

FIFTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP, 1997

MESSIANIC PROPHECIES & FULFILLMENT

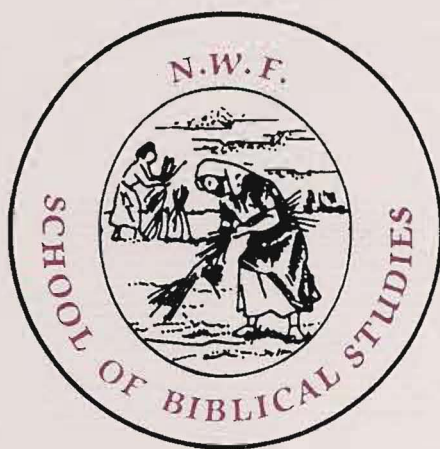
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(Luke 10:2)



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FIFTH ANNUAL
"LABOURERS TOGETHER WITH GOD"
LECTURESHIP

September 14-18, 1997

THEME:
MESSIANIC PROPHECIES
AND FULFILLMENT

Editor:
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FORWARD

This book contains twenty four lesson outlines of the Fifth Annual "Labourers Together With God" Lectureship which was held at the Ensley church of Christ, September 14-18, 1997. The theme: Messianic Prophecies and Fulfillment.

The lessons bring together the Old Testament prophecies of the coming of Christ and the fulfillment in the New Testament. Practical lessons for today are drawn from each.

There are two lessons pertaining to unfulfilled Messianic Prophecies: The Second Coming and the Judgement.

Fulfilled prophecies stand as one of the greatest evidences of the inspiration of the Bible.

It is our desire that these lessons will cause a greater appreciation for prophecies and their fulfillment.

Please use these lessons to God's glory.

Kenneth Burleson
1997

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THE VIRGIN BIRTH

Gen. 3:15; Isa. 7:14

Gal. 4:4; Matt. 1:18-25; Luke 1:26-35

Guy F. Hester

1. "What think ye of Christ? whose son is he?" (Matt. 22:42).
 - a. Was Jesus of Nazareth born of The Virgin Mary, conceived by the Holy Spirit, or was He the natural son of Joseph or some other man? Did He have a human father or was He Immanuel?
2. This is a crucial question because the answer to it decides the deity of Jesus and the divinity of Christianity.
 - a. There are but two answers to this question and only one of two positions to take.
 - 1) One is the view of the Modernist, the Unitarian and the Jew, that Jesus was just a man, the son of a man.
 - 2) The other is the view of the Christian who believes with all his heart that Jesus is the Christ, the divine Son of God and the Savior of the world.

DISCUSSION:

I. THE VIRGIN BIRTH WAS FORETOLD IN PROPHECY.

- A. God pronounced this curse upon the serpent in the garden of Eden: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).
 1. This is the first Messianic promise to fallen man.
 - a. There is a definite and strange significance in the use of the term "her seed" or "the seed of the woman."
 - b. It should be observed that the usual custom of speaking of the "seed of man" is not followed, but to the "seed of the woman."
 - c. "Seed" is always in the masculine.
 - d. It is for this reason that the child bears his father's name and not his mother's.
 2. God's promise to Abraham was, "And through thy seed shall all nations of the earth be blessed" (Gen. 22:18).

