those who went in front and those who followed were shouting: "Hosanna! Blessed is He who comes in the name of the Lord; Blessed is the coming kingdom of our father David; Hosanna in the highest!"

So far, from King David's perspective, this could all apply to a literal, human son who will be born to him before he dies—as it could apply to the beginning of v13. But then the oracle moves into eternity; now it is clear that the Lord is speaking of events far beyond the life span of any mere human king.

<i>v13</i>	<i>Immediate</i>	<i>Messianic</i>
He shall build a house for My name,	This future son (i.e., Solomon) would build the Jerusalem temple.	Solomon would begin the building of the Davidic dynasty, culminating in its last king, Jesus the Christ.
and I will establish the throne of his kingdom forever.	Because the Davidic line ended with the Messiah, it would continue forever, since Christ, the Son of God, reigns eternally.	

He shall build a house for My name,

Prior to this study I had always thought of this statement in terms of Solomon being the one who would build the Jerusalem temple. But the declaration takes on a remarkable import when the term “house” is applied even here to the dynastic kingdom, culminating in Christ. **He [Solomon] shall build [through his offspring, seed] a house [dynasty] for [that would lead to and end with] My name [My Son, Messiah, Savior].**

<i>v14</i>	<i>Immediate</i>	<i>Messianic</i>
I will be a father to him and he will be a son to Me;	Like his father David, Solomon would enjoy a special relationship with Yahweh (see 1 Kings 3:3-15)	Hebrews 1:5 For to which of the angels did He ever say, “You are My Son, Today I have begotten You”? And again, “I will be a Father to Him And He shall be a Son to Me”?
when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,	Solomon will indeed go off-track and not only he, but all of Israel would pay the price of his disobedience—to the extent that after him the kingdom of Israel would split in-two.	Though David and Solomon here prefigure Christ [type/antitype], this does not mean that every aspect of the immediate covenant/prophecy accurately describes and can be applied to the Son of God.

I will be a father to him and he will be a son to Me

Note that the beginning of this verse is declared in terms of *adoption*—not natural birth (begetting). In natural terms, of course David would be a father to this future son, just as he would be a son to David. But the one speaking here is Yahweh, and His declaration is that Solomon would be “adopted” by Him in a special way, just as his natural father (David) had been.

A healthy father/son relationship includes discipline, and before all is said and done, Solomon will indeed require discipline. In fact, his later rule and the rule of his immediate descendants was so bad that it caused God to split the nation in-two. Solomon takes ultimate blame for that disastrous consequence.

v15

	<i>Immediate</i>	<i>Messianic</i>
but My lovingkindness shall not depart from him,	This is a covenantal love: no matter how rebellious successive kings were, no matter how much the people of Israel rebelled against God, He would never totally abandon Israel. There would always be a remnant preserved.	In His high priestly prayer, shortly before He would be nailed to a cross at His Father's insistence, Jesus spoke at length about the Father's love for Him, ending with, "...and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them." (John 17:26)
as I took it away from Saul, whom I removed from before you.	The Lord did not establish Saul in the same way. In fact, Hosea wrote, I gave you a king in My anger And took him away in My wrath. (Hosea 13:11)	

The predominant thread running through this passage has been the eternity of this "house," this "kingdom."

v12: I will establish his kingdom.

v13: I will establish the throne of his kingdom forever.

v15: My lovingkindness shall not depart from him

And now, at the close of this covenantal passage, it is reinforced again—twice.

<i>v16</i>	<i>Immediate</i>	<i>Messianic</i>
Your house and your kingdom shall endure before Me forever;	The Davidic line would never reach an end, nor would it be replaced by another. The true Messiah, Jesus, would be the last in the line, but since He would never die, the Davidic dynasty would be without end.	Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." (Revelation 11:15)
your throne shall be established forever.		but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet. (Hebrews 10:12-13)

SESSION 18: THE SON WHO WOULD BE KING, PART 2

1 Samuel 2:1-10

Please refer to handout pages 22-24, in the Class Handouts section located at the end of this file.

PREFACE

Last week I spoke of the passage in 2 Samuel as foundational to Israel associating the future, promised Messiah with the reign of King David, and his subsequent dynasty. While that is certainly true, it does not mean that 2 Samuel 7 is the beginning of the idea of *Messiah as king*. That can be traced back as far as Abraham, in Genesis 17.

In this session we will see how the barren wife of an obscure Levite named Elkanah, dwelling within the territory of the tribe of Ephraim, had her prayer for a child answered by God. And in her song of thanksgiving she prophesied that the Messiah would be an exalted king who would rule over [literally, judge] all the earth. Her miracle child, her gift from God, would become the priest and prophet who would anoint David son of Jesse to be Israel's king, whose dynasty would be extended into eternity by the very Messiah she spoke of in her song of thanksgiving.

In God's economy, great things often come from small beginnings. [Luke 13:18-19]

Mustard Seeds

Back in the early 1980s I sat down one day and wrote a simple monologue sketch for the apostle Peter. I showed it to my pastor at the time; he liked it, and it gave him the idea to preach a series on the twelve disciples. So he commissioned me to write eleven more sketches—one for each disciple—which would accompany twelve sermons. This process of writing and rehearsing a new performance every week gave birth to the touring group called His Company, which performed in a number of churches in the Southern California area.

Today the culmination of all that is my His Company web site where all of my scripts and dramatic resources are freely available to all, and have been downloaded and performed—at last count 311,659 times—by people all over the world.

All this has happened *not* because of any genius on my part, but because long ago the Lord had me sit down at my old manual typewriter and pound out a script that gave my pastor an idea for three months worth of sermons. Time and again in His word, as well as in our lives today, the Lord uses the most lowly of His followers to ignite wonderful things for His kingdom. And this is what He did through Hannah, through Samuel, through David, to the Messiah: Christ Jesus.

“ROYAL MESSIANISM” (KAISER)

Let's take just a moment to trace the concept of the Messiah as king. There are four stages that move from the general to the specific. Within the covenant of circumcision that Yahweh made with Abram when he was ninety-nine years old—in which He also changes his and Sarai's names—He includes two references to this.

Read Genesis 17:5-6, 15-16.

God made the same promise to Jacob.

God also said to him, "I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. (Genesis 35:11)

At this point there is nothing terribly dramatic about these promises. It would only follow that if "a multitude of nations" would come from Abraham through Jacob, there would surely be a few kings in there. But in the second stage the Lord begins to narrow it down.

Read Genesis 49:10.

Here the symbols of rule—the scepter and ruler's staff—are promised to the tribe of Judah. We know this, as we previously discussed, to be a promise that the Messiah would come from the tribe of Judah.

The third stage is one we have not examined in detail [as I said last week, plenty has been left on the cutting room floor]. In Balaam’s words to Balak in Numbers 24, we have an extraordinary prophecy that, among other things, *may* have been the impetus for the magi to follow the star to Bethlehem and the baby Jesus.

Turn to Numbers 24:17.

<p>“I see him, but not now; I behold him, but not near;</p>	<p>Balaam sees a man not now present, but some time in the future.</p>
<p>A star shall come forth from Jacob, A scepter shall rise from Israel,</p>	<p>He would be an Israelite, with the symbols of His reign being a “star” and a “scepter.” Early on, Jewish interpreters decided this was a reference to the Messiah.</p>
<p>And shall crush through the forehead of Moab, And tear down all the sons of Sheth.”</p>	<p>This Messiah would subdue and conquer Israel’s enemy, Moab. [Though King David accomplished this, the prophet Jeremiah repeated this prophecy, placing it still in the future.] If “Sheth” refers to Adam’s son, then this could mean the human race as a whole.</p>

Progressively, the promises from God have described a future Messiah who would come out of Jacob, out of his son Judah, who would have the trappings of royalty, and would ultimately crush His enemies. And what is hinted at in Numbers 24 is explicitly stated in Hannah’s prophecy in 1 Samuel—the fourth stage of this progression.

HANNAH’S SONG

Some scholars suggest that such a simple woman as Hannah could not have come up with the eloquent theology encompassed in her song. But I have been in the presence of humble men who, in a Spirit-energized moment, have uttered profundities beyond their normal abilities. I have re-read some of my own work, years later, and have marveled at what I wrote. My response is always the same: “Where did *that* come from? That is beyond my wisdom, my insight.” Well, it comes from above, as God supplies whatever is needed in any individual to deliver His message, to accomplish His will.

Hannah has been desperate for a child. Though her husband’s favorite, deeply loved by Elkanah, she has been humiliated by the fertility of her husband’s second wife. She pleads with the Lord to give her a child and He graciously answers her prayer with the birth of Samuel—whose name means “heard of God.”

And Hannah keeps her vow to the Lord: she gives Samuel to Him, into the service of His sanctuary in Shiloh. It is not hard to imagine her exultant joy in this moment; the Lord has answered her prayer for a child and she has just given the child back to the Lord out of her praise and thanksgiving, and her devotion to Him. In that moment she was surely, thoroughly, “filled with the Spirit.” And the song she supernaturally utters reflects the condition of her rejoicing heart.

v9

Hannah’s entire song is worthy of our consideration, but for our purpose we will focus on verses 9 and 10. Let’s back up a little and come at it from v7.

Read 1 Samuel 2:7-10.

In v2 Hannah declares—

“There is no one holy like the Lord,
Indeed, there is no one besides You,
Nor is there any rock like our God.”

—and for most of the rest of this song [considered so because of its lyrical qualities] she exalts the sovereign power of Yahweh. She declares that the Lord is “holy;” and that He is a “rock”—and both qualities are echoed as v9 begins.

He keeps the feet of His godly ones,

godly ones^{nasb}, **saints**^{kjvs, niv}, **faithful ones**^{esv} = *hasid* (khaw-seed') = from <H2616> (chacad); properly kind, i.e. (religiously) pious (a saint) :- godly (man), good, holy (one), merciful, saint, [un-] godly; **“one to whom the Lord has pledged His covenant love.”**

keeps, guard = *shamar* = a primitive root; properly **to hedge about (as with thorns)**, i.e. guard; generally **to protect, attend to**, etc. :- beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

But the wicked ones are silenced in darkness;

The Lord God protects those who call upon His name. He will deal with their enemies. Those wicked ones will be struck dumb with astonishment [who? me?] when He consigns them to the black abyss.

For not by might shall a man prevail.

In a passage from Psalm 33 we hear echoes of this verse in 2 Samuel.

Read Psalm 33:13-20.

v10

Our modern translations begin v10 with the wicked: “those who contend,” “the adversaries,” “those who oppose.” But K&D point out that in the original text Yahweh is predominate—the emphasis is on Him: **“The Lord—those who contend against Him are confounded.”** [as translated by K&D]

shattered, broken = *hata* (khaw-thath') = a primitive root; properly **to prostrate**; hence **to break down, either (literal) by violence, or (figurative) by confusion and fear [terror]** :- abolish, affright, be (make) afraid, amaze, beat down, discourage, (cause to) dismay, go down, scare, terrify.

Against them He will thunder in the heavens,

Hannah, in v10, employs colorful verbs to express the power and sovereignty of God: “shattered,” “He will thunder,” “judge,” “strength,” “exalted horn [strength].”

The Lord will judge the ends of the earth;

By the third line, the divine Messiah shows Himself: “Yahweh will judge the ends of the earth.” As we discussed two weeks ago, Christ Jesus will be the one to judge.

“For not even the Father judges anyone, but He has given all judgment to the Son”

“Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man.” (John 5:22, 25-27)

Thus, here in v10 of Hannah’s song is the Messiah, and He is very God (Yahweh). But where Messiah is more obviously revealed is in the last two lines of v10.

And He will give strength to His king,

That is, *Yahweh* will give strength to *His* king—the one of *His* choosing. Certainly in the more immediate future this can be a reference to an earthly king—namely, King David. But the phrasing is unmistakably Messianic.

And will exalt the horn of His anointed.

In the Bible “horn” is symbolic of strength, and is taken from oxen whose strength is in their horns.

A firstborn bull—he has majesty, and his horns are the horns of a wild ox; with them he shall gore the peoples, all of them, to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh. (Deut. 33:17 ESV)

In v1 Hannah declared, “My horn is exalted in the Lord,” and here in v10 she closes her song with “Yahweh will exalt the horn of His anointed.” That is, the Lord God will make His anointed king strong and powerful.

Now here’s the time frame for all this:

- Birth of Samuel / Hannah’s song: 1100 BC
- Birth of David: 1040 BC
- Birth of Christ: 6 BC

David will indeed be a strong king, but only the Christ will “judge the ends of the earth.” It will be the Lord’s anointed—the Messiah—who will be exalted.

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11)

SESSION 19: TRACING HIS PASSION

Please refer to handout page 25, in the Class Handouts section located at the end of this file.

PREFACE

For the last two weeks we have been examining Messiah as king:

- in the Lord's covenant with King David and Solomon in 2 Samuel 7 is revealed Messiah as the fulfillment of the Davidic line;
- in Hannah's song of 1 Samuel 2 it is revealed that He would be a strong, ultimately exalted King.

Earlier this week, however, as I was preparing to continue our study of the Messiah as king, I soon realized that you don't go very far with that before you are into the End Times, for that is when (we might say in human terms) the kingly Messiah really comes into His own.

So what I would like to do is return to Christ's life and work, to put this all in more chronological perspective. Before we can truly appreciate the power and majesty of our victorious King, we must know Him as Suffering Servant—all, of course, through OT prophecy.

BETRAYAL BY JUDAS

Psalm 109 presents us with a graphic picture of a persecuted's plaintive cry to God for justice against his accusers. In the text we clearly see Judas' betrayal of Jesus.

We are not privy to all the words Jesus prayed to the Father in the Garden of Gethsemane, but the first five verses of Psalm 109 could certainly have been included.

Read Psalm 109:1-5.

We are loathe, however, (along with Spurgeon) to set the words of vv6-20 in the Savior's mouth; if so, they would be a better fit for the reigning Judge of all the earth, rather than the Suffering Servant of the Garden.

In v6 things get personal. From this verse through v20 the one being accused pleads for justice against a specific "accuser" or "adversary." Interesting, this Hebrew word—which we see in both noun and verb form repeatedly in this psalm.

accuser, adversary = *satan* = from <H7853> (*satan*); an opponent; especially (with the article prefixed) Satan, the arch-enemy of good :- adversary, Satan, withstand. [explicitly transliterated by the KJV in v6]

Satan's manner of influence over Judas is detailed in v6 and v18.

Read Psalm 109:6, 18.

Read John 13:21, 26-27.

What better judge could there be for a wicked man than an equally wicked man? How appropriate that a judge as evil as Adolf Hitler be his judge; how suitable that a judge as bloody as Pol Pot be the one to sentence him.

In between v7 and v21, the accused calls upon God to thoroughly and unflinchingly judge this evil accuser—even his children.

How do we know this foreshadows the betrayal of Judas Iscariot? The apostle Peter tells us, just after the Resurrection, when the disciples needed to replace the now deceased Judas.

Read Acts 1:16, 20.

In v20 Peter quotes Psalm 69:25 and v8 in Psalm 109.

As in Psalm 109, in Psalm 55 the psalmist moves from a general condemnation of the wicked working against him to a specific individual. But now we hear not the harsh, condemnation of Judas by the Judging King, but in a brief oasis of grief within a prayer of retribution, we hear the sorrowful lament of a wronged friend and brother.

Read Psalm 55:12-14.

We hear a similar sadness in Jesus' voice when Judas confronts Him later in the Garden.

But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" (Luke 22:48)

ARREST AND TRIAL

How was Christ Jesus treated once He was arrested? Before the gospels were ever written, the prophet Isaiah told us. Verses 4-9 in Isaiah 50 speak of the Messiah's submission to and dependency on His Father—in the passage, "the Lord God" [*yahweh adonai*].

But nestled inside this passage is v6, which describes the Christ, in His submission before the will of the Father, not turning away from His harsh, even tortuous, treatment before the authorities.

Read Isaiah 50:6.

This is how Jesus was treated in his questioning before Caiaphas, the high priest.

Read Mark 14:61-65.

That last half of v65 could also be rendered, "And the officers treated Him with blows of rods to the face." Later, during His second interrogation before Pilate, Jesus was scourged.

Read John 19:1-3.

CRUCIFIXION

So Pilate delivered Him to be crucified. (John 19:16)

It is not hard to imagine Jesus in a constant state of prayer to His Father the whole time He was on the cross. And in Psalm 22 we have what might very well have been the content of some of those prayers. As we read this, imagine these words as the thoughts of Jesus, and the words of His constant stream of praying to His Father.

Read Psalm 22:11-19.

Then, as the Lord Jesus nears the end of His earthly life, He cries out the words of v1 of this psalm:

My God, my God, why have You forsaken me?

Earlier, as they were to nail Jesus to the cross, they had offered Him drugged wine to blunt the pain he was about to experience. But, as Albert Barnes, writes,

He was unwilling to blunt the pains of dying. The "cup" which his "Father" gave him he rather chose to drink. He came to suffer. His sorrows were necessary for the work of the atonement, and he gave himself up to the unmitigated sufferings of the cross.

Read Psalm 69:20-21.

Later, as He neared the end, they offered Him wine vinegar without gall, and this He drank to slake His thirst.

Then He died. The Lamb of God was slain. And now, anyone who looked upon Him and believed, would be saved. Roughly 1,500 years earlier the Lord God told Moses what to do to save the people of Israel from the serpents that had been biting and killing them.

Read Numbers 21:8-9.

And Jesus declared to Nicodemus that this original bronze serpent foreshadowed Himself.

Read John 3:14-15.

AN EPILOGUE

Isaiah 53 really begins with the last three verses of Isaiah 52. And taken as a whole it is a remarkable, dramatic summation of Christ's passion. It is far too easy in this twenty-first century to relegate the words of Scripture to dry history or theology. Even if we believe the word, holding it in high regard for its eternal truth, it still can seem a labor at times to pump life into it—which is how it always *should* be read.

For me, Isaiah 53 has the pathos of the last few lines from Shakespeare's *Romeo and Juliet*, uttered as an epilogue by the Prince of Verona. The two families have quarreled and fought; much blood has been shed; and the two lovers—one from each of the families Montague and Capulet—lie dead before him:

Where be these enemies? Capulet! Montague!
See what a scourge is laid upon your hate
That heaven finds means to kill your joys with love.
And I for winking at your discords too
Have lost a brace of kinsmen: all are punish'd...
A glooming peace this morning with it brings;
The sun, for sorrow, will not show his head:
Go hence, to have more talk of these sad things;
Some shall be pardon'd, and some punished:
For never was a story of more woe
Than this of Juliet and her Romeo.

Let us read Isaiah 53 within a similar setting. Jesus the Messiah, the Savior of the world, has just breathed His last. Jesus has uttered His last words from the cross—"It is finished"; He has bowed His head and given up His spirit.

Let us pause reality, stopping time for just a moment between Christ's last breath and the rending of the temple veil and the supernatural upheaval. The words are God's, but we need a character already in the scene to deliver the lines. So let us assign them to the now-believing centurian, who will later utter the dramatic final line of the play: "Truly this was the Son of God!" (Matthew 27:54) A hush falls over the scene taking place on Golgotha; the soldier turns away from the blood-drenched cross, steps forward, still standing before the cross and addressing all who are there.

52:13 Behold, My servant will prosper,
He will be high and lifted up and greatly exalted.

14 Just as many were astonished at you, My people,
So His appearance was marred more than any man
And His form more than the sons of men.

15 Thus He will sprinkle many nations,
Kings will shut their mouths on account of Him;
For what had not been told them they will see,
And what they had not heard they will understand.

