

# **CHRIST IN THE OLD TESTAMENT**

**Jesus said of The Old Testament Scriptures,  
“They Testify of Me.” John 5:39**

**A Progressive Unfolding of the Messianic Revelations of the Old Testament**

By

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## Preface

During the public ministry of Jesus Christ, He had several witnesses. In the gospel of John, Chapter 5, there is specific reference to at least four witnesses. Jesus mentions that John was a witness (verse 33), "Ye sent unto John, and he bear witness unto the truth." A second witness is the works which Jesus had been given of the Father (verse 36), "But I have greater witnesses than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." In verses 37 and 38 a third witness is given that even the Father bears witness to His Son, "And the Father Himself, which hath sent me, hath borne witness of me." And the fourth witness and last, but by no means least, Jesus says in verse 39, "Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me."

John 5:39 has been the inspiration for this thesis. The prayer of the writer is that the reader might sift out what chaff might be contained therein, preserve the good grain of God's Word, and use it for the greater honor and glory of Almighty God. The writer would further pray that God's Holy Spirit might carry the message of the great Messiah to the heart of every reader. May the message edify the children of God, and may it strike conviction in the heart of every unbeliever who may read it.

The only Scriptures in existence during the personal ministry of the Son of God were the Old Testament Scriptures. In all of His personal witnessing, and also in answering all inquirers, whether earnest seekers after the truth or hypocritical Pharisees He used Old Testament passages.

The Jews were seeking to accuse Jesus, but He stated that even Moses, whom the Jews supposedly trusted, accused them. The Jews had not really and truly believed Moses. Jesus stated in this same interview (John 5:46), "For had ye believed Moses, ye would have believed me: for he wrote of me." When did Moses write about Jesus? The Pentateuch is ascribed to Moses, and throughout the sacred pages of the Pentateuch, Jesus is the central figure. In fact, all the Pentateuch, all history, all poetry, and all prophecy in the Old Testament center on one Man, the God-man the Lord Jesus Christ.

Soon after the resurrection of our Lord, He draw near to two disciples as they journeyed toward Emmaus and communed with them. The disciples knew not that He was the risen Christ, but "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). Later, the disciples' eyes were opened, and they said, "Did not our hearts burn within us while He talked with us by the way and while He opened to us the Scriptures?"

In all of these instances, the Old Testament Scriptures were used. "They are they which testify of me." The Lord referred to the Scriptures many times and said They (the Scriptures) testified of Him. What better authority is necessary than Divine authority, the authority of the God-man Himself.

J.W.G.

## Part One

## The Messianic Prophecies in the Pentateuch and Job

“In the beginning God created the heaven and the earth” (Genesis 1:1). From the very beginning, whenever that was, Christ was in existence as the second Person of the Godhead. As far back as man’s mind can go, then ever farther than that, Christ lived in eternity with God. In John 1:1 the apostle John writes, “In the beginning was the Word (the Divine Logos, the Divine Concept of God) and the Word was with God, and the Word was God (Divine).” Then we are told that God “created all things by Jesus Christ” (Ephesians 3:9). In Colossians 1:16, “all things were created by Him, and for Him.” So the Son of God has had an eternal existence. And God has chosen to reveal Himself to man through His Son. How will God do this? The answer to this question is contained within the sacred pages of God’s Holy Word, and it is our duty to find the progressive unfolding of the prophecies as contained in the Bible from Genesis 1:1 to Revelation 22:21.

In the Old Testament Christ is prefigured, in the New Testament He is revealed. The law is but the slave which leads us to Christ’s school. “Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith” (Galatians 3:24).

### The Seed of Woman - The Satan Bruiser

Doubtless the first Messianic prediction was uttered immediately after the fall of Adam and Eve in the garden of Eden. Genesis 3:15 is referred to the *Protevangelium*; that is, the first gospel proclamation. It is possible that many a mother, beginning with Eve, hoped that she might be the one to bear the promised “seed” by whom Satan would be overthrown. Maybe this is the reason that barrenness among Jewish women was such a curse during Bible times. This prediction, however, is most indefinite, and to use an expression of Arthur W. Pink, Genesis contains the “seed-plot of the entire Bible.” There are many aspects of redemption that God chose to reveal later. About all that can be deduced from this prediction is that victory shall be won by man over the serpent. “And I (God) will put enmity (*ebah* - hatred; hostility) between thee (the serpent) and the woman, and between thy seed; **IT** (this Illustrious One among Eve’s descendants; the woman’s seed) shall bruise (*shuph* - wound) thy head, and thou shall bruise his (the woman’s seed’s) heel.” Thus spoke the Divine Voice to the tempter, immediately after the sin of our first parents. The enmity here means that the coming generations are involved. On the cross of Calvary and at the resurrection this incident took place. The serpent bruised the heel of the Son of man, but in the resurrection of Jesus from the grave, He bruised the head of the serpent. The serpent was an instrument of Satan, or possibly Satan incarnate. The serpent was dependent upon Satan for his power and actions. He would not have taken this act upon himself but was inspired and empowered by Satan. Jesus said of Satan (John 8:44), “Ye (the Pharisees) are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

The victory of man over the serpent, and the victory of God over Satan is manifested in Genesis 3:14, when God said to the serpent, “upon thy belly shalt thou go, and dust shall thou eat all the days of thy life;” while man is created erect in the image of God. The serpent can only seize the heel of the man, who walks upright; whereas the man can crush the head of the serpent, which crawls on the ground. Although the serpent’s bite may not be fatal to man, the serpent’s head when crushed is fatal to the serpent. Whereas the serpent opposes the seed of woman, ultimately he and his promoter, Satan, will be trodden under the foot of the God-man. Man must till the ground, and the ground shall be cursed for his sake and in the sweat of his face he shall eat bread, but he will

remain upright. There was a curse placed upon all mankind, upon the earth and upon all creation, but man should be thankful that there was a promise given in Genesis 3:15. God also manifested His mercy, as well as His justice, to fallen man in this great promise. Following the curse and the promise, God had them to remove their leafy clothing, and He provided skins of animals to clothe and cover the nakedness of Adam and Eve. Man's first clothing was the work of man, but his covering would perish. God made man clothing from the animal skins. By this clothing, God imparted to the feeling of shame the visible sign of an awakened conscience, and to the consequent necessity for a covering for the bodily nakedness. Previous to this they had not realized they were naked.

At the crucifixion of our Savior, Satan seemed to have won the victory; however, at the resurrection of the Seed of woman Satan was defeated. In His resurrection Jesus guaranteed the bruising of the serpent's head for Himself and for those who will trust His atoning work. Victory is assured! As it was through woman that the craft of the devil brought sin and death into the world, so it is also through the woman that the grace of God gives to fallen humans the Conqueror of sin, death, and the Devil. Since both the "seed" and his mother are unnamed, it may be that God was mocking Satan by leaving him in uncertainty. Each woman was the potential mother of the "seed" and each male was the potential Promised One. Leupold writes, "It should be clearly observed that this gracious promise is the opening of the sentence or doom that God pronounces. Even on the first pages of the Bible we are shown the face of a God 'merciful and gracious, slow to anger and abundant in goodness and truth' (Exodus 34:6). He delights in showing mercy. 'Where sin abounded, grace did the more abound' (Romans 5:20). Grace, provocative of faith, precedes the sentence."

Man needed a covering for his wickedness and that covering was provided by God. Are not the "coats of skins" a type of Christ, the Messiah? The lives of innocent animals were taken in order that man might have a covering. Christ was slain in order that He might be a covering for man's sinfulness. He has given us a garment or a robe of righteousness. Although God does not mention it here, would it not seem logical to think that the carcasses of these slain animals were offered as a sacrifice for the sins of Adam and Eve? No doubt, at this time the ceremony of animal sacrifices was instituted.

Following the promise that God gave to Adam and Eve, every woman, from the time of Eve down to the time of the Virgin Mary, looked for the promised Seed. When Cain was born into the world, Eve said, "I have gotten (acquired) a man from God." The name "Cain" literally means "acquisition." Eve might have had the idea that her first-born son would be the Messiah, but it was not long until her hopes faded into disappointment. God did inspire Paul later to write, "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4). How could the Satan Bruiser be the son of woman and not the son of man? Of course the answer to this question is very plainly referred to in Luke 1:26-38 where an angel appeared to a virgin in Nazareth to announce that she would be the woman to whom the Seed would be born. He explained that the virgin conception should occur so that the child born would be the very Son of God - that he would have no human father. God's prophet Isaiah would write later, "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." Who had ever heard of a virgin conception? No one. How was this possible? "With God all things are possible" (Matthew 19:26). Lest the modernist or liberal charge that this passage is too deeply involved and difficult for the Old Testament believer to discover, should remember that the Jewish religion according to the *Targum* regarded this passage as messianic from a very early day.

The conflict between the antagonist and protagonist lasted all of our Savior's life time, thirty

years or more. In the desert of Judea He was tempted like as we are yet without sin. With prayer and the sword of the Spirit, He overcame Satan. In the Garden of Gethsamene He wept, cried out and an angel came to minister to Him. Finally, on the Cross He endured the pain of crucifixion as well as death, then He arose from the grave never again to be accosted and challenged by the anagonist. Christ overcame death and destroyed the one who has power over death, that is the Devil. It is no wonder John the Revelator could write (Revelation 12:10), "Now is come salvation and strength, and the kingdom of God, and the power of His Christ: for the accuser of the brethren is cast down..."

### **Melchizedek, The King-Priest**

Melchizedek is another character presented in Genesis (14:18) who may well be a type and prophecy of the coming Messiah. Doubtless, Melchizedek is a type of Christ as the King-Priest. Although the uniting of the two offices was not permitted in Old Testament days, the duties of both King and Priest are united in Jesus. The writer of Hebrews speaks of a better priesthood than the Aaronic priesthood, and that priesthood is fulfilled by the great King-Priest, Jesus. Jesus was to be of royal authority and His priesthood was to be unending in duration (Hebrews 7:23, 24). Jesus owed nothing of His exalted kingship and priesthood to Joseph or to His earthly mother. Jesus "was made an high priest for ever after the order of Melchizedek" (Hebrews 6:20). Further enlightenment may be derived from other Scriptures concerning the likeness of Melchizedek and the Messiah when Hodgkin states: first, Genesis 14:18 shows Melchizedek - as King of righteousness, King of Salem, King and Priest while Isaiah 32:1 pictures Him as a King that shall reign in righteousness and (9:6,7) relates that Jesus' name shall be called the Prince of Peace, while Zechariah 6:13 speaks of Him as sitting and ruling upon His throne, and He will be a Priest; second, Hebrews 7:13 says that Melchizedek was made like unto the Son of God, having neither beginning of days nor end of life, furthermore, He abideth a priest continually; Hebrews 7:24, 25 says of Jesus - this man, because He continueth ever, hath an unchangeable priesthood and He ever liveth to make intercession; third, Genesis 14:18 says that Melchizedek met Abraham after his victory, refreshed him with bread and wine, and blessed him - so Christ draws near to us, and gives us communion with Himself after times of conflict in which He has given us the victory.

Not only is Melchizedek mentioned in Genesis and Hebrews, he is mentioned in Psalm 100 which is designated as a Messianic Psalm. David the Psalmist writes, "The Lord hath sworn, and will not repent. Thou art a priest for ever after the order of Melchizedek." So far as Melchizedek's lineage he had none. The writer of Hebrews (7:3) writes, "(the King of Salem was) without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." This passage does not mean that Melchizedek was of Divine origin necessarily, he was not descended from a priestly tribe of Levi, he had no priestly father nor mother.

### **Shiloh - Giver of Rest**

Before Jacob died, he pronounced parental blessings upon each of his sons. He actually announces what shall befall each of his sons and their descendants in the last days or future days. With this in mind, notice specifically the blessing concerning Judah. Jacob says of Judah, (Genesis 49:10), "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This Scripture is accepted by many worthy Bible scholars as a direct reference to the Messiah. Incidentally, the Targum of Onkelos renders the passage, "until Messiah comes, whose s the kingdom."

The sceptre orr the sheik's staff is a symbol of power, dominion, or regal command which

was used by kings or rulers (Numbers 21:18). It was a commander's staff, and when not in use, it was placed between the feet. Judah was to rule until Shiloh comes. In its final accomplishment, this prophecy had reference to Christ. Shiloh means peace and rest. In Christ, the pre-eminence in the reign of both peace and war is united. Shiloh denotes, "the man of rest," and corresponds to the "Prince of Peace" in Isaiah 9:5. Christ is the rightful rest-giver and to Him alone belongs all honor and praise.

What will Shiloh do when He comes? First, He will come to gather all nations to Himself (Isaiah 2:2, 3; 12:32); second, He will redeem mankind (Psalm 49:15; Isaiah 35:4-10; John 6:16; Galatians 4:5); third, He will bear the sins of mankind (Isaiah 53:11, 12; II Corinthians 5:14; I Peter 2:24); fourth, He will teach His people the way of life (Deuteronomy 18:15; Matthew 11:27; John 4:23); fifth, He will reign over His people (Daniel 2:44; Revelation 11:15); and sixth, He will give victory (Psalm 44:5; I John 5:4; Revelation 12:11).

The dominion of Judah does not by any means terminate in Christ, but rather centers in Him. Many scholars look at Hebrews 7:14 and Revelation 5:5 as a fulfillment of Genesis 49:8 - 10. We do know that Jesus did descend from the tribe of Judah or as the writer of Hebrews states, "our Lord sprang out of Juda." The Apostle John states in Revelation 5:5 that "the Lion of the tribe of Judah, the Root of David has prevailed to open the book." We also know that the picture of a lion was on the ensign of the tribe of Judah, so we have evidence that this is a Messianic revelation in Genesis 49:8 - 10. Judah, the fourth son of Jacob, was the rightful heir to Jacob's blessings, Reuben having forfeited his primogeniture by his incest (I Chronicles 5: 2), and Simeon and Levi on account of their crime against the Shechemites. Judah took first place among the tribes (Numbers 2:2,3; 7:12; 10:14; I Chronicles 5:2), this rank was no real fulfillment of Jacob's blessing, but it was a symbol and pledge of its destination to be the champion and ruler over the tribes. Judah in the south remained a kingdom until destroyed by Nebuchadnezzar.

There is a direct relationship between the words Shiloh, Solomon and shalom. David and Solomon were descendants of the tribe Judah, and shalom is the word translated "peace." I Chronicles 22:9 states, "Behold, a son shall be born to thee (David), who shall be a man of rest; and I (Jehovah) will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days...He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever." Solomon was not the true Shiloh, since his peaceful sway was transitory. Jesus is our Shiloh because He brings us true peace. In Matthew 11:28, 29 Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." Martin Luther stated, "The kingdom of Christ will not be such a kingdom as that of David, of whom it is said in I Chronicles 28:3, that he was a man of war and had shed much blood. The kingdom of Shiloh, which succeeded it, is not a kingdom of power and blood, but consists in that the word, by which it is ruled or administered is heard, believed, and obeyed. All will be done by means of preaching; and this will just be the sign by which the kingdom of Christ is distinguished from the other kingdoms of this world, which are governed by the sword and by physical power."

### **Daysman**

Evidently the man Job lived before the giving of the law, for he seems to have acted as a priest for his family (Job 1:5), "Job sent and sanctified them (sons and daughters), and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, it may be that my sons have sinned, and cursed God in their hearts."

We hear the cry of Job (9:33), "neither is there any daysman betwixt us, that might lay his hand upon us both." Job had been afflicted by the devil; he writes "For he (God) is not a man, as I am, that I should answer him, and we should come together in judgment." God had permitted the devil to strip Job of every earthly possession, even to the afflicting of his physical body with boils from head to foot. Job's so-called friends had said that all of these afflictions had come upon Job because of his sin, but Job maintained his innocence. After some time, Job desired to confer with God, and at the same time his own comparative littleness. At this point, we hear Job's cry for a daysman.

A daysman is an umpire, or a judge. The Hebrew word translated "daysman" literally means to decide, arbitrate, contend, or reason. Job cried for a way by which he could have dealings with God. This passage (verse 33) might be translated into modern terminology thus: "There is no umpire, there is no arbiter, there is no one who can stand between us, interpreting each to the other, me to God, and God to me. There is no one to lay his hand upon me." The laying on of the hands suggests the bringing together. There was an ancient ceremony in courts where, for some cause, the umpire or arbiter laid his hand on both the parties. Or, it may mean merely that the umpire had the power of control over both the parties; that it was his office to restrain them within proper limits, to check any improper expressions, and to see that the argument was fairly conducted on both sides. The meaning here is, that if there were such an umpire, Job would be willing to argue the cause. As it was, it was a hopeless thing, and he could do nothing more than to be silent; however, there is no irreverence in Job's language. He is just simply stating facts. Job could not hope to maintain his cause before one so great and powerful as God (Barnes). No one was present to stand authoritatively between God and Job, thus, creating a medium whereby they could come into contact with one another. Job was not an equal with God; He is the Absolute Being, Accuser and Judge in one Person. Another meaning of daysman may be one who reconciles.

Large writes, "Suppose a quarrel were to arise between two parties, who agree to refer the dispute to some friend in whose wisdom and fairness they can trust. That friend thus mutually chosen is a daysman. First he examines the case carefully; and then perhaps he says to one, You must give up this point, and to the other, You must give up that; or he decides that the one most at fault shall pay over something to the other. To this they both agree, and thus their umpire brings them together again."

Literally, the work of the daysman is as follows: first, to set authoritatively for both parties in the contest; and second, to remove the obstacles to man's coming into converse with God. Man is able to approach God through a middleman or mediator. Not only is this the cry of Job, but also this is a universal cry. This cry is heard in all lands, languages, and times. "Oh that a there were a daysman!" This cry prepares for and anticipates the true Mediator.

Who can this daysman or mediator be? We only have need to turn to I Timothy 2:5, 6 and hear Paul's admonition to young Timothy, "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." Christ, the Messiah, has authority to be Job's daysman because He is man and also God, having authority with God because He is one with God, and He has power to enter into divine counsels, and also having authority with man because He knows human nature by an experimental knowledge of the Incarnation. Thus, as G. Campbell Morgan says, "the Man Christ Jesus lays His hand on God and on man."

By this intermediation of the Daysman, Christ restores fellowship between God and man. This fellowship was broken by sin. When man yields himself to the Daysman, he finds that sin which was the actual barrier between God and man has been removed. We have access to the

Father through Christ Jesus. Such access means that we do not merely know about God, but it means we know Him. So not only did Job need a daysman, but also every man needs one. Thanks be unto God, man has a Daysman or Mediator in Christ Jesus, the God-man.

### **My Redeemer**

In Job 19:25 - 27, we have this statement from Job, the sufferer, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skins worms destroy this body, ye in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job was answering Bildad's second discourse. God's man was suffering greatly, and Bildad was adding to this suffering by describing it. Despite the fact that Job was suffering unto death, he has this testimony, "that my redeemer liveth." Even though he has no one to state his case, no one who can help him answer his critics, he still has a witness or redeemer. Job believed in a bodily resurrection. He states, "in my body," not "out of the body" shall I see God. He would see Him with, "mine eyes shall behold," and not by proxy. Delitzsch states, "God himself will avenge Job's blood, i.e. against his accusers, who say that it is the blood of one who is guilty; over the dust of the departed He will arise, and by His majestic testimony put to silence those who regard this dust of decay as the dust of a sinner, who has received the reward of his deeds."

The Hebrew word for redeemer is go-el which comes from the word ga'al meaning to redeem or to ransom. This word applied to the redemption of something sold by paying back the price (Leviticus 25:25; Ruth 4:4 - 6). The word can mean vindicator which is one who took up the cause of a friend, whether the friend had been murdered, or was oppressed, or wronged in any way. Among the Hebrews the go-el occupied an important place as a blood-avenger, and also as a kinsmen-redeemer. So far as the term is concerned, it may refer either to God, as an avenger of the innocent, or to the future Redeemer - the Messiah. Doubtless, Job referred to his redeemer concerning His vindictory work. Only in the Incarnate Son of God do we have the fullness of the phrase, "my redeemer." Would not this apply to our redeemer, the Lord Jesus Christ? Christ is our great Redeemer, Avenger, and Vindicator. He is the One and the only One who can avenge or defend us before a righteous God. Job, as well as we, have been wronged by Satan and his accusers. We have been wronged by Satan, and he shall accuse us even at the throne of God (Revelation 12:10).

Thanks be unto God, we have a go-el, a redeemer, vindicating us, in spite of sin, by Christ's gracious redeeming work. Yes, my redeemer lives; He is eternal; He ever lives. A similar passage can be found in Job 16:19 which reads, "Behold, my witness is in heaven, and my record is on high." Hebrews 7:25 reads, "Wherefore he is able also to save them to the uttermost that come unto God by Him (Christ, our Redeemer), seeing he ever liveth to make intercession for them." Job's redeemer seems to have forsaken him as far as his accusers are concerned; he seems to be dead, but Job's faith was unwavering in him as a living redeemer. This is a declaration of entire confidence in God, and will beautifully convey the emotions of the sincere believer in all ages. He may be afflicted with disease, the lose of property, forsaken by his friends, or persecuted by his foes, but if he can look up to heaven and say, "I know that my Redeemer lives," he will have peace (Barnes). Hear the angels testimony concerning Jesus (Matthew 28:6), "He is not here: for he is risen, as he said. Come see the place where the Lord lay."

### **A Prophet**

Moses instructed Israel, "The Lord thy God will rise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;...and I will put my words in his



mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:15, 16). That this Prophet was the Messiah can hardly be denied because of the many references in the New Testament. Moses, however, was not speaking of Jesus the Prophet to the exclusion of other prophets that would follow him (Moses). He indicated that there shall be from time to time a prophet sent to the people through whom they may hear the voice of God. There shall be hereafter, however, a great Prophet, who shall be to them as the living Voice of God; and He shall be also "of their brethren, like unto me (Moses)." Man was made in the image of God; hence God reveals Himself to men through a man (a prophet). Ultimately only one Person answers this description, and that is Jesus Christ.

A prophet (*navi*) was one who was a foreteller of events and a forthteller or announcer of tidings. Exodus 4:16 states that Aaron was to Moses a mouth "instead of God," in other words, Aaron spoke to the people for Moses as though it were God speaking. God would so reveal to Aaron His mind and so inspire him to utter it, that the words he spoke would really be God's words. Jesus was a prophet, but there were other prophets between the time of Moses and Jesus. Of a truth, Moses said the prophet(s) would be raised up "like unto him." Jesus was like unto Moses, but was He not superior to him? How can we reconcile the references in the New Testament to the incident and prophesy of which Moses spoke?

As we turn our attention to some New Testament Scriptures, John 1:45 comes to mind which reads, "Philip findeth Nathanael, and saith unto him, 'we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph'." Philip was, doubtless, referring to that scripture under consideration. John 4:25 refers to this same scripture, "The (Samaritan) woman said unto him (Jesus), 'I know that Messias cometh, which is called Christ: when he is come, he will tell us all things'." So the Messianic predictions were not confined to a small group but were rather well known by all Jews. Even the Samaritans, who accepted only the Pentateuch, said in John 6:14, "This is of a truth that prophet that should come into the world." Jesus even witnessed to the fact that Moses "wrote of me" (John 5:46). Then, to add reinforcement to the above, we have the witness of Peter (Acts 3:22, 23) "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people;" and Stephen (Acts 7:37) says about the same thing as Peter.

Let us review the Mosaic prophecy. In the context Moses is speaking of false prophets, sooth-sayers and such, and in contrast states what the Lord shall do for His people. It seems evident then that the Lord was not referring exclusively to the Messiah but refers to the prophets in general. Notice what follows. In verses Deuteronomy 18:20 - 22, God gives the test for understanding whether a prophet is of God or he is a false prophet.

How must we reconcile those afore mentioned facts? Moses definitely had the Messianic view in mind, but at the same time there seems to be a reference to the prophets in general. According to an authority (Hengstenberg) the simplest mode of reconciling these two facts are as follows: the prophet here is an *ideal* person embracing all the true prophets who had appeared from Moses to Christ, but including Christ. Hengstenburg writes, "Moses does not here speak of the prophets as a collective body, to which, at the close, Christ also belonged, as it were, incidentally, and as one among the many, but rather, the plurality of prophets is comprehended by Moses in an ideal unity." Therefore, by the inspiration of the Holy Spirit, Moses understood that at some future time the entire true prophetic order would center in a real Prophet, that is, in Christ. So the term "prophet" covers a whole series of Old Testament prophets, all of them finding their *ideal* in the Messiah. Jesus was pre-eminently God's Revealer and Expounder and Man's Instructor. Jesus

said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak...whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). After Jesus had raised the son of the widow of Nain "there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people."

## Part Two

### The Messianic Prophecies in the Earlier Historical Books

#### Captain of the Lord's Hosts

After the children of Israel had crossed over the Jordan River and begun their conquest of the land of Canaan, the first city that was to be taken was Jericho with her almost impregnable walls. Just before Joshua and the Israelite army arrived at Jericho there stood a man before him with a drawn sword. Joshua challenged this man asking him whether he was for them or against them, and the man identified himself as captain of the hosts of the Lord. When he had thus identified himself, Joshua fell down at his feet and worshiped him. Joshua further questioned him, saying, "What saith my lord unto his servant?" It was here that the captain of the hosts of the Lord advised him to remove his shoes, for he stood on holy ground (Joshua 5:13 -15). Just who was this man who called himself the captain or prince of the Lord's hosts? There have been various answers given. Some authorities say he was an angel; others say the captain was Christ Himself. This writer is inclined to believe that this man was none other than God manifested through His Son, the Messiah. On another occasion "a man" appeared to one of God's servants and wrestled with him all night (Genesis 32:24). That time God wanted to show Jacob his utter weakness and how he needed to depend upon God. On this occasion God's man appeared to Joshua to let him know that He was with him in the taking of the land of Canaan.

"The Lord's hosts" does not mean the Israelite nation but rather the hosts of heaven, the angelic hosts. Is not the Son of God captain or prince over the angelic band? J. J. Lias states in the Pulpit Commentary, "The struggle is now imminent; the conflict is all but begun; and now, at the critical moment when help is needed, I, the captain of the hosts of the Lord, the leader of all that vast army of unseen confederates, who are destined to marshal the forces of nature, the elements of supernatural terror and dismay, on the side of the Israelites, am come to help you." Even though a person is fully assured that God is for him and will undertake for him, it is required that he act as a rational creature, use all proper means and precautions, and put forth his best efforts. To refuse to do so on the pretext of relying wholly on God to do all for us is not faith but presumption. Furthermore, Joshua did not panic and flee, but boldly advanced. On the other hand, he did not rashly draw his own sword and engage this Man in conflict (Pink). This must have been an encouragement to Joshua who must have experienced despondency after seeing the strongly fortified Jericho in front of him. Doubtless Joshua was busy devising the plan of attack. Could the guest have been an archangel, either Michael or Gabriel? No, this author thinks not. Why did Joshua fall down upon his face, doing reverence, if this was an angel? Angels are not to be worshiped. Joshua was commanded to remove his shoes because he was standing on holy ground. Why was the place called holy ground? The ground where Joshua was standing was holy ground because the God of Heaven was standing there; being manifested and made known by His Son, the Messiah. He was to give strength to Joshua in this time of despondency.