- a. Therefore, if a human person occurs on earth who is the seed of the mother instead of the seed of the father, every basic concept of biology is overthrown.
 - b. Here, then, is the first promise of the virgin birth, a birth consummated without the intervention of an earthly father.
- B. Another prophecy of the Virgin Birth was expressed in the words of Isaiah recorded in Isaiah 7:14.
1. Matthew, by inspiration finds the fulfillment of this prophecy in the birth of Jesus (Matt. 1:22-23).
 2. Those who deny the Virgin Birth try to discredit the force of Isaiah's prophecy by saying that the Hebrew word "*almah*," here translated "virgin" means merely a young woman of marriageable age, but not necessarily a virgin.
 - a. But what unusual sign would there be to a nation in a young woman of marriageable age (already married) becoming a mother?
 - b. Such has happened so many millions of times in human history that no one can estimate the number.
 - c. This birth is to be one that will startle the world and give evidence of the fulfillment of God's promise.
 3. This word "*almah*" is found six other times in the Old Testament.
 - a. In Gen. 24:43 it is translated "virgin."
 - b. In Exodus 2:8 it is translated "maid."
 - c. In Psa. 68:25 it is translated "damsels."
 - d. In Prov. 30:19 it is translated "maid."
 - e. In Song of Sol. 1:3; 6:8 it is translated "virgins."
 - f. These references and Isa. 7:14 exhaust the use of the word in the Old Testament.
 - g. A careful study of each passage leads to the irresistible conclusion that the reference is made in each of these passages to a young unmarried woman, a virgin.
 4. Most significant of all is the fact that the Septuagint translators rendered "*almah*" by the Greek word "*parthenos*," which can only mean "virgin."
 - a. It is important to note that the Septuagint translation was made about 285 B.C., before there was any argument about the meaning of the word "*almah*," or

any reason for Jew or unbeliever to evade its primary meaning.

II. THE VIRGIN BIRTH IN THE NEW TESTAMENT.

A. All the New Testament writers who give an account of the birth of Christ declare that it was a virgin birth.

1. Matthew who wrote for the Jews, tells the story from Joseph's point of view and points out that after Mary's betrothal to Joseph "before they came together, she was found with child of the Holy Spirit" (Matt. 1:18).

2. Her condition caused Joseph to be greatly bewildered and confused.

a. This is better understood when we consider the Hebrew law of betrothal.

b. In ancient Israel the arrangements for marriage were made by the parents of the bride and the parents of the groom.

c. This arrangement was so binding that neither party could break it except for the cause of adultery, and the couples thus officially engaged were referred to as husband and wife.

d. At the end of the engagement of one year, the actual marriage ceremony took place.

e. It was during this year of betrothal "before they came together" that Mary "was found to be with child of the Holy Spirit."

f. If during the year of engagement the virgin was found to be with child, the law demanded that she should be brought before the Sanhedrin Council.

g. The officiating priest was to conduct the examination and pronounce sentence.

h. The offended lover was to cast the first stone in the execution in which all the community were permitted to join in.

i. Thus, it is little wonder that Joseph was troubled.

B. Only four times in the New Testament is Jesus ever referred to as "The son of Joseph."

1. Luke 3:23; John 1:45; Luke 4:21-22; John 6:41-42

- a. Luke does not admit that Jesus was "The son of Joseph," but states that it was only a supposition that He was. "And Jesus himself began to be about thirty years of age, being (*as was supposed*) the son of Joseph" (Luke 3:23).
 - b. Philip, a new disciple, a novice, because of his lack of information, referred to Him as "the son of Joseph." (John 1:45).
 - c. The only others that ascribed the paternity of Jesus to a man named Joseph during his early ministry were the rebellious, Christ rejecting Jews (Luke 4:21-22; John 6:41-42).
- C. Luke gives the second account of the Virgin Birth of Jesus.
1. These two accounts by the first and third gospel writers compose all the information we have of Christ's birth.
 - a. These accounts are independent; yet these two narratives, far from being contradictory, corroborate and supplement each other.
 2. Luke declares that Mary was "a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (Luke 1:27).
 3. Luke also says that Mary would conceive by the Holy Spirit (Luke 1:35).
 - a. Hence, the body of Jesus would be created by the direct power of the Holy Spirit, without human intervention.
 - b. It was not ordinary human generation (1 Tim. 3:16; John 1:14; Phil. 2:7).
 - c. The human nature of Jesus had to be so produced that it might be suitable and fit to be taken into union with divine nature (Luke 1:35).
 - d. The miraculous conception of Mary in the birth of the Holy Child Jesus is here assigned as the reason for His being called "The Son of God."

CONCLUSION:

1. Critics claim that Paul wrote nothing on this subject.
 - a. They place great emphasis on the silence of Paul on this point as an argument against the Virgin Birth.