53:1 Who has believed our message?
And to whom has the arm of the Lord been revealed?
2 For He grew up before Him like a tender shoot,
And like a root out of parched ground;
He has no stately form or majesty
That we should look upon Him,
Nor appearance that we should be attracted to Him.

3 He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him.

4 Surely our griefs He Himself bore,
And our sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.

5 But He was pierced through for our transgressions,
He was crushed for our iniquities;
The chastening for our well-being fell upon Him,
And by His scourging we are healed.

6 All of us like sheep have gone astray,
Each of us has turned to his own way;
But the Lord has caused the iniquity of us all
To fall on Him.

7 He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.

8 By oppression and judgment He was taken away;
And as for His generation, who considered
That He was cut off out of the land of the living
For the transgression of my people, to whom the stroke
was due?

9 His grave was assigned with wicked men,
Yet He was with a rich man in His death,
Because He had done no violence,
Nor was there any deceit in His mouth.

10 But the Lord was pleased
To crush Him, putting Him to grief;
If He would render Himself as a guilt offering,
He will see His offspring,
He will prolong His days,
And the good pleasure of the Lord will prosper in His
hand.

11 As a result of the anguish of His soul,
He will see it and be satisfied;
By His knowledge the Righteous One,
My Servant, will justify the many,
As He will bear their iniquities.

12 Therefore, I will allot Him a portion with the great,
And He will divide the booty with the strong;
Because He poured out Himself to death,
And was numbered with the transgressors;
Yet He Himself bore the sin of many,
And interceded for the transgressors.

Is Christ in the OT? What we have seen in this session is the fulness of the Messiah's passion (and, by the prophet Isaiah written roughly 700 years before the events) His once and for all sacrifice for the sins of man—all from the OT.

SESSION 20: TRACING HIS VICTORY

CHRIST'S BURIAL

Let's begin our session today where we left off last week—by revisiting and taking a closer look at one verse in Isaiah 53.

Read Isaiah 53:9 in NASB or NKJV.

Following Christ's death on the cross, He was buried in a donated tomb. But that had not been the original plan of the officials. He was crucified between two criminals, and Jesus' "assigned" grave would have been with them in some ignominious place designated for those executed for their crimes.

So the NASB and NKJV express it correctly: Jesus was "assigned" a grave with wicked men, yet [NKJV "but"] a "rich man" intervened to offer Him a more dignified burial.

Read Matthew 27:57-60.

John tells us that Nicodemus joined Joseph, bringing with him myrrh [for its fragrance] and aloes [used for embalming] weighing about 100 Roman pounds [which, as the NIV translates it, would be 75 US pounds]. Both Joseph and Nicodemus were prominent members of the ruling council and, quite obviously, wealthy men. Joseph gave Jesus his own rock-cut tomb, and Nicodemus contributed a very expensive, extravagant amount of spices for His burial.

CHRIST'S RESURRECTION

Last week I posited that in God's salvation economy for man, no one could be literally, positionally saved until Christ died. Only then was He the Lamb slain, only then did His blood atone for the sins of all who would look up to Him on the cross and believe.

This week we see a similar revelatory step in God's salvation economy for man: the resurrection of Jesus. In His death we are saved from death; in His resurrection (as Paul writes in 1 Corinthians 15) we have the promise of bodily resurrection and eternity with Him.

But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man [Adam] came death, by a man [Christ Jesus] also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. (1 Corinthians 15:20-22)

The principal OT text prophesying the resurrection of the Messiah is found in Psalm 16.

Read Psalm 16:7-11.

vv7-9

We dare not pass over the important, powerful application here for us today, even though our focus is on the fulfillment of prophecy in Christ Jesus.

I will bless the Lord who has counseled me; Indeed, my mind instructs me in the night.

I have set the Lord continually before me; Because He is at my right hand, I will not be shaken.

What is the answer to our worries, our anxieties? No matter how tough, how challenging life gets, could any one of us in a million years be faced with the situation in which Jesus finds Himself?

We will never be nailed to a cross; if we are a believer, we will never experience the Lord God forsaking us; and we will never, ever, feel the weight of the world's sin bearing down on us. Yet throughout the pain and anguish of those long hours Jesus was sustained by His hope in His heavenly Father.

When we “set the Lord continually before” us, we receive His counsel—even when it has not been specifically requested. Even in the night our mind [*literally, kidneys—our inner being*] communes with His, our spirit converses with His Spirit, and we are not shaken.

Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely.

When we live this way our heart is glad, it is light and bright, and we are assured that not just our mind and soul, but even our physical being will be saved.

Timothy Cruso: A believer throws the whole weight of all his affairs and concerns, temporal, spiritual, and eternal, upon the promises of God, like a man resolved to stand or fall with them. He ventures himself, and all that belongs to him, entirely upon this bottom, which is in effect to say, if they will not bear me up, I am content to sink; I know that there shall be a performance of those things which have been told me from the Lord, and therefore I will incessantly look for it.

But of course, beginning here this takes on special meaning for the Messiah as His body is taken down from the cross and carried to Joseph’s tomb.

v10

For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.

KJV: For Thou will not leave my soul in hell.

Albert Barnes: This word does not necessarily mean hell in the sense in which that term is now commonly employed, as denoting the abode of the wicked in the future world, or the place of punishment; but it means the region or abode of the dead, to which the grave was regarded as the door or entrance—the under-world. The idea is, that the soul would not be suffered to remain in that under-world—that dull, gloomy abode, but would rise again to light and life.

Again, how do we know that this pertains to Christ Jesus? Peter tells us in his sermon in Acts 2.

Read Acts 2:24-28.

And the apostle Paul affirmed this during his first missionary journey in a message to the Jews in Antioch.

Read Acts 13:32-39.

[Back to Psalm 16](#)

v11

*You will make known to me the path of life; In Your presence is fullness of joy;
In Your right hand there are pleasures forever.*

For Jesus—and because of Him, for all of us—after the grave there is only the fullest measure of joy with the Father. This is the path of life for the Son, as well as for all who believe: we are not abandoned at the grave; it is only the door opening onto paradise. And ultimately even the physical is restored. For us there will come a day when that weak and dying earthly body that *did* decay will be replaced by one new and eternal.

In David’s vernacular, “path of life” is more often than not synonymous with *eternal* life. But let us not limit the truths of this verse to our post-death experience.

path of life = orah (o'-rakh) = a well-trodden road

The Christian’s eternal life begins at the moment he is converted from a fleshly being to a spiritual being—that is, the moment He trusts in Jesus. For most that well-trodden “path of life” is a journey of many years, during which he experiences the “fullness of joy” from walking in the presence of the Lord. But of course, the “fullness” we experience while still on our earth-bound path pales in comparison to the “pleasures forever” we will experience once we are *literally* in His presence.

ISAIAH 9:2

If you will permit me—and if I can do it without being struck by lightning—I would like to add the messianic prophecy of Isaiah 9:2 to His resurrection. This is not customary, and I could find no other commentator who associates the two, but I would like the opportunity to make the case.

Traditionally Isaiah 9:2 is associated with Christ's incarnation; we typically hear it recited during the Christmas season.

Read Isaiah 9:2.

The NASB translates the tense of the verbs for our modern ears, but the original tense is what is commonly referred to as the "prophetic perfect" tense. That is, it is expressed in the *past* tense, but refers to something that will take place in the future. Hence, in the KJV:

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. (emphasis added)

Let's start with His birth, but then trace this prophecy of "a great light" through the rest of Christ's life. In fact, I would be so bold as to suggest this prophecy in Isaiah 9 can refer to no less than five (and perhaps more) mile-markers in His interaction with this earth.

Birth

Let's begin at the beginning. Did the Messiah enter this world as light? Certainly the apostle John thought so.

Read John 1:4-5.

John the baptist, who was *not* the light, came to bear witness of the light (vv7-8).

[Jesus] was the true Light which, coming into the world, enlightens every man. (John 1:9)

But the darkness remained. The Incarnation did not remove all the darkness.

Read John 1:10-11.

Beginning Ministry

Matthew, in Chapter Four, cites and quotes Isaiah 9:1-2, associating it with where Jesus settled to begin His ministry—Capernaum.

Read Matthew 4:14-16.

Resurrection

The use of light in God's word includes not just illumination for the eyes, but illumination for the heart, for the soul. Light is used to communicate the glory and majesty of heaven to those in darkness on earth. And certainly the women who discovered the open tomb came there that fateful morning with their hearts darkened by the previous events. But there was light awaiting them.

Read Luke 24:2-5.

Second Coming

In the last chapter of Zechariah we read of a momentous day of bizarre "natural" events. Jesus the Christ has returned to do battle with His enemies. He stands on the Mount of Olives and establishes His lordship over the earth by disrupting the natural order of things.

Read Zechariah 14:6-8.

On that day the created things that normally give light are extinguished, while darkness suddenly has light. It is not said explicitly, but it is implied that Christ is the source of the unnatural light—as He is later on the new earth.

The New Earth

Finally, in Revelation 21, after the dark consignment of Satan to hell, we read of what it will be like for every believer in the New Jerusalem on the New Earth.

Read Revelation 21:10-11, 22-24.

We could add to this list the Transfiguration, when for a moment the true, brilliant glory of The Son of God shone through His earthly flesh. All occurrences, in their way, bringing light to a darkened land.

SESSION 21: THE RISEN LORD

PREFACE

At first I thought I might deal with the question Beth raised last week about Jesus “descending into hell” at His death as an aside, or even just printing the answer in a handout. But because there is much misinformation and misinterpretation on this, I decided it was worth our time to clear it up in class. We will also look at the evidence for the physical appearance of Christ after the resurrection, which we also discussed last week.

[I am indebted to Wayne Grudem’s *Systematic Theology* for the following]

“DESCENDED INTO HELL”

TRUE ORIGIN OF THE PHRASE

My guess is that most of us (as was demonstrated in our discussion last week) think that Scripture teaches that Jesus “descended into hell.” That phrase, however, is not found in God’s word; it is from the (so-called) *Apostle’s Creed*.

The first half of the *Apostle’s Creed*

1. I believe in God the Father, Almighty, Maker of heaven and earth:
2. And in Jesus Christ, his only begotten Son, our Lord:
3. Who was conceived by the Holy Ghost, born of the Virgin Mary:
4. Suffered under Pontius Pilate; was crucified, dead and buried: **He descended into hell:**
5. The third day he rose again from the dead:
6. He ascended into heaven, and sits at the right hand of God the Father Almighty:

The *Apostle’s Creed* was not written or approved by a single church council, but gradually took shape from about AD 200 to 750. This phrase was added only late in this period and, as Grudem points out, “its origins, where they can be found, are far from praiseworthy.” Before AD 650 the phrase in the text meant only that Jesus was buried—i.e., “descended into the grave.”

POSSIBLE SUPPORTING PASSAGES

Some believe there are five passages in Scripture that suggest, or imply, that Jesus *did* descend into hell after His death, and we will look briefly at each of these.

Acts 2:27

Read Acts 2:27

We needn’t spend much time with this, since we examined it in our last session. The KJV—“leave my soul in hell”—is not the best translation, because the word is not hell but “hades”—which can just mean the grave or death (the state of being dead). Jesus certainly *did* die, but this verse does not mean that he went to hell.

Romans 10:6-7

Read Romans 10:6-7.

As with all of these, Grudem goes into deeper detail, and I would refer you to his book for those details (pages 587-594). Here I will give you just the essential punchline.

Paul here uses the word “deep” (abyssos) as a contrast to “heaven” in order to give the sense of a place that is unreachable, inaccessible to human beings. The contrast is not, “Who shall go to find Christ in a place of great blessing (heaven) or a place of great punishment (hell)?” but rather, “Who shall go to find Christ in a place that is inaccessibly high (heaven) or in a place that is inaccessible low (the deep, or the realm of death)?” No clear affirmation or denial of a “descent into hell” can be found in this passage.

Ephesians 4:8-9

I will defer this passage for the moment, because we are going to be examining it in the context of our next step in OT prophecy: Christ’s ascension. But, of course, it too is rejected as proof that Christ descended into hell.

1 Peter 3:18-20

Read 1 Peter 3:18-20 [not NASB].

This is a complicated, mysterious passage that is worthy of deeper analysis. But our purpose here is simply to examine each of these passages to see how, if at all, they pertain to the period during Christ's death. Again, here (after two pages of discussion in his book) is Grudem's bottom line:

The most satisfactory explanation of 1 Peter 3:19-20 [is] one proposed long ago by Augustine: the passage refers not to something Christ did between His death and resurrection, but to what He did "in the spiritual realm of existence" (or "through the Spirit") *at the time of Noah*. When Noah was building the ark, Christ "in spirit" was preaching through Noah to the hostile unbelievers around him.

This interpretation fits comfortably in the context of 1 Peter 3—what Peter is saying—and is reflected in the NASB translation of v19: "in which also He went and made proclamation to the spirits *now* in prison".

1 Peter 4:6

Read 1 Peter 4:6 [not NIV].

Again we are not doing justice to this challenging text, but here is the bottom line: If this verse means that Christ went into hell and preached the gospel to those who had died, it would be the only passage in the Bible that teaches a "second chance" for salvation after death. Similar to the explanation for 1 Peter 3:19, Grudem explains that

"The dead" are people who have died and are now dead, even though they were alive and on earth when the gospel was preached to them.

Correspondingly, the NIV translates this "the gospel was preached even to those who are *now* dead," and the NASB includes a margin note for the word "preached" ("i.e., preached in their lifetimes").

EVIDENCE IN OPPOSITION

Three things Christ Jesus said from the cross point us *away from* the idea that He "descended into hell." (quoted text from Grudem)

"Today you will be with Me in Paradise" (Luke 23:43)

This implies that after Jesus died (the same day) His soul or spirit went immediately to the presence of the Father in heaven, even though His body remained on earth and was buried.

"It is finished" (John 19:30)

This strongly suggests that Christ's suffering was finished at that moment and so was His alienation from the Father because of bearing our sin. This implies that He would not descend into hell, but would go at once into the Father's presence.

"Father, into Your hands I commit My spirit" (Luke 23:46)

This also suggests that Christ expected (correctly) the immediate end of His suffering and estrangement and the welcoming of His spirit into heaven by God the Father. Note Stephen's similar cry in Acts 7:59.

They went on stoning Stephen as he called on the Lord and said, "Lord Jesus, receive my spirit!"

CONCLUSION

These texts indicate, then, that Christ in His death experienced the same things believers in this present age experience when they die: His dead body remained on earth and was buried (as ours will be), but His spirit (or soul) passed immediately into the presence of God in heaven (just as ours will). Then on the first Easter morning, Christ's spirit was reunited with His body and He was raised from the dead—just as Christians who have died will (when Christ returns) be reunited to their bodies and raised in their perfect resurrection bodies to new life.

HIS RESURRECTED APPEARANCE

FIRST FRUITS

Now let's examine the answer to our other discussion last week regarding the physical appearance of Christ after he rose from the grave. That is, what was His—and, by extension, what will be our—resurrected form?

[And, once again, I have relied on *Systematic Theology* by Wayne Grudem]

Read 1 Corinthians 15:20, 23.

As Pastor Jeremy pointed out at Jeb's funeral, yes, Lazarus was raised from the dead, *but he would die again*. He would still be subject to physical weakness and aging, and ultimately die a second time.

But when Jesus rose from the grave He did so as a new *kind* of human life—a life with a perfect body, no longer subject to weakness, aging, or death—an eternal *physical* body.

PHYSICAL

So what sort of body did the risen Jesus have? In 1 Corinthians Paul states that it was a *spiritual* body, but this does not mean it was immaterial.

Read 1 Corinthians 15:42-44.

spiritual = *pneumatikos* = "suited to and responsive to the guidance of the Spirit," not nonphysical, but "consistent with the character and activity of the Holy Spirit"—"a physical body raised to the degree of perfection for which God originally intended it."

Jesus went out of His way to demonstrate that His was a real *physical* body.

Matthew 28:9	His disciples took hold of His feet
Luke 24:15-18, 28-29	the Emmaus road disciples took Him for just another traveler
Luke 24:30	He took bread and broke it
John 20:27	invited Thomas to touch Him

And just after the Emmaus road event, Luke describes the dramatic scene when the two disciples had joined the other eleven and were telling them all about what had happened. Jesus suddenly appeared to all the disciples.

Read Luke 24:36-43.

WAS JESUS RECOGNIZABLE?

The quick answer is yes.

- Luke explicitly tells us that regarding the disciples on the Emmaus road, "their eyes were prevented from recognizing Him."
- Mary Magdalene did not immediately know it was Jesus at the tomb, but it was probably still dark, and she was not at first looking directly at Him.
- On a number of occasions the disciple recognized Him rather quickly

We can conclude that there was, as Grudem puts it, "a considerable degree of continuity" between the risen Jesus and His earlier appearance. Yet he admits that Jesus probably did not look exactly the same as before—and he points out something I hadn't thought of before.

Perhaps that difference in appearance was simply the difference between a man who had lived a life of suffering, hardship, and grief, and one whose body was restored to its full youthful appearance of perfect health.

DID JESUS WALK THROUGH WALLS?

The quick answer is maybe; we don't know.

Under close examination none of the post-resurrection occurrences depend on that ability, and nowhere in the NT does it explicitly state that He did. Nonetheless, He is God; no doubt if He wanted to, He could have. The Bible just does not say He did.

As the "first fruits," the risen Jesus was a living, breathing, eating demonstration of what every believer would become upon Christ's return.

SESSION 22: CAPTIVES AND GIFTS

Psalm 68, Ephesians 4, Exodus 32, Numbers 8

Please refer to handout pages 26 & 27, in the Class Handouts section located at the end of this file.

PREFACE

As a teacher, there are winsome passages that one is eager to explore and teach: they are relatively straightforward in meaning and interpretation, and a pleasure to study and teach. Then there are not-so-winsome passages that one would rather give a wide berth: they are dense and convoluted, no one seems to agree on what they mean, and one knows going in that it will be a challenge to study and teach.

The passage before us today is of the latter category. From the beginning I knew I was in for a hard slog—but I also knew that it would be worth it. Before us today is one of those delightful hidden gems buried in God's word. You have probably read it a number of times, didn't understand it, and didn't lose any sleep over the fact that you didn't. But buried inside is a wonderful prophecy—not just of our risen, victorious, reigning and returning King, but of what He did to equip all of us to serve Him and His church until His return.

Our focus passage is Psalm 68, but from it we are going to go back to the time of Israel's exodus, and forward to the letter of Paul to the Ephesians.

PSALM 68

Let's first take an overview of Psalm 68. It was written by David, but no one knows when—but a pretty good guess might be after he has returned from a military victory.

The first four verses are a song of praise to the victorious Lord and future King.

Let God arise, let His enemies be scattered,
And let those who hate Him flee before Him.
As smoke is driven away, so drive them away;
As wax melts before the fire,
So let the wicked perish before God.
But let the righteous be glad; let them exult before God;
Yes, let them rejoice with gladness.
Sing to God, sing praises to His name;
Lift up a song for Him who rides through the deserts,
Whose name is the Lord, and exult before Him.

Walter Kaiser points out that even though almost every known version translates v1 in the same way, the "Let God" is really in the *indicative* mood, and should be translated as the ESV has:

God **shall** arise, his enemies **shall** be scattered; and those who hate him **shall** flee before him! (emphasis added)

Beginning in v7 and running through v17, David revisits the history of Israel: the power of God at Sinai, through the wilderness journey, and the grace of God in giving Canaan to Israel, and in empowering King David to conquer Mt. Zion,
(vv7-8):

O God, when You went forth before Your people,
When You marched through the wilderness, Selah.
The earth quaked;
The heavens also dropped rain at the presence of God;
Sinai itself quaked at the presence of God, the God of Israel.