Jesus not at all indistinctly designates Himself as the Captain of the Lord's hosts spoken of in the passage in Matthew 26:53, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions (72,000) of angels?" Hengstenberg seems to think that this passage alone would be sufficient to refute the view which conceives of the Angel of the Lord as a mere emanation and messenger. Thus there existed, even in the time of Moses, the most important foundation for the doctrine concerning Christ. Survey this majestic picture. "Behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war...And out of his mouth goeth a sharp sword, that with it he should

smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Revelation 19:11, 15, 16).

### **Judge - Deliverer - Savior**

God had commanded Joshua and the Israelite army to take the land of Canaan as their possession; it was to be had for the taking. The army was to destroy every inhabitant in their path, but Israel was disobedient unto God. They left some of the people alive, intermarried with them, and made them pay tribute. Because of this disobedience God permitted them to fall into the hands of their neighbors seven times. After the oppression and chastisement had accomplished what God desired, He saw fit to raise up a deliverer or judge to bring His people back to Him and to the worship of God Almighty. The period of the judges is one of the darkest periods in Israelite history. During that period, even as others God still had His prophets and His men. In these particular men who were called "judges" or "deliverers" we have a type of the great Deliverer, the Messiah, the Lord Jesus Christ.

In Judges 3:9 we find God raising up the first deliverer to the children of Israel. The original Hebrew word for deliverer also means "savior." So not only were the judges to deliver the Israelites from their enemy, but they were also able to save them from destruction. Were it not for the judges, whom God raised up, Israel would have been destroyed by her enemies. In all of the judges, deliverers, or saviors, we see a beautiful picture of our Great Deliverer and Savior, the Messiah. God's promise through Isaiah 19:20 was "He shall send them a savior, and a great one, and he shall deliver them." God had mercy on sinful man while he was in sin and bondage and sent the Lord Jesus to be man's Savior. Several New Testament passages indicate that this is true. Luke 2:11 reads, "Unto you is born...a Savior which is Christ the Lord." John 4:42 states, "This is indeed the Christ, the Savior of the world." Luke 1:47 says, "My Spirit hath rejoiced in God my Savior." Hodgkin writes, "It is not enough to know Christ as a Savior, or even as the Savior of the world. We need each one to be able to say, "He is my Savior."

Large includes this verse in his book:

"Sinners, awake betimes: ye fools, be wise;  
Awake, before this dreadful morning rise;  
Change your vain thought, your crooked works amend,  
Fly to the SAVIOR, make the JUDGE your Friend;  
Lest like a lion His last vengeance tear  
Your trembling souls, and no deliverer near."

### **Kinsman-Redeemer**

In the Book of Ruth there is a most touching story concerning Ruth and Naomi. Naomi and her husband, Elimelech, and their two sons had gone down into Moab because of a famine in the land of Canaan. Their two sons married Moabitish women, and it was not long until Elimelech and the two sons died. Naomi was left with two daughters-in-law, Ruth and Orpha. Ruth was willing to go to Canaan with her mother-in-law and to stay with her as long as she lived. The key-note of this book is the kinsman-redeemer. Thirty times this word or another of like meaning is used in the

Book of Ruth. The word “redeemer” comes from the Hebrew word *go-el*, a term from the realm of Israelite family law. To redeem means to regain possession by payment of a stipulated price, to liberate from any liability or obligation, to recover or regain.

In the Book of Ruth redemption refers to the reclaiming of family land. A “kinsman-redeemer” was a near relative whose responsibility was to perform a levirate (the marriage to a childless widow) and raise up children for a deceased relative (Leviticus 25:23 - 34, 47 - 55). Naomi needed to find a descendant of Elimelech who was willing to marry Ruth in order to preserve his heritage since Elimelech had no grandchildren. Although Boaz was not the nearest of kinsman, he was the nearest kinsman who was willing to marry Ruth in order to raise up children for Elimelech. After Boaz had shown kindness to Ruth by permitting her to gather grain from his fields, Naomi said of Boaz, “Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead” (Ruth 2:20). She viewed Boaz as worthy of praise before Jehovah and called his extraordinary treatment of Ruth *hesed* meaning “loyalty” and “kindness.”

A kinsman-redeemer must be a close relative according to Leviticus, “one of the brethren.” It is in the incarnation of our Savior that He became one of us. In order for Him to redeem flesh and blood, it was necessary for Him to become flesh and blood (Hebrews 2:14), “Foreasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same...” The redemption included both persons and property according to Leviticus 25:48. Paul says (Galatians 4:4, 5) “Christ was made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Redemption of persons is referred to in Ephesians 1:7, 11, 14. Since the redemption of property was possible, the Lord Jesus bought us an inheritance in our redemption (see Ephesians 1:7; Romans 8:19 - 23; Revelation 21:22). The redeemer must be able, financially in the case of Boaz, to redeem (Ruth 4:4 - 6). Our inheritance in Christ Jesus is “incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God.” The redeemer must pay full price; this our Savior did on Calvary (Galatians 3:13), “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written cursed is everyone that hangeth on a tree.” Christ has manifested His love for His people, and he desires to be our Kinsman-Redeemer. No sinner can redeem himself, but he needs the help of someone who knows no sin. Only Christ can be our true Kinsman-Redeemer.

Christ was able, therefore, to redeem or to give life (John 10:11), “I am the good shepherd: the good shepherd giveth his life for the sheep.” The redemption was effected by the redeemer paying the just demand in full (See Leviticus 25:27). Christ was able to do this, paying our sin penalty in full. “Christ hath redeemed us from the curse of the law, being made a curse for us” (Galatians 3:13). In Christ the redeemed sinner has received full redemption (I Peter 1:18, 19), “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold,...but with the precious blood of Christ, as of a lamb without blemish and without spot.”

### **Chief Ruler**

In I Chronicles 5:1, 2 we are told of Reuben, the first-born of Jacob, losing his birthright because of sin (Genesis 49:4), but that the genealogy is not reckoned after the birthright. Though the birthright, so far as material privileges were concerned, passed to Joseph, the other rights, that is those of dignity and pre-eminence, were given to Judah (Genesis 49:8 - 12). Then we are told that Judah prevailed above his brethren and of him came to chief-ruler. Who is the chief-ruler spoken of here? Doubtless, the writer had reference directly to David and indirectly to David's greater Son and Lord. For out of the tribe of Judah sprang David and the royal house. Of Israel the Lord chose Judah, and out of the tribe of Judah the family of Jesse, and out of the family of Jesse the youthful David. Of course, the Messiah, the true ruler came out of the loins of David (Micah 5:2).

## **His Anointed**

We have God's anointed mentioned in I Samuel 2:10. This passage of Scripture is the last statement of Hannah's prayer or song. One well-known commentator (F. C. Cook) says, "This is the most remarkable passage, consisting of a clear and distinct prophecy of the Kingdom and glory of the Christ of God."

Just as sure as the Lord God keeps the feet of the saints and the wicked silent in darkness, he will break down the adversaries of His people, judge the earth, give strength to His king, and exalt the horn of His anointed. In order for God to have a kingdom He must have a king. God's king will be the anointed One. As Hannah prophesies or prays, she is moved to speak of an ideal king who will sit upon God's throne. This ideal king will be the Messiah. Though David was a type and personification of the ideal king, he was not that ideal king. During David's reign as king of Israel, the Israelite nation was always in war and conflict. The reign of God's ideal anointed will be a kingdom and reign of peace, as will be seen by the progressive unfolding revelations of the Messiah in this work. In David's reign all the adversaries of the Lord were not broken in pieces; there were nations still not subdued at the death of David. Certainly David's reign was a powerful reign, but never so powerful as will be seen during the reign of God's anointed, the real Messiah. All powers and kingdoms will be subdued, and Messiah will rule with a rod of iron. He will be the King of kings and Lord of lords. Every enemy will be made a footstool for the Messiah.

During the days of the judges and even during the days of the kingdom, nothing was needed worse than a uniting of the people and saving them from their enemies. Messiah will answer this need. This Messiah (Anointed) will rule over His people: He will judge them in righteousness, and will establish a kingdom of order, peace and happiness among them.

## **A Faithful Ruler**

Because of the wickedness of Eli, the priest, and his sons, God removed them from the priesthood. He states in I Samuel 2:35, "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed forever." That this scripture refers directly to Samuel is obvious, but it could also refer indirectly to the Messiah, whose task is not only that of being king but also priest. At the present time the Messiah is busy at the High Priestly work in heaven. The writer is fully aware of the fact that some authorities explain the prophecy in three different ways. Some authorities state that this particular scripture refers to Samuel, others to Zadok, and still others to Christ.

Some difficulties may arise when we say this scripture refers directly to Samuel, but Samuel did discharge the priestly office for some time after the death of Eli and we find that Saul was reproved for invading or usurping Samuel's priestly office (I Samuel 16:20). If the reader will refer to I Chronicles 6:8 - 15, he will find that the High Priesthood continued in the direct descendants of Zadok as long as the monarchy lasted; it continued until the captivity. But that this scripture refers to Christ can hardly be denied. The fact that he will walk before mine anointed forever proves that only the Messiah will fulfil this prophecy. The royal and priestly offices will some day be united in the Messiah (Zechariah 6:13). We, who are saved by the grace of God, will some day have the privilege of enjoying this bliss and happiness with Christ. Revelation 1:5b, 6 says, "Unto him that loved us, and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever.

## **The Shepherd-King or Covenant King**

David had been a great man of war, and God had been good and merciful to him, thus giving him many, many victories over his enemies. Finally, God had given David rest from all his enemies. It was during this rest that David resolved in his heart to build a permanent dwelling place for God. David as king had been dwelling in an exquisite house of cedar, but God had been dwelling among His people behind curtains. David desired a more exclusive place for God to dwell among His people, so he consulted God's prophet, Nathan. David received temporary approval of God's prophet immediately, but that night the word of the Lord came unto Nathan telling him that he should instruct David not to build a house for God's dwelling place (II Samuel 7:1 - 5; I Chronicles 17: 1 - 6). No doubt God respected David's intention and good will, but it was not in the plan of God for David to build God's house. But it was at this point that God made a covenant with David that will never be broken. God promised David that his "seed" would be permitted to build an house and God would establish his throne forever. It is at this point that God reveals the real Shepherd-King, the Messiah.

Solomon was given the great privilege and opportunity of building the temple for God's dwelling place. God promised David that He would be a Father to "his seed" and that "his seed" would be a son unto Him. If "his seed" committed sin, God will chasten him but His mercy will not permit him to depart from Him as Saul had done in the past. The house, the kingdom, and the throne of David would be established for ever. How will this house, kingdom and throne be established forever? Only through the Messiah is the fulfillment of this prophecy possible. Earthly kingdoms perish, and no posterity of any single man lives for ever. David's posterity could only last forever by running out in a person who lives forever, and could culminate only in the Messiah, whose kingdom will never end. So we must not restrict the building of God's house to the erection of the temple by Solomon. We are not merely to conclude that the temple of Solomon in its earthly form was the culmination of the house of God. Buildings of wood and stone are as perishable as the elements from which they are made. The material building was merely a place for the manifestation and presence of God among His people. The earthly form is perishable, but the essence of this great doctrine is eternal. The earthly temple was destroyed by Titus in A.D. 70., but the essence of God dwelling in the midst of His people did not cease here, but rather the great doctrine found its culmination in the appearance of the Second Person of the Godhead, the Messiah. The Divine Head "was made flesh, and dwelt among us (lit., "tabernacled among us,..." John 1:14). Jesus said to the Jews, "Destroy this temple, and in three days I will raise it up" (John 2:19b). The Jews did not understand His saying, but John 2:21 clears it up for us, "But he spake of the temple of his body." With the resurrection of the body of Christ, the fulfillment of the promise to David really begins. It has continuation among God's people by the indwelling of the Father and the Son in the Person of the Holy Spirit. Those who have been saved have God dwelling within us by the power of His Holy Spirit. Paul wrote in I Corinthians 6:19, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own!"

Keil writes "As the building of the house of God received its fulfillment first of all through Christ, so the promise, 'I will be to him a father, and he shall be to me a son,' is first fully realized in Jesus Christ, the only-begotten Son of the Heavenly Father." Luke (1:32a, 35) states, "He shall be great, and shall be called the Son of the Highest...The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Ultimately during the millennium is the time of the reign of the Messiah. At that time all enemies will be put under His feet, then He shall deliver up the kingdom to the Father (I Corinthians 15:24 - 28). Then the Blessed Trinity - the Father, the Son, and the Holy Spirit - will reign in sovereign righteousness eternally. This blessed truth is taught in germ in the terms of the Davidic Covenant.

We who are saved are God's spiritual house, composed of living stones in His kingdom (I Peter 2:5; Hebrews 3:6). God through His Messiah is the King; we are His subjects.

### **The Ruler**

In II Samuel 23 the writer records the last words of David, and as is usual with many of God's men, the last words are very powerful and weighty. In II Samuel 23:3, David speaks of a ruler. A literal translation according to Hengstenberg is, "The God of Israel said, the Rock of Israel spake to me: a Ruler over men - just; a Ruler - fear of God." The Pulpit Commentary states that this passage in Hebrew is very beautiful, and fit to be graven on the hearts of rulers. This seems to be a psalm,

"He that ruleth over men righteously,  
That ruleth in the fear of God--  
And as the morning light shall he be,  
    when the sun riseth,  
A morning without clouds;  
Yea, as the tender grass from the earth,  
    From sunshine, from rain."

A king or ruler who rules his people justly is as glorious as the sun rising in its strength to drive away the works of darkness, and give men, by precept and example, the light of clear knowledge of their duty. This ruler is to be a personification of the fear of God. The Lord Jesus Christ is designated by Isaiah as "the Prince of Peace." Why is He the Prince of Peace? How can He set up a rule and reign of peace upon the earth? No one has ever been able to accomplish this task before. It could be accomplished if man were powerful enough. The reason that the Prince of Peace shall rule over the land is because God will place His fear in the hearts of people. Ungodly people will be afraid not to permit God to rule over them. He will rule with a rod of iron, symbolizing power. This Ruler, who is none other than the Messiah, shall be a personification of the fear of God.

"And as the light of the morning when the sun riseth, a morning without clouds; by brightness, by rain, - grass out of the earth." This "light of the morning" is the Messiah, who is manifested as the Sun of Righteousness (Malachi 4:2; Isaiah 60:2). Spence indicates, Jesus shall come into the world steeped in darkness and sin, but He shall be the source of light, force, life, fertility, beauty, and gladness, just as the sun of the earth. At his appearance the darkness shall be dispersed; the night of ignorance and misery will come to an end. Light is diffused, the truth shall take its rightful place and life will abound in all its happiness and fulness.

### **The Wisdom of God**

We are told of the wisdom of Solomon and the visit of the Queen of Sheba in I Kings 10:1 - 13; II Chronicles 9:1 - 12. We are told of the long journey of the queen and her caravan made to see this great Solomon and to see if all the things that had been heard were true. She traveled many laborious miles seeking wisdom. After arriving in Jerusalem, she gave gifts to Solomon, but Solomon gave her gifts even exceeding what she had done for him.

Solomon is here a type of the Messiah. Did not Jesus say, "A greater than Solomon is here" (Matthew 12:42)? He was referring to Himself. It is not necessary for us to travel many, many miles to find Jesus. He is here. May we permit Him to impart the wisdom of God to us? Solomon was a great king; Jesus is the King of kings, and the Lord of lords. "Say not in thine heart, 'Who



shall ascend into heaven?' (that is, to bring Christ down from above:) or, 'Who shall descend into the deep?' (that is, to bring Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;" (Romans 10:6b - 8).

Any time that man will give his heart, soul and life to God, God will add untold blessings unto him; wisdom more abundantly than he ever imagined.

## Part Three

### Messianic Prophecies in the Wisdom Literature

#### Psalms

Without a doubt more books have been written about the Psalms than any other one book in the Old Testament. The book of Psalms, however, in reality is five books in one. The Psalms have been divided into five divisions, each of which ends in a doxology. The first book contains psalms 1 - 41, with the doxology in 41:13. The second book contains psalms 42 - 72, with the doxology in 72:18 - 20. Book three contains psalms 73 - 89, with 89:52 as its doxology. Book four contains psalm 90 and ends with psalm 106, with 106:48 as a doxology. Book five contains psalms 107 - 150 with the entire 150th psalm as its doxology.

Our Lord had much to say concerning the psalms, quoting from them a number of times. Just before His ascension back to glory, He met with His disciples, and had these words to say (Luke 24:44, 45), "These are the words which I spake unto you, while I was yet with you, that all things might be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Many of the psalms testify of the Messiah; just how many may not be known. Hodgkin states that it is remarkable, however, that of all the references in the New Testament from the Old Testament which have a Messianic reference, nearly one-half are made from the Psalms. In a number of the Psalms attributed to David, there is a personal Messianic element which refers to the Messiah as an ideal person of the Righteous One. This Messiah had been foretold to David as a successor to his throne as the King.

#### His Anointed

Psalms 2 is the psalm of the King, and David has been recognized as the author (Acts 4:25, 26). Plumer says the design of this psalm is to foretell the hatred of men to the person and reign of Christ, the glories of Messiah, the triumphs of His kingdom, and the dreadful downfall of His foes, thus laying a proper ground for solemn exhortation to all men to yield themselves subjects of the Prince of life. References are made to the Psalm in Acts 13:33; Hebrews 1:5 and 5:5. This psalm has been assumed to be Messianic because of the several references to it in the New Testament in connection with the Christ. In fact, the Jews admitted the Messianic character of the psalm, until driven into denial by the controversy with Christians.

In verses 1 - 3 a confederacy is found of the kings of the earth mustering their forces for a stand against God's anointed. This scripture could refer directly to David, but for certain it applies to the Anointed of God, the Messiah. In Acts 4:27 Peter states who those kings of the earth were. "For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together..." So Peter even mentions the kings and rulers that took counsel against Jehovah and Jehovah's Christ.

Then verses 4 - 6 tell of God laughing at or mocking the feeble efforts of man. God's wrath would be poured out upon men who try, in their puny ways, to thwart the plan of Almighty God. God had already said to David (II Samuel 7:14), "I will be his father and he shall be my son." God's enemies thought it an easy task to overthrow God's government because David had been just a lowly shepherd boy, and, in their view, he had presumptuously assumed the throne of God. Even with Jesus, the ungodly Herod had asked the wise men to come back from worshiping Jesus and

to tell him where Jesus was in order that he might worship “the King.” Then he had the boy babies destroyed in order that he might kill the one whom he thought would some day take over his kingdom. No one, however, can thwart the plans of the Almighty; He rules supremely.

The voice of the King is heard in verses 7 - 9, stating or declaring a decree. This decree is stated originally in II Samuel 7:12 - 14. Psalm 2:7b is quoted at least three times by the New Testament writers (Acts 13:32, 33; Hebrews 1:5; 5:5) and refers directly to the begetting of the Son by the heavenly Father. From this sonship of the Anointed one to Jehovah, the Creator and Possessor of the world, flows His claim to and expectation of the dominion of the world. “This day I have begotten thee...” Must refer only to the coronation of Messiah, which is an ideal one. Paul indicates that Psalm 2:7b refers to the resurrection of Jesus from the grave. Inheritance of the earth belongs to the Anointed of God; the heathen will be given to the Anointed. Since David did not inherit much of the heathen lands, this must refer to the Messiah. All kings are to fall down, and all nations are to do Him service. As the appointed Judge of men, the Messiah takes vengeance on the wicked, while He rewards the righteous (Luke 3:17; Matthew 10:34). At His second coming to the earth, Jesus will have His rightful place, crushing earthly kingdoms (Daniel 2:44) and subjecting them to His rule of peace and righteousness.

Verses 10 - 12 speak of the submission of the earthly kingdom that will be required of the Almighty and His King. “Kiss the Son,” means to pay Him homage and worship His lest He be angry. “Kiss the Son” that is, embrace Him, depend upon Him all these ways: as Kinsman, Sovereign, Reconciliation, in Truth, and in peaceful unity. Kiss the Son to make peace with the Father. God’s wrath and anger will be kindled against those who do not put their trust in Him. “Blessed (happy) are all they that put their trust in him” (verse 12).

### **Thine Holy One**

Psalm 16 has a Messianic reference. In this psalm there is a prediction concerning the resurrection of the saints and of the Christ, who is designated here as the Holy One. It is true that the word in the original is in the plural form, but if we will accept by inspiration the New Testament Scriptures referring to this account, it can be seen that the Psalmist was referring specifically to the Christ. In Acts 2:27 Peter is found on the day of Pentecost speaking on the theme: Jesus is Lord and Christ (35), and applying this scripture specifically to the resurrection of Jesus. Then as a second mark of identification of this psalm as Messianic, Paul preached a sermon in Antioch of Pisidia on the theme: Justification by faith (Acts 13:14 - 43), and he speaks of the psalm in connection with the resurrection of Jesus. As great a saint as was David, he certainly was not God’s “Holy One,” the Ideal Israelite.

Jesus as the “Holy One” or righteous One knew no sin, and since sin causes corruption, he knew no corruption in the grave. Jesus was in the grave only three days and three nights, according to His own words (Matthew 12:40), “As Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth.” Spurgeon writes concerning verse 10, “Among the departed and disembodied Jesus was not left; He had believed in the resurrection, and He received it on the third day, when His body rose in glorious life, according as He had said in joyous confidence...Into the outer prison of the grave His body might go, but into the inner prison of corruption He could not enter. He who in soul and body was pre-eminently God’s ‘Holy One,’ was loosed from the pains of death, because it was not possible that He should be holden of it.”

Nor can anyone truthfully say that this scripture applies to the saints of God. We know that until the Lord comes, the bodies of the dead saints will continue to decompose and go back to the dust. Not so with Jesus, however. Only the Lord Jesus Christ can claim that title “the Holy One of

God.” The wages of sin is death, but Jesus was sinless so death and hades had no power over Him. Thank God, He arose from the grave, victorious over sin, death, and the grave, and because He was victorious, those who place their trust in Him will also be victorious. Oh, blessed resurrection morn!!!

The songwriter, Robert Lowry, caught the spirit when he wrote,

Up from the grave He arose,  
With a mighty triumph o'er His foe,  
He arose a Victor from the dark domain  
And He lives forever with His saints to reign.

### **The Afflicted One**

Plumer calls Psalm 22 The Gospel According to David. Some controversy has arisen as to whether it is a Messianic Psalm or whether it applied directly to David. Some commentators take the view that David is here describing his own afflictions, sufferings, and deliverance. This writer doubts that this psalm refers to David. At no time do we read of David being without a helper, that is, forsaken by all (verse 11), but we do read of the Messiah being forsaken by all His disciples and even the heavenly Father (Matthew 27:46). Neither do we ever read of David's clothing being stripped from him (17, 18), but what about the Messiah, “and they stripped him, and put on him a scarlet robe” (Matthew 27:28). We do not find David in a state of exhaustion or weakness (14 - 17), but what about the Afflicted One, “and as they came out, they found a man of Cyrena, Simon by name: him they compelled to bear the cross?” (Matthew 27:32). Nor do we find David's hand and feet pierced (verse 16), but what about the Son of God, “Except I see in his hands the print of the nails...I will not believe,” said Thomas (John 20:25). Beyond a shadow of a doubt, David was prophesying some 1000 years before the crucifixion just how it would take place.

When we look at the psalm as a Messianic Psalm, it is not difficult to see why Jesus used the first verse of this psalm in one of His sayings while hanging upon the cross. This has been truly called, “The Death Psalm.” The Psalm begins with the words, “My God, My God, why hast thou forsaken me.” Each word is a serious study in itself; it is a statement of the saddest of all utterances. These were words Jesus learned during His personal ministry, now they are uttered at His crucifixion. “Why?” Spurgeon quotes Stewart Perowne, “Not the ‘why’ of impatience or despair, not the sinful questioning of one whose heart rebels against His chastening, but rather the cry of a lost child who cannot understand why his father has left him, and who longs to see his father's face again.” Because of man's sins laid upon the Savior, Jehovah God has turned His back upon His Son. The Savior who knew no sin was made sin for us. Our Savior was abandoned because of the holiness of God; He cannot look with favor upon sin. The Hebrew word “roaring” is often used for the roar of a lion, or the noise of thundering, or the cry of an animal in distress.

Notice how closely the words of verse 7 and 8 were fulfilled. The psalmist writes, “All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, ‘He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him’.” (Compare Matthew 27:38 - 44). As we read the evangelistic narrative mockery has for its distinctive description, “cruel mocking:” the scornful ridicule was universal. A motley multitude - rich and poor, priests and people, Jews and Gentiles, soldiers and civilians all of them united in a general scoff. They stand in groups and gaze, some recline at ease and stare. None are silent; grinning, shaking of the head, thrusting out of the tongue were just some of the derision our patient Lord suffered. Jehovah's prophet prophesied in Isaiah 53:3, “He is despised and rejected of men...he was despised and we esteemed him not”

The images in verses 14 and 15 are strongly descriptive of a person in the deepest of distresses. What a minute description of the physical agony which accompanied crucifixion! Bones came out of joint; dislocation of the bones made it impossible to move. The heart began to fail; extreme thirst made the tongue stick to the roof of the mouth. He was faint, His strength, and courage, hope and expectation of succor, and relief had entirely failed. Strength dried up like earthen vessels were burned and dried in the kiln. The tongue because of the dryness of the mouth cleaved to the roof of the mouth; speech was almost impossible. Luther states that it is incredible how this inward anguish, and terror, and dismay withers and dries up completely and suddenly the whole moisture of all the parts of the body, and makes them weak and good for nothing especially the moisture of the tongue, with which we chiefly feel this thirst and drought. The humiliation of our Lord was unspeakable. He was given to "the power of the dog," the basest of all wicked beings; and to the sword--the flaming, two-edged glittering sword of eternal justice. The Lord is utterly spent; His whole being is a sacrifice for our sins.

Even verse 22 was fulfilled during the personal ministry of the Messiah. "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." (Compare John 20:17; Hebrews 2:12; Matthew 26:30). Jehovah's name represents His character and His conduct which is manifested in the Cross experience as the gospel is proclaimed down through the ages. The church continually magnifies Jehovah for manifesting Himself in the person of Jesus.