-
- 1) In the fourteen Pauline epistles Paul calls Jesus "the Son of God" numbers of times.
 - b. Read any of the Pauline epistles and substitute "Joseph" as the father of Jesus, wherever Paul names God as the Father of Christ.
 - 1) Example: (Rom. 1:3-4; Gal. 2:20; Heb. 4:14; 10:29).
 - c. Paul did not need to defend the Virgin Birth of Christ because it was so universally accepted in his time.
2. Truly, Jesus was Immanuel.
 - a. He was not only human, but He was also divine.
 - 1) He was an earthly child with a heavenly Father.
 - 2) He was an heavenly child with an earthly mother.
 - b. From His virgin mother He took the form of human flesh.
 - 1) In the flesh He experienced all our problems (Heb. 2:18; Heb. 4:15).
 - c. From His Father He took the "form of God."
 - 1) He possessed all the attributes of God.
-

THE HUMAN SIDE OF CHRIST PROPHESED AND FULFILLED

**Gen. 3:15; 12:3; 18:18; 49:10; Isa. 11:1
John 1:45; Acts 3:25; 13:23; Gal. 3:8**

Walter W. Pigg

1. The Bible constitutes powerful evidence for the validity of Christianity.
 - a. That an accurate book of unity could be written by forty men from such varied backgrounds, over a period of 1500 years, would be humanly impossible.
 - b. Those who reject the authenticity of the Bible, to be consistent, would have to explain the origin of the Bible by valid evidence.

2. Predictive prophecy and its fulfillment in the Bible can be accounted for only by acknowledging that the Bible is a work of God, not man.
3. Predictive prophecies relative to the human side of Christ, going as far back as Gen. 3:15, stand as indisputable proof that God has spoken to man through objective written truth.
4. We have been assigned the task of tracing this predictive prophecy of the Human Side of Christ in its progression in the Old Testament, and its fulfillment in the New Testament.

DISCUSSION:

I. THE FIRST MESSIANIC PROPHECY IN THE BIBLE.

- A. In the very dawn of the human race, the unfolding of God's plan for the redemption of sinful man began.
 1. Eve succumbed to temptation under influence of the devil (Gen. 3:1-6).
 2. Eve gave of the forbidden fruit to Adam and he did eat (Gen. 3:6).
 3. The eyes of Adam and Eve were opened (Gen. 3:7).
 4. Sin had now entered the world and the human race.
 - a. God's instructions had been disregarded and violated.
- B. The Lord announces a forthcoming plan by which man could overcome sin.
 1. A curse is first placed upon the serpent [devil] (Gen. 3:14).
 2. The Lord announces enmity between the serpent and the woman (Gen. 3:15).
 - a. It would be between the serpent's "seed" and the woman's "seed."
 3. The "seed of woman" would bruise the head of the serpent, the serpent would bruise the heel of the seed of woman (Gen. 3:15).
- C. The "seed of woman" had reference to the eventual coming of Christ, the Messiah.
 1. The extent of understanding of this prophecy by those early in the human family is unknown.
 - a. However, with the passing of time it would become more evident that this prophecy pointed to none other than the Messiah.

2. Though there would be enmity between the seed of woman in the sense of her God-fearing offspring and the devil and his forces, the reference is to Christ, ultimately.
3. The "seed of woman" in the literal sense could refer only to Christ, born of the virgin Mary without a human father.
 - a. Paul clearly confirms this in Gal. 3:16.
"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."
 - b. Christ was manifested "in the flesh" (I Tim. 3:16).

II. THE COMING OF CHRIST THROUGH ABRAHAM'S SEED.

- A. God had called Abraham out of his home country (Gen. 11:31; 12:1).
 1. From Haran, Abram was to go to a land the Lord would show him (Gen. 12:1).
 2. A number of blessings would result.
 - a. He would be made a great nation (Gen. 12:2).
 - b. Those who blessed him would be blessed.
 - c. Those who cursed him would be cursed.
 - d. Abraham would be a blessing.
 - e. A world-wide blessing would result through Abram.
- B. In him (Abram) would all families of the earth be blessed (Gen. 12:3).
 1. Such a blessing could only come through the promised Savior, who would come through the line of Abram.
 2. The Messiah would take on human nature and die for every man.
 3. This blessing would be made known through the gospel of Christ.
- C. Abram to become a great nation, in which all nations would be blessed (Gen. 18:18).
 1. Three men [angels] appear to Abraham (Gen. 18:2).
 2. The Lord reveals that Sarah will have a son (Gen. 18:14).
 3. The Lord informs Abraham that he will be told the Lord's plans (v. 17).