Verses 16-17:

**Why do you look with envy, O mountains with many peaks,
At the mountain which God has desired for His abode?
Surely the Lord will dwell there forever.
The chariots of God are myriads, thousands upon thousands;
The Lord is among them as at Sinai, in holiness.**

Verse 18 is the heart and climax of the psalm, and will be the focus of our attention.

**You have ascended on high,
You have led captive Your captives;
You have received gifts among men,
Even among the rebellious also, that the Lord God may dwell there.**

In v22 the Lord brings the exiles back to Jerusalem—remember, v18 on, this is all future to David, all prophecy.

**The Lord said, “I will bring them back from Bashan.
I will bring them back from the depths of the sea”;**

In vv24-27 there is dancing with joy at the procession of the Messiah into His sanctuary, followed by the tribes of Israel, (v24):

**They have seen Your procession, O God,
The procession of my God, my King, into the sanctuary.**

In v29 the Messiah is ensconced in Jerusalem and the kings of the world bring Him tribute.

**Because of Your temple at Jerusalem
Kings will bring gifts to You.**

And as the psalm closes, in vv32-35, all bow down before the awesome God who gives strength and power to the people, (vv33-35):

**To Him who rides upon the highest heavens, which are from ancient times;
Behold, He speaks forth with His voice, a mighty voice.
Ascribe strength to God;
His majesty is over Israel
And His strength is in the skies.
O God, You are awesome from Your sanctuary.
The God of Israel Himself gives strength and power to the people.
Blessed be God!**

v18

Verse 18 is not just a “now—not yet”; it is also a “before—not yet” and a “before—not yet, not yet”! From David’s perspective it hearkens to something that occurred four hundred years in the past, looks forward to something that will happen more than a thousand years in the future, and beyond even that to something that will happen at the end of all things. But gleaning all this from Psalm 68 is not for the fainthearted; scholars agree that this psalm is the most difficult of all psalms to interpret—so let’s put on our thinking caps.

Just for a moment, let us first approach this verse without any prophecy in mind; what is this verse saying just within its context. As he does in vv7-10, and again in the last verse of the psalm, David changes the voice at v18 from the third to the second person.

You have ascended on high,

Notice how the psalm builds to this climax in vv16-17:

Why do you look with envy, O mountains with many peaks,
At the mountain which God has desired for His abode?
Surely the Lord will dwell there forever.
The chariots of God are myriads, thousands upon thousands;
The Lord [note: *adonay*—not *Yahweh*] is among them as at Sinai, in holiness.

adonay = an emphatic form of <H113> ('adown); the Lord (used as a proper name of God only) :- (my) Lord.

Sidebar: Have you noticed in Scripture that one rarely gets God alone? He is invariably surrounded by adoring seraphim, myriads of worshipers, or, as here, "thousands upon thousands" of chariots.

So the "You" in v18 is "the Lord" (*adonay*). And taking into account the context of the entire psalm, the immediate application would be that the Lord has entered the city a victor, and is ascending the mount of His sanctuary—note v24:

They have seen Your procession, O God,
The procession of my God, my King, into the sanctuary.

—and coming behind Him are all those He has taken captive in battle.

You have led captive Your captives;

The KJVs are a little misleading in their archaic translation:

You have led captivity captive;

That makes it sound as if the Lord has conquered and taken possession of the *institution* of captivity, but that is not necessarily what it means.

The Cambridge Bible: 'Captivity' is not, as the English reader might suppose, a personification of the hostile powers which had led Israel captive, but [this is] equivalent to a *body of captives*. To obviate misunderstanding, R.V. gives 'thy captivity.' **The captive enemies of Israel are meant...** (emphasis added)

It is the typical (and historically authentic) picture of a victorious ruler entering the city in a procession toward his throne, with the slaves and booty of his conquered enemies trailing behind him (NIV: "in your train").

You have received gifts among men,

Again the KJV is a contrary translation:

KJV: thou hast received gifts for men

"An impossible rendering, influenced probably by the quotation in Ephesians 4:8." (Cambridge) [which we will get to in a moment]

The procession has reached its terminus and the king is now on his throne. Again, as would have happened historically, the king now receives the homage of his conquered foes in the form of riches, and exotic goods from the faraway lands.

Even among the rebellious also, that the Lord God may dwell there.

Even those still in rebellion are, perhaps grudgingly, proffering their gifts to the king. Why? That *Yahweh Elohim* might take up residence there.

That is the essential *in loco* meaning of v18. Now let's go forward one step. It is obvious that David is drawing from the history and imagery of Mt. Sinai and God's meeting with Moses. The end of v17 makes that clear. But before we go backward to Sinai, we need to go forward to Ephesians.

Sidebar: Again, there are all sorts of interpretations—both modern and ancient—of Psalm 68, so I would not presume to be dogmatic about the interpretation offered in this session. It is not just my own, however; it is essentially the position of Walter C. Kaiser (whom I have repeatedly cited in this study) and Frank S. Thielman, in the substantial *Commentary on the New Testament use of the Old Testament*, edited by G. K. Beale and D. A. Carson.

EPHESIANS 4

The theme of Chapter Four in Ephesians is the unity of the body—specifically, unity through the various gifts accorded believers through Christ.

Read Ephesians 4:7-12.

Sidebar: Before we proceed, I promised last week in our discussion of Christ descending to hell that in this session I would address the apparent issue in this Ephesians passage. Verse nine reads in the NASB:

(Now this expression, “He ascended,” what does it mean except that He also had descended into the lower parts of the earth?) This does sound like a pretty good euphemism for hell. But Wayne Grudem points out that the NIV is a perfectly fair translation of the phrase:

...he also descended to the lower, earthly regions?

That is, “the lower regions which are the earth.” Here is Grudem’s conclusion:

Paul is saying that the Christ who went up to heaven (in His ascension) is the same one who earlier came down from heaven (v10). That “descent” from heaven occurred, of course, when Christ came to be born as a man. So the verse speaks of the incarnation, not of a descent into hell.

Now, back to the issue at hand. Ephesians 4:8 reads,

Therefore it says, “When He ascended on high,
He led captive a host of captives,
And He gave gifts to men.”

Question: Do you see a problem in v8, where Paul quotes Psalm 68:18?

Psalm 68:18 reads, “You have *received* gifts among men,” but Paul turns that around in his quotation: “And He *gave* gifts to men.”

One perfectly fair conclusion is that Paul reworded the quote to better fit his point in Ephesians 4, which is all about “the equipping of the saints”; after all, he has done it before. But we can add to that the influence on both Paul, and David in Psalm 68, of the Sinai narrative.

Please turn to Exodus 32.

EXODUS 32

We have shown in past sessions that many OT visitations were either provably or possibly Christophanies—that is, earthly visitations by the preincarnate Son of God: Moses and the burning bush, Abraham being stopped before he can sacrifice Isaac, etc. Based on the evidence of the many instances of God revealing Himself on earth in the person of the Son, it is not a stretch to imagine the Messiah at work in the face-to-face scenes at Sinai—especially with the prologue of the burning bush, where the preincarnate Christ is clearly identified. [Remember the end of v17 in Psalm 68 speaks not of *Yahweh*, but *adonay*. “The Lord is among them as at Sinai, in holiness.”]

So let’s look at one of the scenes from that: the aftermath of the creation of the golden calf. Moses comes down off the mountain to discover the idol, and the “revelry” going on around it, and he confronts the people.

Read Exodus 32:25-26.

Note that: It is the tribe of Levi that declared themselves for the Lord. Moses tells them to work their way through the camps slaughtering the idolaters—about three thousand. When they are finished, they return to Moses.

Read Exodus 32:29.

That is, on that day the Lord “set apart” (dedicated, consecrated) the Levites to Himself.

Now turn to Numbers 8.

NUMBERS 8

Kaiser refers to this as a “divine commentary” on what it meant for the Levites to be set apart for the service of God. Yahweh is speaking.

Read Numbers 8:14-16.

There is the *taking* of gifts. Psalm 68:18, as Messianic prophecy, speaks of Messiah ascending with captives in His train, and of gifts being given to Him. The “captives,” then, are first the Levites at Sinai. The Messiah, in preincarnate form, had descended to earth to meet with Moses face-to-face. He then returned to the Father, taking with Him “captives” in the form of Levites, who He (the Son) then offers as gifts to the Father—gifts consecrated to Him for service. The Levites will carry out the work of ministry until the return of the Messiah and the new covenant.

So by including some of the Sinai narrative in Psalm 68, David ties v18 to Messiah and the Levites. And by the way, Psalm 68:18 states that He “ascended on high”; “high” is the Hebrew *maron*, “a term that never means anything less than heaven” (Kaiser)

And here is also foreshadowed what Paul writes in Ephesians 4: “And He gave gifts to men.” Christ *gave* the Levites as a gift to the Father, but the Levites were also a gift *from* the Father to Aaron and Israel.

Read Numbers 8:18-19.

Paul, in Ephesians, then takes the concept and applies it to the new covenant in Christ.

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. (Ephesians 4:11-13)

Here is how Walter C. Kaiser summarizes all this, extending it even into the end times:

The captives, then, are first the Levites, but eventually all those called into the equipping ministry of outfitting all God’s people to do the work of ministry. Paul did not spiritualize, allegorize, or supply [an interpretive commentary] to the text; he gave the straightforward grammatical-historical sense of Psalm 68:18, which depends in turn on the theology of Numbers 8 and 18.

The ultimate goal of the Messiah’s advent, ascension, and endowing his people with gifts is that all may enter into His final victory over the rebellious—increasingly as the ages move on and finally in the last day, when the grandest of all victories is consummated in Christ’s second coming. At that time He will come to dwell among mortals in Zion [“*Even among the rebellious also, that the Lord God may dwell there.*” (Psalm 68:18c)]

Finally, here is what Charles Haddon Spurgeon writes about Psalm 68:18, keying off the the KJV:

Thou hast ascended on high, thou hast led captivity captive.

Spurgeon: A multitude of the sons of men are the willing captives of Messiah’s power. As great conquerors of old led whole nations into captivity, so Jesus leads forth from the territory of his foe a vast company as the trophies of his mighty grace. From the gracious character of his reign it comes to pass that to be led into captivity by him is for our captivity to cease, or to be itself led captive; a glorious result indeed. The Lord Jesus destroys his foes with their own weapons; he puts death to death, entombs the grave, and leads captivity captive.

SESSION 23: HIS RETURN

Daniel 7, Malachi 3

Please refer to handout page 28, in the Class Handouts section located at the end of this file.

PREFACE

We have looked at OT prophecies concerning the passion of the Christ, His resurrection and ascension. Keeping things in roughly chronological order, we next address prophecies concerning His return. Two points as preface:

- I have purposely entitled this study “His *Return*” rather than “His Second Coming” because, as we have seen, the Christ has shown up down here many times throughout man’s history. I also don’t want to get bogged down in an argument about the Rapture (when He shows up, but does not land) and His next coming (when He *does* land on earth). This means that some term Christ’s second coming His *third* coming. Which brings me to my second point.
- In this study we are isolating Messiah’s return and His judgment that follows—without concerning ourselves with a precise order of events for the End Times. That will be covered in great detail during our next class: *The Thessalonian Letters*. Here we are just looking at what the OT has to say about Messiah’s return to earth in glory and power.

OT prophecies and the NT narratives are filled with Christ as the Good Shepherd, Christ as the Suffering Servant, Christ as the one who by His life atones for and redeems sinful man.

After His death, resurrection and ascension, however, we see not a different Christ—as if the foregoing had somehow changed Him—but a new (to man) facet of His personality and work. Christ Jesus, as God, does not change, but different seasons and epochs call for Him to reveal certain aspects of Himself for the fulfillment of God’s plan for this earth. There will come a day when those who thought they had removed a pretender by nailing Him to a tree, will, as Zechariah writes, “look upon [He] whom they have pierced” and will fall on their face before the One who has returned to establish His dominion over all things.

We are going to see this prophesied in two passages from the OT: Daniel 7 and Malachi 3.

DANIEL 7:13-14: SON OF MAN

We begin with this returning King still in heaven; Daniel refers to Him as, “One like a Son of Man.” First Daniel, in his vision of the end times, describes (as best he can) the scene in heaven as the “Ancient of Days”—Father God—takes His place upon His throne.

Read Daniel 7:9-10.

Personally, I wouldn’t mind being in heaven for this epochal moment. Imagine, the day has come; God Almighty is about to set in motion the events that will establish the eternal “kingdom of our Lord and of His Christ” on earth. You can *feel* the power emanating from His throne:

His throne was ablaze with flames,
Its wheels were a burning fire.
A river of fire was flowing
And coming out from before Him;

The Lord God is attended by “thousands upon thousands, and surrounded by worshipers numbering “myriads upon myriads” [in Hebrew one “myriad” represents ten thousand times ten thousand—or 100 million—so the throne of God is surrounded by “100 millions upon 100 millions.”]

There is great formality and solemnity:

The court sat, And the books were opened.

Then, in v13, someone enters the scene—Daniel describes Him as “One like a Son of Man.”

Read Daniel 7:13-14.

Here is clearly the Christ, for this “Son of Man” is both human (as the title implies) and divine, since “all the peoples, nations and men of every language [will] serve [minister, worship] Him” (v14).

Sidebar: Son of Man

Pastor Jeremy: As Jesus’ preferred self designation “Son of Man” is a very covert and useful messianic title and claim. The reason for that is that this is also the predominant epithet given to Ezekiel in his book. Thus Jesus’ use of the title would set off no alarm bells in the ears of the Pharisees and Scribes. They would hear no overt claim to deity of Messiah-hood. All the while those who followed Jesus with eyes to see and ears to hear would pick up on the true thrust and textual referent of the title “Son of Man.” I think that this is part of what makes Mark 14:55-64 so dramatic and climactic. Jesus finally clearly reveals to the high priest and to the Scribes and Pharisees what he really means by using the title “Son of Man.” Once he understands that Jesus has all the while been using “Son of Man” to claim to be what Daniel spoke of and Ezekiel he flips out. Upon hearing this the High priest tears his garments and based upon that one claim alone condemns Jesus to death.

Read Mark 14:55-64.

So here we have in Daniel 7, as it were, the coronation ceremony of the King before He descends to earth to claim what is rightly His. In Matthew 24 we have the Messiah Himself describing the event.

Read Matthew 24:29-31.

Jesus quotes the prophet Isaiah (13:10), but this should also sound familiar from our look at Zechariah.

In that day there will be no light; the luminaries will dwindle. For it will be a unique day which is known to the Lord, neither day nor night, but it will come about that at evening time there will be light. (Zechariah 14:6-7)

And the apostle John witnessed, in the Revelation, the climactic heavenly response when this occurs:

Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.” (Revelation 11:15)

MALACHI 3:1-4: MESSENGER AND PURIFIER

Daniel gives us the scene from heaven’s perspective. The prophet Malachi gives us the scene more from the perspective of people on the ground.

Read Malachi 3:1-4.

I love v1 of this passage, because it challenges us to reorient the way we think of God’s covenantal plan. The verse begins, however, with a reference to the same messenger spoken of in Isaiah 40:

**A voice is calling,
“Clear the way for the Lord in the wilderness;
Make smooth in the desert a highway for our God.
Let every valley be lifted up,
And every mountain and hill be made low;
And let the rough ground become a plain,
And the rugged terrain a broad valley;
Then the glory of the Lord will be revealed,
And all flesh will see it together;
For the mouth of the Lord has spoken.”
(Isaiah 40:3-5)**

Namely, John the Baptist, as confirmed by Christ Himself, quoting Malachi 3:1 in Matthew 11.

“And the Lord, whom you seek, will suddenly come to His temple;

Malachi is not the only OT prophet to mingle the two advents of Christ. And one might look at v1 as a variation on the “now—not yet” construct. Although both in the future to the prophet, the “now” would be Christ’s initial incarnation, which began in Bethlehem; the “not yet” would be the time of His return. But let’s focus on the latter.

“Lord” (Hebrew, *adon*) here is singular and preceded by the definite article (“the”), which always refers to the divine Lord. Who is speaking v1? “The LORD of hosts.” We saw this in Psalm 110.

The LORD says to my Lord:

“Sit at My right hand

Until I make Your enemies a footstool for Your feet.” (Psalms 110:1)

and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of hosts.

As in Psalm 110, in Malachi 3:1 the one speaking is Yahweh—i.e., Father God—and the one being spoken of is the Messiah—i.e., God the Son. Here the NASB and ESV are not helpful with “**and** the messenger.” The KJVs and NIV are better with “even the M/messenger” and “temple; the messenger” respectively. That is, the anointed One *is* the Messenger now. He is the “messenger of the covenant.” But which covenant? Abrahamic, Mosaic, Davidic, New? Answer: Yes!

Walter C. Kaiser: The covenant referred to here is the single plan of God contained in the succession of covenants that began with the word issued to Eve in Genesis 3:15, continued in the word given to Shem in 9:27, to Abraham in 12:2-3, to David in 2 Samuel 7:12-19, and renewed and enlarged in Jeremiah 31:31-34. This messenger of the covenant is the same person God sent ahead of Israel as they left Egypt (Exodus 23:20-23), in whom Yahweh placed His own “name” (23:21). There can be no mistaking His identity, for to equate the name of God with His angel or messenger is to call Him divine! The Messiah is the mediator of all the covenants of the Bible; He is the communicator, executor, administrator, and consummator of that divine plan.

My guess is that most of us have grown up thinking that there have been many different covenants throughout the OT—all of which were wiped off the slate with the *new* covenant in Christ. And, in a sense, that is true. But when one traces all these different covenants, examining the details of each one in the context of the entirety of God’s word, it becomes clear that really they are all of a piece. Thinking of them as individual covenants leaves us open to imagining that God kept making adjustments, altering the terms of these agreements and promises based on events on the ground. But when one examines His word as a whole, it becomes clear that He has always had *one* plan—one covenant—in mind all along. And that covenant is fulfilled in His anointed One—Christ Jesus.

Verses 2-4 make it clear that Malachi is now *not* referring to Christ’s *first* coming; this is not a babe in a manger, a teacher, a suffering servant, but someone coming with frightful judgment.

But who can endure the day of His coming? And who can stand when He appears?

Implied, no one, in themselves.

For He is like a refiner’s fire and like fullers’ soap.

Verse 3 expands on “refiner’s fire,” but I think “fuller’s soap” could bear some explaining. The NKJV and NIV translate the Hebrew *kabas* “launderer’s.” But there is more in mind here than just cleaning. To “full” cloth (and especially wool) is to *work* it to shrink and thicken the cloth using moisture, heat, and pressure. If one is using soap, one is indeed cleaning the cloth as well, but what a fuller does is more akin to what we read in Jeremiah 18 that a potter does.

Read Jeremiah 18:3-6.

A fuller takes raw cloth and works it, presses and pulls it, heats it up and soaks it to refashion it into something more useful, more desirable. And that is precisely what the returning Christ will be doing.

He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness.

**For You do not delight in sacrifice, otherwise I would give it;
You are not pleased with burnt offering.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, You will not despise.
(Psalms 51:16-17)**

Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.
As the passage continues, Yahweh is still the one doing the talking, and He explains that this is the time of harsh judgment.

Read Malachi 3:5-6.

This return of Messiah is the beginning of the winnowing, the cleansing and cataclysmic upheaval that will culminate in a “new heaven and new earth.”

John the Baptist refers to this day of judgment in Matthew 3. This last prophet did not just announce the arrival of the Messiah as teacher, as suffering Servant and Savior, but as the one who will ultimately judge all people.