### **My Shepherd**

Although Psalm 23 may not be recognized by most commentators as a reference to the Messiah, a beautiful picture of the great Shepherd is quite evident to the observing reader. God ministers to us through His Son and by the Holy Spirit. We are the sheep of His pasture. Were it not for the Messiah of Psalm 22 we could not have the Shepherd in Psalm 23. The Afflicted One now becomes the Leading One, the Shepherd. In John 10:11, Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep." Hodgkin has designated Psalm 22 as the Good Shepherd Psalm in death, Psalm 23 as the Great Shepherd in resurrection, and Psalm 24 as the Chief Shepherd in glory. Gaebelstein states that some day the Christ, Who was rejected by His own people, the Israelite nation, will come again, and He will no longer be the outcast One, but He shall lead and guide His people.

"The Lord is my Shepherd. I shall not want." This verse makes our relationship with Jehovah God and His Son personal. He leads, He governs, He guides. Furthermore, Hengstenberg states that of all figures that are applied to God in the Old Testament, that of a shepherd is the most beautiful. It brings to the godly when they read it or hear it, as it were a confidence, a consolation, or security like the word *father*. As His children we want for nothing. We will eat, drink, have abundance of clothes, food, protection, peace, and necessities of every kind, which contribute to the support of life. Even old age with its feebleness will not bring one any lack, and even death with its gloom will not find one destitute.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters." Street writes, "In pleasant places full of grass he maketh me repose." Calvin states, "He leadeth me to gently flowing waters." The Hebrew is future and includes the present. Both clauses of the verse relate to the same thing; - repose, rest, and peace. God's people have a three-fold peace with God, peace with their own consciences, and peace in their own afflictions. As Isaiah writes (40:11), "(God) shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young."

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

The idea of restoration to a forsaken path is here combined with that of recovered strength to walk in it. Isaiah (58:12) used the participle rendered, The *restorer* of paths to dwell in. The natural thing for a sheep is to wander off into dangerous places. Restoration from wandering seems to have been by far the most common idea attached to this clause. Christians, although renewed in the spirit of their mind, carry about with them in the remnant of corruption a principle of departure from the living God. In His restoration God chooses His own method. Lost attainment, forfeited joy, withering graces, barrenness, leanness, lameness, and a long train of kindred miseries follow the steps of disobedience. As the shepherd leads the sheep about in a winding way that was to them safe and convenient, God guides His flock in ways that He thinks best. He guides His chosen in ways that He approves.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me.” What does “the valley of the shadow of death” mean? J. M. Mason writes that the valley of the shadow of death does not signify dying: for it is not the valley of death, but the shadow of death, and shadow of an object cannot be the same things with the object itself. Walking through this valley is a Scriptural term for a habit of action, or a course of suffering. The valley of the shadow of death is a scene of great and uncommon distress (imminent danger, sore affliction, fear and terror, dreadful darkness) - of such trials as overpower the soul; throw it into amazement; break its purposes; fill it with alarm and horror like that which invades trembling nature at the approach of the ‘king of terrors’. Pangs of death are called the pains of death. Paul says he was *in deaths oft*, because he suffered things which commonly led to death. The *rod* mentioned here is the rod for guidance and defense, while the *staff* is for support. These are both ensigns of His sovereignty and gracious care.

“Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil. My cup runneth over.” A feast is in the offering here. Feasting in Oriental culture denotes welcome, gladness and honor. When men were sad they covered themselves with dust and ashes. When joyous they washed and anointed themselves. The oils were aromatic, and diffused sweet odors. The cup handed at feasts was designed to cheer the guests.

“Surely goodness and mercy shall follow me all the days of my life. And I will dwell in the house of the Lord forever.” It has been suggested that *goodness* may relate to providential or temporal blessings, and *mercy* may more immediately express those spiritual blessings which essentially involve the act of showing mercy to persons as guilty. *Mercy*, commonly a richer word than *goodness* often rendered mercy, as in each verse of Psalm 136; *loving kindness* in Psalm 52:1. Any way one looks at the verse, those blessed of God will celebrate a time of prosperity.

### **The King of Glory**

Psalm 24 is another psalm which may refer to the Messiah. This psalm will be fulfilled in the future even for our generation. When the Lord comes with ten thousands of his saints, then will the world see the King of glory as He really is. No doubt, we have a preview to this great picture in the New Testament in the triumphal entry into Jerusalem (Matthew 12:12, 13).

Verses 1 and 2 of this psalm tell us that the Lord is rightful Owner and Master of the earth because He created it. All of the earth’s fulness belongs to Him and all creatures that dwell upon the face of the earth. Jehovah God is the Creator and sole Owner of the universe and its inhabitants.

Verses 3 through 10 tell us that no one has the privilege of ascending God’s hill or standing

in His holy place unless He is a clean individual. No one is worthy to do this except the Messiah. He is the only One Who has clean hands and a pure heart. Because of this fact God calls all heads and gates to arise in order that the King of Glory might come inside. Who is this King of glory, the watchman echoes? The choir sings, "The Lord of hosts, He is the King of glory." In Revelation 19:11 - 16, we have a beautiful picture of this same King of glory, the Messiah. He will descend to the earth on a white horse, and His vesture (cloak) will be dipped in blood. His name is the "Word of God." A name will also be written on His vesture, and on His thigh - King of kings, and Lord of lords.

### **The Obedient Servant**

Psalms 40 could well refer to the Messiah. Especially in verses 6 - 8, do we see a vivid picture of the Messiah. Christ came to do the Father's will. At no time during the personal life of the Lord on this earth did He ever disobey God. Jesus knew exactly what His task was to be upon this earth. Patiently, Jesus set His face as a flint toward Jerusalem knowing what would befall Him there. All of the Lord's works are wonderful, even the work of salvation. Knowing that the blood of bulls and goats could not atone for sin, God prepared a body for the purpose of redeeming man from sin. The Father's will was that Christ would offer His body in death as a sacrifice for sin. Neither the victim pouring forth its blood, nor the fine flour rising in smoke from the altar, could yield contentment to Jehovah's mind. Erling states that this offering was to be made one time only because of its great saving efficacy. The psalmist said (verses 7, 8), "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." (Compare Hebrews 10:5 - 9).

### **Betrayed by a Friend**

A portion of Psalm 41 may be recognized as a Messianic; especially does verse 9 speak of the Messiah. This psalm speaks of the betrayal of Jesus by one of His own friends. Of course, we know that was fulfilled in the New Testament. One of Jesus' own disciples and followers betrayed Him into the hands of sinners (John 18:1 - 8). Verse 9 is quoted almost word for word in John 13:18, and in this scripture Christ Jesus foretells His betrayal by one of His own. Why did Jesus trust Judas when He knew all the time that he would betray Him? Pettingill states that this was God's plan, and scripture must be fulfilled. The scripture was fulfilled exactly. "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born" (Matthew 26:24).

### **The Marriage of the King**

Psalm 45 is regarded by some as a nuptial hymn, composed to honor of a royal wedding of some king of either Israel or Judah. The imagery, however, is far too exalted for an earthly wedding. Because of this imagery, some authors are inclined toward the Messianic view, but then the question arises as to whether it is entirely or just partly Messianic. Some have suggested that this psalm is projecting forth an ideal scene, only to be realized at a future time when the Messiah is united with His Church, and then He will establish dominion over the entire world. Regardless of how commentators look at this psalm, this writer thinks that it has its ideal in the King of kings and Lord of lords, the Messiah. This psalm is a "Psalm of Joy." Verses 6 and 7 are quoted in full in Hebrews 1:8, 9, and these verses are applied unmistakably to the Messiah. "But unto the Son he saith, 'Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows'."

The Psalmist is under the leadership and guidance of the Holy Spirit as he writes. He states that he is ready to speak (and write) the words that the Holy Spirit desires. In verse 2 the Psalmist praises the King as being fairer far than the children of men. Personal excellence is here ascribed to the king; His speech flows forth from His lips as a gift of gracious expression and gracious speech. During the personal ministry of Jesus, the officers to the chief priest had this to say about the teachings of Jesus, "Never man spake like this man" (John 7:46).

Verses 3 - 5 speak of this King as a conquering King. He is a ready warrior, as all Israelite kings were ready to battle against the foes of righteousness and truth. "Thy arrows are sharp - the people fall under thee..." says verse 5. All of the enemies of the Messiah and the Messiah's God will some day be put down. See: Revelation 19:15.

We have the real Messianic character of the psalm displayed in verses 6 - 8. The throne of the Messiah will endure forever. The sceptre, which is a symbol of power, will be a sceptre of righteousness. Only this king is able to rule in righteousness and justice because He loves righteousness and hates wickedness. Spurgeon writes, "(God in Christ) is the lawful monarch of all things...His rule is founded in right, its law is right, its result is right. Our king is no usurper and no oppressor. Even when He shall break His enemies with a rod of iron, he will do no man wrong; His vengeance and His grace are both in conformity with justice....Christ Jesus is not neutral in the great conflict between right and wrong; as warmly as He loves the one He abhors the other." His garments will drip of costly perfumes - myrrh, aloes, and cassia. Exodus 30 tells of the perfumes that were used in the anointing oil. This anointing oil was used upon the head of priests and kings. The Messiah is the Anointed One, Who is our Priest and King. The Messiah is pictured as coming out of the ivory palaces. There is nothing too good for our King!!

Everyone praises and honors our King, verses 9 - 17. The scene now changes to a wedding scene. King's daughters are in attendance for the bride; the queen in gold of Ophir seems to be the first attendant. In verse 10 the psalmist turns to the queen, first addressing her (verse 10), and then describing her (verses 12ff). Doubtless, the King is the Messiah; the bride is His Church, while the attendants are probably the saved that have never united with the Lord's Church, embracing the remnant of Israel. The psalm closes by referring to the earthly fame of the Messianic King. Nations come to pay homage to the King of kings and Lord of lords.

### **The Vicarious Sin-Bearer**

Psalm 69 is the next psalm with a reference to the Messiah especially verses 9 and 21. More New Testament quotations and references point to this psalm than any other unless it is Psalm 22. We find in this psalm a revelation of the vicarious sufferings and agony of soul of the Great Messiah as Sin-bearer. We hear a pathetic appeal to God in verses 1 - 4. Verses 1 - 3 are in very figurative, picturesque language. Great distress of soul is manifested in verses 1 and 2 while physical distress is viewed in verse 3. The Messiah was hated without cause. No one could find anything wrong with the Son of God. He had no sin yet he had many, many enemies. Judas said, "I have sinned in that I have betrayed innocent blood," Matthew 27:4. Pilate said, "I am innocent of the blood of this just person..." (Matthew 27:24); then again, "I find no fault in this man," (Luke 23:4). Yet Jesus had a number of enemies because He was not of this world (John 15:18, 19). See also: John 5:25.

Sins are mentioned in verses 5 - 12 as though they were the specific sins of the Messiah; but the Messiah had no sins, so He is manifested as bearing our reproach, our sins, as well as our punishment. The Psalmist tells us that the Messiah had borne our reproach for the sake of God (27). Jesus became a stranger to His mother's children. If this verse refers directly to the Messiah,



and we have not a doubt that it does, then it refutes the ideas of some that Jesus was the only son of Mary. Some say that Mary had no other children after the birth of the Savior, but this verse speaks of the children of His mother. We do know that the brothers and sisters of Jesus refused to recognize Him as the Messiah until after His resurrection (See Matthew 13:33 - 58). Verse 9 is quoted in John 2:17 and also Romans 15:3. The Christ certainly had a deep, abiding zeal for God's house. This fact is manifested by His driving the money changers from the Temple which is referred to in Matthew 21:12ff. Boice quotes Gaebelien who wrote that the psalm begins with the cry of one who bore our sins in his body, who suffered for our sake. It ends with the glorious results of His atoning work.

Verses 13 - 21 contain the prayer of the Messiah. He has already stated His case, and now comes the prayer for strength to endure and for divine deliverance. What a beautiful picture of the prayer life of Jesus! The writer dares to say, that many times the Gospels are silent as to the private and secret prayers of Jesus. But thank God, the Psalmist gave this prophecy hundreds of years previous to the death upon the cross. As He was led by the Holy Spirit, He knew the blessed prayer of our Sin-bearer. While hanging upon the cross, Jesus uttered the agonizing words "I thirst," and they gave Him vinegar to drink mixed with gall. When He tasted it, however, He would not drink it. This vinegar and gall was a mixture given to deaden some of the pain and agony of the cruel death of the cross, but Jesus would not drink of this stupefying drink, desiring to endure the pain and agony to its fullest extent for you and for me. Spurgeon writes, "This was the sole refreshment cruelty had prepared for Him. Others find pleasure in their food, but His taste was made to be an additional path of pain to him. A criminal's drought was offered to our innocent Lord, a bitter portion to our dying Master. Sorry entertainment had earth for her King and Savior. How often have our sins filled the gall-cup for our Redeemer? While we blame the Jews, let us not excuse ourselves." This is one verse of scripture that is quoted in all four of the gospels, (Matthew 27:34; Mark 15:23; Luke 23:36; and John 19:29).

The Psalmist is writing an imprecation in verses 22 - 29. He is calling upon God to mete out His judgment and justice upon those who despitefully used Him. The time is coming, and we know not how soon, when God will pour out His Divine wrath upon those who persecuted His Son and His people. God is going to specifically deal with those who crucified the Lord of Glory. Do these imprecations sound incompatible with Jesus' admonition to love our enemies and pray for them? It must be remembered that God's holiness is at stake here. It is best that the interpreter let these words stand as a monument of the earlier stages of God's progressive revelation, and discern clearly the advance which Christian ethics has made on them.

Then in verses 30 - 36, the Psalmist breaks forth with praise. Indirectly this is the praise of the Messiah. The sacrifice of Jesus pleased the Lord more than a bullock or an ox. Blood of bulls and goats could never save; they were merely types of the great Antitype. God took great pleasure in the death of His Son because through Him the great chasm between God and man could be bridged. Let the earth and the heavens praise God for His salvation. For God has been glorified in the death of His Son. For the Christian tragedy is never the final word. The final words are always victory and praise.

### **King of Peace**

Psalm 72 was written by David for Solomon, according to most authorities. David's son, Solomon, whose name means peace, is a type of the true Solomon, the King of Peace and righteousness, the Messiah. Truly, the Messiah's reign will be a reign of peace and righteousness. The king and the king's son are, doubtless, one and the same individual. Both of them have in view the Lord Jesus Christ. In the New Testament can be found what is commonly called the

temptations of Satan. Just prior to His personal ministry, the Lord Jesus Christ was tempted by Satan to bow down to him and a forthcoming kingdom would be all His. Our Savior, however, refused the temptation to worship Satan and receive the world-wide kingdom ahead of time. These kingdoms did not charm our Lord. In due time He will rule with the Sovereignty of Jehovah God. Kingdom rule will come by the way of the Cross.

A prayer is made by the Psalmist that God may give to His King a portion of His judgments or decisions. Just as David judged rightly (II Samuel 8:15) so the prayer for the Son is that he might do likewise. Driver says that the poor people who have always been victims of oppression and injustice will receive righteous judgment unto the rule of the King. David and Solomon were in some respects great kings; however, in their greatness arose their feeling of their dependence upon God, and that it was their first duty to rule themselves and their people according to God's law. Doubtless they realized that a greater King was forthcoming Who would rule with a rod of iron and His rule would be completely given over to righteousness. In his final words (II Samuel 23:1 - 4) David describes Messiah's manner of government as characterized by justice - no respect of persons; friends are not unduly favored; nor enemies unfairly punished (Isaiah 11:4, 5). Furthermore, the condition and interests of all are considered, and the poor are specially regarded, but justice is blended with mercy.

"The mountains shall bring peace...the little hills, by righteousness..." is but figurative language which conveys the idea that the entire world will be a place of peace. The extent of the kingdom is shown in verses 5 - 11. The dominion of the Messiah will be from sea to sea, and from the river (the Euphrates) to the end of the earth. Hengstenberg states that the dominion of the king extends from any one sea to any other sea, and from any river even to the ends of the earth - it is a kingdom of boundless extent. The kings of the earth will bow down before the great King, bringing Him presents from afar. All of this righteousness and peace will endure as long as the sun and moon endure. The enemies of King Jesus will lick up the dust, meaning that they will prostrate themselves on the ground with their faces in the dust at the very feet of the King.

The Messiah will be a Redeemer for His chosen people, (12 - 14). The chosen ones are suffering persecution, and deceit, and violence today. Not so during the reign of Messiah. He will be the Redeemer and the Deliverer.

The psalm closes with three prayers; one for the welfare of the king, verse 15; one for the fertility of the land and prosperity of the people, verse 16; and one for the honorable perpetuation of his name, verse 17 so writes Driver. Book II closes with a benediction, "Blessed be the Lord God, Amen and Amen."

### **The Prayer of the Afflicted One**

Psalm 102 is entitled "a prayer of the afflicted, when He faints, and pours out His complaint to Jehovah." The psalm consists of a dialogue which is carried on between the Father and the Son, which probably took place in part in the Garden of Gethsemane. It divides itself into three parts: first, a complaint or a prayer (verses 1 - 11), second, an expression of hope and trust in a speedy deliverance (verses 12 - 22); third; a contrast between human weakness and Divine strength (verses 23 - 28).

First, notice the prayer. The time was fast approaching for the crucifixion. In a matter of a few hours the time would come for the Son of man to die upon the cross of Calvary. Humanity was in agony, and Christ was crying out for the Father not to hide His face from Him. He cries out, "My heart is smitten and withered like grass." He expresses His loneliness and His utter desolation.

The three fowls mentioned in verses 6 and 7 carry an abundance of meaning. The pelican is a bird of desolation and a striking image of loneliness. It is one of the most somber and austere birds, having a note of solitude and melancholy. The owl is a well known bird that dwells in solitudes and old ruins, uttering the doleful cry, the very emblem of desolation. The sparrow watching is a picture of the sleeplessness of the Gethsemane experience. Trouble drove sleep from the eyes of the Son of God. He was grief-stricken although His disciples were too heavy with sleep to stay awake at this crucial time.

Secondly, the hope and trust in the Divine One is manifested. Hebrews 12:2 says, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Here there is a vision of hope and trust. Although the very soul of the Messiah is poured out unto death, the Lord Jehovah does not waver, He does not become weary. His strength and purposes endure forever. Assurance, however, is given in the fact that Messiah will arise and have mercy on Zion. Even though the Messiah must go through the agony and pain of the cross experience, Jehovah God will raise up and read of the way in which God has exalted His name among His people through His Messiah, His suffering and His desolation.

Thirdly, notice the contrast between human weakness and Divine strength (verse 23 - 28). Although the Messiah's strength was weakened as a man, and although His days were shortened, yet through Him we have strength from God and length of days upon the earth. Even human strength, however, will wain away, and our days upon the earth are few compared to God. Our God is an unchanging God. His strength never fails; His purposes are always carried out. His promises are always kept, and His prophecies will be fulfilled.

"A pious Israelite regarded himself as entitled to a fairly long life, which was promised him directly (Exodus 20:12) and by implication, it was only the wicked that were "not to live out half their days." God's days, however, are not measured by days, years, or centuries; in fact, His days are not measured. "But thou art the same, and thy years shall have no end" (Hebrews 1:12). Literally, this should be translated "thou art the one eternal and unchangeable existence, the one reality." Praise God! Even though the Messiah must suffer, bleed, and die for my sins, He will not perish, but He lives forever.

### **The Ideal King**

Psalms 110 is Messianic in its entirety. According to its title it is a psalm of David, and according to Christ's reference to it (Matthew 22:43 - 45; Mark 12:35 - 37; Luke 20:41 - 44), it is addressed to the Messiah, the Ideal King, by the king of Israel, David. So the psalm is both Messianic and Davidic. Some modern critics may try to make this psalm anonymous, or make it a tribute of one earthly king to another earthly king; the expression, "David calleth him Lord," and "David himself saith in the Book of Psalms, the Lord said unto my Lord," are very, very difficult to explain away. When this psalm was quoted from by the Messiah to the rulers, it was looked upon as a Messianic Psalm. No wonder that Jesus was able to close the mouths of the Pharisees (Matthew 22:46). They acknowledged Messiah to be the son of David, but David acknowledged Him to be the Son of God.

Metrically, the psalm could be divided into two stanzas, (verses 1 - 3 and 4 - 7). By subject matter, however, it can be conveniently divided thus, taking verses 1 - 4, where the writer sings of the revelation of the coming King to Jehovah, and verses 5 - 7 tell of the victory and judgments of this King.

In this psalm we find such doctrines as the deity of the Lord Jesus, His eternal priesthood,

the setting up of a millennial kingdom on earth, and the subjection of His enemies under Him. According to Pettingill the psalm opens with our Lord's return into heaven at the close of His public ministry upon the earth.

Notice the revelation of the coming King in verses 1 - 4. "The Lord said unto my Lord." Literally, "Jehovah said unto Adoni (the Lord/Master)..." Jehovah God said to my Lord and Master or to the Messiah Who is my descendant. This is God the Father addressing God the Son. "The one who uses the phrase is speaking in the person of David, and the person of whom he speaks is Yahweh's king or Regent," so writes Beecher. The words of Jehovah God are very pregnant with meaning. God is asking Christ to sit on His right hand. This is a position of exaltation too high for any earthly king or any other human personage. This position was taken by the Lord's Christ when He ascended back to glory. He sits at the right hand of God now as our Mediator. Paul told Timothy in I Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus." Many New Testament writers quoted from this very verse and applied it to the Messiah (Compare Matthew 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35; Hebrews 1:13; 10:12, 13).

The enemies spoken of in this psalm will be placed under the foot of the Messiah. It was a common practice among Oriental conquerors to place their feet upon the neck or bodies of their conquered enemies. Figuratively, this will be done by the great Conqueror, the Messiah. The septre of Christ is made mighty by the power of Jehovah. The incorrigible are crushed; the rest are saved. Human beings cannot fathom the strength and power of our Master and Lord. Think of the leavening power of Christ Jesus in literature, the laws, the institutions, the habits and customs of the world. Many great forces are losing their powers to influence many, but the power of Jesus Christ not only survives the changes of twenty centuries, but it is spreading and deepening from year to year.

Zion referred to here means Jerusalem. The Messiah upon His return to the earth will literally sit upon the throne of His father David in Jerusalem, and there His strength will go out. Luke 1:32, 33 speak of the Messiah, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The people will be willing for the Anointed One to reign over them. "In the day of his power, his people will offer themselves gladly to be his soldiers and servants and flock to his banner," according to Spence.

### **A Priest Forever**

The latter portion of Psalm 110 gives us a beautiful picture of the eternal priesthood of the Messiah. All of this will take place by a decree of the Lord Jehovah. What God decrees will come to pass. Neither man nor Satan has the power to thwart God's eternal purposes. The everlasting priesthood of the Messiah will be after the order of Melchizedek. Who is this Melchizedek, and what are his characteristics? The first introduction of this one is given in Genesis 14:18. Melchizedek met Abram as he returned from the slaughter of Chedorlaomer and other kings at the valley of Shevah. This Melchizedek brought forth bread and wine to Abram, and he blessed Abram. The writer of Hebrews says (7:1ff) that Melchizedek was the "king of Salem, and priest of the Most High God...without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." The order of priest embraced the following functions: the offering of sacrifices, intercession and benediction. How perfectly our Savior qualifies as set forth in all the epistle to the Hebrews. Our Lord was not only a priest but a priest after a particular order, the order of Melchizedek. Now the Messiah is the Antitype of the type, Melchizedek. Christ is an eternal abiding Priest; King of Salem, which means

“King of Peace.” So far as Christ’s priesthood, He had no priestly father and did not descend from the priestly tribe (Levi). Jesus had no beginning of days nor end of life. He is the eternal One. John 1:1 reads, “In the beginning was the Word (Jesus)...” Other priests were born and died, but not so with the Messiah. His offices of Priest and King will be combined (Hebrews 5:6 - 10; 7:1 - 10, 20 - 28), and He abideth forever.

In verse 5 Jehovah God will be at the right hand of Jehovah Christ to smite the enemies of the Messiah. He now stands at the right hand of the Messiah to protect Him, to defend Him, and to slay the enemy, thereby giving Him victory in battle. God will judge the heathen nations; He will destroy them. He will put down their royal rulers. Finally, He will drink of the brook, refreshed, with head high and lifted up as Conqueror of the Universe. The fulfillment of every word of this psalm is realized in God’s Anointed, the Messiah according to G. Campbell Morgan.

### **The Precious Headstone**

Psalm 118 is not principally a Messianic psalm, but rather a psalm of the Hallel. The reference, however, either directly or indirectly to the Messiah in verses 22 - 26 demands our attention. Some authorities say that the primary and literal meaning of “the stone” refers to Israel. Israel has been the “rejected stone.” They also say that the Messianic reference is secondary and subordinate. Nevertheless, the fact that the Apostle Peter referred to this scripture in I Peter 2:4ff and applied it to the Messiah cannot be overlooked. Psalm 118:22 -26 was to be fulfilled in its largest sense by the Messiah. Even the Jews acknowledge this. “The emblem applies with its fullest meaning to our Lord Jesus Christ, who, though rejected by the Jewish authorities, was nevertheless destined to unite both Jews and Gentiles in one vast and glorious spiritual building,” so writes Spence.

Jesus Himself quoted from this scripture in Matthew 21:42 - 46. He was speaking to a group of Jewish authorities concerning a certain householder and his vineyard; then he said, “Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder.” So here Jesus refers to Himself as the Stone that was to be rejected. Christ is the stone refused by the Jewish builders, but raised to the highest honor by His Father. He was denied of men, but approved of Jehovah God. The Jewish builders, scribe, priest, Pharisee, and Herodian, rejected Him; He could not be made to fit in with their ideal institution; He was a stone of another quarry from themselves. Therefore they cast Him away and poured contempt upon Him, even as Peter wrote, “This is the stone which was set at nought of you builders;” they reckoned Him to be as nothing, though He was Lord of all. He sank lower than any innocent being ever did; and has already risen higher than the angels of God, so that he is the first-born of every creature. He was so chosen of God.

Some commentators say that the entire psalm refers to the Messiah, and that it was the song of His own heart as He set his face steadfastly toward the cross. They refer specifically to verses 17, 18 so writes Pettingill.

## The Messiah Revealed in the Poetic Books

The writer of the Proverbs who is supposedly Solomon gives some of the best advise that the world has ever known. The Messiah can be found in the Proverbs as well as other books of the Old Testament. In Proverbs 18:24, Christ could be spoken of as a "friend." Notice the literal translation of the verse. "A man of friends will come to destruction." The meaning of the first part of this verse shows the inabilities of our friends to help us on several occasions. Friends may deceive their companions at the least provocation. Then there are times when our friends want to help us but know not how. The second portion of the verse demands our attention. "And there is a *friend* that sticketh closer than a brother." Who is this friend? None other than the Messiah. It is impossible for the Christian not to recognize the application of the picture to Jesus Christ. He is a Friend that will never fail. There is really no comparison between our earthly friends and our heavenly Friend. Christ is nearer to us than any brother could be, even our blood brothers. Christ is always the same (Hebrews 13:8), but our brothers and friends are changeable. His patience is inexhaustible, but our friend's patience is not. Our Friend lives forever; He can go through the valley of the shadow of death with us. Our brothers, our friends can go to our bedside, but no farther. "Immanuel has given the right explanation: "a man who sets himself to gain many friends comes finally to be a loser, for he squanders his means, and is impoverished in favor of others," so writes Keil.