4. The Lord knows Abraham will command his children and household, and that they will keep the way of the Lord, in keeping with God's plan for Abraham (v. 19).
5. The Lord speaks of the grievous sins of Sodom and Gomorrah (v. 20).
 - a. The destruction of the wicked cities would serve as an example of God's justice and judgment against wickedness.
- D. The promise of the Messiah is renewed through Isaac (Gen. 26:3-4).
 1. Unto Isaac's seed would God's oath to Abraham be fulfilled.
 2. In Isaac's seed "shall all the earth be blessed."
- E. The promise of the Messiah is renewed through Jacob (Gen. 28:13-14; 35:11-12).
 1. In Jacob's seed all the families of the earth would be blessed (Gen. 28:14).
- F. The Messiah promised through Judah (Gen. 49:10).
 1. Judah would be praised by his brethren (Gen. 49:8).
 2. He would have power over his enemies.
 3. His father's children would bow down before him. cf. 2 Sam. 5:1-3.
 4. Judah is a "lion's whelp," and "an old lion" (Gen. 49:9).
 5. "The sceptre shall not depart from Judah" (Gen. 49:10).
 - a. This would not happen until Shiloh come - The "Prince of peace," the Messiah.
 - b. Judah would continue as a tribe until the Messiah should come.
 - c. After this time, the distinction of the tribes would be lost.
- G. Isaiah foretells the coming of the Messiah (Isa. 11:1-5).
 1. Out of the stem [stump] of Jesse a stem [twig] would come, and a shoot would grow out his roots (Isa. 11:1).
 - a. This is the Messiah coming through the line of David.
 2. The Spirit of the Lord would rest upon the Messiah (v.2).
 - a. He would be endowed with many great qualities.
 3. The righteous Messiah would smite the earth with the rod of His mouth; the breath of His lips would destroy the wicked (v.4).

4. His righteousness and faithfulness would strongly qualify Him for His work (v.5).

III. MESSIANIC PROPHECIES FULFILLED.

- A. Philip finds Nathaniel and reports that they had found Jesus of Nazareth, the son of Joseph from Nazareth (John 1:45).
 1. This is the one of whom Moses wrote in the law and the prophets (cf. Deut. 18:15-18).
 - a. Andrew told Simon, "We have found the Messiah" (John 1:41).
 2. Nathaniel asks if any good thing could come out of Nazareth (v.46).
 - a. Nathaniel came to see Jesus and was convinced, exclaiming, "Rabbi, thou art the Son of God; thou art the king of Israel" (John 1:47-49).
 3. Was Jesus the "son of Joseph?" Yes, in a legal sense.
- B. Peter informs the Jews that they are the recipients of the Abrahamic covenant, "In thy seed shall all the kindreds of the earth be blessed" (Acts 3:25).
 1. Moses had said to their fathers that a prophet, like Moses, would be raised up of their brethren, and they should hear him in all things (Acts 3:22).
 2. The prophets from Samuel and afterward had also spoken of this (Acts 3:24).
 3. Unto the Jews first, God had raised up Jesus to bless them in turning away from their sins (v.26).
- C. Paul preaches to the Jews in a synagogue in Antioch of Pisidia that God, according to His promise, had "raised unto Israel a Savior, Jesus" (Acts 13:23).
 1. Paul relates some Jewish history, beginning with their coming out of Egypt (Acts 13:17).
 - a. They had been given judges to guide them (Acts 13:20).
 - b. They had been given a king, Saul, for forty years (Acts 13:21).
 - c. When Saul was removed, David was raised up to be their king, of whose seed, Jesus the Savior had been raised up.
 2. John had preached the coming of Jesus (Acts 13:25).