Read Matthew 3:10-12.

Finally, let's read of this day in the book of The Revelation.

Read Revelation 6:12-17.

SESSION 24: THE JUDGMENT OF THE KING

Jeremiah 33, Psalm 2, Isaiah 24

PRELIMINARY

This month we will conclude our study of Christ in the OT. Including today, there will be three remaining sessions in this study. On May 1 I will begin a study of the two Thessalonian letters, which both have an emphasis on the end times, making the next class, in some respects, an appropriate coda to the conclusion of *this* class.

PREFACE

Human beings are notoriously short-sighted; they cannot see over the horizon. God, on the other hand, not only is not short-sighted, He can see backwards to before time began all the way to when the progression of time, as we know it, will end—and all in the same moment!

So, as we have seen in this study, when God makes a promise, He keeps it. But what makes His promises potentially frustrating for man, is that the fulfillment of any given promise may come tomorrow, may come a year hence, a generation hence, or several thousand years hence! Further complicating things, His promise may have an initial, *partial* fulfillment that does not exhaust the potential, fuller realization of the promise.

Thus Israel, based on its study of their Scriptures (OT), knew there would some day be a Messiah, and that that Messiah would be a king. They placed great stock in this promise—but they were short-sighted. They rejected—and still reject—Jesus of Nazareth as the Messiah because they did not see in Him the fulfillment of their idea of a king: all powerful, ruling with a rod of iron, vanquishing all enemies. Jesus *was* that sort of king—just not yet. That realization is somewhere over the horizon.

In this session we will see, first, what Israel saw in their Scriptures. Then we will see, in the NT, the moment—still future—when those promises will come to full fruition. And, as in our previous session, we'll not concern ourselves with the ordered sequence of events; that will come in our study of the Thessalonian letters. We will just examine the prophesied moment in time.

JEREMIAH 33

We begin in the book of Jeremiah. In Chapter Thirty-three Of Jeremiah Yahweh addresses His prophet, and after briefly describing the scene as it is (the imminent fall of Jerusalem to Babylonia) He informs Jeremiah that there will come a day when all this is reversed—that there will come a day when Israel will be restored, the two nations reunited, and Jerusalem will stand as a shining light to the nations of the world.

Read Jeremiah 33:6-9.

Most of us—especially those who have had major surgery—can attest to the fact that repair and healing are very often accomplished through pain. The Lord describes a wonderful time of restoration. He speaks of cleansing the nation of its sin and rebellion, of restoring its good name. But, as we will see, that restoration will come as a result of pain, suffering, and death for some.

Meanwhile the Lord takes this opportunity to remind Jerusalem, through Jeremiah, that He has not forgotten His covenant with the house of David.

Read Jeremiah 33:14-18.

To the ancient Hebrew this was Messiah-talk. This “Branch of David” would “execute justice and righteousness on the earth.” Naturally any Jew would hear in this, *Messiah will come and execute justice against all those who have been persecuting us*. True, but what they ignored was that this same Messiah would execute justice against *them*, as well. They had been so rebellious and sinful against their God, abandoning His righteous laws for vile and despicable practices, that Jerusalem was about to be destroyed, and them sent into exile. That, too, was part of His justice.

The trustworthiness of all these promises—the eternal Davidic line, the eternal priesthood (both fulfilled in Messiah), the restoration of Israel after Messiah judges the nations (including Israel)—all could be confirmed by simply paying attention to the clockwork regularity of Yahweh’s creation.

Read Jeremiah 33:19-22.

Does the sun rise every morning? Does it set every night? Do the stars come out when it is dark? The Lord said to Jeremiah, *My covenant with Israel is as dependable as night following day.*

PSALM 2

I’m not sure we, still in flesh, can comprehend the full cosmic impact of the resurrection of Christ, which we just celebrated last Sunday. As mere humans, limited in our understanding, limited in our perception, we rejoice in the fact that Jesus our Savior conquered the grave and still lives. Certainly true, of course.

But for a window onto the meaning of the resurrection from heaven’s perspective, look at what Paul said to the Jews at Antioch in Acts 13, where Paul quotes Psalm 2.

Read Acts 13:30-34.

As Walter C. Kaiser points out,

[In Christ’s resurrection] the end has already begun overtaking the past. The first resurrection Sunday is the “today” in the mind of the psalmist. God has given Christ a name, rank, and authority that correspond to the new turn of events His plan took when He rose from the dead. “Begetting,” in this sense of the term, means the establishment of the official relationship and the installation into a new sphere of service...

Remember what Jesus said to Pilate, when asked if He was the king of the Jews? Jesus said, in part,

“My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.” (John 18:36)

Jesus the Messiah is no mere king of a tiny Jewish nation. As Jews from time immemorial have said as part of their blessing before each meal, He is “King of the *world*.” The moment He stepped out of the tomb, that reign began, and will culminate in His return to earth in power and judgment and, yes, wrath. When He returns His kingly scepter will be, as it were, a “rod of iron.”

Psalm 2—one of the most cinematic Scripture passages in the Bible—famously narrates the moment Christ returns and takes the Davidic throne on Mount Zion. The scene opens with the nations of the world in open rebellion against both Yahweh and His Anointed One.

**Why are the nations in an uproar
And the peoples devising a vain thing?
The kings of the earth take their stand
And the rulers take counsel together
Against the Lord and against His Anointed, saying,
“Let us tear their fetters apart
And cast away their cords from us!” (Psalms 2:1-3)**

Note: the nations—*goyim* (Gentiles)—are battling both Yahweh and His Messiah. And what is Yahweh’s response to this war against God?

**He who sits in the heavens laughs,
The Lord scoffs at them. (Psalms 2:4)**

scoffs^{nasb,niv}, **hold in derision**^{kjvs,esv} = *la’ag* = a primitive root; to deride; by implication (**as if imitating a foreigner**) to speak **unintelligibly** :- have in derision, laugh (to scorn), mock (on), stammering.

You can just see Almighty God, sitting upon His throne, holding His sides as He ridicules the puny nations of the earth shaking their collective fists at Him. But then, in a flash (which reveals that He was never *really* amused by their behavior), His laughter turns to fury.

Then He will speak to them in His anger
And terrify them in His fury, saying,
"But as for Me, I have installed My King
Upon Zion, My holy mountain."
"I will surely tell of the decree of the Lord:
He said to Me, 'You are My Son,
Today I have begotten You.'" (Psalms 2:5-7)

Now, think visually; think cinematically. We have to, somehow, conjure up some fantastical mental imagery to appreciate what is going on here. Think of those swirling, overlapping moments in a film when the director wants to illustrate several different events merging into one, becoming something greater than just the collection of its component parts.

When Christ died on the cross, we know from the gospel narratives that incredibly powerful physical phenomena occurred. Day turned to night, the temple veil was torn in two, there was a tremendous earthquake that split rocks in two and tore open graves. Cosmically, something similar took place when Jesus rose from the grave. Several moments that are, to us, separated by time, are mysteriously connected—even, somehow, synonymous—from the perspective of heaven.

The "installation" of Yahweh's King (v6), the "begetting" of His Son (v7), Christ's resurrection, His "[sitting] down at the right hand of God" (Hebrews 10:12) after His resurrection, and His return to earth to be installed upon the Davidic throne in Jerusalem—all these are not just *related* to Messiah's kingship, but somehow, supernaturally spanning all time, swirled into one cosmic event.

There is no superscription assigning this second psalm to King David, but it clearly was written by Him. And it's not hard to imagine David, writing v6, seeing himself being crowned as king in Zion, which has always been a synonym for Jerusalem. But there is another Zion.

Read Hebrews 12:22-24.

See how these events seem to swirl together, losing their connection to any one place or time?—all of which serves to make us seem very small, and God seem very large.

Verses 8 and 9 of Psalm 2 speak of Christ's inheritance and His marching orders.

'Ask of Me, and I will surely give the nations as Your inheritance,
And the very ends of the earth as Your possession.
'You shall break them with a rod of iron,
You shall shatter them like earthenware.'" (Psalms 2:8-9)

The "Me" is God the Father; the "Your" is Messiah, God's Son; the "them" are the nations—the *goyim*, Gentiles. But we know from other passages that Israel, too, will be judged in this day. The Psalm closes with some sage advice for these people on earth (apparently from the psalmist; no longer Yahweh speaking).

Now therefore, O kings, show discernment;
Take warning, O judges of the earth.
Worship the Lord with reverence
And rejoice with trembling.
Do homage to [i.e., kiss, worship] the Son, that He not become angry, and you perish in the way,
For His wrath may soon be kindled.
How blessed are all who take refuge in Him! (Psalms 2:10-12)

ISAIAH 24

In Isaiah 24 we have, a most vivid picture of the earth-shattering judgment that Christ brings with His return. This is world-wide, and affects not just Jew and Gentile, but “the kings of the earth” and “the host of heaven on high.” Let’s begin at v17.

Terror and pit and snare
Confront you, O inhabitant of the earth.
Then it will be that he who flees the report of disaster will fall into the pit,
And he who climbs out of the pit will be caught in the snare;
For the windows above are opened, and the foundations of the earth shake.
The earth is broken asunder,
The earth is split through,
The earth is shaken violently.
The earth reels to and fro like a drunkard
And it totters like a shack,
For its transgression is heavy upon it,
And it will fall, never to rise again. (Isaiah 24:17-20)

Now this prophecy reaches its climax in the last three verses.

So it will happen in that day,
That the Lord will punish the host of heaven on high,
And the kings of the earth on earth. (Isaiah 24:21)

Here is universal judgment. No king or emperor or president or prime minister will escape this judgment, and the punishment of “the host of heaven” probably refers to Satan and his evil minions—which we will see in a moment. Verse 22 tells us what will happen to them.

They will be gathered together
Like prisoners in the dungeon,
And will be confined in prison;
And after many days they will be **punished**. (Isaiah 24:22)

We need to pause for a moment on this word translated “punished,” for here we have, once again, a word that is translated all sorts of ways.

punished, visited^{kjv} = *paqad* = a primitive root; **to visit (with friendly or hostile intent)**; by analogy to oversee, muster, charge, care for, miss, deposit, etc. :- appoint, × at all, avenge, bestow, (appoint to have the, give a) charge, commit, count, deliver to keep, be empty, enjoin, go see, hurt, do judgment, lack, lay up, look, make, × by any means, miss, number, officer, (make) overseer, have (the) oversight, punish, reckon, (call to) remember (-brance), set (over), sum, × surely, visit, want.

All of our modern versions translate this as “punished,” while the KJV translates it “be visited”—which is both more literal and more ambiguous, as the definition of the word points out. The venerable scholar William Wilson writes that “the word includes both a judicial and a merciful visitation.” Which brings us to Walter C. Kaiser’s translation: “released.”

Kaiser interprets this as a foreshadowing of the imprisonment of Satan and his angels recorded in Revelation 20. If it is, then we see that what the prophet Isaiah knew only as “many days,” John specifies as a thousand years.

Read Revelation 20:1-3, 7-8.

Then Isaiah concludes his prophecy on a triumphant and glorious note.

**Then the moon will be abashed and the sun ashamed,
For the Lord of hosts will reign on Mount Zion and in Jerusalem,
And His glory will be before His elders. (Isaiah 24:23)**

K&D point out that “the two great lights of heaven [will become] (according to a Jewish expression) ‘like a lamp at noonday’ in the presence of such glory.”

The light emanating from the reigning King, Christ upon the throne of Zion, will be so great that the sun will seem like a 40-watt bulb at noonday in the desert!

SESSION 25: EVERYTHING NEW!

Isaiah 42, 43; Isaiah 11; Isaiah 65, 66; Revelation 21

Please refer to handout pages 29-30, in the Class Handouts section located at the end of this file.

PREFACE

Last Sunday evening Linda and I sampled a new series on the National Geographic Channel, entitled, *The Story of God*. As is so often the case, an intriguing title sparks interest in an otherwise worthless program—a conclusion reached within the first fifteen minutes.

But I *was* intrigued by the underlying premise of the series; the title suggests a wide sweep: if one were to read or watch a story entitled, *The Story of...* You, for example, one would rightly expect it to cover the span of your lifetime, continuing on to the *effects* of your lifetime. But this series is not really about God, or the effects of God, but solely about *what happens after we die*. In other words it delivers the humanist philosophy that we need only concern ourselves with God (if we choose to believe in Him at all) when we anticipate our approaching death. That is all He is good for. In this series there is no mention of actually *living* with God in the here and now. A more accurate title for the series would be “What Happens after You Die.”

In a sense we are faced with that contrast in our lesson today. It is a variation on our familiar “now—not yet” construct. Naturally our focus in this session is indeed the end times—events that will take place only after most of us—I pray *all* of us—are either deceased or glorified. But before we do that I want to examine another aspect of one of our key passages.

Read Isaiah 65:17.

Before we back up and include this passage in its intended context of the end times, I want to suggest that it has a more immediate, imminently practical application.

JFB: The former sorrows of the earth, under the fall, shall be so far from recurring, that their very remembrance shall be obliterated by the many mercies I will bestow on the new earth.

Our God is not just a God of death; He is a God of *life*—life in the here and now. Yes there will come a day when there will literally be a new earth and new heavens, but in a spiritual—yet very practical—sense, followers of Christ Jesus have that right now.

- Heaven is no longer just a place where we go after we die, but the fact of its existence, its ministrations, its power are very real and active in believers’ lives every day. The fact of heaven affects our lives now.
- In Christ, the earth—even the old one—is changed for the believer. In one sense it becomes *less* than it was: less important, since it is no longer our true home. But in another sense it becomes *more* than it was: seeing it now from heaven’s perspective we see it afresh, discovering its Creator at every turn:
 - beautiful sunsets are no longer just light and water vapor, but something revealing the glory of God;
 - the eloquent mysteries of the seasons reveal the genius of God;
 - the natural wonders of towering mountains and deep canyons reveal the power and majesty of God.

So, in Christ Jesus God grants us a new and different earth than we had before, and heaven becomes something very much more real and active than it was before. We don’t have to wait for the apocalypse. Now, let’s dig into these truths in their intended contexts.

ISAIAH 42, 43

All of our OT passages are conveniently in the book of Isaiah, and we begin in Isaiah 42. In v9, Yahweh tells us what He is *going* to do well before He does it.

Read Isaiah 42:8-9.

The rest of Chapter Forty-two describes the cataclysmic events that will pave the way for the “new things” to come.

Read vv14-16.

In the next chapter, Yahweh again tips us off to what He will be doing.

Read Isaiah 43:18-19.

The writer to the Hebrews mentions this universal upheaval, in the context of the enduring kingdom of the one carrying it out.

Read Hebrews 12:25-29.

ISAIAH 11

We have looked at Isaiah 11 before—especially vv1-2—in the context of Messiah as king in the Davidic line—as a “shoot...from the stem of Jesse.” But now let’s consider the whole chapter in the context of the end times.

Read vv1-2.

So far this could apply to the incarnation, when Christ came to earth the first time. But in v3 on we see Messiah described in a way that could not apply to His first appearance on earth—only to His second.

Read vv3-5.

Verses 6-9 describe the conditions of His reign—a preview of what things will be like under the new order of the reigning Davidic king.

Read vv6-9.

I want to point out something that is evidence for what we will develop more fully in a moment. Don’t miss the fact that under this new order animals do not just get along with each other—traditional hunters making nice with their traditional prey—but that the hunters are now not even carnivores: they are all now vegetarians—just as they (and man) were first created in the garden, before the fall and the flood [Genesis 1:28-30; 9:1-3]. Bears now graze, the lion eats straw, and “they [no longer] hurt or destroy.”

More on what this means in a moment.

Note in v10 that the Gentiles (*goyim*) all worship the Davidic king, Messiah.

Read v10.

Finally, in vv11-16, the prophet details how in this day Israel will be restored, brought back to their homeland from all corners of the earth.

Read vv11-12.

All of this that we have read is preparatory to the event that is our main topic: the new heavens and new earth. We find that back where we began, in Isaiah 65.

ISAIAH 65, 66

Here is the first mention in Scripture of “new heavens and a new earth.” Before we push on, however, we need to examine this word “new.” There is a Hebrew word for something brand new, something created from nothing, something—as William Wilson puts it—that is a “creation, a thing created or formed of God, especially new and unheard of.”

Read Numbers 16:30.

new = *beriah* = feminine from <H1254> (bara’); a creation, i.e. a novelty :- new thing.

The word translated “new” in Isaiah 65:17 is not this word, but

hadash (khaw-dawsh’) = from <H2318> (chadash); new :- fresh, new thing.

chadash (khaw-dash’) = a primitive root; to be new; causative **to rebuild** :- **renew, repair**;

It is not for us to say—perhaps even to know, or understand—what will be the *extent* of this “newness.” But from the prophet’s inspired choice of words to describe it, we can safely conclude that this does *not* mean that the old earth and heavens (i.e., the universe) will disappear and be replaced by an earth and heavens totally new, created by God from nothing. It does not refer to God once again speaking into existence a brand new universe.

One commentator uses the word “renovation” for what will take place.

Sometimes when Linda and I visit in Marshalltown we swing by the house of my birth. Today that house is a different color, with different siding; it has a new metal roof; the owners have enclosed the front porch; and the landscaping is different. It looks very different from when I was a young boy—but I still recognize it as the home of my childhood.

That, I believe, is what the new earth and new heavens will be like: different, but recognizable. They will have been renovated, freshened up.

Read Isaiah 65:17-18.

The apostle Peter mentions this event in his second epistle.

Read 2 Peter 3:10-13.

The rest of Isaiah 65 describes how people’s lives will be different—specifically life expectancy. As I read the passage, see if you can spot a “problem.”

Read Isaiah 65:19-23.

Did you spot the problem? If Isaiah speaks here of the same “new heavens and new earth” described in Revelation 21, then there is an apparent discrepancy. In Isaiah the people will live much longer than now, but they will not be immortal, whereas in Revelation 21:4 it says “there will no longer be any death.”

We will probably address this deeper in our next study of the Thessalonian letters. For the time being the best answer is that Isaiah speaks of *millennial* conditions, while the Revelation text speaks of post-millennial conditions.

Now, as I read the last two verses in the chapter, see if you can spot the one thing that will *not* change in this new earth.

Read Isaiah 65:24-25.

What does not change? The serpent is still eating dust—an allusion to Genesis 3:14, where Yahweh declares to the serpent/Satan, “On your belly you shall go, and dust you shall eat all the days of your life.”

In the next chapter Isaiah mentions again the new heavens and new earth, adding one more quality to them.

Read Isaiah 66:22.

I don’t mean to super-irrigate this word translated “endure” or “remain” in our versions, but I want to point out that the idea here is more than just chronological—i.e., eternal—but foundational.

endure, remain = *amad* = a primitive root; **to stand**, in various relations (literal and figurative, intransitive and transitive)
:- abide (behind), appoint, arise, cease, confirm, continue, dwell, be employed, **endure, establish**, leave, make, ordain, be [over], place, (be) present (self), raise up, **remain**, repair, + serve, set (forth, over, -tle, up), (make to, make to be at a, with-) **stand** (by, **fast**, firm, still, up), (be at a) stay (up), tarry.

The Lord's new universal economy will not just last forever, but it represents the place where He will take His stand, where He will stand firm.

REVELATION 21

Let's close by reading John's account of the (still future) fulfillment of Isaiah's prophecies.

Read Revelation 21:1-8.

SESSION 26: A NEW EARTHLY TEMPLE (FINAL)

Revelation 21, Acts 7, Isaiah 66, Psalm 132

Please refer to handout pages 31-32, in the Class Handouts section located at the end of this file.