## The Wisdom of God

The key-word in the book of Proverbs is "wisdom." Solomon has much to say about the wisdom of God. Beyond the shadow of a doubt, Solomon's "wisdom" is identical with John's Logos or Word. Wisdom is personified by Solomon. Who else could be the "Wisdom of God" except the Messiah? In I Corinthians 1:22 - 24, Paul writes, "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God."

Notice the comparison between the passages in Proverbs and other Biblical passages as *Wisdom* is personified and fulfilled in the Messiah -

Proverbs 8:23, "I was set up from everlasting, from the beginning, or even the earth was." (John 1:1, "In the beginning was the Word.") Our Blessed Savior was ordained before the foundation of the world to be the Author of wisdom and salvation to lost mankind.

Proverbs 8:27, "When He prepared the heavens I was there." (John 1:1, "And the word was with God, and the Word was God. The same was in the beginning with God.") When God made the firmament, and divided the waters above it and below, Wisdom (Christ) was there. The starry heavens are "God's Oldest Testament," a source of ceaseless wonder and awe, so says Phillips. When we think of the expanse of the heavens, it boggles our minds. Stars and galaxies are still being discovered.

Proverbs 8:30, "Then I was by him, as one brought up with him:" (Hebrews 1:2, "His son...by whom He made the worlds.") Lawson states that the Father was in the Son, and the Son was in the father, and both of Them were in the Spirit, and the Spirit was in both of Them. They were all infinitely blessed in one another.

Proverbs 8:22, "The Lord possessed me in the beginning of the way, before His works of old." (Colossians 1:17, "And he is before all things, and by him all things consist.")

Proverbs 8:30, "And I was daily his delight, rejoicing always before him." (Luke 3:22, "Thou art my beloved Son, in whom I am well-pleased." Also John 17:34, "Thou lovest me before the foundation of the world.")

Proverbs 9:1, "Wisdom hath builded her house." (Matthew 16:18, "I will build my church.") The Lord's Church is Jehovah's house; in it He dwells and takes a great deal of pleasure. It is made up of lively stones which are the children of God. Jesus Christ is the Chief Cornerstone and the apostles are in its foundation. As the "strange woman" in Chapter 7 possessed a house to which she seduced her victim, so Wisdom is represented as having a house which she has made and adorned, and to which she invites her pupils.

Proverbs 8:14, "Counsel is mine, and sound wisdom: I am understanding." (I Corinthians 1:30, "Christ Jesus who is made unto wisdom.") Wisdom in its soundness rests in the Lord Jesus Christ. He is the Fountain of human knowledge and the Author of true wisdom. Better to know God and His Son than to have all the knowledge that this world can accumulate.

Proverbs 8:5, "O ye simple, understand wisdom." (Luke 10:21, "O Father...thou hast hid these things from the wise and prudent, and hast revealed them unto babes.")

Proverbs 1:23, "Turn ye at my reproof." (Luke 13:3, "except ye repent, ye shall all likewise perish.") Wisdom cries out, "Turn ye at my reproof. Today if ye will hear my voice, harden not your hearts. As God's Word convicts and reproves mankind in his evil ways, rather than hardening his heart, he must turn in repentance. How can man turn? Only as he is submissive to the wooing of the Holy Spirit and only when he is willing to turn from his sins.

Proverbs 1:33, "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." (Matthew 11:28, "Come unto me all ye that labor and are heavy laden, and I will give you rest.") "Wisdom draws a beautiful picture of the real security and peace of the righteous, as contrasted with the false security of the wicked. As on the one side rejection of her counsels, her warnings, and invitations, carries with it punishment and irretrievable ruin; so, on the other, the hearkening to her words, and the loving obedience, are rewarded by her with the choicest blessings," so writes Deane in the Pulpit Commentary.

Proverbs 8:4, "Unto you, O men, I call; and my voice is to the sons of men." (John 7:37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.") It is a pity that Adam and Eve did not seek wisdom when the serpent spoke to them. Nor did Cain, nor the antediluvians during Enoch's time. The voice of wisdom speaks to the sons of men and this voice is not far from any of us, so says Phillips.

Proverbs 9:5, "Come, eat of my bread, and drink of the wine which I have mingled." (John 6: 35, "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.") All the lost may come - the poor, the maimed, the lame, the blind - all must humbly come as repentant sinners. Even those who spent all their substance for the things that perish, are graciously invited to come, and to eat and to drink abundantly.

Proverbs 8:17, "I love them that love me." (Galatians 2:20, "I live by the faith of the Son of God, who loved me, and gave himself for me.") Our Lord loved the little children and if adults will become as children in the faith, He will reward them with salvation. The young man, who came to Jesus asking what he must do to inherit eternal life, was not willing to humble himself in child-like faith and love Jesus as Jesus loved him.

Proverbs 8:17, "Those that seek me early shall find me." (Matthew 7:7, "Seek, and ye shall find.") The words *seek early* may also be rendered *seek earnestly* or *diligently*. Jesus said in John 14: 21, 23, "He that hath my commandments, and keepeth them, he is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him."

Proverbs 8:35, "For whoso findeth me findeth life." (John 6:47, "He that believeth on me hath everlasting life.") The Lord spoke to Israel through Jeremiah just as the final deportation of the Jews to Babylon took place, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

Proverbs 8:6, "Hear; for I will speak of excellent things." (Luke 4:22, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.")

Proverbs 8:20, "I lead in the way of righteousness." (John 14:6, "I am the way, the truth, and the life.") Just as God led Israel through the wilderness by a cloudy pillar by day and a pillar of fire by night, so God will lead all His children in the way of righteousness. Psalm 119:33 reads, "Cause me to know the way wherein I should walk." The Psalmist states, furthermore, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."

Proverbs 8:36, "all they that hate me love death." (John 5:40, "And ye will not come to me, that ye might have life.") Jehovah God is not only a loving God, but He is a God of righteousness. He must and will punish sin because He is holy. Those who despise the gospel, and reject salvation commit sin against the Supreme Wisdom. Lawson states that the sinner has set before him life and death, the choice is up to him. John 3:36 reads, "He that believeth not the son shall not see life; but the wrath of God abideth on him."

Proverbs 8:34, "Blessed is the man that heareth me." (Matthew 7:24, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man.")  
(These comparisons are taken from A. M. Hodgkin, *Christ in All the Scriptures*.)

The Apostle Paul writes in I Corinthians 1:23, "But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the *wisdom* of God." The apostle appropriates the title Wisdom to the Lord Jesus Christ. In Proverbs the writer, Solomon, says some things under the name of Wisdom that can only have their complete fulfillment in Christ. He is metaphorically presented under the name of Wisdom. Keil states that whoever misses *Wisdom* by taking some other way than that which leads to her, acts suicidally: all they who wilfully hate wisdom love death, for wisdom is the tree of life...wisdom and life are one, as the Incarnate Wisdom says John 8:5, "If any man keep my sayings, he shall never see death." In the Logos, *Wisdom* has her self-existence; in Him she has her personification, her justification, and her truth.

### **The Poor Man**

The New Testament is not the only place where parables can be found in the Bible. The Book of Ecclesiastics (9:13 - 18) contains a most beautiful parable. This parable is a simple little story with a beautiful truth hidden therein. This parable concerns a little city with just a few men in it. This little city was besieged by a great king who builded great bulwarks against it. Within this little city a poor wise man was found, and by his wisdom he delivered this little city from the hands of the enemy. After his great and noble task of deliverance, this same poor wise man was forgotten. What is the heavenly meaning to this earthly story? Within this simple little story, we



have a vivid picture of the Messiah.

This little city and the few men in it is a type of this old sin-cursed world upon which we live. The Creator has given it to His crowning creation - man. The earth is just a speck compared to the great universe, but God created it and placed man upon it to honor and glorify Him. A great king who rose up is Satan himself, who is spoken of as the Prince of this world, the Prince of the power of the air (John 14:30; Ephesians 2:2). This one called Satan has blinded man's eyes, and darkened man's soul lest the glorious gospel be heard and understood by man. The work of Satan has always been to try to thwart the work of God. But, bless God, there was a poor wise man. This poor wise man was none other than the Messiah. It was He Who delivered this old world from its sin cursed state by His sacrificial death upon Calvary's cross. Although complete victory has not been won literally, it is in sight, and will actually come when the Lord of lords and the King of kings comes back to earth again. Satan's head was bruised at Calvary. The Apostle Paul wrote in I Corinthians 1:18, 25, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God...Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Though this poor wise Man was rich in mercy, He became poor for our sakes that through His poverty we might be made rich (II Corinthians 8:9). Yet after the poor wise Man delivered man from His enemy, man has forgotten Him. He is not remembered by His own chosen people, the Jews. Even some who have been saved by His grace, appear to have forgotten that they were once purged from their sins by the precious blood of God's spotless Lamb.

### **Thy Name is an Ointment**

Many books have been written endeavoring to explain the meaning of the Song of Solomon, the Song of Songs, or the Canticles. It is a rather difficult book, and it is doubtful if any one person has the "key" which would unlock ever secret contained in the book. It seems to be a book that is both allegorical and typical, allegorical in form and typical in view. Hengstenberg states that is it an important link in the chain of Messianic hopes. The coming of the Messiah forms the subject throughout. He also states that the book does not possess a prophetic character in that it does not communicate any new revelation; however, it does represent in poetical form things already known.

In 1:3 we find the bride comparing the name of the Bridegroom to ointment. The ointment or perfumes were used in the East largely in acts of worship and in entertainments as marks of favoring the honored guests (Psalm 23; John 12). Have we stopped to realize the preciousness of the Messiah's name? His "name" stands for all that He is to us and to the world. Perfumes were very costly, and large sums of money were demanded for them (John 12:3). This act whereby we received the name of the Messiah as our Savior was the act of Calvary. It cost the precious blood of the Son of God to purge us from our sins.

If any benefits are to be derived from the ointments, they must be poured out. Christ's blood was poured out, and only in this act could our sins be covered. The fragrance or benefits were far-reaching and permanent. Acts 4:12 reads, "Blessed be the name of the Lord." Philippians 2:9, 10 reads, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow." Also Acts 4:12 reads, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

### **A Bundle of Myrrh - A Cluster of Camphire - The Apple Tree**

In the Song of Solomon 1:13, 14 there is the reference to a bundle of myrrh and a cluster of camphire as well as the apple tree. Myrrh was used in the anointing oil of the priest and king. Christ is the "Anointed One" of God, making us kings and priests also (Revelation 1:5). Myrrh is recognized as an oil of gladness. We can only have gladness and peace of heart through the Messiah. Just as myrrh preserves, we are preserved from destruction and corruption in Jesus only. The position of the myrrh was betwixt the breasts or on the bosom. Christ as our Savior must ever abide in our hearts by faith. Furthermore, the Bride likens the Bridegroom to a cluster of camphire, which was used for personal adornment. It is the same word translated elsewhere and rendered "propitiation" or "atonement." The verse could well be translated, "My beloved is unto me the man who *propitiates* all things." Is not this a true picture of the Messiah? "Christ Jesus (is the One) whom God hath set forth to be a propitiation through faith in His blood" (Romans 3:24, 25).

In the Song of Solomon 2:3 the bride compares the Messiah (Bridegroom) to an apple tree among the trees of the wood. An apple (citron orange) tree excels the barren trees of the woods by its fragrant smell and sweet fruit. Loveless states that it is said that the difference between the apple-tree and other trees is most striking, and when a weary, footsore traveler sees it, he rejoices to find such beauty and fragrance. Spence states that there is first of all rest, "I sat down;" then comes great delight and fruitfulness. Jesus is adapted to all our needs. He is the Light for our darkness, Strength for our weakness, Food for our hunger, Rest for our weariness, Freedom from our bondage, Pardon for our guilt, Purity for our uncleanness, and Hope for our despondency. As a well-made key fits the lock, so Jesus fits our every need.

### **The Chiefest Among Ten Thousand - The Altogether Lovely**

Some of the most vivid descriptions of the Divine Bridegroom are given in the Song of Solomon 5:10 - 16. His supremacy and personal excellence is noted here, as none other place in all the song. He is the perfect Pattern and Sacrifice for every soul. In ten thousand, His equal could not be found. His unshaven hair is typical of consecration (cf the vow of the Nazarite). His eyes typify purity and love. His cheeks and lips are lovely to look at. His countenance is beautiful to behold. His lips speak words of truth and love. McPhee states that if myrrh speaks of grace in suffering, what words of unspeakable beauty must have poured forth from those lips while He was here, and they still do for those who have an ear to hear. Needless to say, the Messiah had a perfect body as is manifested by verses 14, 15. His conversation was heavenly; He walked with God. He was steadfast in all His undertakings. He outranked and outclassed all other men in His masculine attributes. He was altogether lovely. We who have been redeemed by the blood of this God-man will someday behold His loveliness according to Spence. As the writer of Proverbs says, "There is a Friend that sticketh closer than a brother" (18:34). If we make friends with the world, we lose Christ's friendship. When we are lonely, tempted, or tried, He is our Friend, tried, unalterable, and unchanging so writes John Watt.

## Part Three

### The Messianic Predictions of the Earlier Prophets

The earlier prophets minor prophets were Obadiah, Joel, Jonah, Amos, Hosea and Micah. These earlier prophets bridge the gap between the Messianic prophecies of the Psalms and the prophecies contained in the major prophetic books - Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel. It is the intention of the writer to deal with the Messianic prophecies in a progressive manner or in chronological order. This is the reason for placing some of the minor prophets before Isaiah.

Messianic prophecies can be found in the minor prophets as well as the other books of the Old Testament. As the Apostle Paul stood before Agrippa he asked him the question, "King Agrippa, believest thou the prophets?" (Acts 26:27). Paul implies here that many of the prophets witness of the Messiah. Acts 10:23 reads, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."

Hengstenberg states that the leading thought in the book of Obadiah concerning the Messiah is the fact that He will rule and reign over the entire universe, following the deepest abasement and discouragement of the true children of God. Beginning with verse 17 the prophecies of the Messiah are projected most vividly. Upon Mount Zion (Jerusalem) deliverance will appear. The power of Israel will be so strong that they will be liberated from their bondage, and will overpower Edom and Esau as fire destroys and devours the stubble and the chaff. This can be accomplished only by the power of God and God's Messiah. One of the characteristics of Edom and Esau is their hatred of the Christ and His kingdom. Individuals from this group, however, can come out from among them and enjoy the privileges and happiness of saving grace through the Messiah, but Esau and Edom as nations of people will be put down. This might be exemplified by the harlot Rahab in Joshua 2.

The saviors mentioned in verse 21, as the "deliverers" or "saviors" in the book of Judges, are merely the foreshadows of the real Savior, the Messiah. In the midst of judgment and wrath, the Savior will arise. Gaebelain states that Obadiah here adds his triumphant note to swell the prophetic chorus as he heralds the second coming of the Messiah to be the real Savior and King of His blood-bought, redeemed children.

### A Teacher of Righteousness

In Joel 2 the prophet emphasizes the fact that God's people will receive deliverance from their enemies. When Israel is invaded from the Northland, they will not be overrun, but God will deliver them with a mighty hand. Verse 20 informs the reader that God will drive this northern army into a barren and desolate land. After that event takes place, God will again return to bless His people. How will all of this be accomplished? The answer is in verse 23, "Be glad then and rejoice in the Lord your God: for He hath given you the former rain moderately." Some authorities say, and this writer finds foundation in the original writings to cast his lot with them, that the word rendered "moderately" should be rendered righteousness. The word translated former rain could better be translated "teacher." The older translators are agreed in rendering this portion of the verse "teacher (or instructor) of righteousness. Pusey indicates that even the Jew paraphrases this verse by saying, "For He will give you an instructor of righteousness; and He is the King Messiah, which shall teach them the way in which they shall walk, and the doings which they shall do." There are various reasons, which we will not explore here, for giving this translation to verse 23.

Joel here speaks of a “Teacher of Righteousness” just as Moses speaks of a “Prophet from among their brethren” in Deuteronomy 18. Even though Israel would endure judgments and trials, there was always a ray of hope. Always Israel would experience deliverance from Him Who is the center of all hope, God’s Messiah, His son manifested in the flesh.

After these things will come to pass, that is, after Israel endures tribulation and bloodshed at the hands of enemies and has been delivered, after the heathen has been punished, and after the coming of the Teacher of Righteousness, then will follow the pouring out of the Spirit of God upon all flesh. God poured out His Spirit abundantly upon the people on the day of Pentecost. This took place after the Teacher of Righteousness had been revealed. Signs and wonders that will be shown in the heavens and in the earth will take place just preceding the second coming of the Messiah. Then He will not be revealed as the Teacher of Righteousness but as King Messiah.

### **Jonah as a Type of Messiah**

Although the book of Jonah may not be Messianic, our Lord does use Jonah as a type of Himself. In Matthew 12:20, 21 the Pharisees were seeking a sign from Jesus, as to whether He was the Messiah or not. He said, in these verse, “For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold a greater than Jonas is here.” So in Matthew the testimony of Jesus Himself is given that Jonah is a type of the Messiah. Although Jonah was not the best of men and some of his qualities are not to be coveted, He was a true servant of God, and God saw fit to leave Jonah’s testimony as a great lesson for every reader. In II Kings 14:25 scripture tells that Jonah was God’s servant and did accomplish great things for God.

As Jonah was given a task to do or a commission to accomplish, so was the Messiah. Jonah was to go to the city of Nineveh to preach to the inhabitants; Jesus came into this world, not to preach only but to give His life for its inhabitants. The difference was that Jonah’s commission was one of judgment, while the Messiah’s was primarily a commission of salvation and mercy. John 3:17 reads, “For God sent not his Son into the world to condemn the world; but that the world through Him might be saved.”

Probably Jonah 1:17 is one verse of scripture that skeptics doubt the most. God sees the end of all things from the beginning, and as it were in the counsel-halls of eternity, God’s provision for Jonah was made. God prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish for three days and three nights. Jesus called the fish a whale, and as Jonah was in the whale’s belly so He must be three days and three nights in the heart of the earth.

For a number of years people have observed the Friday before Easter as Good Friday, and some say it was on this day that Jesus was crucified and buried. But is this true? If Jesus were crucified and buried on Friday and arose the first day of the week, was he in the grave three days and three nights? Impossible. Advocates of the Friday theory say that parts of days are to be counted as days. If this be true, we could count part of Friday as a day, Saturday as the second day and a part of Sunday as the third day, but what of the three nights? If the Friday theory be true, he was in the grave only two nights Friday night and Saturday night. So Jesus could not have been crucified on Friday and fulfilled the type of Jonah.

Jesus had to be crucified on Wednesday to have fulfilled this scripture. The Jews reckoned days from 6 p.m. until 6 p.m. that is, the night precedes the day. Tuesday night would come before Tuesday. Jesus was hung on the cross at about 9 a.m. on Wednesday morning and remained on

the cross until almost 6 p.m. on Wednesday evening, or just before the turn of the day. Remember the day following was a Sabbath day, not the regular weekly Sabbath but a yearly Sabbath. He was placed in the tomb just before 6 p.m. on Wednesday according to the Jewish way of recognizing days. He remained in the tomb Thursday night, Thursday, Friday night, and Friday, Saturday night, and Saturday. Jesus arose from the grave just at the turn of the day Saturday - Sunday, or just a while after 6 p.m. on what we called our Saturday night, which would be the first day of the week according to the Jewish week. In this way Jesus fulfilled the scriptures referred to in Jonah. Jonah was in the belly of the whale for a 72 hour period as Jesus was in the heart of the earth for a 72 hour period. If you will refer to the original Greek in Matthew 28:1, you will find that the word translated sabbath is actually plural, "in the end of the sabbaths," indicating that two sabbath days came one following the other which was common on some occasions. Occasionally, a yearly Sabbath would come on Friday or on Saturday and that particular year this very thing must have occurred. When Mary and Mary Magdalene came at dawn to see the sepulcher, Jesus had already been gone from the tomb some 11 or 12 hours. William L. Banks promotes this idea of the Wednesday crucifixion in his book entitled *Jonah the Reluctant Prophet*. He states that all four of the Gospels make it clear that our Lord had risen prior to the coming of the women. When the women arrived at the tomb the Lord had already been gone for a twelve hour period - Saturday night 6 p.m. until Sunday morning 6 a.m.

Some will say, it doesn't make any difference whether Jesus was in the grave three days and three night or not. The scribes and Pharisees were asking Jesus to show them a sign to prove Him to be the Christ, the Messiah (Matthew 12:38). Why would Jesus have been so specific in His sign, had not He meant it so. Upon the sign hinges the Divinity and the Saviorhood of the Great Messiah. It does make a difference. We might as well say it doesn't make any difference whether Jesus was crucified or flayed to death by the Roman soldiers.

Again Jonah was a type of Christ in that he came out of the fish's belly to preach the word of God to the Ninevites. Jesus came forth from the heart of the earth and after His resurrection preached to all those who beheld Him, giving the Great Commission to His Church, which is a age-long commission. To those who believe the doctrines of the resurrection and ascension of Jesus and His coming again, it is not difficult to believe the teaching of the book of Jonah. Although we cannot explain how God preserved the life of Jonah in the belly of the whale for three days and three nights, we still believe that He did because God's word says so. Man's way is to understand and believe, but God's way is to believe; that is, to take God at His Word.

### **The Great Intercessor**

The prophet Amos is a type of the Messiah. The name "Amos" means "burden" and to a certain degree, Amos carried the burden of the nation Israel just like Jesus did during His personal ministry. Amos actually besought God in behalf of Israel; he interceded for Israel much the same way that Jesus intercedes of His people. Just as Jesus prayed for Jerusalem, Amos prayed for Israel. Barker states that the testimony of Amos was rejected of men much the same as Jesus' testimony was not received by His own people. Amos was a man of lowly estate, as was the Messiah. Jesus was not a graduate of the school of the prophets, neither was Amos, but God used them both in His service. Cripps has called 9:7 "the high-water mark of inspiration" in the book of Amos. He compares Amos' teaching to that of Jesus, in that both conceived of the love of God as transcending the bounds of the Hebrew nation. He even suggests that the preaching of Amos prepared the way for Jesus' proclamation of salvation to the whole world.

## The Hope of Israel

Beginning at Amos 7 the prophet has a fivefold vision of judgment. All of these judgments, however, are followed by a restoration (Chapter 9:11). The tabernacle which is fallen down will be raised, as will the kingdom of God. Verse 11 says, "In that day" that is, after the time of divine judgments have passed away there will be hope for Israel. God will not chastise His people forever. Out of the shadow of destruction will shine the Sun of righteousness. The storm clouds are now passed over, the thunders are silent, and now will come peace and happiness. The Lord will return and re-establish His throne in Jerusalem, and all the world shall enjoy the blessings of the Messianic reign. Even Edom who sorely troubled Israel will be possessed by Israel. Fertility of the land will be greater than ever heard of before. Seed-time and harvest will overlap. The vineyards on the mountainside will figuratively drip with new wine. The Israelite people will be brought back out of captivity into their own land never to leave it again. The bondage of sin, and the seal of circumcision will be broken, and Christ the Great Liberator will accomplish the task. This day will truly be a day of Jubilee.

## One Head

Evidently Hosea was a prophet of the Northern Kingdom. The day in which Hosea lived was the darkest of all Israel's history. He speaks of the nation's decline into captivity. The story of Hosea's domestic life is tragic, but no doubt the same was true of the life of the Israelite nation. Hosea married a woman named Gomer. To them was born a son and two daughters, following their births, Hosea's wife departed from him into whoredom. Showing his pity upon her; however, he bought her out of slavery and restored her to his side as his wife. The sum and substance of Hosea's prophetic announcement is Israel's repudiation and also her restoration.

After Israel's repudiation and prior to her restoration, Hosea proclaims how this restoration will take place. In 1:11, Hosea writes, "Then (that is, after Israel has been looked upon by God as 'not my people,' and then restored as the sons of the living God) will the children of Judah and the children of Israel be gathered together, and appoint themselves one head..."

Israel and Judah had not been united for a number of years, not since the dividing of the kingdom between Jeroboam and Rehoboam. Now the uniting will take place under one Head. God did not will the division of the kingdom in the first place. Because of the strong-mindedness of the people, He permitted it. Now, He will stir up the people's minds, and place within their minds a desire to have one head. "They shall appoint themselves one head." Having turned in true repentance to the God of their fathers, their hard and stony hearts have been exchanged for a "heart of flesh," Israel will be overjoyed and happy to proclaim God's Son the Messiah as their One Head, so writes G. Campbell Morgan. In fact, Calvin says that, The prophet has, by the expression, "they shall appoint themselves one head," characterized the obedience of faith; for it is not enough that Christ should be given as a King, and set over men, unless they also embrace him as their King, and with reverence receive him. We now learn that when we believe the gospel, we choose Christ for our King, as it were by a voluntary consent.

Peter writes in I Peter 2:10 speaking of the chosen generation, "which in time past were not a people but are now the people of God: which had not obtained mercy, but now have obtained mercy." During the personal ministry of Jesus, the Jewish nation was more disunited and discordant than during the days of Jeroboam and Rehoboam. So this Headship was not accomplished at the Messiah's First Coming. Not only will the Jewish nation have One Head, but the Messiah will be the Head and Ruler over all peoples. When Christ is placed in His proper place, the breach between peoples will forever be healed.

## David Their King

After adulterous Israel has been chastised and restored, they will be given a King. In 3:4, Israel is “without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim...” This verse of scripture presents one of the most deplorable sights concerning an almost forgotten nation. Although she was in this terrible condition God had not forgotten her. Israel had not and will never reach the point of no return.

Kings and princes are rulers in the civil government. Inasmuch as they desired a king on one occasion and wanted to place their trust in him against God’s will, now they will be completely without civil rule and government. They will be like a mutilated body; a body without a head. They will be without sacrifices and images also. Of course the sacrifice was the center of worship before Christ. The sacrifice was a type, foreshadowing God’s love, His atonement, and the sacrifice of His Son. Images, which they worshiped during their trifling against God, will also be missing. The images or “monuments” were consecrated to Baal (see Exodus 23:24) and for that very reason, the Israelite was forbidden by the law to erect and worship them (Leviticus 26:1; Deuteronomy 16:22), but they were erected in both Israel and Judah. Israel was without ephod and teraphim. The ephod was the holy garment of the High Priest which bore the names of the twelve tribes of Israel, and the Urim and Thummim was worn over the heart. The Urim and Thummim was used to make enquiry before God. The teraphim were small household idols used in false worship. When the children of Israel abolished Jehovah-worship and sought to worship idols, God would remove their means of inquiry upon Him and also their idolatrous means of worship. God would make Israel to wait upon Him.