- D. Paul preaches to the Galatians concerning justification through faith, which before had been preached to Abraham, relative to the blessing of all nations in him (Gal. 3:8).
1. Abraham's belief in God was accounted to him for righteousness (Gal. 3:6).
 2. The children of Abraham are they which are of faith, not the Law (Gal. 3:7).
 3. Now, to be blessed with faithful Abraham, it is necessary to "live by faith," not by the Law (Gal. 3:11).
 4. The promise made to Abraham was to be fulfilled, not "to seeds of many; but as of one, and to thy seed, which is Christ" (Gal. 3:24).
 5. The Law of Moses served only as a "schoolmaster" to bring the Jews to Christ, where they might be "justified by faith" (Gal. 3:24).
 6. Only those who are Christ's are "Abraham's seed, and heirs according to the promise" (Gal. 3:29).

CONCLUSION:

1. The first allusion to the coming of Christ in the flesh is Gen. 3:15.
 2. As the centuries pass, many references are made to the blessing which would come through the seed of Abraham.
 3. This promise to Abraham was restated to Isaac and Jacob.
 4. Through the line of David, the Messiah would come in the flesh.
 5. There is no lack of valid evidence that God's plan for the salvation of man was accomplished in accordance with His plan.
 6. Today, the greatest blessing which has ever been, or ever will be offered to man, is available only in the Messiah, our Lord and Savior Jesus Christ
-

THE SEED OF ABRAHAM

Gen. 12:3; 18:18; Matt. 1:2; Luke 3:34; Rom. 9:7; Gal. 3:16

Windell R. Fikes

1. The seed promise to Abraham and the blessing of Jesus the Christ, through Abraham is referred to 34 times or more in the Old and New Testament Scriptures.
 - a. The Messiah was prophesied to come through the seed of Abraham.
 - 1) "and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed" (Gen. 12:3).
 - 2) "seeing that Abraham had surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Gen. 18:18).
2. Christ, the fulfillment of prophecy, born of the seed of Abraham.
 - a. ¹"The book of the generation of Jesus Christ, the son of David, the son of Abraham. ²Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren" (Matt. 1:1,2).
 - b. "The *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Terah, the *son* of Nahor" (Luke 3:34).
 - c. "Neither, because they are Abraham's seed, are they all children: but, In Isaac shall thy seed be called" (Rom. 9:7).
 - d. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

DISCUSSION:

I. DEFINITIONS.

- A. Messiah - Old Testament - of Hebrew origin; means "anointed one."
 1. "Messiah" in the Old Testament has reference to Jesus. "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1).
 2. The "anointed one" refers to Jesus.

²⁵"Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. ²⁶And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: 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 even unto the end shall be war; desolations are determined" (Daniel 9:25,26). ("anointed one" is translated "Messiah" in KJV)

- B. Christ - New Testament - of Greek origin; means "anointed one" (W.E. Vine). The Messiah refers to Christ.
1. "He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ)" (John 1:41).
 2. ⁶¹"But he held his peace, and answered nothing. A gain the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? ⁶²And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven" (Mark 14:61-62).
 3. ²⁵"The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. ²⁶Jesus saith unto her, I that speak unto thee am *he*" (John 4:25,26).

II. ABRAHAM, GOD'S CHOSEN - Gen. 12:1-4; Acts 7:2-4)

- A. Abraham obeyed God.
1. "...get thee out of thy country" (Gen. 12:1; Acts 7:3; Heb. 11:8).
 2. "...so Abraham went, as Jehovah had spoken unto him..." (Gen. 12:4; Acts 7:4; Heb. 11:8).
- B. God's promise to Abraham is sevenfold (Gen. 12:2,3)
1. "...I will make of thee a great nation..." v. 2
 2. "...I will bless thee..." v. 2
 3. "...make thy name great..." v. 2
 4. "...be thou a blessing..." v. 2
 5. "...I will bless them that bless thee..." v. 3

6. "...him that curseth thee will I curse..." v. 3
7. "...in thee shall all the families of the earth be blessed..."
v. 3