PREFACE

For just about the entirety of this study, we have begun in the OT, and worked our way toward the NT—ferreting out OT prophecy, then concluding with the NT realization of that prophecy. For this our last session, we are going to reverse that. We will begin in the next to last chapter of the Bible.

Please turn to Revelation 21.

It is easy for all of us to be so impressed, so dazzled by the fantastical prospect of an entire, unimaginably vast city descending from heaven to earth, that we miss the real reason for it. We see it as something set apart, unique—and it is true that nothing like this has ever happened before. But, just as any time we isolate one small passage from the rest of God's word, our perception can become skewed. At the very least we can miss the forest for the trees.

The descent of the New Jerusalem will be truly breathtaking.

Read Revelation 21:10-11.

Here is a picture of an entire, huge city radiating the Shekinah glory of God. John grasps at something earthly and familiar with which to describe the luminescent city: the entire city (because it contains the glory of God) looks like a crystal clear jasper. But jasper stone is also known for its many colors—like a crystalline diamond is also colorful because of its facets. In fact, many commentators believe what is being described here is not our common jasper, but a diamond indeed. Whatever the stone, it represents the majesty and glory of God; John had used it before:

Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne. And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance. (Revelation 4:2-3)

The city has a high wall with twelve gates, each made from a single pearl, and there is an angel guard at each gate. The twelve foundations under the walls are comprised of twelve different precious stones. And note how John describes the city itself, inside the walls.

Read Revelation 21:18, 21.

Some scholars interpret “pure gold, like clear glass” to mean gold that is reflecting back the brilliance of the sun, but note v23:

Read Revelation 21:23.

I rather think that the gold possesses a purity heretofore unknown to earth: not 14k, 18k, not just our 24k—which is supposedly “100%” gold—but a gold so pure one can see through it.

But none of this is for us. None of this has anything to do with us. None of this is for our benefit. As now and always, *all of this is for God.* This is all His standard environment; He has just moved His throne room from heaven to earth.

We make a mistake if we dwell on the building materials, geography, and dimensions of the New Jerusalem. And we make an even greater mistake if we become dogmatic about what the mechanics of all this entails or means. What makes this new earth “new” is not that it now has a bright, shining, fantastical city at its heart, but that *righteousness now dwells there.* As was mentioned last week in class, all this represents a return to the earth and its people as originally created and intended: righteous, pure, sinless.

Alan F. Johnson puts it this way:

God originally created the earth and heaven to be man's permanent home. But sin and death entered the world and transformed the earth into a place of rebellion and alienation; it became enemy-occupied territory. But God has been working in salvation history to effect a total reversal of this evil consequence and to liberate earth and heaven from bondage to sin and corruption. The first heaven and earth refers to the whole order of life in the world—an order tainted by sin, death, suffering, and idolatry. John's emphasis on heaven and earth is not primarily cosmological but moral and spiritual.

THE ETERNAL TEMPLE

This is not about the setting up of Paradise on earth for our pleasure; that is just a pleasant consequence. No, this is all about God and the Lamb, and their glory. It is all about the worship of holy God in His temple.

Yahweh has always had a temple on earth for His worship. Matthew Henry offers an abbreviated account (which we will expand in a moment), but it nicely sets up the idea.

Matthew Henry: The holy place was at first but a tabernacle, mean and movable, showing itself to be short-lived, and not designed to continue always. Why might not this holy place [i.e., the Jerusalem temple], though built of stones, be decently brought to its end, and give place to its betters...? As it was no dishonour, but an honour to God, that the tabernacle gave way to the temple, so it is now that the material temple gives way to the spiritual one [i.e., in believers], and so it will be when, at last, the spiritual temple shall give way to the eternal one.

Please turn to Acts 7.

Stephen is making his defense before the Sanhedrin. Included in his account tracing the history of Israel, he speaks of the tabernacle and subsequent Jerusalem temple.

Read Acts 7:44-45.

Then Stephen recounts how David wanted to build a permanent home for the worship of the Lord.

Read Acts 7:46-50.

Stephen quotes Isaiah 66:1-2a, almost verbatim.

Thus says the Lord,
"Heaven is My throne and the earth is My footstool.
Where then is a house you could build for Me?
And where is a place that I may rest?
For My hand made all these things,
Thus all these things came into being," declares the Lord. (Isaiah 66:1-2a)

There is a lot going on here—not least, going all the way back to the dedication of the temple by Solomon in 1 Kings 8, and God saying that He'd rather have reverent, sincere devotion and obedience than a fancy man-made house. But for the purpose of this study I want to bring out the connection between heaven and earth, and their role in this saga of God's relationship with man.

As Johnson pointed out, God created earth as a permanent home for man, but not—as we so easily can think—to separate man from Himself. His purpose from the beginning was that, in various forms and means, He, too, would dwell on earth with man. It is true that it was common for earthly rulers to include in their footstools images of their conquered enemies; thus the throne's footstool was a symbol of the king's dominance over his subjects.

But while the Lord God certainly does enjoy dominion and power over man, He does not consider him a conquered enemy. The throne and its footstool are a unit: where one goes the other goes, and our heavenly King is in perpetual contact with both. He rests His feet on earth—by choice. And—astonishingly—He has chosen earth itself for His final throne and place of rest. His last and greatest "temple" will be located here on earth, but He has

always had a temple here. So let's briefly trace the history of the Lord's temples on earth—beginning all the way back in the Garden.

Eden

A tabernacle or temple, put simply, is a place where one meets with God. And in their original purity, Adam and Eve enjoyed an intimate communion with their Creator as no one has since on earth. Thus the Garden of Eden was His first temple on earth. ([Genesis 3:8](#))

Ad Hoc Temples

Between Eden and Sinai man worshiped God wherever and whenever he could collect stones to build an altar. God had many open-air temples that were built as needed for worshiping and conversing with the Lord. ([Genesis 12:7-8](#))

The Tabernacle (tent)

The temple of Sinai was more formal, but portable. Here was a tent around which all Israel could worship the Lord, but only once per year only one man—the high priest—could enter the holy of holies to do business with very God. ([Exodus 30:10](#))

The Stone Temple

In the days of Solomon the first stone temple was built in Jerusalem (subsequent ones were built by Zerubbabel and Herod). Here the procedure was the same as with the tabernacle: access to God was severely restricted, and attained only after rigorous and bloody sacrificial atonement. ([1 Kings 6:11-14](#))

Christians

With the coming of the Messiah, after His ascension and the sending of the Holy Spirit, the temple of the Lord once again became portable—yet also permanent. Now every individual believer *himself* became a temple; now every individual believer could meet with, listen to, pray to, commune intimately with an attentive, personal God and Savior. Today there are millions of portable temples walking around all over the world. Believers can—any time, anywhere—meet with their God with the same level of profound intimacy once experienced only by the Jewish high priest once a year. ([2 Corinthians 6:16](#))

New Jerusalem

So in the salvation economy of God the temple has taken many forms over the centuries: a garden, a pile of rocks, a tent, a magnificent stone building, and human flesh. But what will be the form of the temple once the new earth and new Jerusalem are in place? What will be the form of the *eternal* temple? There are several answers to this.

Read Revelation 21:22.

- The first answer is that in the New Jerusalem there will be no need of a temple. When you've got the Lord God Himself dwelling in your midst, why would you need a building in which to worship Him. As to the need for a physical structure, so long as there was sin in the world, a temple was necessary for a place where God's righteousness and truth stood in contrast to everything about it. But in the New Jerusalem this symbol will no longer be necessary.
- However, as the text says, there actually *is* a temple: the eternal temple is now, literally, "the Lord God Almighty and the Lamb." We no longer need to conjure the imagery in our mind when we wish to worship and commune with Him: *there He is!*
- In a sense (as Johnson points out), the entire city is the temple, since its dimensions are patterned after the Most Holy Place (v16).

REST

There is one more aspect of the New Jerusalem we perhaps miss. Over the last twenty-six sessions we have traced the presence, the work of Christ from the Garden of Eden in Genesis to the establishment of the New Jerusalem in Revelation 21. We have covered

- His pre-incarnate visitations;
- His lineage and life;
- His roles as prophet, priest and king;
- His life and ministry (work); and
- His role during the end times.

Now, it is true that the Son and the Father are omnipotent, but in some mysterious sense they also “rest” (*shabat* (shaw-bawth’))—which can mean to repose, or just stop working. To put it in crass human terms, from the moment of creation to the yet-future new earth, the Godhead has been hard at it. Now, at the end of all things, with a sinless eternity established, they can take their *shabat*.

Regarding Yahweh, God the Father,

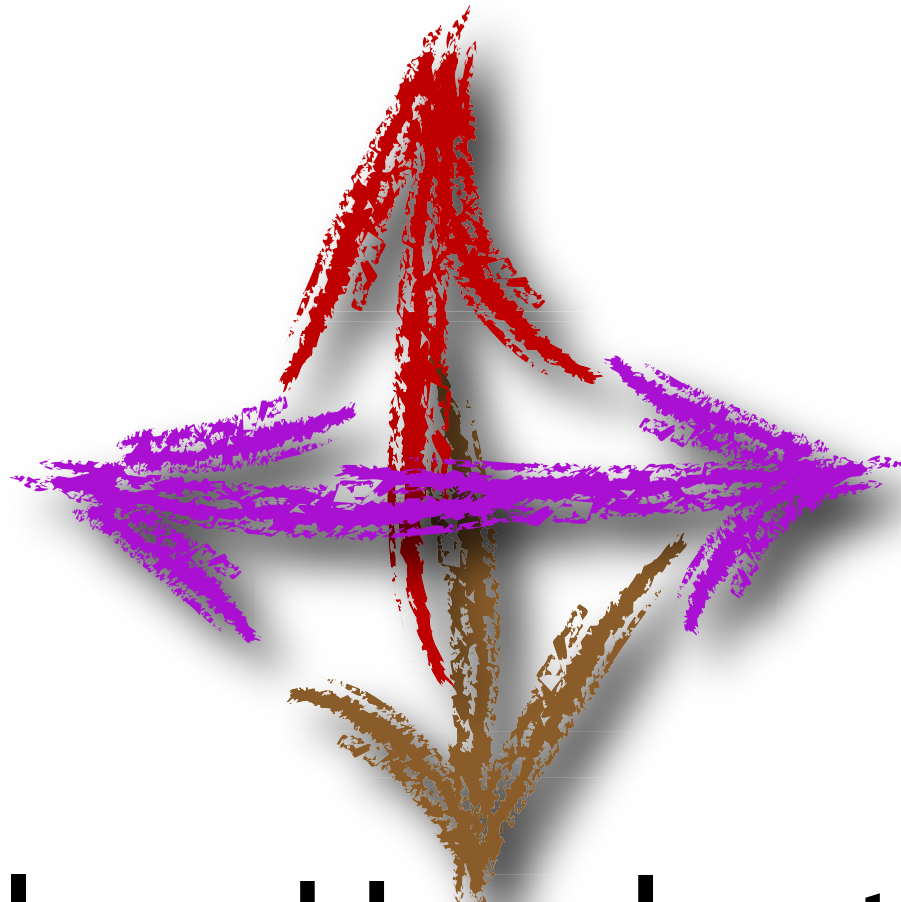
Read Psalm 132:13-14.

Regarding the Christ,

Read Isaiah 11:10.

Again speaking from a human perspective, a well-earned rest indeed.

Christ in the Old Testament



Class Handouts

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Messianic Prophecies Charted (1)

Type	Passage	Description	Fulfilled or Referenced
End	Daniel 9:24-27	Messiah as the Coming Anointed Ruler	
End	Haggai 2:6-9	Messiah as the "Desire of the Nations"	
End	Isaiah 63:1-6	Messiah as the Conqueror	
End	Jeremiah 33:14-26	Messiah's Inviolable Promise	
End	Malachi 3:1-4	Messiah as Judge	
End	Malachi 4:2	Messiah as the "Sun of Righteousness"	
End	Zechariah 10:4	Messiah's Four Titles	
End	Zechariah 12:10	Messiah's Second Coming	Matthew 24:30; Revelation 1:7
King	1 Samuel 2:1-10	Anointed	
King	2 Samuel 7	David's house, throne, kingdom	
King	Ezekiel 21:25-27	Messiah as the Rightful King	
King	Numbers 24:15-19	Star and Scepter	
King	Jeremiah 30:9, 21	Messiah as the Priestly King	
King	Psalms 45	King and Bridegroom	Hebrews 1:8-9
King	Psalms 132	David's house, throne, kingdom	
King	Psalms 68, with Exodus 32 and Numbers 8	Ascension/Triumphant King	Ephesians 4:8
King	Psalms 72	Triumphant King	Matthew 2:2; Philippians 2:9-11; Hebrews 1:8
King	Psalms 89	David's house, throne, kingdom	
King/End	Daniel 7:13-14	Messiah as the Son of Man	Mark 13:26; Luke 21:27; Matthew 24:44; Hebrews 10:11-13
King/End	Ezekiel 37:15-28	Messiah as the Unifier of the Nation	
King/End	Isaiah 11:1-16	Messiah's Reign	
King/Lineage	Amos 9:11 -15	Messiah as the Raised House of David	
King/Lineage	Ezekiel 17:22-24	Messiah as the Tender Sprig	
King/Lineage	Hosea 3:4-5	Messiah as the Second David	
King/Priest	Psalms 110	Conqueror and enthroned ruler	
King/Priest/End	Zechariah 6:9-15	Messiah as King-Priest Over the Nations	
King/Son	Psalms 2	Conqueror and enthroned ruler	Revelation 19:16
King/Work	Micah 2:12-13	Messiah as the "Breaker"	
Life	Isaiah 50:4-9	Messiah's Gethsemane	Mark 14:65; John 18:22; 19:3
Life	Isaiah 7:14	Messiah Born of a Virgin	Matthew 1:33
Life			
Life	Psalms 109 & Psalm 55	Betrayed; mocked	Acts 1:20; Matthew 27:35; Mark 15:29; Luke 23:35
Life	Psalms 118	Rejected Stone	Mark 11:9; Luke 19:38; John 12:13
Life	Psalms 16: 8-10	Dying and resurrected	Acts 2:27; 13:35-37
Life	Psalms 22:11-19	Dying and resurrected; mocked	Matthew 27:35, 43; Mark 15:29; Luke 23:35
Life	Psalms 22:1	Words on the Cross	Matthew 27:46; Mark 14:34; John 19:30
Life	Psalms 40	Planner and Groom ?	Hebrews 10:5-9
Life	Psalms 69:20-21	Betrayed; thirst	Acts 1:20
Work/Lineage	Isaiah 53:1-2; 11:1; 4:1-6	Messiah the "Branch of the LORD"	
End/Lineage	Jeremiah 23:5-6	Messiah as "the LORD our Righteousness"	
Life/Priest/King	Zechariah 6:9-15	The Branch as Priest on a (kingly) Throne	
Life/King	Zechariah 9:9-10	Messiah as the Entering King	Matthew 21:9
Life	Zechariah 11:4-14	Messiah as the Rejected Good Shepherd	Matthew 26:15; 27:9-10
Life	Zechariah 12:10	Messiah as the Pierced One	John 19:37
Life	Zechariah 13:7	Messiah as the Smitten Companion	
Life/End	Malachi 3:1	Messiah as the "Messenger of the Covenant"	
Life/King	Micah 5:1-4	Born in Bethlehem; Messiah as the Coming Ruler	Matthew 2:1; Luke 2:4,10,11
Lineage	Genesis 12:1-3, 7; Gen 15	"all...be blessed", etc.	
Lineage	Genesis 17:19; 26:3	of Isaac	Genesis 26:3
Lineage	Genesis 35:11-12	of Jacob	
Lineage	Genesis 49:8-12	of Judah (Shiloh)	
Lineage	2 Samuel 7:12-16	of David "kingdom that will last forever"	
Lineage/King	Haggai 2:21-23	of Zerubbabel; Messiah as God's "Signet Ring"	
Lineage/Life	Genesis 3:15	Seed	
Lineage/Life	Genesis 9:27	"live in...Shem"	John 1:14; Luke 3:36; Acts 10; Isaiah 11:10?
Lineage/Life/End	Ezekiel 34:23-31; Isaiah 40:11	Messiah as the Good Shepherd	Rev 7:17; John 10;
High Priest	Zechariah 3:8-10	Messiah's Work as High Priest	

Messianic Prophecies Charted (2)

Priest	1 Samuel 2:35-36	faithful priest	
Prophet	Deuteronomy 18:15-18	prophet	Acts 3:22-23
Pre-incarnate	Genesis 16:7-13; 21:17 (Hagar)		
Pre-incarnate	Genesis 22:11-18; 24:7, 40 (Abraham)		
Pre-incarnate	Genesis 31:11; 32:24-32; cf. Hosea 12:4 (Jacob)		
Pre-incarnate	Genesis 48:15, 16 (Joseph)		
Pre-incarnate	Exodus 3:2; cf. Acts 7:30-35 (Moses and the burning bush)		
Pre-incarnate	Exodus 13:21; cf. 14:19; 23:20-23; 32:34; 33:2 (pillar of cloud/fire)		
Pre-incarnate	Numbers 20:16 (the exodus)		
Pre-incarnate	Numbers 22:22-35 (Balaam and his donkey)		
Pre-incarnate	Judges 2:1-4 (Israel rebuked)		
Pre-incarnate	Judges 5:23 (the Song of Deborah and Barak)		
Pre-incarnate	Judges 6:11-24 (Gideon)		
Pre-incarnate	Judges 13:3-23 (Samson's parents)		
Pre-incarnate	2 Samuel 14:17-20 (woman of Tekoa)		
Pre-incarnate	2 Samuel 19:27 (David and Mephibosheth)		
Pre-incarnate	2 Samuel 24:14-17 (pestilence)		
Pre-incarnate	1 Kings 19:5-8 (Elijah flees Jezebel)		
Pre-incarnate	2 Kings 1:3, 15 (Elijah)		
Pre-incarnate	2 Kings 19:35 (killing 185,000 Assyrians)		
Pre-incarnate	1 Chronicles 21:11-30 (pestilence)		
Pre-incarnate	Psalms 34:7 (rescuer)		
Pre-incarnate	Psalms 35:5-6 (defender)		
Pre-incarnate	Ecclesiastes 5:6 (sinning before)		
Pre-incarnate	Isaiah 37:36 (killing 185,000 Assyrians)		
Pre-incarnate	Isaiah 63:9 (savior and redeemer)		
Pre-incarnate	Daniel 3:24-28? (in Nebuchadnezzar's furnace)		
Pre-incarnate	Daniel 6:22? (Daniel in the lion's den)		
Pre-incarnate	Zechariah 1:9-21; 2:3; 3:1-10; 4:1-7; 5:5-10; 6:4-5 (in eight visions)		
Pre-incarnate	Zechariah 12:8 (future attack on Jerusalem)		
Other Theophanies	Genesis 18:1-35 (three men visit Abraham and Sarah)		
Other Theophanies	Exodus 24:9-11 (Moses and elders atop Mt. Horeb)		
Other Theophanies	Exodus 33:9-23 (pillar of cloud/fire & cleft of the rock)		
Other Theophanies	Exodus 40:38 (pillar of cloud/fire)		
Other Theophanies	Joshua 5:13-15 (captain of the host of the Lord)		
Other Theophanies	Ezekiel 1:1-28 (visions by the river Chebar)		
Other Theophanies	Daniel 10:1-21 (vision by the river Tigris)		
Work	Isaiah 8:12-15; 28:16; Psalm 118:22-23	Messiah the "Foundation Stone"	Matthew 21:24; Luke 2:34; Romans 9:30-33; 1 Peter 2:4-8; Acts 4:11
Work	Isaiah 30:19-26	Messiah as "Teacher"	
Work	Isaiah 42:1-7	Messiah the "Servant of the LORD"	Matthew 12:18-21
Work	Isaiah 49:1-6	Messiah's Mission to the World	
Work	Isaiah 52:13-53:12	The Atonement By Messiah	
Work	Isaiah 53:12	Messiah's Vicarious Suffering	Romans 4:25; Hebrews 9:28
Work	Isaiah 53:3-12	Messiah's Vicarious Suffering	1 Peter 2:21-25; Acts 8:32-35; Revelation 5:6, 12; 13:8
Work	Isaiah 55:3-5	Messiah and the Unfailing Grace Promised to David	Acts 13:34
Work	Isaiah 61:1-3; Isaiah 11:2	Messiah as Proclaimer of the Good News	
Work	Isaiah 9:1-7	Messiah Whose Name is "Wonderful Counselor"	
Work	Isaiah 9:2	Light out of darkness	Matthew 4:14-16; Luke 2:32; John 1:5
Work	Job 16:19-21	Witness	
Work	Job 19:23-27	Redeemer	
Work	Job 33:23-28	Mediator	
Work	Job 9:33	Arbitrator	
Work	Joel 2:23	Messiah as "Teacher"	contested translation; better: Isaiah 30:19-26
Work	Numbers 21:6-9	bronze serpent	John 3:14-15; Luke 23:33
Work/End	Isaiah 24:21-25	Messiah's Universal Triumph	

Highlighted rows denote references used in class during the study.