After all this was accomplished, Israel would return and seek the true God, and also David, their king. Who is this David? David of old had been dead for numbers of years. This David the king can be none other than the Messiah, the lineal descendant of David the king. David had received the promise of a continuation of his government, not with reference to his own person, but through his seed or his family. This scripture refers to the Messiah just as does Ezekiel 34:23, 24, Isaiah 55:4, and Jeremiah 23:5, 6. The Chaldee Targum translates this verse in the very same sense, “They shall seek the worship of Jehovah their God, and obey Messiah, the Son of David their King. Regal or kingly honors will be bestowed upon this One Who was disowned at Calvary and crowned with thorns.

This one verse of scripture proves that God cannot be found by man except in Christ, God’s only begotten Son. Whoever forsakes Christ, the Messiah, forsakes God. Observe the words of the Apostle John (1 John 2:23), “Whosoever denieth the Son, the same hath not the Father.” Except as Christ is received, God cannot be received. It is only when people turn away from their self-made gods and come to the one true and Almighty God through the Son, that man can be within the sphere of God’s blessings.

Not only will Israel return to God through David their king, but they will also fear the Lord and His goodness in the latter days. Only when man sees God as He really is and himself as he really is does he have a fear (reverence) toward Almighty God, and only as man exercises faith in God does he really understand the goodness of God. The prophet Hosea tells of Israel’s miserableness as long as they were alienated from God, but he tells of their true happiness when they submit to His will and authority. God’s greatness and goodness is exhibited in the Messiah, and from this Fountain-head man must draw whatever refers to his salvation and happiness of life. John 5:22, 23 reads, “For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.”

When will all of this take place? It has not come to pass yet, but it will come to pass in the extremity of days or in the latter days. The Messiah will be proclaimed the King when He returns the second time.

### **My Son**

Hosea 11:1 has been referred to by older interpreters as applying both to Israel as a nation and also the Messiah. The first part of the verse referring to Israel and the second part typically to the history of Messiah's childhood, in whom Israel will reach its completeness. The verse is applied typically to Israel and to Jesus as the Anti-type; this verse refers to Israel primarily and to Messiah secondarily. The gospel writer refers to this verse in Matthew 2:15, as applying to the Christ. We know that the Messiah is called the Son of God, and Israel was called sons of God, but they occupy this position in different respects. The children of Israel are adopted by God the Father, but Christ has been eternally the only begotten Son of God the Father. God chose Israel as His Son from among the nations of the earth, permitting them to fall into the hands of the Pharaohs, but delivering them from bondage. He entered into a covenant with their father Abraham, and with them as a nation, he taught them His word and His will and gave them the inheritance in the land of Canaan. God called them out of Egypt as a child (young one) and protected them, and He is still protecting them and preserving them.

Although Israel does not typify the Messiah completely, as no one or group can do, there are some striking resemblances between them. He was God's true Seed, as Israel was God's adopted seed. God's Fatherly love is exhibited in and through both. God's preservation was manifested in both Israel and the Messiah. God saw fit to preserve Israel as a nation by sending them into Egypt, as He preserved His Son from the devilish hand of evil rulers just after the birth of the Messiah in Bethlehem's stable. Both Israel and the Messiah were witnesses to the power, majesty, and love of God the Father, and they ever will be.

### **The Giver of Life**

In Hosea 13:14 we find God ransoming from the power of the grave and redeeming from death. This will be accomplished by the great Giver of Life, the Messiah. John 11:25 reads, "Jesus said unto the woman, 'I am the resurrection, and the life'." Hebrews 2:14, 15 read that Jesus, "took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Jesus "became obedient unto death, even the death of the cross" (Philippians 2:8) that He might destroy death and be victorious over the grave. The Messiah is not only the Savior of the soul but of the body also. This has been approved and accomplished by the death, burial, and resurrection of the Son of God. The same power that resurrected the body of the Messiah will raise our bodies from the grave and will ransom and redeem Israel.

### **A Breaker**

Micah directed his prophecy and warnings to the capital cities of Judah and Israel. He, like Hosea, accuses and judges, then gives promises. He speaks of a spiritual kingdom, universal in its scope. Copass and Carlson state that Micah seems to give a step by step sequence that God's chosen people must take to reach the coming spiritual kingdom. In Micah 2:13 the prophet speaks of a "breaker" or "breaker through" coming up before Israel. He pictures Israel's redemption under the figure of release from captivity. "One who breaks up is a liberator, a leader that overcomes all obstacles which might oppose Israel's return from captivity," so states Spence. This can be none other than the Messiah. By His power the adversaries will be weakened to such an extent that



victory will be eminent. "The image," writes Pusey, "is not of conquest but of deliverance. Israel was in bondage to the nations of the earth." "The Great Breaker" will open the prison house gates and set the captives free. Regardless of how this prophecy may apply to Israel, the final fulfillment is yet future. Some day in the future God through the Messiah will help His people to break through the bondage of the nations and again they will be in the land of promise.

### **The Kingdom Age**

"In the last days" almost always designate the period of Messianic blessings. When King Jesus rules upon the throne during the Millennial reign many blessings will be forthcoming. Micah 4:1 gives the supremacy of the kingdom of God. All nations will go up to the mountain of God, and they will recognize the kingship of God's Messiah. Kingdoms of this earth are established and they fall, but this one kingdom that will never end. The temple will be the center of all worship. Universal peace and prosperity will be the order of the day. There will be harmony such as has never been seen before. Warriors will make peaceful implements out of their weapons of war; never again will there be war any more, never more white crosses on the battlefield, no more tombs of unknown soldiers.

Everyone will be prosperous. We live in a land of prosperity now, but many across the seas are hungry, naked, and desolate. Not so, during the universal reign of King Jesus. All nations of earth will have plenty.

### **The Judge and Ruler**

The announcement of the millennial glory of Israel is now being completed by the announcement of the birth of this great Ruler or King (5:2). Where will this King be born? Micah designates Bethlehem-Ephrathah as the birthplace of the Messiah. The name Bethlehem-Ephrathah may be rather significant as the birthplace of the King. Bethlehem means "House of Bread," while Ephrathah means "fertile or fruitfulness." Will not this be typical of the reign of the King? Prosperity will abound. The town of Bethlehem was small among the thousands of towns in Judah, but it was chosen as the birthplace of the Savior of the world.

This ruler, or judge as He is called, did not have His beginning at His birth in Bethlehem, but He has existed from before the beginning of the earth. "His goings forth have been from of old, from everlasting." He was to be known by His people as the descendant of David, but He did not begin there.

In 5:1 the reader is told of the Judge of Israel being smitten. Of course, this took place at the crucifixion and just prior to it. Matthew 26:67 reads, "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands," then in 27:30 we read, "And they spit upon him, and took the reed, and smote him on the head." But this smitten One was also recognized by Micah as the Prince of Peace.

### **The Prince of Peace**

Verse 5 says, "And this man shall be the peace." Paul wrote in Ephesians 2:14, "For he (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Even though the world is not at peace, nation rising up against nation, we can still have peace in our souls because the Prince of Peace is the Ruler of our hearts. And some day He will be the Ruler over the entire universe.

## **Part Four**

### **The Messianic Prophecies in Isaiah**

The prophecy of Isaiah is a marvelous piece of literature. One of the great purposes of Isaiah is all his prophecy was to show Israel's redemption and glorification. Isaiah features the Messiah as the connecting link between Israel's captivity and her restoration. Without the Messiah this task could not be accomplished. Messiah furnishes the reconciliation between God and His chosen people. J. Wash Watts states that in order to understand the prophecy of Isaiah we must be sure to understand his prophecies concerning the Messiah as the Davidic King, as the Suffering Servant, and as the Glorified One. Another great theme of Isaiah is salvation by faith. Robison in his book on Isaiah has so forcefully stated that Isaiah is the Saint Paul of the Old Testament.

In Isaiah 2:2 the prophet begins his prophecy concerning the last days. On almost every occasion in the scriptures, "the last days" refer to the day when Christ will come in His glory to rule and reign over the entire universe. "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." According to the scripture symbols, a mountain refers to a kingdom (Daniel 2:35). The kingdom of Christ will be exalted above the kingdoms of the earth. Worship of the true God will become so prominent and obvious that all nations will see it and all peoples will forsake their objects of worship and will exalt the God of Israel and worship Him supremely through the Messiah. Christ, the exalted Messiah, will teach them the ways of the Lord Jehovah, and out of Zion or Jerusalem God's law and word will go forth. The law of God will be God's doctrines and will be as they are put forth by God's Messiah. The word of God will be His message of mercy and love to all men. The Lord's great kingdom will be the chief source of religious education and truth, and will be the ruling influence over the entire earth. Somehow, the Lord's church will exercise her great influence such as has never been exercised before. The church has always been a powerful influence for God in the world, but men scoff and scorn the church today. In that day, however, her exaltation will be greater than ever before.

The Messiah in that day will be the righteous Judge, and He will judge among the nations and will rebuke many people. John tells us in his gospel (5:22), "For the Father judgeth no man, but hath committed all judgment unto the Son." Today, the Christ is the Savior of man, but during this period of time spoken of by Isaiah, He will mete out judgment upon man. Even the nations which have arisen up before other nations, those whose history and trail can be traced by their ungodly sanguinary acts and merciless crimes, they will be rebuked and commanded to put down their war weapons and take up a peaceful trade; neither shall they learn of war any more. All of those things will be made possible by the Messiah, Whom Isaiah called the Prince of Peace (9:6). Isaiah follows Micah (4:4) in his description of the peace that will prevail over the world because the Prince of Peace is upon the throne of His father David in Jerusalem.

### **The Branch of Jehovah**

Isaiah 4:2 characterizes the Messiah as the Branch or Sprout of Jehovah. There can be little doubt that this scripture has reference to the Messiah; the Chaldee Paraphrast recognized Him as such at an early period. This name is given to the Messiah in a number of instances in the Old Testament: Isaiah 11:1ff; Jeremiah 23:5, 6; Zechariah 3:8; 6:12. In this particular scripture, the Messiah is called "the Branch of Jehovah," thus denoting the heavenly origin of the Son of God. As the Apostle John portrays the Messiah as the Divine son of God (John 1:1ff) so Isaiah, definitely in this scripture, speaks of the divinity of the Messiah. For Israel to be forgiven of her ungodly sins and her adulterous ways the Messiah must be the Great Sin Bearer. In order for Jesus to

accomplish this, He must of necessity be from Jehovah God, the God of the Israelites. Of course, in this day in which we live the Jews reject the Divinity of the Messiah, but the day will come when the veil of their fleshly eyes will be lifted and the Jews will behold Him as “the only Begotten of the Father full of grace and truth” (John 1:14).

The question might be asked, “Just when will God’s Son the Messiah manifest Himself to Israel as the Branch or Sprout?” There are various and varied opinions among men. This will take place when the Messiah comes back to the earth with His saints. Not until that time will national Israel accept the King of kings and Lord of lords as their king and lord. Certainly there are Jews who are saved in this dispensation, and they are saved by exercising faith in Jesus, the only way anyone can be saved. They are saved as individuals, and a day will come when a remnant of the Jewish nation will be saved, and they also will be saved by exercising faith in Jesus. Paul states, “God forbid” that the nation of Israel be cast off eternally. As Gentiles we had better rejoice that God has given us the privilege of being saved also. When the fulness of the Gentiles is come in, then will God again turn to the Jews and many of them will be saved. Romans 11:19 says, “The branches (Jews) were broken off, that I (a Gentile) might be grafted in.” Then verse 26 of the same chapter says, “And so all Israel shall be saved: as it is written, ‘There shall come of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.’” Because the Messiah is the Righteous Branch, he shall be able to graft in the branches that are true olive branches. Jesus said in John 15, “I am the vine, ye are the branches.”

Isaiah says this Branch will “be beautiful and glorious and the fruit of the earth will be excellent and comely for them that are escaped of Israel.” The escaped or delivered ones of Israel will behold the Messiah as the blessed One. Verse 3, those who are left in Zion, and remain in Jerusalem will be called holy. This holiness is attained by believing in the Messiah and receiving His imputed holiness. Peter speaks of this quality of the saints in I Peter 2:9, “But ye (you who are Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people.” After the sins of Israel have been washed away, after each saint has been purified completely, then can we honor and glorify God to the fullest extent.

A picture of God’s presence is presented in verses 5 and 6. A (pillar of) cloud and smoke by day, and the shining of the flaming (pillar) of fire by night, for upon all the glory will be a defense. This image is taken from Israel’s wilderness journey. The cloud and fire symbolized God’s protection and presence (Exodus 13:21). The Messiah in His person and spirit is the true Shekinah glory of God, whether He appears in the tabernacle, in the temple, or in the church of the Living God. Isaiah pictures God protecting and shielding His people from every harm and danger. Just as a cloud shades us from the hot sun, the Messiah in His Shekinah glory protects us from the tribulations, trials, and the troubles which appear before us.

### **God With Us**

During the reign of king Ahaz, Isaiah interviews the king, trying to instill in his mind the necessity of faith in God and in God’s word. To Isaiah faith meant security and quietness which Israel was not experiencing at the time. God challenged Ahaz to ask Him for a sign, but manifesting his self-will under the guise of pity, Ahaz said he would not tempt God. God’s request was for Ahaz to ask a sign either in the height or in the depth, but Ahaz would not do so. Notwithstanding, God chose to reveal a sign to him and to the ages to follow. Here is the sign, “Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” That there was a child born in

Isaiah's day as was predicted, and that the prophecy reaches a higher fulfillment in Jesus cannot be denied. By the time that child was old enough to make his own choices between evil and good both of the nations (Israel under King Pekah and Syria under King Rezin) who were threatening Ahaz would disappear. Jehovah God would be with Judah (God with us), just as the greater (higher) fulfillment of the Messiah later on would be "God with us." Contrary to the child born in Isaiah's day, however, the conception of Jesus was supernatural. The Messiah was without an earthly father, Joseph being only His foster father.

Matthew 1:23 cites this scripture, and tells us that Emmanuel means "God with us," or in the order in the original, "with us is God." This sign was one from above, that is God coming down from above; and also one from the depths, God condescending to become man, and to go down into the depths of vicarious suffering and judgment and death. Immanuel was and is "very God," so writes W. E. Vine. The Messiah was the Son of God and the son of woman. The fact that a virgin bore the Messiah proves a miraculous conception, impossible with man. Verse 15 shows the humanity of the Messiah, "Butter (curds) and honey shall he eat," shows the human nature of the Messiah. Like other children he was to eat and grow up, gradually developing. This scripture might also denote the poverty of the home in which Jesus the Messiah would be born. Thickened milk and wild honey was the food of desert wanderers and their provisions were comparatively scarce. There was to be no luxury in the home of the lowly Nazarene. He was rich, but He became poor for our sakes that through His poverty we might be made rich (II Corinthians 8:9). Delitzsch says that by the time that Immanuel reached the age of discretion, all the blessings of the land would have been so far reduced, that from a land full of luxuriant cornfields and vineyards, it would have become a large wooded pasture ground, supplying milk and honey, and nothing more.

### **The Great Ruler**

In the verses following the prophecy of the birth of Immanuel, Isaiah presents a dark picture to Ahaz and the nation of Israel. In 7:17ff, Isaiah speaks of the impending invasion of Judah by the Egyptians and in 8:1ff, an invasion of the Assyrians is predicted. There is hope for Israel even though she must suffer. This hope is given in 9:6, 7. He speaks of the prophecy as though it were taking place now. "For unto us a child is born, unto us a son is given." How can a child, a son, remedy the situation in Israel? Many children and sons have arisen only to meet with God's disapproval by their ungodly deeds, but there is something strikingly different about this son; He is given. Who is the great Giver? This Son was to be a gift from the God of love, the God Who loved Israel in spite of her unlovely characteristics.

"And the government shall be upon His shoulder (as a burden or a robe of office)." That is, he will rule or the government will be vested in Him. When He has grown up the Son shall have a government upon His shoulder. Various interpretations are given to the phrase, "upon His shoulder," but the most scriptural meaning simply means that He will sustain the government and uphold it with His power. This speaks to us of the Kingly office of the Christ. This scripture could be paralleled with Matthew 28:18.

"And His name shall be called Wonderful (Wonder) Counselor, The mighty God, The everlasting Father, The Prince of Peace." According to Hengstenberg, the names are completed in the number four, the mark of that which is complete and finished. They form two pairs, and every single name is again compounded of two names. As a counselor, this Son will be a Wonder. His counseling will exceed all the counseling of the world. In the strictest sense, He will be a wonder; he will be miraculous in His counsel. The word translated "wonder" literally means to separate, to make great, to distinguish. Is not the Messiah separate, great, indistinguishable, and wonderful in every way? It was through the wonderful love that God gave Him to us; the manner of His birth,

His humility, His mighty works, His life, death, resurrection, ascension, yea, His coming again - all these are wonderful (See also Isaiah 28:29).

“The mighty God” is one of the many instances in the scripture where divinity is ascribed to the Christ. These two words in the original could be translated God-Hero. Besides this Messiah having great ability in giving counsel in order for the government to be lasting, He must have mighty power or heroic power. Hengstenberg states that the God-Hero forms the contrast to a human hero whose heroic might is, after all, always limited.

“The everlasting Father” - or the Father of eternity is the next name given to the Messiah. Here we might find a two fold revelation of the majesty of the Messiah. First, he inhabits and possesses eternity (Compare: Isaiah 57:13; John 1:1). Eternity has to do with duration of time. The attribute of eternity is often applied to Christ in the New Testament; John 8:38; Colossians 1:17; Revelation 1:11, 17, 18. Secondly, it could designate the Messiah as a tender, loving compassionate, and all-wise Instructor and Provider, so writes Vine. For comparison see Isaiah 22:21. The Messiah is the Shepherd-Provider for His people.

“The Prince of Peace” is the Hebrew mode of expression denoting the Messiah as peaceful Prince. Wars, oppression that once threatened the people of God, will be suppressed when the Prince of Peace rules and reigns. Peace has been the aim of many a ruler, and many have tried to make this world a peaceful place in which to live, but to no avail. The great Peace-maker will bring peace between God and man, between Jew and Gentile, the umpire between nations, the abolisher of war, and the giver of internal peace. If peace could be attained by men, they would make this world a utopia or a paradise. Paradise, however, will be regained by and through the Messiah only. Hengstenberg says that this name points back to Solomon who typified Christ's dominion of peace.

“Of the increase of his government (power) and peace (prosperity of this reign) there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” We are told here again of the enduring government of Messiah, and Isaiah also locates this government or throne. The Messiah will sit upon the throne of His father David. Where is David's throne? At the present time, it is torn down, but when it did exist, it was located in Jerusalem. The Messiah is now sitting at the right hand of God, but some day he will sit on His father David's throne in Jerusalem, and Isaiah says it will be forever. He will rule in justice and right. Most kingdoms are not ruled in this particular manner. The administration of Messiah's government will be established in righteousness, and will be destined to perpetuate justice and righteousness forever. All of this will be performed because God has ordered it. His zeal or ardor has to do with the accomplishing of this task.

### **The Branch or Rod**

In Chapter 9, Isaiah tells of Israel's chastisement at the hand of God, but in Chapter 10, he tells of the cutting down or cutting off of the enemies of Israel. When God cuts off the enemies of Israel, they will go down in utter defeat, but not so with Israel. Israel has been cut off, but the stump remains and from this stump or stem of Jesse there will come forth a rod and there will be a Branch grow out of Jesse. During the time that the world powers are ruling and reigning, Delitzsch says, that they resemble the cedar-forest of Lebanon; the house of David, on the other hand, because of its apostasy, is like the stump of a felled tree, like a root without stem, branches, or crown. What a striking contrast between Israel and the world powers. The stock, stem, or trunk of Jesse, which was cut down and hidden for ages, will suddenly put forth a sprout. Although it may seem tender

and weak, yet the day will come when it will grow into a stately fruit-bearing tree or branch. Doubtless Job (14:7 - 9) was referring indirectly to this very subject when he said, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet, through the scent of water it will bud, and bring forth boughs like a plant."

That Isaiah refers to the Messiah in these verses (11:1 - 5) is hardly questionable, but why did the prophet use the name of Jesse rather than David? Probably one reason for this designation was due to the fact that the house of David was now considered to have diminished in its dignity and stateliness. It was not considered as a royal family anymore but rather a lowly one. It is the purpose of the prophet to show the lowliness of this Branch or Rod before he points out His exaltation. Luther says, "This is a short summary of the whole of theology and of the works of God, that Christ did not come till the trunk had died, and was all together in a hopeless condition; that hence, when all hope is gone we are to believe that it is the time of salvation, and that God is then nearest when He seems to be farthest off, so writes Hengstenberg."

This Branch or Rod, who is definitely the Messiah, will have the spirit of Jehovah resting upon Him. In order to do an effective work in the kingdom of God, it is necessary to have the leadership of the Holy Spirit and be possessed of Him. This scripture must refer to the human nature of the second Person of the Godhead. Luke 2:40 says, "And the child (Jesus) grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." He received the gifts of the Holy Spirit during His incarnation in order that he might impart them to us (Ephesians 4:7 - 11). The divine nature of the Messiah is not contradicted in the fact that the Spirit of Jehovah was to rest upon Him, but rather it implies His divine nature. In John 3:34, John speaks of Jesus: "For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." Isaiah mentions six "spirits" in three pairs. First, the spirit of wisdom and understanding. Wisdom has to do with making the right choices, choosing the best means to secure the best ends, while understanding means the judgment resulting from that wisdom. Wisdom discerns the nature of things, and understanding discerns their difficulties. Both of those spirits rest upon the attribute of the perfection of God. Since the Messiah is the second Person of the Godhead, He possesses this attribute. Secondly, the prophet refers to the spirit of counsel and might. These two spirits are related to practical activity. Counseling is the ability to adopt the right conclusions, while might is the power or force exerted in bringing them to conclusion. These same characteristics are given in 9:6, under the name "Wonderful Counselor." Thirdly, the spirit of knowledge and fear of Jehovah. These characteristics define the relationship of the Messiah to Jehovah. The Messiah possesses the attribute of omniscience (all knowledge). In John 8:55, "Yet ye have not known Him (ye have not begun to know Him experimentally); but I know Him (I know Him intuitively and fully)." The spirit of fear means the sincere desire to reverence and worship Jehovah God, so states Vine.

Verses 3 - 5 give us the character of the reign of God's Anointed. The King will rule in justice and righteousness, nothing will escape His all-seeing eye. As earthly kings smite with a septre, he will smite the earth with His mouth. He punishes and even destroys by His word that proceeds out of His mouth. See Revelation 1:16 for the destructive power of His omnipotence and also Hebrews 4:12. This earth must be freed of everything and everyone who is an abomination to the Messiah and His followers.

Verses 6 - 8 tell us of the character and the habits of those who are submitted to Christ, even the beast of the field. The carnivorous animals will be subdued, they will no longer eat flesh, but all animals will eat the grass of the field. Where did some animals get their cruelty and their ferocious disposition? What makes the stronger animals seize, rend, devour the other smaller animals? At the original creation, there was no such discord and violence. The animal kingdom

was cursed at the fall of man and the entrance of sin into the world just as the earth and man were cursed. When the Messiah comes back to this earth to set up His millennial reign the animals will be reconciled one with the other just as everything will be brought back into full accord, as it was before the fall. God speaks through Hosea (2:18), "And in that day will I make a covenant for them with the beasts of the field, and with the fowl of heaven, and with the creeping things of the ground." A little child will lead these animals that have been flesh-eating animals since the fall. Furthermore, the baby can play at the hole of the asp without fear of being stung or bitten, and the young child can place his hand on the cockatrice (snake) den and will not be bitten. The snake will lose its pernicious power and will become tame and harmless. All of this will take place because the earth will be filled with the knowledge of the Lord, as the waters cover the sea. God's Holy Mountain will be the center of our dwelling place. All sins and sinful natures will be done away with.

### **An Ensign**

Chapter 10 and verse 11 speaks of an ensign (signal or banner). Isaiah returns to the Branch or Rod of Jesse and states that He will stand as an ensign. He compares Him to a banner that is stretched aloft. The Messiah will be the Standard around which the people will rally. During the personal ministry of the Messiah, he was lifted up as a Sin-bearer (John 3:14, 15), "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." This time, however, He will be lifted up as the Mighty King of the universe. He will be an Ensign of the peoples (plural), including the Gentiles. They feel that they cannot do without the Redeemer; while seeing His riches, they see their poverty, and they will trust in Him. Paul refers to this scripture in Romans 15:12 saying, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." This seeking the King began with the Magi from the East, who came to Jerusalem to see the Christ-child.

When the gathering of the Gentiles (Romans 11:25, 26) took place, then the Jews will behold and become jealous, and they will rally to the great Ensign. God will again call Israel the second time. The first time He called Israel was out of Egyptian bondage. Now He calls them again from Assyria (Asshur), from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the islands of the sea. Such a great ingathering of God's people has never been known before. All of the people of the great dispersion will be gathered together. All malice and envy between Ephraim and Judah will be put down; they will no longer hate each other. The Lord promises outward and inward peace. Israel will have dominion over the Philistines, the Edomites, the Moabites, and the Ammonites. God will prepare a way for His people. Following the return of Israel to their own land and the mustering of the Gentiles believers, Chapter 12 tells of the worship within the kingdom. As Israel thanked God and praised Him for their first deliverance (Exodus 15), so will they thank Him and praise His name this second time.

### **The Great Healer**

Chapter 25 is a Messianic prophecy concerning the kingdom age. Part of this passage of scripture was fulfilled during the first advent of the Messiah; some prophecies will be fulfilled at His second advent. The desert will blossom as a rose; it will put forth abundantly and be fruitful. It will be as fruitful as Lebanon, Carmel, and Sharon. Verses 4 - 6 speak of the first advent of Jesus. It is in the true Messiah only that these verses find their true meaning. It was He Who strengthened the weak hands and feeble knees. "He will come and save you," can be applied to the first and second advents of the Messiah. His saving ministry began hundreds of years ago and continues until this day. Blind eyes were opened; deaf ears were unstopped; lame legs were made to walk; tongues were loosed to sing the praises of God, Matthew 8:1 - 18; 9:27ff; 12:22ff. The remaining

portion of the chapter is an enlargement of Isaiah 11.

### **A Stone**

Isaiah begins in chapter 28 to pronounce seven woes upon the people. He pronounces a woe upon Ephraim, predicting the Assyrian captivity of Ephraim, but there is a comfort and consolation to them, as well as to all Israel. Verse 16 gives this promise and comfort, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation he that believeth shall not make haste." Barnes explains it in this way, "I lay a firm foundation which nothing can move; I build it on a rock so that the storms and tempests of calamity cannot sweep it away."