III. THE MESSIAH WAS PROPHESED TO COME FROM THE SEED OF ABRAHAM (Gen. 12:3).

- A. The Messiah will come from the seed of a woman.
 1. "and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).
 2. "...she shall be saved through her child-bearing..." (1 Tim. 2:15)
 3. "...God sent forth his Son, born of a woman..." (Gal. 4:4)
- B. The woman will be from the family/lineage of Abraham (Gen. 12:3).
- C. Abraham's seed was to be a great and mighty nation (Gen. 18:18).
 1. Abraham's nation was the Hebrew race (Gen. 14:13).
 2. The Messiah, therefore, would be of the Hebrew race, since the Messiah was of the seed of Abraham.
 3. The Messiah, the seed of Abraham, a Hebrew would bless all nations.
 - a. "And there came one that had escaped, and told Abram the Hebrew: now he dwelt by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were confederate with Abram" (Gen. 14:13).
 - b. "seeing that Abraham had surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Gen. 18:18).
 - c. "And in thy seed shall all the nations of the earth be blessed. Because thou hast obeyed my voice" (Gen. 22:18).
 4. The Messiah would come from Abraham's seed through Isaac, Jacob, and Judah; of the tribe of Judah (Gen. 49:10; Heb. 7:14).
 5. The Messiah would come from Abraham's seed through the family of David (2 Samuel 7:12).

6. The Messiah would come from the seed of Abraham through a virgin (Isaiah 7:14).

IV. THE FULFILLMENT, THE BLESSING OF ALL FAMILIES AND A MIGHTY NATION, WAS IN CHRIST JESUS.

- A. "...Jesus Christ, the son of David, the Son of Abraham..." (Matt. 1:2; Matt. 1:18-25).
- B. "...the son of Jacob, the son of Isaac, the Son of Abraham..." (Luke 3:34).
- C. The promise was fulfilled in Isaac, not Ishmael (Gen. 21:12; Rom. 9:7).
- D. The promise and blessing would be in SEED (one seed, Christ) not seeds. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

CONCLUSION:

1. Beyond any doubt the Messiah, the Christ, the Anointed one was the one of the promise. He was the seed of Abraham. It was this Jesus who can and will save us from our sins if we have all our faith and hope in Him. If we will, like father Abraham obey and be faithful, we will find the city whose builder and maker is God. There we will be the blessed seed of Abraham, heirs according to the promise.

Note:

For further study concerning the promise, the seed, and the land, you will want to examine in detail these Scriptures.

OLD TESAMENT

Genesis 17:9; 21:12;
 26:3,24; 28:4,13; 35:12
 Exodus 32:13; 33:1
 Deuteronomy 1:8; 34:4
 Joshua 24:3
 2 Chronicles 20:7
 Psalm 105:6
 Isaiah 41:8
 Jeremiah 33:26

NEW TESTAMENT

Luke 1:55
 John 8:33,37
 Acts 3:25
 Romans 4:13; 4:16; 9:7; 11:1
 2 Corinthians 11:22
 Hebrews 2:16

OF THE TRIBE OF JUDAH

Gen. 49:10; Micah 5:2

Matt. 1:2; 2:6; Rev. 5:5

Michael C. Shepherd

1. Scriptures concerning this messianic prophecy and fulfillment of assigned topic: Gen. 49:8-10, Micah 5:2; Matt. 1:1-16; 2:6; Heb. 7:12-14, Rev. 5:5, 13, 14.
2. Show the process and procedure that God went through in order to redeem mankind.
3. The devil's job is to try to destroy this seed line, (he has forty-two generations to try to get this done).
4. The seed line was narrowed down to one in every generation.
 - a. The center and circumference of Old Testament predictive prophecy is Jesus Christ, the messiah – including His eternal kingdom.
 - b. Any seed (Jesus, His church) will not do.