Genesis 3:11-16

11 And He said, "Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?"

12 The man said, "The woman whom You gave to be with me, she gave me from the tree, and I ate."

13 Then the Lord God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

14 The Lord God said to the serpent,
"Because you have done this,
Cursed are you more than all cattle,
And more than every beast of the field;
**On your belly you will go,
And dust you will eat
All the days of your life;**

15 And I will put enmity
Between you and the woman,
And between your seed and **her seed;**
**He shall bruise you on the head,
And you shall bruise him on the heel."**

16 To the woman He said,
"I will greatly multiply
Your pain in childbirth,
In pain you will bring forth children;
Yet your desire will be for your husband,
And he will rule over you."

The Edenic Prediction

*on your belly,
eating dust = total defeat*

NOTE: The October 5 issue of *Reflections by the Pond* (#728) offers additional perspective on this session's topic. Get your copy at DLAMPEL.COM.

Galatians 4:4

But when the fullness of the time came, God sent forth His Son, **born of a woman**, born under the Law,

Galatians 3:16

Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, **but rather to one, "And to your seed," that is, Christ.**

Hebrews 2:14

14 Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, **that through death He might render powerless him who had the power of death, that is, the devil,**
15 and might free those who through fear of death were subject to slavery all their lives.

Romans 16:20

The God of peace will soon **crush Satan under your feet.**
The grace of our Lord Jesus be with you.

Revelation 12:9-11

9 **And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him.**

10 Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, **for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.**

11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death."

Revelation 20:14

Then death and Hades were thrown into the lake of fire.
This is the second death, the lake of fire.

Genesis 9:20-27

20 Then Noah began farming and planted a vineyard.
 21 He drank of the wine and became drunk, and uncovered himself inside his tent.
 22 Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside.
 23 But Shem and Japheth took a garment and laid it upon both their shoulders and walked backward and covered the nakedness of their father; and their faces were turned away, so that they did not see their father's nakedness.
 24 When Noah awoke from his wine, he knew what his youngest son had done to him.
 25 So he said,
 "Cursed be Canaan;
 A servant of servants
 He shall be to his brothers."
 26 He also said,
 "Blessed be the Lord,
 The God of Shem;
 And let Canaan be his servant.
 27 May God enlarge Japheth,
 And let him **dwell in the tents of Shem;**
 And let Canaan be his servant."

*a triple
 curse and
 double
 blessing*

The Noahic Prediction

"God" Interpretation

Exodus 40:34-35

34 Then the cloud covered the tent of meeting, and **the glory of the Lord filled the tabernacle**. Moses was not able to enter the tent of meeting because the cloud had settled on it, and **the glory of the Lord filled the tabernacle**.

John 1:14

And the Word became flesh, and **dwelt [tabernacled, tented] among us**, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

Luke 3:36

...the son of Cainan, the son of Arphaxad, **the son of Shem**, the son of Noah, the son of Lamech,

Revelation 21:2-3

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.
 3 And I heard a loud voice from the throne, saying, "Behold, **the tabernacle of God is among men, and He will dwell [tabernacle, tent] among them**, and they shall be His people, and **God Himself will be among them**,"

"Japheth" Interpretation

John 10:16

"**I have other sheep, which are not of this fold**; I must bring them also, and they will hear My voice; and they will become one flock with one shepherd."

Acts 10:1-2, 45-48

Now there was a man at Caesarea named Cornelius, a centurion **of what was called the Italian cohort**, a devout man and one who feared God with all his household... All the circumcised believers who came with Peter were amazed, because **the gift of the Holy Spirit had been poured out on the Gentiles** also. For they were hearing them speaking with tongues and exalting God... Then Peter... ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Genesis 12:1-7

1 Now the Lord said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you;

2 **And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;**

3 **And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."**

4 So Abram went forth as the Lord had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran.

5 Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.

6 Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land.

7 **The Lord appeared to Abram and said, "To your descendants I will give this land."** So he built an altar there to the Lord who had appeared to him.

The Abrahamic Prediction (1)**Eight Promises to Abram**

1. God would make him into great nation
2. He would bless Him
3. He would make his name great
4. Abram and his seed would be a blessing to others
5. God would bless those who blessed him
6. He would curse those who cursed him
7. **Through Abram and his seed God would be the channel of blessings to all peoples on earth**
8. God would give to Abram's seed the land he had entered after leaving Ur

descendants = seed (zerah)

Matthew 1:1

The record of the genealogy of **Jesus the Messiah**, the son of David, **the son of Abraham**...

Galatians 3:8, 16

8 The Scripture, foreseeing that God would justify the Gentiles by faith, preached **the gospel beforehand** to Abraham, saying, "**All the nations will be blessed in you.**"

16 **Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.**

Galatians 3:29

And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.

Romans 4:10-12

10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

11 and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, **so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,**

12 and the father of circumcision to those who not only are of the circumcision, but **who also follow in the steps of the faith of our father Abraham** which he had while uncircumcised.

Genesis 15:1-6

1 After these things the word of the Lord came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great."
 2 Abram said, "O Lord God, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?"
 3 And Abram said, "Since You have given no offspring to me, one born in my house is my heir."
 4 Then behold, the word of the Lord came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir."
 5 And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be."
 6 **Then he believed in the Lord; and He reckoned it to him as righteousness.**

Genesis 15:8-14, 17-18

8 He said, "O Lord God, how may I know that I will possess it?"
 9 So He said to him, "Bring Me a three year old heifer, and a three year old female goat, and a three year old ram, and a turtledove, and a young pigeon."
 10 **Then he brought all these to Him and cut them in two, and laid each half opposite the other; but he did not cut the birds.**
 11 The birds of prey came down upon the carcasses, and Abram drove them away.
 12 Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him.
 13 God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.
 14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.
 17 **It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces.**
 18 **On that day the Lord made a covenant with Abram,** saying, "To your descendants I have given this land, From the river of Egypt as far as the great river..."

The Abrahamic Prediction (2)

"This chapter is important because it is vital to understanding the absolute certainty and reliability of God's promises to His people." (Varner)

Romans 4:2-5

2 For if Abraham was justified by works, he has something to boast about, but not before God.
 3 **For what does the Scripture say? "Abraham believed God, and it was credited to him as righteousness."**
 4 Now to the one who works, his wage is not credited as a favor, but as what is due.
 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness,

Jeremiah 34:18-20

18 "I will give the men who have transgressed My covenant, who have not fulfilled the words of the covenant which they made before Me, when they cut the calf in two and passed between its parts—
 19 **the officials of Judah and the officials of Jerusalem, the court officers and the priests and all the people of the land who passed between the parts of the calf—**
 20 I will give them into the hand of their enemies and into the hand of those who seek their life. And their dead bodies will be food for the birds of the sky and the beasts of the earth.

Hebrews 6:13-18

13 **For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself,**
 14 saying, "I will surely bless you and I will surely multiply you."
 15 And so, having patiently waited, he obtained the promise.
 16 For men swear by one greater than themselves, and with them an oath given as confirmation is an end of every dispute.
 17 In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,
 18 so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Prophecy

Genesis 49:8-12

8 “Judah, your brothers shall praise you;
Your hand shall be on the neck of your enemies;
Your father’s sons shall bow down to you.

9 “Judah is a lion’s whelp;
From the prey, my son, you have gone up.
He couches, he lies down as a lion,
And as a lion, who dares rouse him up?

10 “The scepter shall not depart from Judah,
Nor the ruler’s staff from between his feet,
Until Shiloh comes,

And to him shall be the obedience of the peoples.

11 “He ties his foal to the vine,
And his donkey’s colt to the choice vine;
He washes his garments in wine,
And his robes in the blood of grapes.

12 “His eyes are dull from wine,
And his teeth white from milk.”

10 The scepter will not depart from Judah,
nor the ruler’s staff from between his feet,
until he comes to whom it belongs
and the obedience of the nations is his. (NIV)

Christ in the OT

The Judaic Prediction

“The Targums [Ancient Aramaic translations and paraphrases of the Hebrew Bible] are almost unanimous in giving ‘Shiloh’ a Messianic interpretation for they rendered Genesis 49:10—see Rashi ad loc., Sanhedrin 98b B.T.; Midrash Genesis Rabbah 98.8; 99.8; Tanchumah Vayehi 10; Midrash haGadol I.735-739; Journal of Philology Vol. XIV [1885] pp.4-22), ascribes a Messianic interpretation to the verse: ‘The scepter shall not depart from Judah...until Shiloh comes and to him shall be the obedience of the peoples.’ They knew that the ancestral right to kingly leadership, resting in the Davidic line of the tribe of Judah, would cease at the coming of the ‘Messiah, the son of David’ (a common appellation of King Messiah found in rabbinic writings). For the Messiah was the culmination of the royal line originating from David, the first king of the tribe of Judah.”

Fulfillment or Reference

Revelation 5:5

and one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.’

Psalms 78:67-68

67 He also rejected the tent of Joseph,
And did not choose the tribe of Ephraim,
68 But chose the tribe of Judah,
Mount Zion which He loved.

Hebrews 7:14a

For it is evident that our Lord was descended from Judah...

Isaiah 49:6

Indeed He says,
‘It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the Gentiles,
That You should be My salvation to the ends of the earth.’

Prophecy

Christ in the OT

Fulfillment or Reference

Ruth 4:13-15

13 So Boaz took Ruth, and she became his wife, and he went in to her. And the Lord enabled her to conceive, and she gave birth to a son.

14 Then the women said to Naomi, "Blessed is the Lord who has not left you without a redeemer today, and may his name become famous in Israel.

15 "May he also be to you a restorer of life and a sustainer of your old age; for your daughter-in-law, who loves you and is better to you than seven sons, has given birth to him."

Ruth 4:18-22

18 Now these are the generations of Perez: to Perez was born Hezron,

19 and to Hezron was born Ram, and to Ram, Amminadab,

20 and to Amminadab was born Nahshon, and to Nahshon, Salmon,

21 and to Salmon was born Boaz, and to Boaz, Obed, 22 and to Obed was born Jesse, and to Jesse, David.

Isaiah 11:1-2

1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

2 The Spirit of the Lord will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the Lord.

Ezra 1:8

...and Cyrus, king of Persia, had them brought out by the hand of Mithredath the treasurer, and he counted them out to Sheshbazzar, the prince of Judah.

Haggai 1:1

In the second year of Darius the king, on the first day of the sixth month, the word of the Lord came by the prophet Haggai to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

Through David & Zerubbabel

Sheshbazzar = Zerubbabel

Matthew 1:5-6

5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

6 Jesse was the father of David the king. David was the father of Solomon by Bathsheba who had been the wife of Uriah.

Matthew 1:12, 16

12 After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel...

16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.

Prophecy

Christ in the OT

Fulfillment or Reference

Micah 5:22

“But as for you, **Bethlehem Ephrathah**,
Too little to be among the clans of Judah,
From you One will go forth for Me to be ruler in Israel.
His goings forth are from long ago,
From the days of eternity.”

Isaiah 11:1-2

1 Then a shoot will spring from the stem of Jesse,
And a branch from his roots will bear fruit.
2 The Spirit of the Lord will rest on Him,
The spirit of wisdom and understanding,
The spirit of counsel and strength,
The spirit of knowledge and the fear of the Lord.

Isaiah 9:6

For a child will be born **to us**, a son will be given **to us**;
And the government will rest on His shoulders;
And His name will be called Wonderful Counselor,
Mighty **God**,
Eternal Father, Prince of Peace.

Isaiah 7:14-16

14 “Therefore the Lord Himself will give you a sign: Be-
hold, a **virgin** will be with child and bear a son, and she
will call His name **Immanuel**.
15 He will eat curds and honey at the time He knows
enough to refuse evil and choose good.
16 For before the boy will know enough to refuse evil and
choose good, the land whose two kings you dread will be
forsaken.”

Messiah’s Birth

Luke 2:44

Joseph also went up from Galilee, from the city of Naza-
reth, to Judea, to **the city of David which is called Beth-
lehem**, because he was of the house and family of David,

Matthew 1:22-23

22 Now all this took place to fulfill what was spoken by
the Lord through the prophet:
23 “Behold, the **virgin** shall be with child and shall bear
a son, and they shall call His name **Immanuel**,” which
translated means, “God with us.”

Isaiah 8:3-4, 8

3 So I approached the prophetess, and she conceived and
gave birth to a son. Then the Lord said to me, “Name
him **Maher-shalal-hash-baz**;
4 for before the boy knows how to cry out ‘My father’
or ‘My mother,’ the wealth of Damascus and the spoil of
Samaria will be carried away before the king of Assyria.”
8 “Then it will sweep on into Judah, it will overflow and
pass through,
It will reach even to the neck;
And the spread of its wings will fill the breadth of your
land, O **Immanuel**.”

*Greek: parthenos
= a maiden (i.e.,
virgin; Matthew’s
source: not original
Hebrew, but LXX)*

*Hebrew: almah = a
young woman of
marriageable age*

*Immanuel can be translated
“God with us,” or “God is
with us”*

Deuteronomy 32:3-4

3 “For I proclaim the name of the Lord;
Ascribe greatness to our God!
4 “**The Rock!** His work is perfect,
For all His ways are just;
A God of faithfulness and without injustice,
Righteous and upright is He.”

Deuteronomy 32:15-18

15 “But Jeshurun grew fat and kicked—
You are grown fat, thick, and sleek—
**Then he forsook God who made him,
And scorned the Rock of his salvation.**
16 “They made Him jealous with strange gods;
With abominations they provoked Him to anger.
17 “They sacrificed to demons who were not God,
To gods whom they have not known,
New gods who came lately,
Whom your fathers did not dread.
18 “**You neglected the Rock who begot you,
And forgot the God who gave you birth.**”

Isaiah 8:13-15

13 “It is the Lord of hosts whom you should regard as holy.
And He shall be your fear,
And He shall be your dread.
14 “**Then He shall become a sanctuary;
But to both the houses of Israel,
a stone to strike and a rock to stumble over,
And a snare and a trap for the inhabitants of Jerusalem.**
15 “**Many will stumble over them,
Then they will fall and be broken;
They will even be snared and caught.**”

Isaiah 28:16

Therefore thus says the Lord God,
“Behold, I am laying in Zion a stone, a tested stone,
A costly cornerstone for the foundation, firmly placed.
He who believes in it will not be disturbed.”

The Rock/Cornerstone (1)

Jeshurun = Israel

Luke 12:51-52

51 “Do you suppose that I came to grant peace on earth?
I tell you, no, but rather division;
52 for from now on five members in one household will
be divided, three against two and two against three.

Luke 2:34-35

34 And Simeon blessed them and said to Mary His
mother, “Behold, **this Child is appointed for the fall and
rise of many in Israel, and for a sign to be opposed—**
35 and a sword will pierce even your own soul—to the
end that thoughts from many hearts may be revealed.”

Prophecy

Psalms 118:22-23

22 The stone which the builders rejected
Has become **the chief corner stone.**
23 This is the Lord's doing;
It is marvelous in our eyes.

Fulfillment or Reference

Matthew 21:42-45

42 Jesus said to them, "Did you never read in the Scriptures,
"The stone which the builders rejected,
This became the chief corner stone;
This came about from the Lord,
And it is marvelous in our eyes?"
43 "Therefore I say to you, **the kingdom of God will be
taken away from you and given to a people, producing
the fruit of it.**
44 "And he who falls on this stone will be broken to pieces;
but on whomever it falls, it will scatter him like dust."
45 When the chief priests and the Pharisees heard His
parables, they understood that He was speaking about them.

Acts 4:8-12

8 Then Peter, filled with the Holy Spirit, said to them,
"Rulers and elders of the people,
9 if we are on trial today for a benefit done to a sick man,
as to how this man has been made well,
10 let it be known to all of you and to all the people of Is-
rael, that by the name of **Jesus Christ the Nazarene**, whom
you crucified, whom God raised from the dead—by this
name this man stands here before you in good health.
11 "**He is the stone** which was rejected by you, the
builders, but which became the chief corner stone.
12 "And there is salvation in no one else; for there is no
other name under heaven that has been given among
men by which we must be saved."

Christ in the OT

The Rock/Cornerstone (2)

Fulfillment or Reference

Romans 9:30-33

30 What shall we say then? **That Gentiles, who did not
pursue righteousness, attained righteousness, even the
righteousness which is by faith;**
31 **but Israel, pursuing a law of righteousness, did not
arrive at that law.**
32 Why? Because they did not pursue it by faith, but as
though it were by works. **They stumbled over the stum-
bling stone,**
33 **just as it is written, "Behold, I lay in Zion a stone of
stumbling and a rock of offense, And he who believes in
Him will not be disappointed."**

1 Peter 2:4-8

4 And coming to Him as to a living stone which has been re-
jected by men, but is choice and precious in the sight of God,
5 you also, as living stones, are being built up as a
spiritual house for a holy priesthood, to offer up spiritual
sacrifices acceptable to God through Jesus Christ.
6 For this is contained in Scripture: "Behold, I lay in
Zion a choice stone, a precious corner stone, And he
who believes in Him will not be disappointed."
7 **This precious value, then, is for you who believe; but
for those who disbelieve, "The stone which the builders
rejected, This became the very corner stone,"**
8 and, "A stone of stumbling and a rock of offense"; for
they stumble because they are disobedient to the word,
and to this doom they were also appointed.

Ephesians 2:19-22

19 So then you are no longer strangers and aliens, but
you are fellow citizens with the saints, and are of God's
household,
20 having been built on the foundation of the apostles and
prophets, **Christ Jesus Himself being the corner stone,**
21 in whom the whole building, being fitted together, is
growing into a holy temple in the Lord,
22 in whom you also are being built together into a
dwelling of God in the Spirit.

Isaiah 53:1-2

1 Who has believed our message?
And to whom has the arm of the Lord been revealed?
2 For He grew up before Him like a tender shoot,
And like a root out of parched ground;
He has no stately form or majesty
That we should look upon Him,
Nor appearance that we should be attracted to Him.