Without a doubt, Isaiah was referring to Messiah in this scripture. The New Testament writers understood it and applied it as such. In I Peter 2:6 - 8 the apostle writes, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which are disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumbled at the word, being disobedient: whereunto also they were appointed," see also Romans 9:33; 10:11 and Matthew 21:42. The stability of the Messianic kingdom on earth rests upon the Messiah's firmness. The kingdom will endure as long as He endures.

Isaiah contrasts this Stone that Jehovah has lain with the insecure refuge and false ground of confidence whereon the nobles relied. Spence indicates that the imagery is, no doubt, drawn from the practice of Oriental kings, to employ foundation and stones of enormous size and weight at the corners of buildings. Some of these foundation stones have been excavated and were found to measure thirty-eight feet long and possibly weighing over a hundred tons. This Stone is a precious corner stone supporting the whole weight of the building. Precious; yea for this is the description given everywhere to the Messiah. A tried stone - meaning that His qualities are well-known, both to God and man. His firmness and solidarity are well-known, and He is the fit subject to be the foundation for the great superstructure of God's kingdom.

Everyone who believes in this Stone for salvation, security and safety will not flee to some other source for refuge from the wiles of Satan and the world. The one who believes in Jesus needs to look no further for refuge. The storm clouds may gather, the lightening may flash, the thunder may roll, but safety in Jesus is sure. We will not be moved.

### **A King - A Man**

Isaiah 32 speaks of a king reigning in righteousness, and princes ruling in judgment. Then he says, "A man shall be as an hiding place from the wind, and a covert from the tempest." Most authorities designate this king and man as being King Hezekiah. This point we will not dispute, but let us go further then and ask ourselves, could not Hezekiah as king and man be a type of the King Messiah and the Son of man? We will go further in saying that these scriptures are capable of a beautiful application to the Messiah. As Jesus said on one occasion, "a greater than Jonas is here," or "a greater than Solomon is here." Let us say "a greater than Hezekiah is here:" intended and referred to. The Messiah as a King will truly reign in righteousness and princes under Him will rule in judgment. Who are these princes? This writer thinks that these princes could be the saints of God who will rule and reign with Him. As a "man" (the God-man) the Messiah gives protection from the wrath of God and from the temptations of Satan.



Then as “rivers of water” in a dry place, so the Messiah gives refreshment to the souls of man who are weary from sin and things of the world. As the “shadow of a great rock in a weary land,” so the Messiah not only gives us refreshment but also protection. This world in which we live is the weary land, and as pilgrim travelers through it, the sun beats down upon our heads, the scorching sand under our feet make us appreciate the “shadow” provided by the great Messiah. Vine says that the first five verses of this chapter foretell the following: first, the personal millennial reign of Christ; second, the authority of those who rule under him; third, the protecting power of Christ as the One Who combines in Himself the prerogatives of Deity with the sympathy, and compassion of humanity; fourth, His protecting care; fifth, His full supply of need; sixth, His comfort for the weary; and seventh, the happy condition of the redeemed people with their clear vision, their attractive listening, their possession of knowledge, and their ready testimony.

Section Two of the Book of Isaiah begins at Chapter 40 and is concluded at the last chapter. It commences with a prophecy which formed the theme of John the Baptist’s preaching and closes with the prediction of a new heaven and a new earth. In the center of this second division we have some of the most vivid descriptions of the sufferings and exaltation of the Messiah. Delitzsch says of this portion that throughout the whole of these addresses, we never met with a strictly Messianic prophecy; and yet they have more Christological depth than all the Messianic prophecies taken together.

### **The Rewarder and Shepherd**

Chapter 40:10, 11 refer to the Rewarder and Shepherd. Verse 10 reads, “Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.” The Lord will come with a strong hand, and His reward is with Him. This is fulfilled in and through the Messiah. Only God can bestow perfect rewards upon His people. These rewards are given for faithfulness to the great Captain. These rewards will be conferred at His coming. Jesus said, “And behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Revelation 22:12). So this rewarding is applicable in a highest sense to the coming of the Messiah to bless the world.

Verse 11 reads, “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.” As the great Shepherd, the Messiah feeds His flock. This feeding actually means the entire care over the flock. He will tend them, guard them, govern them, provide green pasture, and defend the sheep from the dangers and pitfalls that might befall the flock (John 10:1ff; Hebrews 13:20; and I Peter 2:25). Behold the gentleness and tenderness of the Shepherd! “He gathers the lambs with His arms and carries them in His bosom.” The Messiah shows His tenderest care for His feeble and weak people. He carries those who are unable to travel along with the flock. “And (He) shall gently lead those that are with young (those that give suck).” He cares tenderly for the mother sheep. Such a Shepherd is the Lord Jesus Christ! It proves that the nature of the Messiah is tender, gentle, and mild. He is kind to all the flock. He gives special attention to the weak and infirm. He feels a particular solicitude for the young so says Barnes.

### **My Servant**

Comparatively speaking, there are few men who deny the fact that Isaiah is speaking of the Messiah in Chapter 42. In verses 1 - 4 Jehovah introduces His Servant. Some, especially the Jews, say that the servant is Israel, but the Servant “has so strong an individuality and such marked personal features, that the expression cannot possibly be merely a personified collective (Kiel). The Chaldean Paraphrast, which so many times has faithfully preserved the exegetical tradition,

portrays this passage of scripture to be the Messiah as the Servant of God. Even during the days of the Christ, it was common to refer to Christ as the fulfillment of this scripture. Luke (2:32) tells of "a light to lighten the Gentiles, and the glory of thy people Israel," and the gospel writer applies this designation directly to Jesus. Then when Paul and Barnabas had been preaching to the Jews and met with much opposition, they turned to the Gentiles saying that this very act was a fulfillment of this passage of scripture (Act 13:46, 47). See also Matthew 12:17 -21 for a quotation of Isaiah 42:1 - 4 with reference to the Christ.

Hengstenberg says that many pious men, and many prophets have been called servants of God. The designation, however, given here not only shows the subjective element of obedience but also the dignity of the one designated. "This dignity must reach its highest degree, so that the designation, "My Servant" borders very closely upon that of "My Son." My servant may be equivalent to saying, "my true and faithful servant" which could hardly be used as a designation of Israel who has been rebellious and unfaithful, nor ever the prophets who are capable of yielding an imperfect obedience.

"In whom my soul delighteth" - this language is applied to Jesus in Matthew 3:17 and 12:18. The Apostle Paul, with reference to Jesus in Philippians 2:7 writes, "But (He) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." The Messiah was always subject to the Father's will, never doing His own will except as it was submitted to the will of the Father. The message of this Servant will be one of composure or equanimity. He will not clamor after the manner of a man of strife and contention. He did not use loud or angry words, but His teaching was gentle, humble, and mild. He did not enter into violent dispute with the Pharisees who bitterly opposed Him; neither did the Servant become angry with those who contended against God. He created no great disturbance with His speech during His personal ministry.

Again in verse 3 we see the patience of gentleness of the Servant. Compared to the fierce conqueror who comes upon a people without mercy, the Servant will not break a gentle reed, neither will He quench the dimly burning wick. Behold Jesus going about healing the sick, binding up the broken bodies, and comforting the broken hearted! Israel had not been unaccustomed to a king such as this One. Was this one reason the Messiah was rejected as King? Although the Messiah soothes and upholds the weak, yet He does not encourage vices, but he corrects them. Although His manners are patient, they are also persistent; He never condones sin but diligently pronounces it evil and ungodly. All of His speech and acts are governed by truth, for he is "Truth."

In contrast to the broken reeds and smoldering flax, the Messiah will not "burn dimly nor be bruised" (verse 4). Although His patience is shown, it cannot be said that he is a weakling. No one or no force will crush out the life of the Messiah, neither will He be bruised eternally. The power of Messiah is Omnipotent power. Calvin translates this verse in this way - "He shall not faint, nor be discouraged," showing that although Christ will be mild and gentle towards the weak, He will manfully execute the commission which He received from the Father. "The isles of the sea shall wait for his law" can mean only that countries across the seas shall eagerly embrace the gospel of the Messiah and share in the blessings of His coming. The cry for redemption runs through the whole human race, for God has created it thus.

In verses 5 - 7 the Lord is speaking to His servant, directing attention to the Omnipotent God. Only through God's omnipotence can all of these prophecies take place. God Almighty has called His Servant in righteousness, and he shall hold Him up with His hand in order that He might bless Israel and in order that the Gentiles might be blessed. The Messiah will be a light to the Gentiles (peoples). Compare Matthew 4:16; John 1:4, 7, 9; Revelation 21:23. Light is sometimes

regarded in the scriptures as a figurative designation of salvation. The Gentiles had been in darkness, sitting in the shadow of death, but now they behold a great Light. This Servant will open blinded eyes, and He will bring out the prisoners who sit in darkness. Doubtless this has a spiritual application. Hearts had been blinded; they were imprisoned in the bondage and shackles of sin. Not only does the Messiah have a cure for physical blindness but for spiritual blindness as well.

Verse 8 tells the readers specifically that Jehovah God pledges His name and His glory that the work of the Messiah will be carried out. No one will thwart or defeat the purposes of God. Whenever God's pledge and name is behind a statement, it will be carried out. The name "Jehovah" signifies - self-existence, eternity, self-sufficiency, and omnipotence. With all of these attributes behind this statement, who can stop the plans of God concerning His Servant Messiah?

The very same Person who was introduced to us by Jehovah in Chapter 42 is here speaking for Himself. That Chapter 49 is referring to the Messiah can hardly be mistakable. Although the Jews do not accept it as such, this chapter has been given a Messianic interpretation for some 1800 years. Those who give it a non-Messianic meaning largely base their conclusion on verse 3, where Israel is directly referred to as God's or the Messiah's servant. Although this passage must not be limited to the person of Christ, it ought not be referred to Israel alone, but on the present occasion we should attend to the customary language of scripture, so says Calvin.

Jesus, the Messiah, admonishes the inhabitants of the islands and all people to hearken unto Him. His office as God's Servant or Israel's Redeemer is not one taken upon Himself. He was called of God even before birth and given a name before His entrance into this world as the Anointed of God. The angel Gabriel spoke to the Virgin Mary saying, "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:31). See also Matthew 1:21.

The utterances from His mouth will pierce the sinful hearts of lost men. His speech will turn many from sin unto righteousness. The words of the Messiah are the words of God. Hebrews 4:12 tell of the piercing power of the word of God. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Revelation 1:16 probably refers to this same scripture. The shadow of God's hand hides and protects Him from the hand of the enemy. Isaiah goes further in his picturesque language by saying that the Messiah is made a polished shaft. This shaft is possibly even keener and smoother than the arrow, and would pierce deeper into the hearts of wicked and ungodly men.

The Messiah identifies Himself with His people Israel (verse 3), and it will be through the Messiah that Israel will truly be a Servant of God. In this capacity Israel as a nation has rejected the true Servant. Doubtless this is the reason for the note of despondence in verse 4. Though this despondency is momentary compared to eternity, it must be grieving to the very heart of God. Israel has turned away, and Messiah says, "though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." It is true that the Messiah has not been glorified in Israel, and it appears as though the Messiah failed as far as Israel is concerned; yet Messiah shall be a light to the Gentiles (6). Even during the personal ministry of Jesus, when the Jews turned their backs upon Him, He wrought miracles in Gentiles. The Syro-Phoenician woman and the centurion's servant that was healed are good examples.

Souls may despise the Messiah; nations may abhor Him; He may be treated and scorned as a slave, but some glad day kings and princes will worship Him as the King of kings and Lord of lords. Because the Lord Jehovah has decreed this, it will be done.

## The Servant in Humiliation

The prophet makes some of the most profound statements to be found in all his prophecy in Chapters 50, 52, and 53. In these chapters he describes so vividly the utter humiliation of Jehovah's Servant. First, before His humiliation, he was given the tongue of the learned or a disciple's tongue. Even the officers of the Roman courts exclaimed, "Never man spake like this man" (John 7:46). The vocation of the Messiah was to proclaim God's word, to comfort the weary, which He did to the pleasure of Almighty God. But for His comforting words, they persecuted and humiliated Him.

Chapter 50 verse 6 pictures the shame endured by the Messiah just prior to His crucifixion and during His crucifixion. His back was smitten most shamefully and ignominiously, but he patiently bore it. Jesus submitted willingly to be scourged or whipped according to Matthew 27:26. The beard and hair of His blessed face was plucked out by the roots. The persecutors literally, made His face bald by removing the beard. In Oriental countries the beard is permitted to grow long and is regarded as a mark of honor. Nothing is regarded as more infamous than to cut the beard or pluck it out, and there is nothing which the Oriental would sooner resent than an insult offered to his beard. Jesus hid not His face from shame and spitting. The Messiah bore shame and spitting in order that we might not have to endure such shame. Spitting on anyone is regarded as an expression of the highest insult and indignity. In Oriental countries it is an indecent action to spit in the presence of anyone according to Barnes.

Read Matthew 26:67; 27:30 for the New Testament description of this cruel treatment. During all of these humiliations, not once did Jesus scorn or ridicule those who were spitefully using Him. His help comes from the Lord God (verse 7), and He was not confounded (ashamed) to endure this for us. "Setting His face like a flint" denotes His firmness, courage, and resolution. Never did the Messiah shrink from any of His suffering but He willingly submitted, knowing that this was God's will for His life, and that He must endure to be the Savior of man. God was to justify His son, and He did that within three days after the cross experience, for God resurrected Him from the grave. Men that condemn will grow old like a garment; moths will eat it up, but God and His Messiah will live forever. God's enemies will be put down and those who trust in God and in God's name, let them continue to trust in God.

In verse 11 the Jews are upbraided for choosing their own light and rejecting God's light. In darkness and times of trouble their light will go out because they have not trusted in God's Messiah. When the fire goes out and sparks remain, Israel will endeavor to walk by the light of the sparks, but they will be in utter darkness, for Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

The prophet continues his explanation of the events of the humiliation and crucifixion of the Messiah in Chapters 52:13 - 15 and Chapter 53. From about 600 B. C., there have been some Jews who say that Isaiah was prophesying about the Jewish nation. Before the carnal disposition possessed the Jews, almost entirely all of them followed the tradition of their fathers and accepted this passage of scripture as Messianic. The entire translation of the Chaldee Paraphrast refers this prophecy to the Messiah. The Medrash Tanchuma which is an Old Jewish commentary on the Pentateuch agrees with the Messianic explanations.

F. B. Meyer refers to this passage as having three mysteries - the mystery of humiliation, the mystery of sorrow, and the mystery of pain. Among the non-Messianic interpreters, the most prevalent idea is that the Jewish nation is the subject of the prophecy. Some interpret it, however, as a collective group of pious people. The arguments that might be presented against the

Messianic interpretation are very insignificant writes Hengstenberg. Since these verses of scripture are very detailed, it is the writers desire to notice them verse by verse.

### **Jehovah's Suffering Servant**

Chapter 52:13 reads, "Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high." These are the words of Jehovah as He speaks to the nation Israel and to us. To deal prudently means to act wisely. Verses 13 - 15 seem to be an introduction to Chapter 53. Jehovah speaks with hope in verse 13 before He begins to tell of the vicarious sufferings of Messiah. The Messiah will act wisely in all that He does. He acts wisely for two reasons; first, His wisdom comes from the Fountainhead of an Omniscient God, and second, he will reap the blessings of the Merciful God. The equivalent of this prophecy means that the Servant will be successful in all that He does.

"He shall be exalted and extolled and be very high." God will see that His Servant will be placed in a high position or a position of honor, and He will be praised because of His high position. When will this position be recognized? Not during His incarnation but when He comes at His second coming. Of course, the Christ is in an exalted position today at the right hand of the Heavenly Father, but not all recognize this position. Doubtless, there will come a day when all will see His exalted position, and will recognize Him as the Christ of God. Paul wrote in Philippians 2:9 - 11, "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow...and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Verses 14 and 15 read, "As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they have not heard shall they consider." These two verses must logically go together. As the people about the cross were astonished and speechless at the spectacle of the cross, so the kings will be speechless when they see the Messiah exalted. The reason for the astonishment of the many that stood around the cross was the way in which the Messiah had been disfigured. His figure (face) was marred more than any other man's had been marred previously. Probably His appearance was so marred that it was difficult to tell that his face was human. His features were so unrecognizable. Remember, the soldiers had hit Him with open hand and with reeds, and they had placed a crown of thorns upon His head. A day will come, however, when another crowd will stand astonished and speechless. This crowd will not be made up of Roman soldiers and cruel Jews, but kings - high and mighty men. They will reverence Him as King of kings and Lord of lords. They will bow down to Him, and be His subjects according to Micah 7:16. "The sprinkling of many nations has to do with the expiation or sanctification of many nations through His blood."

Chapter 53 and verse 1 reads, "Who hath believed our report? And to whom is the arm of the Lord revealed? Here we have the burden of the prophet declaring that so few will submit to the gospel of Christ. He might ask the question, "Who believes our preaching?" So great are the body of unbelievers, that the prophet is grief-stricken that so few will believe, but nevertheless he shouts as it were from the housetops, "Hear and understand." God's arm has been made bare before the eyes of all nations (52:10), but it takes an eye of faith to see it.

Verse 2 reads, "For he shall grow up before him as a tender plant (sprout), and a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Jesus did not grow up as a stately cedar, for if he had, no doubt, the Jews would have accepted Him; but He grew gradually as a tender plant (sprout). "A root out of

a dry ground” implies that he had a humble beginning (in Bethlehem’s stable). A twig or sprout growing up from a dry place is insignificant and poor. His form was not anticipated as much by the Jews. He did not come with pomp, power, and splendor which the Jews looked for. We believe that Jesus was perfect in all His manhood. His facial features were perfect, but the Jews saw nothing extraordinary about Him. He was a man among men, yet perfect in all His character, acts, and deeds. The Jews were looking for a great king, but Jesus was the lowly Nazarene, so they rejected Him.

Verse 3 reads, “He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not.” Men’s contempt was shown toward Jesus; He was forsaken at the cross. His followers became afraid of the mob and fled. At no time during His personal ministry did He have a large gathering, but just a “little flock” of true believers gathered around Him. He was a man of sorrows because His people rejected Him, and thus they rejected God. He was acquainted with grief. He knew the griefs of His people, once weeping over Jerusalem, and once weeping at the tomb of Lazarus. These are nothing to compare, however, with the sorrow of His heart. He was acquainted with the sicknesses of the people. Young says that the phrase means that “He Himself has been made to know sicknesses, and so we may correctly translate the passage ‘acquainted with sickness’.” It would be a serious mistake, however, to regard this phrase as implying the He was sickly in body and so fell prey to one disease after another. The word “sickness” is but a metaphor to describe sin. He did take upon Himself our sins, but he had none of His own.

“We hid as it were our faces from Him” or probably more clearly, “and there was as it were the hiding of the face from him.” Isaiah speaks as though he were standing by, and the people turned their faces away, not wanting to see him, not willing to recognize Him as the Messiah. “He was despised, and we esteemed him not.” People valued Jesus as just another malefactor receiving His just dues.

Verse 4 says, “Surely he hath borne our griefs and carried our sorrows: yet we did esteem him smitten of God, and afflicted.” He was burdened down with the griefs and sorrows of the whole world throughout all ages. He suffered in our place; He substituted Himself for us. The people looked upon Him as One smitten of God because of His sins. In the days of Jesus and the time following, disease and sicknesses were thought of as a curse from the hand of God for evil deeds. They recognized His death as being inflicted at the hands of Jehovah for, or because of, some evil act.

Verse 5 reads, “But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” Here is the contrast; He was not afflicted for His own deeds. He was wounded (pierced) first, by the thorns; second, by the nails; third by the spear of the Roman soldier, for our transgressions (for our evil deeds). The Servant was bruised (crushed down) by our iniquities or sins. Jesus took our place in all this; if we were to receive what was coming to us, we would merit death on a Roman cross. But thanks be unto God, the Messiah took our place! Peace was affected between God and man through this rugged death on the cross of Calvary. The wrath of God the Father which had been rightly kindled against us was appeased and through the Servant we have obtained peace; we have been reconciled to God. I Peter 2:24 makes the picture very vivid to the mind of every believer, when Peter wrote, “who his own self (Messiah) bare our sins in this own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all,” verse 6 says. Scattered as sheep having no shepherd is the

position of all. Israel especially had lost the way of Jehovah. "In ourselves we are scattered, and only in the Messiah will man be collected together; by nature we wander, but in Christ we find the way by which we are led to the gate of life" so writes Barnes.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," verse 7. This verse especially shows the meekness and humility of the Messiah. As a lamb helpless and hopeless to do anything for itself, as a sheep led to the slaughter pens, He didn't ever open His mouth to ridicule and scorn those who were spitefully using Him. He endured patiently and silently; He uttered no complaint.

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken" (verse 8). Rather, "by oppression and judgment was he taken away." God the Father is the One Who takes Him away, and who of His generation considered Him to be the Messiah? He died; He was cut off from the land of the living in order that a sinful and wicked people might live.

Verse 9 reads, "And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth." Rather, "They appointed him His grave with the wicked (but He was with a rich man after His death): although he had done nothing unrighteous, and there was no guile in His mouth writes Hengstenberg. If it had not been for friends, the body of the Messiah would have been buried with the malefactors who hung with Him upon their crosses. Joseph of Arimathaea, however, received the body of Jesus and placed it in his new tomb (Matthew 27:57, 58). So He was buried in a rich man's grave, because He was really not a criminal, not worthy of death.

"For it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul and offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (verse 10). It pleased Jehovah God to punish Him instead of us. By His vicarious suffering, peace is acquired for mankind. The Messiah gave Himself as a sacrifice for sin. Our guilt was expiated, and an atonement was made for us. God made the soul of the Messiah a trespass offering for our sins. "A trespass offering," says Vine, "is a sacrifice offered to God with the effect of clearing the sinner from his guilt. The sin-offering was presented by the priest from the point of view of the offerer, but the trespass offering had especially in view the demands of God's justice." The days of Messiah were prolonged even though He died the death of the cross.

Verse 11 reads, "He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In order that life must be brought forth, there must be some travailing. When the Servant travailed upon the cross, He obtained the fruit of His death in the salvation of humanity. When God looked down from heaven and saw His only begotten Son dying for sinful men, God was pleased. By a heart knowledge of the Servant, He will be able to justify many in the sight of God.

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Verse 12). God will place His Messiah among the great conquering ones. Here we have the ultimate triumph of the Messiah. The next phrase is but an enlargement of the former. God will see that His exaltation is carried out because the Messiah withheld not Himself as our Sin-bearer. He was willing to be numbered with the transgressors, both in the courts of the land and on the cross. Because he bore the sins of many, God will see that His Son is exalted. The Messiah also made

intercession for the transgressors; this intercession began before the Messiah was placed on the cross, but His intercessory work did not end there. The Messiah is still interceding for us, but now He is at the right hand of God the Father. This intercessory work will continue until the last day (see: Romans 8:24 and Hebrews 7:25).

### **A Leader and Commander**

In Isaiah 55:4, 5 the prophet again admonishes the chosen people of God to listen and hearken to his message. Actually God speaks through the prophet, "I will make an everlasting covenant with you, even the sure mercies of David." Evidently the language of God refers to the Messiah here, or of David as representing the Messiah. It is difficult, however, to visualize David as an historical figure being the leader and commander of His people at this particular time and in the future also. Doubtless, Isaiah is referring directly to the Messiah. "Behold, I have given him for a witness to the people." Various authorities have used here such words as: "a ruler," "a monitor," "a testimony," and "a prince." Regardless of how the word "ed" in the Hebrew is translated, the Messiah fulfills all of the interpretations. It is through the Messiah that the house of David attains to its full destiny. He is the Channel through which the mercies of David flow in upon God's people. Around Him, as David's scion, the entire heathen world will gather. He will be a leader (a king) and a commander. As a king he will attain the position of sovereign and as commander, He will originate and institute laws for His people: thus - a commander. Nations, that had not known and recognized the Messiah as such, will run or hurry to Him. All nations will be ready to obey. Formerly, these nations were in a state of ignorance and rebellion. All of these things will take place when "God hath glorified thee (His Messiah)," verse 5. In connection with this prophecy, hear Jesus speak (John 3:33), "He that hath received his testimony hath set to his seal that God is true." (See also Revelation 1:5).

### **The Redeemer**

In Isaiah 59:20 the prophet writes, "There shall come a Redeemer for Zion, and for those who turn from transgression in Jacob, saith the Lord." Not only can this scripture be applied to the captivity but also to the periods following, even the period preceding the millennial reign. The only Redeemer that Israel will ever have is the Messiah; He is the only way that Israel or any other people will be redeemed from their sins and from their enemies. God is now making a covenant with His people. He will impart His Spirit upon those who turn from their transgression. Upon these people he will abundantly bless, even upon their seed, and their seed's seed, because they have the knowledge of the truth, and have turned from their wicked ways. This will take place at the Messiah's second coming.

Chapter 60 begins with an exclamation for Israel to arise from her lethargy and shine forth or "be enlightened." The time of glorification and prosperity is near. "Be enlightened," has to do with Israel's acceptance of the Messiah; if they will put their trust in God's Redeemer, they will receive light even as the Gentiles have done throughout the dispensation of grace. In this entire chapter, Isaiah is endeavoring to impress upon the nation of Israel the bountiful blessings that God the Father has in store from them, but these blessings can be enjoyed only as they accept God's Redeemer or Messiah.

### **God's Mediator**

Who is the person of chapter 61:1 of whom the prophet states, "The Spirit of the Lord God is upon me." Was the prophet Isaiah speaking of himself? Although some authorities have referred this passage directly to Isaiah, it would be contrary to the entire spirit of Isaiah's writings to so glorify



himself and place himself in the position of the Redeemer that he had spoken of in Chapters 59 and 60. The fact that the Christ used this particular scripture in the synagogue and applied it to Himself should be conclusive proof that Isaiah was speaking of the Messiah (Luke 4:21). God plans to use the Messiah during His personal ministry as His Mediator, as His "Go-between," in order that God might bless men. The spirit of God was upon Jesus to such an extent that His human life was sanctified and therefore incapable of committing sins. God grants His Spirit to others, but in no such manner as He did to the Messiah. God's Spirit was upon Him without measure (John 3:36). He is also God's Anointed. Doubtless, the anointing took place or commenced in the womb of the Virgin Mary and continued unceasingly until His body returned to heaven in the ascension. The material anointing was typical of the spiritual anointing. The priests and prophets were anointed or set apart from spiritual service during the period of law. Even the tabernacle was anointed with anointing oil (Leviticus 8:10), then the priests were anointed (Leviticus 3:30). Samuel, the prophet of God, anointed Saul as king (I Samuel 10:1).