DISCUSSION:

- I. **WE BEGIN OUR STUDY WITH AN ANALYSIS OF GENESIS 49:10, THIS PROPHECY CONCERNING CHRIST.**

- A. THE - Definitely only one.
- B. SCEPTRE - a symbol of royal authority (ruler-staff), the official staff of a ruler symbolizing authority and power, reference here is to the Messiah, and to the royal line descended from Judah.
 - 1. The kingship of Jehovah is spoken of as a sceptre (Psa. 45:4-6, Heb. 1:1-8).
- C. SHALL NOT DEPART - to separate, to go or move from,
- D. FROM JUDAH - Jacob's fourth son by Leah, received the first unqualified praise from the only patriarch, he carried the hope of Israel upon his person, Jacob foretold the future for the tribe of Judah that pictured Judah as the preeminent son. Judah had been chosen over all the other son's as the royal tribe. Judah will hold such a status among the tribes of Israel until one comes to whom it belongs.
- E. NOR A LAWGIVER - prescriber of laws, ruler's staff, commander, teacher.
- F. FROM BETWEEN HIS FEET - Offspring, Acts 17:29, we are Christ's offspring.
- G. UNTIL SHILOH COME - Symbolic name for the ruler from Judah, an epithet of the messiah, bears the meaning of Prince of Peace or Bringer of Peace, the word also means tranquil, this one whom Jacob predicts would bring tranquility and safety and security.
- H. AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE: and to him, points back to Shiloh and people shall yield him obedience.

II. MUCH OF WHAT IS HERE SAID CONCERNING JUDAH IS TO BE APPLIED TO OUR LORD JESUS.

- A. He is the ruler of all his father's children.
- B. He is the conqueror of all his father's enemies.
- C. He is the praise of all the saints.
- D. He is the lion of the tribe of Judah, Rev. 5:5.
- E. To him belong's the sceptre.
- F. He is the lawgiver, Heb. 7:12-14.
- G. And to him shall the gathering of the people be.

III. THE TRIBE OF JUDAH.

- A. Judah's sceptre or dominion will not be taken away until...
 - 1. Shiloh come.
 - 2. And to him shall be the obedience of people.
 - 3. The tribe of Judah should be successful in war (Thy hand should be in the neck of thine enemies).
 - 4. Judah is superior to the rest of the tribe, (Thy father's children shall bow down before thee).
 - 5. It should be a strong and courageous tribe.
 - 6. Judah will hold such a status until Shiloh come.

IV. THE PROCESS AND PROCEDURE GOD USED IN FULFILLING THIS PROPHECY.

- A. We begin with Adam and Eve.
 - 1. The Devil has them in Gen. 3.
- B. Cain and Abel, Gen 4:1-2
 - 1. Cain kills Abel, Gen 4:8
- C. Seth - Another Seed, Gen 4:25
 - 1. Enos, 4:26
 - 2. Cainan, 5:9
 - 3. Mahalaleel, 5:12
 - 4. Jared, 5:15
 - 5. Enoch, 5:18
 - 6. Methuselah, 5:21
 - 7. Lamech, 5:25
 - 8. Noah, 5:29
 - 9. Shem, Ham, Japheth, 5:32
- D. Gen 6:1-7, The World is in Wickedness Again.
 - 1. v. 7 - God says I will destroy the world.
 - 2. v. 8 - But Noah found grace in the eyes of the Lord.
 - 3. Noah was the grandson of Methuselah.
 - 4. Methuselah means a man of the dart of Javelin or it shall be sent.
 - 5. Methuselah's name warns the world of the flood.
- E. Illustration
 - 1. Gen 5:21 Enoch lived sixty and five years and begat Methuselah.
 - 2. v. 22 - Enoch walked with God three hundred years. He begat Methuselah.

3. v. 23 – Enoch lived three hundred sixty and five years.
4. v. 25 – Methuselah lived an hundred eighty and seven years and begat Lamech.
5. v.26 – Methuselah lived after he gets his first son seven hundred eighty and two years.
 - a. Add that up: 187

$$\begin{array}{r} 187 \\ \hline 782 \\ \hline 969 \end{array}$$
 (all the days of Methuselah)
6. v.28 – Lamech lived an hundred eighty and two years, and begat a son.
 - a. Add that up: 187

$$\begin{array}{r} 187 \\ \hline 182 \\ \hline 369 \end{array}$$
 - b. Methuselah is a hundred and eighty seven when his son is born (Lamech).
 - c. Methuselah is three hundred sixty nine when his grandson is born.
 - d. Methuselah lived 969 years.
7. Gen 7:10 – The Flood Came.
 - a. When did it happen?
 - b. v.11 – in the six hundredeth year of Noah's life.
 - c. Add that up 600

$$\begin{array}{r} 600 \\ \hline 369 \\ \hline 969 \end{array}$$
 - d. When Noah is six hundred, his grandfather is nine hundred sixty nine.