Jeremiah 23:5-6

5 “Behold, the days are coming,” declares the Lord,
“When I will raise up for David a righteous Branch;
And He will reign as king and act wisely
And do justice and righteousness in the land.
6 “In His days Judah will be saved,
And Israel will dwell securely;
And this is His name by which He will be called,
“The Lord our righteousness.”

Zechariah 6:11-13

11 “Take silver and gold, make an ornate crown and set it on the head of Joshua the son of Jehozadak, the high priest.
12 “Then say to him, “Thus says the Lord of hosts, “Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the Lord.
13 “Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.””

Jeremiah 33:15, 17-18

15 ‘In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth.
17 “For thus says the Lord, ‘David shall never lack a man to sit on the throne of the house of Israel;
18 and the Levitical priests shall never lack a man before Me to offer burnt offerings, to burn grain offerings and to prepare sacrifices continually.”

The Branch

branch = a strikingly green bud or sprout

NASB “ornate crown” = “many diadems”—that is, “King of Kings”

Ezekiel 17:22-24

22 Thus says the Lord God, “I will also take a sprig from the lofty top of the cedar and set it out; I will pluck from the topmost of its young twigs a tender one and I will plant it on a high and lofty mountain.
23 “On the high mountain of Israel I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar. And birds of every kind will nest under it; they will nest in the shade of its branches.
24 “All the trees of the field will know that I am the Lord; I bring down the high tree, exalt the low tree, dry up the green tree and make the dry tree flourish. I am the Lord; I have spoken, and I will perform it.”

Matthew 19:28

And Jesus said to them, “Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

Revelation 19:11-16

11 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war.
12 His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself.
13 He is clothed with a robe dipped in blood, and His name is called The Word of God.
14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses.
15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.
16 And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.”

Ezekiel 34:10

“Thus says the Lord God, “Behold, I am against the shepherds, and **I will demand My sheep from them** and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I will deliver My flock from their mouth, so that they will not be food for them.”

Ezekiel 34:16

“I will seek the lost, bring back the scattered, bind up the broken and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment.”

Ezekiel 34:23-24

23 “Then I will set over them one shepherd, My **servant David**, and he will feed them; he will feed them himself and be their shepherd.

24 “And I, the Lord, will be their God, and My **servant David will be prince among them**; I the Lord have spoken.”

*The Good Shepherd***John 10:11, 14-15**

11 “**I am the good shepherd**; the good shepherd lays down His life for the sheep.

14 “**I am the good shepherd**, and I know My own and My own know Me,

15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep.”

Matthew 20:26-28

26 “It is not this way among you, but **whoever wishes to become great among you shall be your servant**,

27 and whoever wishes to be first among you shall be your slave;

28 just as **the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.**”

Isaiah 40:3-11

3 A voice is calling, “Clear the way for the Lord in the wilderness; Make smooth in the desert a highway for our God.

4 “Let every valley be lifted up, And every mountain and hill be made low; And let the rough ground become a plain, And the rugged terrain a broad valley;

5 **Then the glory of the Lord will be revealed, And all flesh will see it together**; For the mouth of the Lord has spoken.”

6 A voice says, “Call out.” Then he answered, “What shall I call out?” All flesh is grass, and all its loveliness is like the flower of the field.

7 The grass withers, the flower fades, When the breath of the Lord blows upon it; Surely the people are grass.

8 The grass withers, the flower fades, But the word of our God stands forever.

9 Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift it up, do not fear. Say to the cities of Judah, “Here is your God!”

10 Behold, the Lord God will come with might, With His arm ruling for Him. Behold, His reward is with Him And His recompense before Him.

11 **Like a shepherd He will tend His flock, In His arm He will gather the lambs And carry them in His bosom; He will gently lead the nursing ewes.**

Zechariah 11:7-14

7 So I pastured the flock doomed to slaughter, hence the afflicted of the flock. And I took for myself two staves: the one I called Favor and the other I called Union; so I pastured the flock.

8 Then I annihilated the three shepherds in one month, for my soul was impatient with them, and their soul also was weary of me.

9 Then I said, "I will not pasture you. What is to die, let it die, and what is to be annihilated, let it be annihilated; and let those who are left eat one another's flesh."

10 I took my staff Favor and cut it in pieces, to break my covenant which I had made with all the peoples.

11 So it was broken on that day, and thus the afflicted of the flock who were watching me realized that it was the word of the Lord.

12 I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages.

13 Then the Lord said to me, "Throw it to the potter, that magnificent price at which I was valued by them." So I took the thirty shekels of silver and threw them to the potter in the house of the Lord.

14 Then I cut in pieces my second staff Union, to break the brotherhood between Judah and Israel.

Ezekiel 37:24-28

24 "My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.

25 "They will live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons and their sons' sons, forever; and David My servant will be their prince forever.

26 "I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever.

27 "My dwelling place also will be with them; and I will be their God, and they will be My people.

28 "And the nations will know that I am the Lord who sanctifies Israel, when My sanctuary is in their midst forever."

The Rejected Shepherd**The Good Shepherd Restored****Matthew 26:14-16**

14 Then one of the twelve, named Judas Iscariot, went to the chief priests

15 and said, "What are you willing to give me to betray Him to you?" And they weighed out thirty pieces of silver to him.

16 From then on he began looking for a good opportunity to betray Jesus.

Matthew 27:3-8

3 Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders,

4 saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"

5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

6 The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood."

7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers.

8 For this reason that field has been called the Field of Blood to this day.

Revelation 21:1-3, 22-24

1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3 And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them..."

22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

23 And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.

24 The nations will walk by its light, and the kings of the earth will bring their glory into it.

Deuteronomy 18:15-19

15 “The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

16 “This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, or I will die.’

17 “The Lord said to me, “They have spoken well.

18 ‘I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.

19 ‘It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.’”

Deuteronomy 18:20-22

20 ‘But the prophet who speaks a word presumptuously in My name which I have not commanded him to speak, or which he speaks in the name of other gods, that prophet shall die.’

21 “You may say in your heart, ‘How will we know the word which the Lord has not spoken?’

22 “When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.”

*A Prophet Like Moses (1)***Acts 3:22-26**

22 “Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you.

23 ‘And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.’

24 “And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days.

25 “It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’

26 “For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.”

*Eight Characteristics of the Prophet***1. He must be called by God**

The Lord your God will raise up for you a prophet (v15)

2. He must be an Israelite

from among you, from your countrymen (v15)

3. He must be like Moses

a prophet like me (v15)

4. He must have the authority of a prophet

“This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, ‘Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, or I will die.’ The Lord said to me, ‘They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.’” (vv16-18)

5. He must be obeyed

you shall listen to him (v15)

6. He must speak only God’s word

I will put My words in his mouth (v18)

7. He must be obedient to God

he shall speak to them all that I command him (v18)

8. He must certify himself

You may say in your heart, ‘How will we know the word which the Lord has not spoken?’ When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him. (18:21-22)

*A Prophet Like Moses (2)**Characteristics Fulfilled in Christ Jesus***1. He must be called by God**

Matthew 3:17 and behold, a voice out of the heavens said, “This is My beloved Son, in whom I am well-pleased.”

Luke 9:35 Then a voice came out of the cloud, saying, “This is My Son, My Chosen One; listen to Him!”

2. He must be an Israelite

Matthew 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:

3. He must be like Moses

1 Timothy 2:5 For there is one God, and one mediator also between God and men, the man Christ Jesus,

4. He must have the authority of a prophet

Matthew 7:28-29 When Jesus had finished these words, the crowds were amazed at His teaching; for He was teaching them as one having authority, and not as their scribes.

5. He must be obeyed

Matthew 17:5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, “This is My beloved Son, with whom I am well-pleased; listen to Him!”

6. He must speak only God’s word

John 12:49 “For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.”

7. He must be obedient to God

John 8:29 “And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.”

8. He must certify himself

Acts 2:22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—”

Prophecy

Christ in the OT

Fulfillment or Reference

1 Samuel 2:35

‘But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and [it] will walk before My anointed always.’

Our High Priest (1)

Who is this Priest?

- faithful
- the heart and soul of the Father
- the “forefather” of the church, the redeemed

Hebrews 5:5, 8-9

5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “You are My Son, Today I have begotten You” [Psalm 2:7];
8 Although He was a Son, He learned obedience from the things which He suffered.
9 And having been made perfect, He became to all those who obey Him the source of eternal salvation,

Psalms 110:1, 4

1 A psalm of David.
The LORD says to my Lord:
“Sit at My right hand
Until I make Your enemies a footstool for Your feet.”
4 The LORD has sworn and will not change His mind,
“You are a priest forever
According to the order of Melchizedek.”

What kind of Priest is He?

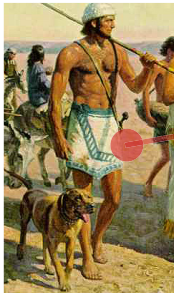
- an eternal priest
- a priest according to the order of Melchizedek

Hebrews 7:3

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

From Abram/Melchizedek to Christ in Hebrews
a time-line perspective

Abram leaves Haran



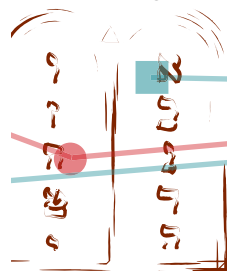
c.2091 BC

Abram and Melchizedek



c.2080 BC
2144 years
before writing of
Hebrews

Mosaic Law given



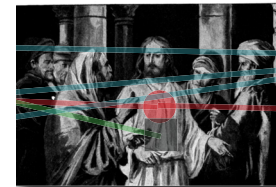
c.1420 BC
1484 years
before writing of
Hebrews

David writes Psalm 110



c.1003 BC
1067 years
before writing of
Hebrews

Jesus quotes Psalm 110



AD 29
34 years before
writing of
Hebrews

Hebrews written



AD 64

Zechariah 3:8-10

8 'Now listen, Joshua the high priest, you and your friends who are sitting in front of you—indeed they are men who are a symbol, for behold, I am going to bring in **My servant the Branch**.

9 'For behold, **the stone that I have set before Joshua**; on one stone are seven eyes. Behold, I will engrave an inscription on it,' declares the Lord of hosts, 'and **I will remove the iniquity of that land in one day**.

10 'In that day,' declares the Lord of hosts, 'every one of you will invite his neighbor to sit under his vine and under his fig tree.'

Our High Priest (2)

What will this Priest Do?

- *will remove all iniquity in one day*



How will this Priest do This?

- *He will be both priest and sacrifice; that is, He will be the one making the atonement, as well as the atonement itself!*



Hebrews 9:11-12

11 But when Christ appeared as a **high priest of the good things to come**, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;

12 and not through the blood of goats and calves, but **through His own blood, He entered the holy place once for all, having obtained eternal redemption.**

Hebrews 9:25-28

25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.

26 Otherwise, He would have needed to suffer often since the foundation of the world; but now **once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.**

27 And inasmuch as it is appointed for men to die once and after this comes judgment,

28 so **Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without reference to sin, to those who eagerly await Him.**

Hebrews 10:10-14

10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins;

12 **but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,**

13 waiting from that time onward until His enemies be **made a footstool for His feet.**

14 **For by one offering He has perfected for all time those who are sanctified.**

Psalm 110:1

12 but He, having offered one sacrifice for sins for all time, sat down at the right hand of God,
13 waiting from that time onward until His enemies be made a footstool for His feet.
14 For by one offering He has perfected for all time those who are sanctified.

THE TABERNACLE TENT

The entire tent was 45 feet (13.7 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The Most Holy Place was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance). The high priest could enter only once a year, on the Day of Atonement (see note on Heb. 9:7).

The table for the bread of the Presence (Ex. 25:23–30)

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high.

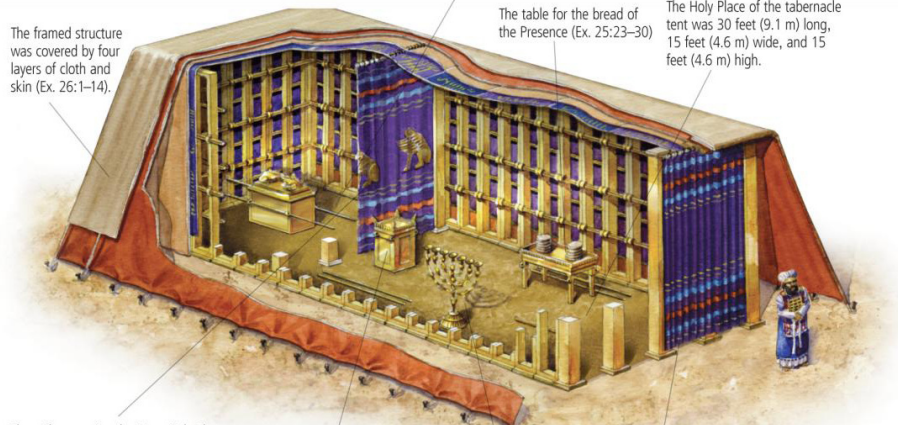
The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

The veil separating the Most Holy Place from the Holy Place was made from blue, purple, and scarlet dyed yarns woven with fine twined linen and embroidered with cherubim (Ex. 26:31–33). It hung on four golden pillars.

The altar of incense (Ex. 30:1–5; 37:25–29)

The golden lampstand (Ex. 25:31–40; 37:17–24)

The veil that formed the entrance to the tabernacle was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it. It was suspended on five golden pillars (Ex. 26:36–37).



Christ in the OT

Identified *as* Yahweh

Genesis 16:7, 13

7 Now the angel of the Lord found her by a spring of water in the wilderness, by the spring on the way to Shur.
13 Then she called the name of the Lord who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?"

Exodus 3:1-6

1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God.
2 The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed.
3 So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up."
4 When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."
5 Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."
6 He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.

Pre-incarnate Son of God (1)

Literally, "seen here after the one who saw me"

"Angel of the LORD"

Every occurrence in the OT (with only one exception) is "*the* angel of the Lord" [i.e., the specific].

- The exception, which is an issue of translation: In the KJV, Judges 2, 6, and 13 use "an angel of the Lord," while the newer translations (NASB, NIV and ESV) make it "the angel of the Lord."

Every occurrence in the NT (with only one exception) is always "*an* angel of the Lord" [i.e., one of many].

- The one exception is found in Matthew 1:24, and there the context makes clear that it just refers back to the angel speaking to Joseph, who had already been introduced as "an angel of the Lord."

Distinct *from* Yahweh

Exodus 14:19-20

19 The angel of God, who had been going before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them and stood behind them.
20 So it came between the camp of Egypt and the camp of Israel; and there was the cloud along with the darkness, yet it gave light at night. Thus the one did not come near the other all night.

Zechariah 1:7-12

7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the Lord came to Zechariah the prophet, the son of Berechiah, the son of Iddo, as follows:
8 I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him.
9 Then I said, "My lord, what are these?" And the angel who was speaking with me said to me, "I will show you what these are."
10 And the man who was standing among the myrtle trees answered and said, "These are those whom the Lord has sent to patrol the earth."
11 So they answered the angel of the Lord who was standing among the myrtle trees and said, "We have patrolled the earth, and behold, all the earth is peaceful and quiet."
12 Then the angel of the Lord said, "O Lord of hosts, how long will You have no compassion for Jerusalem and the cities of Judah, with which You have been indignant these seventy years?"

Christ in the OT

The Angel of the Lord (or reference to)

Genesis 16:7-13; 21:17 (Hagar)
Genesis 22:11-18; 24:7, 40 (Abraham)
Genesis 31:11; 32:24-32; cf. Hosea 12:4 (Jacob)
Genesis 48:15, 16 (Joseph)
Exodus 3:2; cf. Acts 7:30-35 (Moses and the burning bush)
Exodus 13:21; cf. 14:19; 23:20-23; 32:34; 33:2 (pillar of cloud/fire)
Numbers 20:16 (the exodus)
Numbers 22:22-35 (Balaam and his donkey)
Judges 2:1-4 (Israel rebuked)
Judges 5:23 (the Song of Deborah and Barak)
Judges 6:11-24 (Gideon)
Judges 13:3-23 (Samson's parents)
2 Samuel 14:17-20 (woman of Tekoa)
2 Samuel 19:27 (David and Mephibosheth)
2 Samuel 24:14-17 (pestilence)
1 Kings 19:5-8 (Elijah flees Jezebel)
2 Kings 1:3, 15 (Elijah)
2 Kings 19:35 (killing 185,000 Assyrians)
1 Chronicles 21:11-30 (pestilence)
Psalm 34:7 (rescuer)
Psalm 35:5-6 (defender)
Ecclesiastes 5:6 (sinning before)
Isaiah 37:36 (killing 185,000 Assyrians)
Isaiah 63:9 (savior and redeemer)
Daniel 3:24-28? (in Nebuchadnezzar's furnace)
Daniel 6:22? (Daniel in the lion's den)
Zechariah 1:9-21; 2:3; 3:1-10; 4:1-7; 5:5-10; 6:4-5 (in eight visions)
Zechariah 12:8 (future attack on Jerusalem)

Pre-incarnate Son of God (2)

Conclusions:

1. "The angel of the Lord" in the OT is the embodied Son of God
2. As such, He was active on earth prior to His incarnation in Bethlehem
3. And that He is, indeed, the Messiah, the Christ

Other theophanies ("God to appear")

Genesis 18:1-35 (three men visit Abraham and Sarah)
Exodus 24:9-11 (Moses and elders atop Mt. Horeb)
Exodus 33:9-23 (pillar of cloud/fire & cleft of the rock)
Exodus 40:38 (pillar of cloud/fire)
Joshua 5:13-15 (captain of the host of the Lord)
Ezekiel 1:1-28 (visions by the river Chebar)
Daniel 10:1-21 (vision by the river Tigris)

Similarity of Function

to reveal truth

Judges 6:11-16
John 14:5-11

to rescue or defend

Psalm 34:7; 35:5-6
Hebrews 2:18; 7:25

to judge

Genesis 22:10-12, 15-18
John 5:22, 25-27

to save and redeem

Isaiah 63:8-9
Ephesians 1:5-7

2 Samuel 7:12-17

12 “When your days are complete and you lie down with your fathers, **I will raise up your descendant after you, who will come forth from you**, and I will establish his kingdom.

13 “**He shall build a house for My name, and I will establish the throne of his kingdom forever.**

14 “**I will be a father to him and he will be a son to Me;** when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,

15 but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you.

16 “**Your house and your kingdom shall endure before Me forever; your throne shall be established forever.**”

17 In accordance with all these words and all this vision, so Nathan spoke to David.

*The Son Who Would be King (1)***Luke 1:31-33**

31 “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.

32 “**He will be great and will be called the Son of the Most High;** and the Lord God will give Him the throne of His father David;

33 and He will reign over the house of Jacob forever, and His kingdom will have no end.”

Hebrews 1:8

But of the Son He says,

“**Your throne, O God, is forever and ever,**

And the righteous scepter is the scepter of His kingdom.”

Revelation 11:15

Then the seventh angel sounded; and there were loud voices in heaven, saying, “The kingdom of the world has become **the kingdom of our Lord and of His Christ; and He will reign forever and ever.**”

Hebrews 1:5

For to which of the angels did He ever say,

“You are My Son,

Today I have begotten You”? And again,

“**I will be a Father to Him**

And He shall be a Son to Me”?