The Messiah was "set apart" or anointed for a purpose, as was others in the Old Testament. He was "to preach good tidings to the meek." In the world to which Jesus came, many were in misery and oppression, but His message, His gospel was good news. The Messiah brought a joyful message to the oppressed and to those burdened down with poverty. He was sent to "bind upon the broken hearted." The prophet employs another metaphor to show how the Messiah's message was medicine to the heart as ointment and medication had been to the body. The Messiah was also sent "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Men were held captive in the very clutches of Satan and sin. The captivity of Babylon was just a picture of the captivity of Satan. As Israel had been delivered from the captivity of Babylon, so they were to be delivered from Satan as well. Man was to enjoy a "Jubilee." Every fiftieth year, Israel was to liberate all slaves; every man was to be returned to his possessions (Leviticus 25). The Messiah was "to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." The "acceptable year of the Lord" probably refers to the period of time when Christ would actually accomplish the task of setting man free by His death on Calvary's cross. No doubt, the entire period of grace which will culminate at Jesus' second coming is also referred to here. Until the Son of God descends from Heaven as the King of kings, men will have opportunity to be liberated from the servitude of sin. At Christ's second coming, the Lord will take pleasure in setting the entire world free from the bondage of sin. Sin will no more reign over the earth as it has for hundreds of years. Although every one will not be saved, sin will be suppressed at the Messiah's second coming, and this world will be ruled in peace and righteousness for a thousand years. God's "acceptable year" for man is now. Following God's acceptable year, the vengeance of God will be manifested. God's wrath will be poured out upon the world in such a way as has never been known before. God is long-suffering and patient now, but He will not always be.

The Messiah will comfort those who mourn now because of their sins. Paul said in II Corinthians 7:11, "godly sorrow worketh repentance to salvation." This is the kind of mourning Isaiah is speaking of here, "mourning after a godly sort" or actually being sorry for sin and willing to turn away from sin and turn to Messiah. Although Jesus suspended the reading of this passage of scripture in the middle of verse 2, it doesn't mean that God will not fulfill the entire passage through Him. The first portion of verse 2 has to do with Messiah's first coming and was actually and completely fulfilled in their eyes. The remaining portion of this verse will be fulfilled at Messiah's second coming. In the day of Israel's restoration, God will "give beauty (or a diadem) for ashes, oil of joy for mourning, a wrapper of renown for an expiring spirit, that they may be called terebinths of righteousness, a planting of Jehovah for glorification," as Delitzsch translates it.

## Part Five

### The Messianic Prophecies in the Later Prophets

The prophet Jeremiah is called by some “the weeping prophet.” This designation was given to him because of the burden he had upon his heart for his own people. He was a chosen vessel in God’s hands to carry the message of salvation to Israel. Although Jeremiah’s preaching did not meet with much success so far as visible results were concerned, he proved himself faithful to the task that God had delivered unto him. In his preaching he was fearless, and in his living, he lived a life of faith in God. Although Jeremiah’s prophecies do not contain as many Messianic prophecies as Isaiah, he does give the reader some of the most profound views of the Messiah to be found in the Old Testament.

#### A Righteous Branch and a King

In Jeremiah 23:1 the prophet writes of some unfaithful pastors who destroyed and scattered the sheep of the Lord’s pasture. Doubtless the prophet is here speaking of the false prophets and priests that will arise in the last days. Even the ungodly kings who sat upon David’s throne are referred to here, because they have destroyed and scattered the sheep of God’s pasture. Several of the ungodly prophets, priests, and kings sought to exploit God’s people rather than to feed and protect them. According to verses 2 - 4 God is going to re-gather His people, the sheep of His pasture, and He will set up good shepherds over them. With this gathering and bringing back there is also the promise of the raising up of the Great Shepherd or David’s Righteous Branch. With the raising up of the Righteous Branch only a remnant of God’s people will return. Calvin writes that there is no doubt that the prophet has in view the free return of the people; but Christ must not be separated from this blessing of deliverance, for otherwise, it would be difficult to show the fulfillment of this prophecy. God would say: “first, I will raise up to you shepherds; then the Messiah.

God’s word tells here of raising “unto David” a righteous Branch. Why does He designate specifically, unto David? There are at least four different aspects in which the Messiah is introduced as “the Branch.” We have already noticed Isaiah 4:2 where the Messiah is spoken of a “the Branch of Jehovah.” It is generally believed that these four different aspects correspond to the four different gospels. In the gospel of Matthew, the Christ is viewed as the King of Israel, which will correspond to the Branch of David (Jeremiah 23:5, 6); the gospel of Mark presents Christ as the Son of man or the Servant, which is viewed by Zechariah 3:8 as the Branch Who is Jehovah’s Servant; the gospel of Luke speaks of Christ as the Savior of the world, and as a Man, which corresponds with Zechariah 6:12 who shows the Messiah as “the man whose name is the Branch;” while the gospel of John portrays the Messiah as the Divine Son of God comparable to “the Branch of Jehovah” in Isaiah 4:2.

Israel’s King will be Israel’s Shepherd also. The Branch of David will be the logical descendant of David Who will be given the throne of David in Jerusalem. This part of the scriptures have not yet been fulfilled, but it will be fulfilled at Christ’s Second Coming. Jesus, the Messiah, has never sat upon the throne of David in Jerusalem. He is now sitting at the right hand of the Father in heaven. The Father has given Him this exalted position because of His victories over sin, death, and the grave; and until God makes the Messiah’s enemies His footstool, the Anointed One of God will remain in heaven seated at the right hand of the Father. Hebrews 10:12, 13 read, “But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.” Notice that the place which the Messiah now occupies is not a permanent place but only until this preceding scripture is fulfilled. When the Messiah comes the second time, he will come to sit upon David’s throne in Jerusalem.

He will than be King Jesus; then He will reign and prosper, and will execute judgment and justice in the earth (23:5). The Messiah will be the realized ideal of Israel's king; He will be a second David.

In contrast to the wicked prophets, priests, and kings, Jesus the Messiah will now be the direct fulfillment of all these offices. In fact, Messiah will be the direct opposite of such rulers as Zedekiah and Jehoiakim. The kings of this world can in no other way administer righteousness and judgment than by being careful to render to everyone his own, and that by checking the audacity of the wicked, and by defending those who are good and those who are innocent; this is all that can be expected of worldly kings. With the Messiah, God's King, this is different: He will rule and reign in wisdom and knowledge; He aids those in misery; He defends the innocent, and chastens the wicked. The prophet speaks here of right and righteous judgment rather than prosperity. Messiah will be endowed with the spirit of wisdom in that He will be able to perform all the offices of and duties of a king. His rule will prosper, and He will have insight. See II Samuel 8:15 for a reference to David's reign of judgment and justice. This King is *Zemach* (branch, a growth, a sprout that grows directly out of the ground or directly from a root); He is a living, life-producing, and preserving Person, and as such a King He rules. The kingdom will partake of the nature of her King; the kingdom is a living, life-producing kingdom. Kimchi says, "Israel shall call the Messiah by this name: 'the Lord our righteousness' because at this time, the righteousness of the Lord will be to us firm, continuous, everlasting." The future prosperity and salvation in Israel will by far outshine and outlast the greatest deliverance and salvation of the past.

### **Their Glorious One and Ruler**

In 30:9 the Glorious One and Ruler is introduced as "David their king." This designation is but an enlargement of 23:5, 6. Then in verse 21 Jeremiah writes, "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Doubtless the reference is applicable to the Messiah. He will be revealed to them out of their midst. Regardless of when you choose to observe the history of the universe, the Christ is the central figure, and around this center the events of this universe revolve. As Baron puts it, "Nineteen centuries before His advent, Abraham, gazing into the future through the telescope of faith, beheld Him as the brightest Star, and then nearly two thousand years later the Apostle John on the isle of Patmos still gazing into the future beheld Him as "the bright and morning star." All the ages of the world, from creation until this present time, center around some thirty-three years which this "Illustrious One" spent upon this earth with the supreme purpose of redeeming man from his sins. If you were to group the Messiah with Moses, Abraham, Buddah, Confucius, Mohammed, and all the leaders of all ages, who would be the brightest star in the constellation? Why, Jesus of course, beyond a shadow of a doubt. In the middle of the night, some stars may shine brighter in the firmament than others, but when the sun arises in the eastern skies, there is no difference. From the bright rays of the illustrious sun, the twinkle of the stars seem to flee away. So it is with Jesus the illustrious One: great figures may be compared with one another but never with God's Messiah; He outshines them all.

The second title which Jeremiah gives the Messiah in this text is "Ruler" or "Governor." The meaning is defined as one into whose hands the reins of government have been entrusted by another. This same title was given to Joseph by the Pharaoh while he was down in Egypt (Genesis 45:8). Surely, we can see the picture here that the Messiah will be given the rule of government by God the Father. Micah 5:2 refers to the Messiah, designating Him as the Ruler who comes out of Bethlehem-Ephrathah to rule over Israel. The Targum identifies the ideal King as "Messiah, the son of David." Among the Jews the name David came to be used of royalty, much as Pharaoh, Caesar, or Czar, but only in the highest and final sense.

## Israel's Redeemer

Jeremiah 50:34 tells of Israel's redeemer being strong, the Lord of hosts is His name. Jehovah is designated as Israel's Redeemer, but how will God redeem His people? This will be accomplished through His Messiah. Lamentations 3:8 reads, "O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life." This redeemer referred to here is the kinsman and redeemer type of the book of Ruth. There were certain qualifications: first, the redeemer was to redeem persons and inheritances, (see Leviticus 25:48). Second, the redeemer must be a kinsman (Leviticus 25:48, 49; Ruth 3:12, 13). Third, the redeemer must be able to redeem (Ruth 4:4 - 6; Jeremiah 50:34). Fourth, the redeemer must pay the just demand in full (Leviticus 25:27). Can the Messiah fulfill these qualifications? If he can, then he can be Israel's redeemer. Notice Galatians 4:4, 5 for His redemption of persons, "But when the fulness of time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under law, that we might receive the adoption of sons." Ephesians 1:11 reads, "In them also we have obtained an inheritance..." That the Messiah was a near kinsman can be proved by Galatians 4; 4, 5 cited above, and also Hebrews 2:14, "he took part of the same;..." that is, flesh and blood. John 10:11 will prove that the Messiah was able to redeem, "I am the good shepherd: the good shepherd giveth his life for the sheep." It is through His life and death that we have life. Galatians 3:13 should prove that Messiah paid the price in full, not only for Israel's redemption but also for ours as well. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Therefore, He paid the price as our Substitute. Thus, we have conclusively proven that Messiah is capable and qualified to be Israel's Redeemer and also ours.

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Ezekiel was God's prophet during the Babylonian captivity. His name means, "God will strengthen." Certainly God used him to strengthen His people during this depressing time. Ezekiel was a younger contemporary of Jeremiah. We do not have to search very diligently to find Messiah in Ezekiel. He views Him from several aspects. The prophet beholds a vision in the very first chapter, and probably saw the Messiah sitting upon the throne. His prophecies may correspond to those of the Apostle John in the book of Revelation. Both the books of Ezekiel and Revelation are books telling of things which will come to pass.

## A Tender Twig

Ezekiel puts forth the parable of the great eagle and the tender twig in chapter 17. The great eagle came unto Lebanon and took the highest branch of a cedar and carried it into the land of traffic. In the place of the stately cedar he planted the seed of a vine, but the Lord pulled it up by the roots and (verse 22) God said, "I will also take of the highest branch of the high cedar, and will see it: I will chop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent."

Ezekiel has already used various forms of metaphorical language, some subtle and some not so subtle in order to convey his prophetic message. Here he uses a parable, riddle or allegory. What is the heavenly meaning to this earthly story? The representation of powerful kings and their great domains as lofty trees was a figure peculiarly Babylonian (Daniel 4:11). Doubtless the royal family of David is the lofty cedar in Lebanon. Nebuchadnezzar as the great eagle breaks off the highest branch and carries it away planting his own vine. Nebuchadnezzar is known for taking Jehoiachin and the rest of the royal family captive and placed in his stead an investiture of Zedekiah. The Lord uproots this vine, however, and takes the slender, tender Twig (the Messiah)

and plants it on the mountain, and he will be eminent. Hengstenberg states that the tender twig which grows into a tall cedar or Branch is none other than the Messiah who sprang from the deeply-degraded family of David. This fact cannot for a moment be doubted when we consider the other parallel passages in Ezekiel and the other prophets. This stately cedar will grow large and the birds of the air will dwell in its branches. This is all accomplished by Jehovah God.

Israel as a nation is likened to a vine planted in conditions suitable for its phenomenal growth (Isaiah 5:1 - 7; Psalm 80:8 - 11). So it is not difficult to see how God could inspire Ezekiel to write concerning a Twig (the Messiah) that would be Israel's Savior or King to redeem Israel and the Gentiles alike. Although Israel was a failure so far as glorifying God, she will later bring glory to Jehovah God during the millennial reign when Christ will be successful as David's scion. In the Lord Jesus Christ God Himself will come to be their king. He is Perfect, fully obedient to God's laws, a king after God's Own heart. Duguid states that Jesus will be a king who intercedes for his people like a prophet, a king who offers his own life up as a priest, and a king who will not die and pass his kingdom on down to a line of depressingly inferior descendants as did David. Jesus will indeed be the King of kings and Lord of lords. Messiah is Israel's hope and future. Other passages referring to Messiah under the words "shoot" or "branch" are Isaiah 4:2, 11:1; Jeremiah 23:5, 33:15; Zechariah 3:8, 6:12.

### **The One Whose Right It Is**

According to Ironside, Chapter 21:24 - 27 contains one of the most striking prophecies in the Old Testament. It tells of the setting aside completely of the royal house of David because of the weaknesses of its leaders until the day in which Messiah will come and set up His rule and reign upon the earth. In verse 26 God tells of the removal of the diadem and crown, and then (verse 27) He will completely overthrow the house of Israel "until He come to whose right it is and I will give it him." The "right" referred to here is that remarkable combination of priestly and regal offices which will be fulfilled by the Lord Jesus Christ (Psalm 110:2, 4; Zechariah 6:12, 13; Psalm 72; Isaiah 9:6; 42:1; Jeremiah 23:5; 33:17). To our Lord is given the double right of high priesthood and kingship (Hebrews 5 and 7). God will remove the priest and the king, as indicated by the diadem (mitre) and the crown. The glory of the Kingdom will be removed, and the power attached to the government of God's people Israel will be removed. It will be no more until Messiah appears the second time to take up His great power and reign. Security and rest are nowhere to be found and will not be until the coming of the Messiah, the great Restorer, and Prince of Peace. This passage seems to echo what God has inspired other prophets to reveal (Genesis 49:10; Psalm 2:6; Jeremiah 23:5, 6; Ezekiel 37:24; Zechariah 6:12 - 15).

### **The Great Shepherd**

One of the most beautiful of the Messianic prophecies in Ezekiel is found in 34:23ff. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Who is my Shepherd? Most children who have attended Sunday school know Psalm 23:1, "The Lord is my Shepherd." No doubt Jehovah will accomplish all this through His Son, the Messiah. Jesus must have had reference to this scripture when He gave His great discourse on the good Shepherd recorded in John 10:1 - 18. The Lord Jesus Christ is the Good Shepherd; it is He who leaves the ninety and nine and seeks that lost sheep. Finding it He brings that lost sheep home rejoicing (Luke 15:4 - 6). In this particular discourse, He can claim to be the One Who fulfills Isaiah 40:11, Jeremiah 23:1 - 3; and Ezekiel 34:23, 24. It is He Who separates the sheep from the goats on that final Day of Judgment (Matthew 25:32). The duties of this Shepherd are that of ruling, feeding, and saving the flock. All of these phases of the shepherd's work are characteristic of the great Shepherd. In fact Jesus should be recognized as the Good Shepherd (John 10:11), the Great Shepherd (Hebrews 13:20) and the Chief Shepherd

(I Peter 2:25; 5:4) .

Israel was led by some bad or evil shepherds, many of the kings especially in the northern kingdom, were an embarrassment to their Creator. God promised David that He would raise up his offspring who would fulfill His covenant; a Successor would be forthcoming Who would establish His kingdom (II Samuel 7:12, 25). Of course Solomon received the promise but a greater than Solomon was “in the wings.” David’s Scion, the Messiah, would completely fulfill the covenant of Jehovah God. Then Israel will know that the Lord their God is with them - for blessing and not for cursing. Israel will be His sheep, and the Messiah will be their God, sustaining a harmonious relationship celebrated in Psalm 100:3. Our Lord presently rules His sheep through the leaders or undershepherds of the churches (I Peter 5:2 - 4). They have the authority in service to feed “oversee the flock;” however, unlike the evil shepherds they are not to “lord it over” the flock. They are commissioned to be on the lookout for marauding wolves who seek to scatter and devour the flock. The true undershepherd will have a combination of toughness yet tenderness which is typical of the true Shepherd.

### One King

By inspiration Ezekiel prophecies (37:1ff) that the nation of Israel will rise again. The vision of the valley of dry bones (the true Death Valley) must have been a disturbing picture to Ezekiel. He must have been confounded at this death scene. Imagine a valley filled with not just dead bodies but with skeletal remains and dry skeletal remains at that. Then a searching question, “Son of man, can these bones live again?” What could the prophet say? Ezekiel was not entirely ignorant of the power of Jehovah God. He had heard of God’s resuscitation of the dead earlier (I Kings 17:17 - 24; II Kings 4:18 - 37; 13:20 - 21). Deliverance from the grave is presented as being brought back from death to life (Psalm 16:9 - 11; 49:14, 15). What about life from the skeletal remains of human beings? Of course Ezekiel recognized the power of a sovereign God, but does He *will* to do so. The prophet answers in the affirmative, “O Sovereign Lord (Jehovah), thou knowest.” The word is given to Ezekiel and immediately the bones come together and are clothed in flesh and skin (no life yet, however). Not unlike the creation of Adam, Jehovah God caused breath to come into the bodies and they lived. The prophet’s vision will take place, and the people of Israel will be restored to their land and revived through the sovereign will and work of God’s Spirit. This was a great encouragement not only to Ezekiel but also to the entire Jewish race. This was one way that God had of proving to Israel that He will still be with them. Can and will Jehovah God raise the dead bodies of Christians? The Apostle Paul answered this question in Colossians 2:12, 13, “(We are) buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses.” So in Christ there is life and hope for the spiritually dead. The Lord Jesus Christ is the “first-fruits” of the resurrection (I Corinthians 15:20), and then, every believer in his own order: Christ the first-fruits; afterward they that are Christ’s at his coming (verse 23). Furthermore, in Romans 6:8, 9 Paul wrote, “Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”

Then God gave Ezekiel a sequel to the vision of the dry bones as an extension of Israel’s national resurrection; a sign of the two sticks, one for Judah and one for Joseph (or Ephraim). These kingdoms had been divided for numbers of years, but now the sign of one stick proves to Ezekiel that they will no longer be divided and separated but that they will be united is an assurance. When these kingdoms will be reunited, God says, “one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all” (verse 22). “And David my servant shall be king over them; and they all shall have one

shepherd: they shall also walk in my judgments, and observe my statutes, and do them” (verse 24).

Further explanation might be needed concerning the tribes or kingdom. The one stick for Judah, “and for the children of Israel his companions,” includes not only the tribe of Judah itself but also the greater portion of Benjamin and Simeon, also the tribe of Levi and a few individual members of various other tribes; these individual members were those who migrated from the kingdom of the ten tribes into the tribe of Judah (II Chronicles 11:12 - 16). The other stick was to be for Joseph and all the house of Israel, his companions. Joseph’s name was chosen, doubtless, because he formed the trunk of the kingdom of the other ten tribes, through Ephraim and Manasseh his two sons so writes Keil and Delitzsch.

These tribes will, some day , be united under one king, and Ezekiel called this king David my servant. Does this mean that king David himself will be raised and caused to dwell upon the earth as king? If this scripture were the only one referring to this subject, this question might be answered in the affirmative, but when one considers other scriptures along this line of thought, we are led to believe that we must answer this question in the negative. Then who will reign? To whom is Ezekiel referring? Without a doubt, the prophet has reference to the Messiah, David’s seed. The Messiah is to be King, and thus David’s throne will be established. When this prophecy will be fulfilled, the children of Israel, as a renewed united kingdom, will walk in God’s “judgments, and observe His statutes, and do them.” All of this will be accomplished under the protection of Israel’s one king and shepherd David, the Messiah. Israel’s children and their children’s children will dwell forever in their own land, and the Messiah, the Son of David will be their leader. God will make a covenant of peace with them, and it will be an everlasting covenant. Other blessings will be forthcoming also (verses 26, 27). All the heathen will know that Jehovah God is the great Sanctifier of Israel, thus dwelling in the midst of them forevermore. Cooper lists thirteen promises made to Israel in Ezekiel 37:15 - 28 that illustrate God’s determination to revive, revitalize, restore, and re-establish the nation of Israel. Jehovah God is not finished with Israel.

Beginning with Chapter 20 and throughout the remainder of Ezekiel’s prophecy, his general theme is the “Earthly Reign of Messiah.” Fourteen years following the conquest of Jerusalem and the destruction of the temple (575 B. C.), God permits His prophet to behold a magnificent vision of the restoration and the glory of the kingdom of God. Ezekiel goes beyond the prophet Isaiah in clarifying the nature of Messiah’s earthly reign. God’s presence will be manifested in the temple. This manifestation will take place with such glory as has been unknown before, and the complete fulfillment will be accomplished in and through the Messiah. Ironside says that to the average reader all the detailed information concerning the temple, the gates, and the walls are of little interest; but when we remember that there is something significant in all the numbers in the scriptures, and that all scripture is given for our edification, we will realize that there is much here worthy of our careful study, even though we may not comprehend all its import.

The whole division may be divided into three sections: first, the description of the new temple (40:1 - 43); second, the new organization of the worship of God (43:13 - 46:34); third, the blessing of the land of Canaan, and the partition of it among the tribes of Israel (47:1 - 48:35). With reference to the Messianic character of this entire vision, both Jewish and Christian commentators are generally agreed. In this vision of Ezekiel, we are brought face to face with a description which exactly parallels the description of Jesus Christ as given by the Apostle Paul in Colossians 2:9, “For in (Christ Jesus) dwelleth all the fulness of the Godhead bodily.” Then again Jesus Himself said to Philip (John 14:9), “He that hath seen me hath seen the Father.”

\* \* \* \* \*

The Book of Daniel was written during the seventy years of Babylonian captivity, 606 - 536 B. C. Daniel, the prophet, was one of the Hebrews captured by king Nebuchadnezzar and carried away at the first deportation of the people of Judah during the reign of Jehoiakim. Doubtless Daniel was just a pre-teen or a teen-ager when taken captive. His name is mentioned along with three other youthful Hebrews, Hananiah, Mishael, and Azariah. During the captivity these Hebrews were put to great tests for the cause of God and right. God caused them to triumph over their captives each time. It was the duty of Daniel to revive his people's faith in their God, their nation in Christ and His kingdom. Let empire follow empire, and the world continue on for ages to triumph and exalt itself; in the end comes Christ to set up His world-wide dominion over the people of God so writes Hengstenberg.

### **The Stone**

The writings of Daniel are partly historical and partly prophetic. The portion from 1:1 - 2:30 is historical, telling of Daniel's life as a captive, and the dream of Nebuchadnezzar, the king of Babylon. In 2:31 the prophet gives the interpretation of Nebuchadnezzar's dream. Daniel was able to interpret it through the power and wisdom of God. He interpreted the dream concerning the image as typifying four kingdoms which would arise upon the earth. The first world empire, typified by the golden head, was the Babylonian kingdom with Nebuchadnezzar as the ruler. A second kingdom would arise, which was typified by the breast and arms of silver. A third kingdom would arise typified by the belly and thighs of brass. Still a fourth kingdom would arise typified by the legs of iron, and the feet of iron and clay. After these kingdoms had arisen, one subduing and conquering the other, and while a fourth kingdom was ruling and reigning, a stone cut out without hands would arise and break the image of iron and clay and break it to pieces. This stone that smote the image was supernatural in that it was cut out of the mountain without hands; it had extraordinary power because it annihilated the statue, and was worldwide in scope filling the whole earth.

Daniel writes in 2:44, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." In other words, these four kingdoms were to be followed by the kingdom of God's Messiah. Almost all competent commentators are agreed upon the five kingdoms and their rulers. Doubtless the four successive empires were the Chaldean (Babylonian), the Medo-Persian, the Grecian (Macedonian), and the Roman empires. Beyond a doubt, the ruler of this fifth and everlasting kingdom will be the Messiah. He is the Stone spoken of by Daniel.

There are some very significant aspects of this kingdom that demand our attention. First, this kingdom was of superhuman origin. This is indicated by the statement (2:34, 35) "Cut out of the mountain without hands." This stone was to be detached from the mountain without the aid of human hands. This great truth is manifested over and over again in the New Testament. Second, this kingdom had a feeble beginning compared to the great world powers which preceded it. This kingdom began with just a small group of fishermen but has grown now to number in the millions. This kingdom reaches to the far corners of the earth, embracing all the saved that are now living upon the earth. Some who were once residents of God's kingdom on earth are now residents of heaven and have passed on to the bliss of heaven. Third, this kingdom supplants all other kingdoms. Proof of this fact is given when Daniel states that this Stone demolished the image and ground it to powder. The kingdom of God has exceeded all other kingdoms both in power and size. There will come a day, at the Second Coming of Messiah, when all kingdoms will become the kingdom of our Lord and His Christ. His laws, His statutes, and His will will be done throughout the world. Fourth, Messiah's kingdom will be an everlasting kingdom. It will never be destroyed. Kingdoms and nations of this earth have arisen, and they have fallen, but not so with God's kingdom; it will last forever. God has made this promise, and God's promises will never be broken



so writes Barnes.

### **The Son of Man**

Nebuchadnezzar was not the only one who had important dreams during the captivity of the children of Israel. Daniel, the prophet, had a dream also, and he tells us in Chapter 7 what this dream was. He saw four beasts: one was like a lion; the second was like a bear; the third was like a leopard; and the fourth had the likeness of no animal, it was so terrible. He characterizes this beast as dreadful, terrible, and strong, having great iron teeth. This animal devoured and brake in pieces, stamping with its feet. The animals typify the same as the image of Nebuchadnezzar's dream. They represent four kingdoms, but Daniel beheld these thrones cast down (7:9), and the Ancient of Days sitting upon a great throne exalted far above all others. That the Ancient of Days is a symbolic appearance of God the Father is beyond doubt. Daniel describes Him as an elderly Person, One advanced in years, a Person of grey hairs, in whose majestic form God makes Himself visible to the prophet. His majesty and power are enhanced by the thrones upon which He sits, and the robe with which He is covered. The robe is white as snow, His hair is white like pure wool symbolizing spotless purity and holiness.

As Daniel beholds this majestic scene, another appears on the scene, "One like the Son of man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him." This "Son of man" can be none other than the Messiah Himself making His presence with God to judge the world of their sins, and especially the nations of the earth who have persecuted God's people. To the Son of man was given "dominion, and glory, and a kingdom. That all people, nations, and languages, should serve him: his dominion is an everlasting dominion which will not pass away, and the kingdom that which shall not be destroyed" (verse 14). God the Father is here portrayed as giving His Son, the Son of man, an eternal dominion or government. It will be a universal kingdom which will embrace all nations.

The question arises, when will this take place and how? Is this to be taken literally or spiritually? There are two views respecting the answer to these questions. One view is that these scriptures will be fulfilled literally, that the Son of man, the Messiah, will reign personally upon the earth. He will receive a visible kingdom, and it will be set up upon the earth with Jerusalem as His capital, and He will have complete control over all nations of the earth. This will take place, according to this view, when the Son of man returns in His glory with His saints. The other view is that this reign of Messiah will be spiritual; however, it will be over all the earth; the principle of religion will prevail everywhere; the righteous will suppress all forms of evil so writes Barnes. Although there are many great men and scholars who hold to this second view as discussed here, and they are to be respected for their conviction on this view, but this writer is inclined to believe that the first view mentioned is the correct view of this passage of scripture.

He believes that the kingdom of Messiah upon the earth will be a literal kingdom, and that Messiah will sit upon the throne of His father David in Jerusalem. This throne is fallen now, but it will be built up. The disciples were told by the heavenly messengers (Acts 1:11) that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now Jesus ascended into heaven literally, and this scripture proves beyond a doubt that He will return to this earth literally. Paul believed that the Messiah would return and "build again the tabernacle of David, which is fallen down; and (God) will build again the ruins thereof, and (God) will set it up: that the residue of men might seek after the (Messiah), and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world (Acts 15:16 - 18). John the Revelator was permitted to gaze into the future, helping us to understand better some of the things to come. "And

(John) saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation 21:1 - 3).

## Messiah

In the first year of the reign of Darius the Mede, Daniel experienced another dream or vision while studying the prophecy of Jeremiah. He had prayed and was confessing his sins and the sins of his people Israel when Gabriel informed him concerning seventy weeks and concerning the Messiah. Before beginning our study of this vision it is necessary to say that the subject is very controversial. It has been appealed to by such men as Tertullian and other early men as a demonstration of the correctness of the Lord's claim to Messiahship. As we study, may we pray that we may honor and glorify God in what we say. We will tread on holy ground.

Daniel was given one of the most comprehensive revelations ever given to a man. In 9:1 - 23 the scenes are of an historical nature, and beginning with verses 24 - 27, the reader will find a great revelation. "Seventy sevenths (year-weeks; units; parts) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (verse 24). Later on we will find these seventy weeks (sevens) broken up into three smaller portions of seven, sixty-two, and one, with this last week being divided in the middle. The seventy weeks are sometimes translated seventy sevens, that is, seventy times seven years. The Hebrew text calls them *shabu'im shib'im* (meaning besevened) (see Leviticus 25:8; 26:18, 21, 24, 28); the Septuagint calls them "hebdomads. The Greek phraseology was "seventy heptades," which can mean seventy weeks of years. Daniel made a diligent search respecting the seventy years; and nothing but seventy heptades of years could be reasonably supposed to have been meant by the angel. According to Stuart, this means seventy sevens of years or 490 years; that is, a week of years is seven years. So again looking at verses 24 - 27 all the things stated here will take place over a period of 490 years.

Daniel 9:24 reads, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Herein are three negatives and three positives. The positives are as follows: (1) "To finish the transgression" which means to "keep back, restrain, push back" the transgression. This expression means that Israel's defection from Jehovah will end at the end of the seventy sevens. This transgression is a revolt against authority. (2) "To make an end of sins" means Israel's sinful walk of life outside of God will come to an end. Her sins are hollowness, vanity, and purposelessness. (3) "To make reconciliation for iniquity" means God will cover (atone for) Israel's sins underneath the blood. Christ will expiate iniquity; He will pardon (see Leviticus 16:15, 16). The positives are as follows: (1) "And to bring in everlasting righteousness" meaning that Israel will enjoy a state of bliss after the seventy year-weeks. (2) "And to seal up the vision and prophecy" means a sealing (such as a scroll) after it is completely filled; sealed shut for preservation; a seal given authority to the scroll. (3) "To anoint the most holy" means the Most Holy Place. The first four of these were fulfilled at the first coming of our Lord and the last two will be fulfilled at His second coming. These six items are all Messianic. The termination of the seventy sevens coincides with Messiah" first advent.

Daniel 9:25 reads, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and the threescore and two weeks: the street shall be built again, and the wall, even in troublous times." The going forth of the commandment seems to be that commandment referred to in Nehemiah 2 which was in the twentieth year of Artaxerxes Longimanus which was probably in the month of Nisan 445 B. C. The sixty-two sevens (weeks) consists of four hundred and thirty-four years or from 445 B. C. to A. D. 26 which was the year that the Lord Jesus Christ was manifested to Israel at His baptism. The time is calculated on the basis of a 360 day year rather than a 365 day year. Anderson calculates the decree given to Nehemiah, however, as March 14, 445 B. C. until the Triumphal Entry on April 6, A.D. 32. or 173,880 days. Hoehner begins the calculation at March 5, 444 B. C. to March 30, A. D. 33 which would end the personal ministry of the Lord.

Daniel 9:26 reads, "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." After sixty-two sevens two events are to occur (1) the cutting off of the Messiah "the Anointed One," and (2) the destruction of the city (Jerusalem). Isaiah 53:8 refers to Messiah's ignominious death on the cross, "(Messiah) was cut off out of the land of the living." The prince is none other than Titus Vespasianus, a great one coming out of the Roman Empire. Messiah was cut off but "not for himself" meaning that His death was for others; He was put to death as a pauper. Forty years after the Crucifixion in A. D. 70 Titus utterly destroyed the city of Jerusalem including the Temple (Matthew 24:1, 2).

Notice now the smaller portions by which these seventy weeks (sevens) or 490 years are divided. The first portion is seven weeks or forty-nine years. What is to take place during that time? According to verses 24, 25, Jerusalem is to be rebuilt. Seven weeks are allotted to this period, or forty-nine years, in which Jerusalem is to be completely restored, including street and wall. From this point, sixty-two weeks or 434 years, the manifestation of the Messiah is seen. Then one week more is given thus completing the seventy weeks of years. In the midst of this week Messiah is cut off, and sacrifices and oblations cease.

After some research, and viewing the ideas of others, this writer finds that the date 457 B. C. best fits the date of the restoring and rebuilding of Jerusalem. On this date, a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go up to Jerusalem and restore and rebuild the city. This decree can be read in Ezra 7:13ff. Now, according to Daniel 9:35 Jerusalem was to be completed in seven weeks (sevens) or within forty-nine years, beginning at the time of this decree. "On this point, Prideaux (Connexion, Vol. I, p. 322) says, "In the fifteenth year of Darius Nothus ended the seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus.' This was 408 B. C.," according to Uriah Smith.

Again apply the measuring rod of sixty-nine weeks, or 483 years which were to extend to Messiah, and this places the date at A. D. 27, which was the approximate date of Messiah's manifestation to the world. A. D. 27 was the approximate date of His baptism. Within one-half week or three and one half years Messiah was to be cut off. During the public ministry of the Messiah, the scriptures give record of His attending four passovers, (John 2:13; 5:1; 6:4; 11:55). Since He began His public ministry in the autumn of A. D. 27, His first Passover was the following spring A. D. 28; His second A. D. 29; His third, A. D. 30; and His fourth and last, A. D. 31. Thus we

have three and one-half years for His public ministry before He was “cut-off” from the land of the living. Does not this correspond to the seventieth week of Daniel, in which Messiah was to be cut off in the midst of the week? What about the other one-half week or the last half of the seventieth week? Add three and one-half years to the date A. D. 31 and you have the autumn of A. D. 34 and the date that marks the stoning of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of His disciples, and the turning of the apostles to the Gentiles, which is a fulfillment of Daniel 9:27d according to U. Smith.

Gundry states that “the possibility of a gap between the 69th and the 70th weeks is established by the well-accepted Old Testament phenomenon of perspective, in which gaps such as that between the first and second advents were not perceived.

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Haggai and Zechariah were two of God’s prophets who were fellow-laborers in the restoration of the captive Israelites to the city of Jerusalem. They both prophesied during the time of Ezra and probably returned from the exile under the leadership of Zerubbabel.

### **The Desire of All Nations**

There is some controversy as to whether this reference in Haggai 2:7 is a direct reference to the Messiah or not. The older commentaries of the early and medieval church, following the singular of the Vulgate interpreted the verse as referring to the Messiah. They cited Luke 2:22 - 26 as the fulfillment of Haggai’s prophecy. There may be more than one reason for the controversy, but the fact that the word “desire” is in the plural should not alter the case. The “desired things” of all nations could mean a number of things, but could these desires be fulfilled apart from the Messiah if universal peace, just government or knowledge of the true God is desired. These can be fulfilled in the Messiah only according to Barker. All nations have desired a visible Deity, and such a manifested and revealed Deity has been given to mankind in the Messiah. All nations have desired an atonement for sin, and such an atonement has been provided in the Messiah. All nations have desired a Divine revelation, and the Messiah provided that revelation of God.

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Very little is known about the personal life of Zechariah. His name *Zekharyah* means “he whom Jehovah remembers” or “Jehovah remembers.” Zechariah was of priestly lineage, the son of Berechiah, and the grandson of Iddo. He succeeded his grandfather as a priest under Jehoiakim, which may indicate that his father died at an early age. He began his prophetic ministry in the second year of Darius (Hystapes), which was about 520 B. C. We are at a loss as to how long his ministry lasted. His prophecy gives a very touching call to those returned from the captivity. The Messianic prophecies of Zechariah are second only to those of Isaiah in their distinctness and importance.

### **The Servant The BRANCH**

This expression “my servant the BRANCH” is used in Zechariah 3:8. Various interpretations have been given to this verse. Some refer this scripture directly to Joshua, some to Zechariah, others to Zerubbabel, and still others give it a Messianic meaning. From all the evidence in hand, this writer believes that this passage is Messianic. All the men referred to above are all types of the great Anti-type, the Messiah, but that the Branch here is the Messiah can hardly be denied. The Messiah is called by two names. First, he is described as my Servant. Some other scriptures

referred to in this manner are Isaiah 42:2; 49:3, 5; 50:10; 52:13; 53:11; and Ezekiel 34:23, 24. Second, He is called a BRANCH or Sprout, and needless to say this is not the only reference to the Branch or Sprout in the Old Testament, such as Jeremiah 23:5; 33:15. According to Baron, the Messiah here referred to as “my Servant the Branch” answers to the gospel of Mark, who portrays the Christ in the form of a servant. Joshua had just stood in the presence of Jehovah with filthy garments, needing to be made clean. Satan was already accusing him before God. Joshua needed cleansing, and only God can make clean. How can this be done? God is both the Just and the Justifier for man, through His Servant, the Messiah. Therefore the mystery of cleansing is solved by Jehovah’s Servant. Were it not for Messiah, man would stand before God as a condemned individual. The Servant has cleansed us; we are pardoned and made fit to stand in the presence of God, not on our own merits, for we have none, but on the merits of the crucified Savior. The Servant took our place; he died in our stead in order that we might live.

In the Pulpit Commentary (Volume XIV) Lewis points out that the world needs a moral helper and a moral purification, and these are provided in the Servant of the Gospels. Man in his enslaved, diseased and lost condition is in need of a Savior. God has provided a great Helper, herein He is called a God’s Servant the Branch. He is the Branch on which hangs perennial fruit for the healing for the sins of the nations. The day on which our Lord died on the cross, moral help and moral purification was made available. From Peter’s sermon the Jews understood that God had perfected redemption for them, and they were cut to the heart. Peter said (Acts 3:36), “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” Following this message the Jews “were pricked in their heart.” Our Lord came to put away sin by the sacrifice of Himself.

### **The Headstone**

The headstone (top stone) referred to in 4:7 is typical of the Messiah. At this particular date when Zechariah was writing this, the temple in Jerusalem had not been completed; neither did they know that it would ever be completed. He speaks of the headstone being put in place. The headstone was the topmost corner stone of the building indicating a completed building. The Apostle Peter was probably quoting from Psalm 118:22 which reads “The stone which the builders refused is become the head stone of the corner.” He writes of the Messiah being the “headstone of the corner” (I Peter 2:7). With shouting and joy the headstone was placed in the building. Joy will fill the hearts of God’s people when the Messiah will return in all His glory to take His rightful place among His people, as their Head, their Leader, and their King.

### **The Branch as a Builder**

Zechariah speaks of “the man whose name is the Branch...shall build the temple of the Lord (6:12). It is pointed out here that the man whom Joshua represents or typifies is designated as the Messiah. In all of His power and majesty, He will sit upon the throne of His father, David, and will rule His people. He will not only be King but also Priest (6:13). Wright translates verses 12, 13 in this manner, “Behold the man, Branch (Shoot) is his name, and he shall branch up (shoot up) from his place and build the temple of Jahaveh, even he shall bear majesty, and shall sit and rule upon his throne, and he shall be priest upon his throne, and the counsel of each shall be between the two of them” or “them both.” The statement “he shall build the temple of the Lord” cannot refer to the temple whose foundation had already been laid by Zerubbabel...the words must allude to another building than that material edifice.”

According to Hengstenberg, the promised One will rightfully bear the name Sprout (Branch), for He will sprout up joyfully. The fact that He sprouts up from his own place (soil) denotes the

prosperity of Christ. This is the One who will build again the temple. Again, we cite Acts 15:16 - 18 as the explanation of this prophecy. James was inspired of the Holy Spirit as he preached to the men and brethren at Jerusalem concerning the fulfillment of the Old Testament Scriptures; moreover Luke was inspired to write this account. The temple that is to be built by God, through His Son, will be a literal, physical temple, where God's Son will literally reign over His people. It is in their temple that the Messiah will be King and Priest. He is the Great Master Builder.

Regarding this Branch as a Man is comparable to the gospel of Luke, who characterizes the Messiah as the Son of man. A Man will be Ruler in the temple, not an angel, but a man, and of course, the Messiah is the God-man. It was necessary for the Messiah to be man, else He could not have been our Mediator and Advocate in the presence of God. The writer of Hebrews writes of Messiah being "made like unto his brethren, that he might be a merciful and faithful high priest (Hebrews 2:17).

### **Thy King**

In Zechariah 9:9, 10 the prophet presented the Messiah as King at His first advent upon the earth. The prophet has just prophesied of the burden upon the cities surrounding the land of Palestine. In the midst of war and bloodshed, Zechariah breaks forth with rejoicing for the deliverance of the people of God from the hands of the oppressor. Jerusalem and Zion should rejoice at the coming of their King, for He is the Just One having salvation. He is the One Who will mete out judgment upon the oppressors and will save the people and the land. First of all, this Messiah must of necessity be the meek and lowly one, typified by riding upon an ass, and upon a colt the foal of an ass. The gospel writers understand this scripture to be fulfilled in the Triumphal Entry of the Messiah into the city of Jerusalem just prior to His death (Matthew 21:1 - 11; Mark 11:1 - 10; Luke 19:29 - 40; John 12:12 - 15). The fact that the Messiah rode upon an ass instead of a horse indicates His humility and fondness of peace. The horse was looked upon as beast of war and exaltation, but the ass was looked upon as a beast of peace and humility. Into the city which David and Solomon had so frequently entered as proud horsemen, our Savior rode on a borrowed ass. When we consider the fact that this ass was a young one, not even broken to ride, the mark of humiliation is ever enhanced. Notice how the gospel writers emphasizes the fact that the Messiah rode upon a young ass; Mark 11:2 reads, "a colt tied, whereon never man sat;" Luke 19:30 reads, "a colt tied, whereon yet never man sat;" while the Apostle John states that Jesus sat upon an ass's colt.

In these verses we have pictured for us: first, the Agent of peace; second, the method of peace; and third, the kingdom of peace. Such is the biblical and logical order of peace for the entire world. According to Feinberg the lowly and humble One will some day be exalted, and His kingdom will be a kingdom of peace. His kingdom will be a universal and everlasting kingdom, "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

### **The Corner (Stone), the Nail, and the Battle Bow**

When Israel chose to be disobedient, God saw fit to permit oppressors to overrun Israel, and on some occasions take them captive; but in the later days there will come a Ruler that will put down all oppressors. Zechariah speaks of such a ruler (10:3, 4) stating that He will come out of Judah as a Corner (Stone), as a Nail, and as a Battle Bow. The name "Corner" or "Cornerstone" given to Messiah has already been discussed at length in a preceding chapter. Needless to say, He is also the Nail and the Battle Bow of verse 4.

The nail spoken of here is clearly understood as applied to a tent peg or pin which is driven

into the earth and to which the tent is tied (Exodus 27:19; 35:18; Judges 4:21, 22) and also a strong peg or pin built into the wall of the Eastern building (Ezekiel 15:3). Isaiah 22:21, 22 reads concerning Eliakim, "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open. And I will fasten him as a *nail* in a sure place; and he shall be for a glorious throne to his father's house." In both instances firmness and strength is denoted. Only when the tent pin was driven solidly into the ground could one ever expect to keep the tent from folding up and therefore being useless. The peg which was built in the wall was for the hanging of household utensils. These pins bore the burdens. Unless man places his faith and trust in the Messiah, he will never be useful in the Master's service. Upon His shoulders we place our burdens and cares (Matthew 11:28 - 30).

As the Battle Bow, Christ is the Warrior par excellence. He is truly the Conqueror. This characteristic of the Messiah is shown in Isaiah 63; Psalm 110:5, 6; and Revelation 19 and many other scriptures. It is the Messiah who will rule with a rod of iron. By Him will God Almighty smite the nations and dash them in pieces as a potter's wheel. The Messiah as our Elder Brother will fight for His people, subduing them, and putting down all things that are an abomination and a curse to Jehovah the Almighty. Moore seems to think that the "battle-bow" was literally fulfilled in the time of the Maccabees, but he agrees that its highest fulfillment in the self-sustaining energy and resources of the kingdom of Messiah. Some do not like to look upon the Savior as an Avenger (skillful Archer) as well as the meek and lowly sheep of Isaiah 53, however, in a following chapter (Isaiah 63) the prophet portrays Jehovah God in the way, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment." Further re-enforcement of this truth can be found in Revelation 19:11 - 16.

### **The Priceless One**

The prophet states (11:12,13) that the indignant contempt the Lord receives from His shepherding work is thirty pieces of silver. The flock had rejected the services of Jehovah, and only after He was rejected, did He ask for His wages. Instead of wages they gave to Him an insult. Thirty pieces of silver represents the sum for which a slave could be purchased (Hosea 3:2) or according to Exodus 21:32, this amount was the compensation to be paid for having killed another man's slave or servant. So the reader can readily see that the Israelites were actually insulting God when they turned their backs upon Him as their Shepherd. Jehovah is not content with such miserable pay and thus rejects it throwing it down in the temple. It is carried away, as being unclean and carried out to buy a potter's field. Is not this a prophecy given to show the pricelessness of the Messiah? The price is ironically called "goodly price" or "magnificent price." It was cast to the potter like our phrase "throw it to the dogs" for the potter had his shop in the valley of Hinnom which was a polluted place to the Jews because of the idolatry once practiced there, and also because of the fact that Josiah defiled it with carrion, bones, etc. (See: II Kings 23:10).

The Messiah sought to be the Good Shepherd to Israel, but Israel refused. Judas sought to sell the Messiah for thirty pieces of silver, even permitting the priests to fix the terms (see Matthew 26:15). The thirty pieces of silver paid to the betrayer was an expression of contempt toward the Shepherd. Even after the money was paid, it was realized it was blood-money, and would not even be owned by the betrayer. Judas threw the money down, and it was taken up, and a potter's field or a cemetery for criminals was purchased. According to Acts 1:79 the field was called Acedama, which means "The field of blood."

## The Pierced One

Zechariah's prophecy (12:10) was fulfilled when the Messiah gave up the ghost, dying for sinful man. His Spirit was poured out upon Israel at Pentecost. John says that his prophecy was fulfilled in the Christ when His side was pierced by the spear of the Roman soldier (John 19:37). The Speaker in this scripture is Jehovah, and Jehovah was pierced when Jesus' side was pierced, but not only was Jehovah pierced, His heart was also grieved that His covenant people had rejected His only begotten Son. Pusey says that this prophecy began to be fulfilled as soon as the death was completed. The centurion, doubtless, believed that Jesus was the Son of God (Matthew 27:34); and in Acts 2:37 we are told that three thousand were pricked in their hearts.

In this statement "and they shall look on me whom they pierced" is substantial proof of the deity of the Messiah. The Father makes this statement because of the unity of the essence of the Godhead. Some commentators see in the word translated "pierced" the meaning of "to grieve" or "to insult;" that is, the charge is that of insulting or blaspheming God. The LXX and the Chaldee so translate it.

## The Perennial Fountain

Zechariah writes (13:1), "In that day (the known and fixed day of Jehovah) there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Although the scripture may refer to the cleansing water used by the Israelites at various times, the implication concerning the blood of God's sacrificial Lamb cannot be overlooked. Feinberg points out that the blessed fountain is none other than Israel's Messiah Whom they pierced. At Calvary this fountain was opened potentially for all Israel and the Gentiles as well. Israel's cleansing will be accomplished by a fountain flowing forth; previously this fountain had long been shut up as it is hidden in a rock, but now this fountain is opened and remains open. This Fountain is none other than the Messiah Whose riven side was opened; blood was shed in order that Israel and the Gentiles also could be cleansed from their filthiness. The writer of Hebrews (9:13) put it this way, "For if the blood of bulls and of goats, the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" The fountain once opened shall never be closed, for the force of the Hebrew words which are used, is not only "shall be opened," but "shall remain open" - ever free and accessible to all, and everlastingly efficacious for "sin and for uncleanness." This cleaning was typified by the holy water (Numbers 19:9) which contained the ashes of the red heifer that had been offered as a sin offering. I John 1:7 reads "The blood of Jesus Christ his son cleanseth us from all sins." (See also Acts 3:19; 5:30). The fountain of blood for cleansing could very well be a fountain of grace.

"There is a fountain filled with blood  
Drawn from Emmanuel's veins  
And sinners' plunged beneath that flood  
Lose all their guilty stains."

## The King

Zechariah's reference to the day of the Lord in 14:1 can mean nothing less than the return of Messiah from heaven. Verse 4 reads, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the



mountain shall remove toward the north, and half of it toward the south.” When the day of the Lord comes His wrath is going to be poured out upon the evil of this world, but for the saved He will be our Lord and King. Tribulations will descend upon the Israelite nation, but the King will descend from heaven, and he will put down all opposition and oppression. At this particular time the King’s feet will again rest upon the mount of Olives. One scripture in the New Testament will suffice to stir our pure minds to remembrance. Acts 1:11, 12 reads, “ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath’s days journey. Jesus then ascended from mount Olivet and according to Zechariah 14:4 He will come back to Olivet.

The Mount of Olives is the most eminent mount in this mountain range. Olivet overlooks the city of Jerusalem with just the valley or the brook Cedron between. Olivet rises above Gethsemane some 443 feet according to Pusey. From this mountain the Messiah will direct the attack against the enemies of Jerusalem. The mountain will cleave in the midst thus preparing a way of escape for His people so that they will not be involved in the judgment which Messiah pours out upon the heathen world.

At the present time Israel is divided asunder, doubtless, lying waste so far as being inhabited by God’s chosen people, at least those looking for Messiah. Luke 21:24 is now fulfilled, “and they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Paul refers to this period of time in Romans 11:25, 26 in this manner “...blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved.” When this fulness of the Gentiles is come in, then will the King of kings and Lord of lords descend from heaven with His saints to execute judgment and vengeance upon those who oppose God.

\* \* \* \* \*

Apart from the prophecy of Malachi, we know nothing about this great prophet of God. There are indications that he did live during the days of Ezra and Nehemiah. The name Malachi means “my messenger” and certainly Malachi was God’s messenger to Israel. He endeavors to show how the love of God will prove His choice of Israel. Of course, he sees a time in which God’s curse will rest upon His nation because of her refusal to honor Him, but he also prophesies of the time when Israel will be healed by the coming of the Lord.

### **The Messenger of the Covenant**

Malachi’s first reference to the Messiah is found in 3:1 when he writes, “and the Lord whom ye seek, shall suddenly come to this temple, even the messenger of the covenant.” The Lord and the messenger of the covenant are one and the same, thus referring to the Messiah. “My messenger” in verse 1 is none other than John the Baptist. Notice the construction of this verse, “Behold, I will send (I send) my messenger, and he shall prepare the way before me:” Malachi is referring to the prophecy of Isaiah (40:3) and has reference to John the Baptist who was the forerunner of the Messiah. Jesus speaks of His forerunner in Matthew 11:10 saying, “For this is he, of whom it is written, Behold, I send my messenger before thy face...” The Messiah probably had in mind, both Isaiah 40:3 and Malachi 3:1. Needless to say we can find no better interpreter than Messiah Himself. Now, the messenger of the covenant and my messenger is not the same. Malachi writes, “and the Lord...even the messenger of the covenant.” Here the Lord *Adon* and the messenger of the covenant are synonymous; therefore, this can be none other than the Messiah. The word *Adon* was commonly used for a Mediator (Psalm 1110 and Daniel 9:17). So the Messiah

is here designated as the Mediator of the covenant. In the Messiah are fulfilled all the promises made under the old covenant, and for that reason He is designated as "the Mediator of the new covenant," (Hebrews 9:15). Not only will He come as a Mediator for the believers and especially the Jews, but verse 3 designates Him as a purifier and refiner of silver. Our Lord is, in many ways, is a consuming fire (Deuteronomy 4:24). He must burn out the dross unless we be reprobate silver which the founder melteth in vain, either he must, by His grace, consume the sin within us, or must consume us with it in hell so writes Pusey.

### **The Sun of Righteousness**

The Messiah is the Sun of Righteousness (4:2), and when He shall appear, the dark night will end. The early church fathers generally apply this title to the Christ, Who is the Source of all righteousness and justification. His appearing will bring rejoicing and happiness to those who look for Him and love His appearing. This title refers to both His comings. In the first, He diffused the rays of righteousness, whereby He daily justifies all sinners who look to Him. Secondly, He will put down all sin at His Second Coming, thus healing the individual and the world according to Pusey (see Psalm 103:3 - 5). The light of the sun is representing the fulness of God's salvation for His chosen people. Christ will shine forth not like a little candle in the night, but as the sun in its blazing fulness. He will not bring darkness but shining light, in the sense of salvation and deliverance. The Messiah will strengthen and invigorate those who are cast down for His sake.

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