Hebrews 10:12-13

12 but He, having offered one sacrifice for sins for all time, **sat down at the right hand of God,**

13 waiting from that time onward until His enemies be made **a footstool for His feet.**

Christ in the OT

The Son Who Would be King (2)

2 Samuel 7:12-16

<i>v12</i>	<i>Immediate</i>	<i>Messianic</i>
When your days are complete and you lie down with your fathers,	All of this would take place after the death of King David; he would not see it happen in his own time.	
I will raise up your descendant after you,	one (literally, seed) from David's loins	
who will come forth from you,	That is, not an existing son, but one not yet born; not, for example, Absalom [3 rd son, born while David was still in Hebron], but Solomon.	Matthew 1:1 The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham:
and I will establish his kingdom.	1 Kings 3:13 "I have also given you [Solomon] what you have not asked, both riches and honor, so that there will not be any among the kings like you all your days."	Mark 11:9-10 Those who went in front and those who followed were shouting: "Hosanna! Blessed is He who comes in the name of the Lord; Blessed is the coming kingdom of our father David; Hosanna in the highest!"

<i>v13</i>	<i>Immediate</i>	<i>Messianic</i>
He shall build a house for My name,	This future son (i.e., Solomon) would build the Jerusalem temple.	Solomon would begin the building of the Davidic dynasty, culminating in its last king, Jesus the Christ.
and I will establish the throne of his kingdom forever.	Because the Davidic line ended with the Messiah, it would continue forever, since Christ, the Son of God, reigns eternally.	

<i>v14</i>	<i>Immediate</i>	<i>Messianic</i>
I will be a father to him and he will be a son to Me;	Like his father David, Solomon would enjoy a special relationship with Yahweh (see 1 Kings 3:15)	Hebrews 1:5 For to which of the angels did He ever say, "You are My Son, Today I have begotten You"? And again, "I will be a Father to Him And He shall be a Son to Me"?
when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men,	Solomon will indeed go off-track and not only he, but all of Israel would pay the price of his disobedience—to the extent that after him the kingdom of Israel would split in-two.	Though David and Solomon here prefigure Christ [type/antitype], this does not mean that every aspect of the immediate covenant/prophecy accurately describes and can be applied to the Son of God.

<i>v15</i>	<i>Immediate</i>	<i>Messianic</i>
but My lovingkindness shall not depart from him,	This is a covenantal love: no matter how rebellious successive kings were, no matter how much the people of Israel rebelled against God, He would never totally abandon Israel. There would always be a remnant preserved.	In His high priestly prayer, shortly before He would be nailed to a cross at His Father's insistence, Jesus spoke at length about the Father's love for Him, ending with, "...and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them." (John 17:26)
as I took it away from Saul, whom I removed from before you.	The Lord did not establish Saul in the same way. In fact, Hosea wrote, I gave you a king in My anger And took him away in My wrath. (Hosea 13:11)	

<i>v16</i>	<i>Immediate</i>	<i>Messianic</i>
Your house and your kingdom shall endure before Me forever;	The Davidic line would never reach an end, nor would it be replaced by another. The true Messiah, Jesus, would be the last in the line, but since He would never die, the Davidic dynasty would be without end.	Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever." (Revelation 11:15)
your throne shall be established forever.		but He, having offered one sacrifice for sins for all time, sat down at the right hand of God, waiting from that time onward until His enemies be made a footstool for His feet. (Hebrews 10:12-13)

Genesis 17:5-6

5 “No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations.

6 “I will make you exceedingly fruitful, and **I will make nations of you, and kings will come forth from you.**”

Genesis 17:15-16

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

16 “I will bless her, and indeed I will give you a son by her. Then I will bless her, and **she shall be a mother of nations; kings of peoples will come from her.**”

1 Samuel 2:7-10

7 “The Lord makes poor and rich;
He brings low, He also exalts.

8 “He raises the poor from the dust,
He lifts the needy from the ash heap
To make them sit with nobles,
And inherit a seat of honor;

For the pillars of the earth are the Lord’s,
And He set the world on them.

9 “He keeps the feet of His godly ones,
But the wicked ones are silenced in darkness;
For not by might shall a man prevail.

10 “Those who contend with the Lord will be shattered;
Against them He will thunder in the heavens,
The Lord will judge the ends of the earth;
And He will give strength to His king,
And will exalt the horn of His anointed.”

*The Son Who Would be King (3)***Matthew 1:1-6**

1 The record of the genealogy of **Jesus the Messiah**, the son of David, the son of Abraham:

2 **Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.**

3 Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram.

4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

6 **Jesse was the father of David the king.** David was the father of Solomon by Bathsheba who had been the wife of Uriah.

2 Corinthians 5:10

For **we must all appear before the judgment seat of Christ**, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

Revelation 17:14

“These will wage war against the Lamb, and the Lamb will overcome them, because **He is Lord of lords and King of kings**, and those who are with Him are the called and chosen and faithful.”

Psalms 109:6, 18

6 Appoint a wicked man over him,
And let an accuser stand at his right hand.
18 But he clothed himself with cursing as with his garment,
And it entered into his body like water
And like oil into his bones.

Psalms 55:12-14

12 For it is not an enemy who reproaches me,
Then I could bear it;
Nor is it one who hates me who has exalted himself
against me,
Then I could hide myself from him.
13 But it is you, a man my equal,
My companion and my familiar friend;
14 We who had sweet fellowship together
Walked in the house of God in the throng.

Isaiah 50:6

I gave My back to those who strike Me,
And My cheeks to those who pluck out the beard;
I did not cover My face from humiliation and spitting.

Psalms 22:15-18

15 My strength is dried up like a potsherd,
And my tongue cleaves to my jaws;
And You lay me in the dust of death.
16 For dogs have surrounded me;
A band of evildoers has encompassed me;
They pierced my hands and my feet.
17 I can count all my bones.
They look, they stare at me;
18 They divide my garments among them,
And for my clothing they cast lots.

Psalms 69:21

They also gave me gall for my food
And for my thirst they gave me vinegar to drink.

*Tracing His Passion**Betrayal by Judas**Arrest and Trial**Crucifixion***John 13:26-27**

26 Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.
27 After the morsel, **Satan then entered into him.** Therefore Jesus said to him, "What you do, do quickly."

Luke 22:48

But Jesus said to him, "**Judas, are you betraying the Son of Man with a kiss?**"

Mark 14:63-65

63 Tearing his clothes, the high priest said, "What further need do we have of witnesses?
64 "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.
65 **Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophecy!" And the officers received Him with slaps in the face.**

Or, And the officers treated Him with blows of rods to the face.

Psalms 68:15-19

15 A mountain of God is the mountain of Bashan;
 A mountain of many peaks is the mountain of Bashan.
 16 Why do you look with envy, O mountains with many peaks,
 At the mountain which God has desired for His abode?
 Surely the Lord will dwell there forever.
 17 The chariots of God are myriads, thousands upon
 thousands;
 The Lord is among them as at Sinai, in holiness.
 18 **You have ascended on high,
 You have led captive Your captives;
 You have received gifts among men,
 Even among the rebellious also, that the Lord God may
 dwell there.**
 19 Blessed be the Lord, who daily bears our burden,
 The God who is our salvation. Selah.

Exodus 32:25-26, 29

25 Now when Moses saw that the people were out of
 control—for Aaron had let them get out of control to be
 a derision among their enemies—
 26 then Moses stood in the gate of the camp, and said,
 “Whoever is for the Lord, come to me!” **And all the sons
 of Levi gathered together to him.**
 29 Then Moses said, “**Dedicate yourselves today to the
 Lord**—for every man has been against his son and against
 his brother—in order that He may bestow a blessing
 upon you today.”

Captives and Gifts (1)

*Sinai Narrative:
 Event*

*Sinai Narrative:
 “Divine Commentary”*

Ephesians 4:7-12

7 But to each one of us grace was given according to the
 measure of Christ’s gift.
 8 **Therefore it says,**
 “**When He ascended on high,
 He led captive a host of captives,
 And He gave gifts to men.**”
 9 (Now this expression, “He ascended,” what does it
 mean except that He also had descended into the lower
 parts of the earth?
 10 He who descended is Himself also He who ascended
 far above all the heavens, so that He might fill all things.)
 11 And He gave some as apostles, and some as prophets,
 and some as evangelists, and some as pastors and teachers,
 12 for the equipping of the saints for the work of service,
 to the building up of the body of Christ;

Numbers 8:14-16, 18-19

14 “Thus you shall separate the Levites from among the
 sons of Israel, and **the Levites shall be Mine.**
 15 “Then after that the Levites may go in to serve the tent
 of meeting. But you shall cleanse them and present them
 as a wave offering;
 16 for they are wholly given to Me from among the sons
 of Israel. **I have taken them for Myself instead of every
 first issue of the womb, the firstborn of all the sons of
 Israel.**”
 18 “**But I have taken the Levites** instead of every firstborn
 among the sons of Israel.
 19 “**I have given the Levites as a gift** to Aaron and to
 his sons from among the sons of Israel, to perform the
 service of the sons of Israel at the tent of meeting and to
 make atonement on behalf of the sons of Israel, so that
 there will be no plague among the sons of Israel by their
 coming near to the sanctuary.”

Captives and Gifts (2)

Relationships



Prophecy

Daniel 7:13-14

13 "I kept looking in the night visions,
And behold, with the clouds of heaven

One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.

14 **"And to Him was given dominion,
Glory and a kingdom,**

That all the peoples, nations and men of every language
Might serve Him.

His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.

Malachi 3:1-4

1 "Behold, I am going to send My messenger, and he will
clear the way before Me. And the Lord, whom you seek,
will suddenly come to His temple; and the messenger of
the covenant, in whom you delight, behold, He is com-
ing," says the Lord of hosts.

2 **"But who can endure the day of His coming? And who
can stand when He appears?** For He is like a refiner's fire
and like fullers' soap.

3 "He will sit as a smelter and purifier of silver, and He
will purify the sons of Levi and refine them like gold and
silver, so that they may present to the Lord offerings in
righteousness.

4 "Then the offering of Judah and Jerusalem will be
pleasing to the Lord as in the days of old and as in former
years."

Christ in the OT

Son of Man

*see also Mark 14:55-64
(it was Christ's use of
this appellation before
the high priest that
clinched His death)*

Messenger and Purifier

Fulfillment or Reference

Matthew 24:29-31

29 "But immediately after the tribulation of those days
the sun will be darkened, and the moon will not give its
light, and the stars will fall from the sky, and the powers
of the heavens will be shaken.

30 "And then the sign of **the Son of Man** will appear in
the sky, and then all the tribes of the earth will mourn,
and **they will see the Son of Man coming on the clouds
of the sky with power and great glory.**

31 "And He will send forth His angels with a great trum-
pet and they will gather together His elect from the four
winds, from one end of the sky to the other."

Jeremiah 18:4-6

4 **But the vessel that he was making of clay was spoiled
in the hand of the potter; so he remade it into another
vessel, as it pleased the potter to make.**

5 Then the word of the Lord came to me saying,

6 **"Can I not, O house of Israel, deal with you as this pot-
ter does?" declares the Lord. "Behold, like the clay in the
potter's hand, so are you in My hand, O house of Israel."**

Matthew 3:10-12

10 "The axe is already laid at the root of the trees; there-
fore every tree that does not bear good fruit is cut down
and thrown into the fire.

11 "As for me, I baptize you with water for repentance,
but He who is coming after me is mightier than I, and
I am not fit to remove His sandals; He will baptize you
with the Holy Spirit and fire.

12 "His winnowing fork is in His hand, and He will thor-
oughly clear His threshing floor; and He will gather His
wheat into the barn, but He will burn up the chaff with
unquenchable fire."

Revelation 6:15-17

15 Then the kings of the earth and the great men and the
commanders and the rich and the strong and every slave
and free man hid themselves in the caves and among the
rocks of the mountains;

16 and they said to the mountains and to the rocks, "Fall
on us and hide us from the presence of Him who sits on
the throne, and from the wrath of the Lamb;

17 **for the great day of their wrath has come, and who is
able to stand?"**

Isaiah 42:8-9

8 “I am the Lord, that is My name;
I will not give My glory to another,
Nor My praise to graven images.
9 “Behold, the former things have come to pass,
Now I declare new things;
Before they spring forth I proclaim them to you.”

Isaiah 43:18-19

18 “Do not call to mind the former things,
Or ponder things of the past.
19 “**Behold, I will do something new,**
Now it will spring forth;
Will you not be aware of it?
I will even make a roadway in the wilderness,
Rivers in the desert.”

Isaiah 11:3-9

3 And He will delight in the fear of the Lord,
And He will not judge by what His eyes see,
Nor make a decision by what His ears hear;
4 But with righteousness He will judge the poor,
And decide with fairness for the afflicted of the earth;
And He will strike the earth with the rod of His mouth,
And with the breath of His lips He will slay the wicked.
5 Also righteousness will be the belt about His loins,
And faithfulness the belt about His waist.
6 And the wolf will dwell with the lamb,
And the leopard will lie down with the young goat,
And the calf and the young lion and the fatling together;
And a little boy will lead them.
7 Also the cow and the bear will graze,
Their young will lie down together,
And the lion will eat straw like the ox.
8 The nursing child will play by the hole of the cobra,
And the weaned child will put his hand on the viper’s den.
9 They will not hurt or destroy in all My holy mountain,
For the earth will be full of the knowledge of the Lord
As the waters cover the sea.

Everything New! (1)

} “He” = Christ

Hebrews 12:25-29

25 See to it that you do not refuse Him who is speaking.
For if those did not escape when they refused him who
warned them on earth, much less will we escape who turn
away from Him who warns from heaven.
26 And His voice shook the earth then, but now He has
promised, saying, “**Yet once more I will shake not only
the earth, but also the heaven.**”
27 This expression, “**Yet once more,**” denotes the remov-
ing of those things which can be shaken, as of created
things, so that those things which cannot be shaken may
remain.
28 Therefore, since we receive a kingdom which cannot
be shaken, let us show gratitude, by which we may offer
to God an acceptable service with reverence and awe;
29 for our God is a consuming fire.

Isaiah 65:17-25

17 **“For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind.**

18 “But be glad and rejoice forever in what I create; For behold, I create Jerusalem for rejoicing And her people for gladness.

19 “I will also rejoice in Jerusalem and be glad in My people; And there will no longer be heard in her The voice of weeping and the sound of crying.

20 **“No longer will there be in it an infant who lives but a few days, Or an old man who does not live out his days; For the youth will die at the age of one hundred And the one who does not reach the age of one hundred Will be thought accursed.**

21 “They will build houses and inhabit them; They will also plant vineyards and eat their fruit.

22 “They will not build and another inhabit, They will not plant and another eat;

For as the lifetime of a tree, so will be the days of My people, And My chosen ones will wear out the work of their hands.

23 “They will not labor in vain, Or bear children for calamity;

For they are the offspring of those blessed by the Lord, And their descendants with them.

24 “It will also come to pass that before they call, I will answer; and while they are still speaking, I will hear.

25 “The wolf and the lamb will graze together, and the lion will eat straw like the ox; and dust will be the serpent’s food. They will do no evil or harm in all My holy mountain,” says the Lord.

Everything New! (2)**Revelation 21:1-8**

1 **Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.**

2 And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,

4 **and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”**

5 And He who sits on the throne said, **“Behold, I am making all things new.”** And He said, “Write, for these words are faithful and true.”

6 Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

7 “He who overcomes will inherit these things, and I will be his God and he will be My son.

8 “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”

Acts 7:44-50

44 “Our fathers had the tabernacle of testimony in the wilderness, just as He who spoke to Moses directed him to make it according to the pattern which he had seen.
 45 “And having received it in their turn, our fathers brought it in with Joshua upon dispossessing the nations whom God drove out before our fathers, until the time of David.
 46 “David found favor in God’s sight, and asked that he might find a dwelling place for the God of Jacob.
 47 “But it was Solomon who built a house for Him.
 48 “However, the Most High does not dwell in houses made by human hands; as the prophet says:
 49 ‘Heaven is My throne,
 And earth is the footstool of my feet;
 What kind of house will you build for me?’ says the Lord
 ‘Or what place is there for My repose?
 50 Was it not My hand which made all these things?’”

Isaiah 66:1-2a

Thus says the Lord,
 “Heaven is My throne and the earth is My footstool.
 Where then is a house you could build for Me?
 And where is a place that I may rest?
 For My hand made all these things,
 Thus all these things came into being,” declares the Lord.

A New Earthly Temple (1)**Revelation 21:1-27**

1 Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea.
 2 **And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.**
 3 And I heard a loud voice from the throne, saying, “**Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them,**
 4 and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.”
 5 And He who sits on the throne said, “Behold, I am making all things new.” And He said*, “Write, for these words are faithful and true.”
 6 Then He said to me, “It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.
 7 “He who overcomes will inherit these things, and I will be his God and he will be My son.
 8 “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.”
 9 Then one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, “Come here, I will show you the bride, the wife of the Lamb.”
 10 **And he carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,**
 11 **having the glory of God. Her brilliance was like a very costly stone, as a stone of crystal-clear jasper.**
 12 It had a great and high wall, with twelve gates, and at the gates twelve angels; and names were written on them, which are the names of the twelve tribes of the sons of Israel.
 13 There were three gates on the east and three gates on the north and three gates on the south and three gates on the west.

Psalms 132:13-14

13 For the Lord has chosen Zion;
He has desired it for His habitation.
14 “This is My resting place forever;
Here I will dwell, for I have desired it.”

Isaiah 11:10

Then in that day
The nations will resort to the root of Jesse,
Who will stand as a signal for the peoples;
And His resting place will be glorious.

A New Earthly Temple (2)**Revelation 21:1-27 (continued)**

14 And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.
15 The one who spoke with me had a gold measuring rod to measure the city, and its gates and its wall.
16 **The city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal.**
17 And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements.
18 **The material of the wall was jasper; and the city was pure gold, like clear glass.**
19 The foundation stones of the city wall were adorned with every kind of precious stone. The first foundation stone was jasper; the second, sapphire; the third, chalcidony; the fourth, emerald;
20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
21 **And the twelve gates were twelve pearls; each one of the gates was a single pearl. And the street of the city was pure gold, like transparent glass.**
22 **I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.**
23 **And the city has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb.**
24 The nations will walk by its light, and the kings of the earth will bring their glory into it.
25 In the daytime (for there will be no night there) its gates will never be closed;
26 and they will bring the glory and the honor of the nations into it;
27 and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life.

A tabernacle or temple, put simply, is a place where one meets with God.

Eden

They heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. (Genesis 3:8)

Ad Hoc Temples

The Lord appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the Lord who had appeared to him. Then he proceeded from there to the mountain on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord. (Genesis 12:7-8)

The Tabernacle (tent)

“Aaron shall make atonement on its horns once a year; he shall make atonement on it with the blood of the sin offering of atonement once a year throughout your generations. It is most holy to the Lord.” (Exodus 30:10)

The Stone Temple

Now the word of the Lord came to Solomon saying, “Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father. “I will dwell among the sons of Israel, and will not forsake My people Israel.” So Solomon built the house and finished it. (1 Kings 6:11-14)

Christians

Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, **“I will dwell in them and walk among them; And I will be their God, and they shall be my people.”** (2 Corinthians 6:16)

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BIOGRAPHY

We are David and Linda Lampel, and we live in a large country house in the rural area outside Winterset, Iowa, in the middle of the United States. Our home is surrounded by fields of corn and soybeans, and by dense woods that are home to deer, raccoons, possums, wild turkeys, woodchucks, coyotes, and myriad birds of all shapes and colors. The tranquility and beauty of this place contribute to what we do. In fact, we believe that the Lord brought us to this home because He knew that here we would best be equipped to serve Him and others.

Both of us work at home—Dave with his writing, and Linda (now retired) with her baking, needlework, and crocheting projects that are given to charities. Now that she has been unshackled from the business world, Linda has expanded our gardens, and has returned to baking all our bread—and spending more time with our family of four cats. The Lord has given us a good life, and we are most grateful to Him—especially for our 45 years together as husband and wife.