V. AFTER THE FLOOD.

- A. Gen 9:20,21, Noah planted a vineyard and drank and was drunken.
- B. Gen 11:1-9, The world is in corruption again at the tower of Babel.
- C. Now the seed line will continue through Noah's son Shem – his grandson Arphax'ad on down through Terah.
 Through Abram, Gen 11:10-32
 Through Isaac, Gen 17:19-ff
 Through Jacob, Gen 28:13-14

VI. OF THE TRIBE OF JUDAH.

- A. Jacob has twelve sons.
 - 1. Two grew prominent in salvation.
 - 2. Joseph, Gen 45:5-7; Judah Gen 29:35
- B. Gen 49:10 says the seed will come through Judah.
 - 1. Judah had three sons: Er, Onan, and Shelah, Gen 38:3-5.
 - 2. Er and Onan were killed by divine judgement because of their sins (Gen 38:7-10).
 - 3. Judah's twin sons, Perez and Zerah (Gen. 38:29-30).
 - 4. The seed line runs through Perez to David.
 - 5. 2 Chron. 22 - Athaliah has a son named Ahaziah (reigned one year - Judah's fifth king).
 - 6. Jehoshaphat's son Jehoram married Athaliah.
 - 7. Athaliah's mother - Jezebel, father Ahab.
 - 8. Their marriage led to baal worship (2 Kings 8:18).
 - 9. Athaliah the mother of Ahaziah destroyed all the seed of the house of Judah (2 Chron 22:10).
 - 10. Except Joash - a one year old baby - v.11,12
 - 11. Joash - his son Amaziah worship pagan gods, was murdered (2 Kings 14).
 - 12. Succeeded by Azariah (Uzziah).
 - 13. Jotham succeeded his father Uzziah.
 - 14. His successor Ahaz.
 - 15. Hezekiah succeeded Ahaz.
 - a. The last of the davidic seed line.
 - b. God extended his life 15 years (2 Kings 20:6).
 - c. Third year - Manasses was born.

VII. THE SOUTHERN KINGDOM — (JUDAH) continues...

- A. Esther made queen to Ahasuerus, 2:17.
- B. Ahasuerus gets drunk, 1:10.
- C. Calls Vashti, 1:11.
- D. Vashti refused, 1:12.
- E. He kicks her out from being queen, 1:19.
- F. Mordecai adopted Esther, 2:7.
- G. All the king's servants bowed and revered Haman (Esther 3:2).
- H. Mordecai refused, Esther 3:2.

- I. Haman decides to kill Mordecai and his family as well as all the Jews.
- J. Haman hanged (Esther 7:10).

VIII. THE FULFILLMENT IN THE NEW TESTAMENT.

- A. The generation of Jesus Christ (Matt 1:1-17).
- B. His birth, v.18.
- C. Christ is from the kingly tribe of Judah (Matt 1:1-3).
- D. Micah 5:2 shows Christ is superior to Judah.

IX. THE DEVIL COULD NOT DESTROY THE SEED LINE... NOW HE WILL ATTEMPT TO DESTROY THE SEED (JESUS CHRIST).

- A. Satan through Herod sought to kill Jesus (Matt 2:13).
- B. Satan works in the governmental affairs (Luke 2:1-5).
- C. Satan confronts Jesus in Matt. 4.
- D. Satan finally working through Judas.

CONCLUSION:

1. God used this drama of human redemption in order to redeem mankind.
 2. These Old Testament prophecies were the preparation of God. These New Testament fulfillments were the performance of Christ.
 3. These Old Testament prophecies were the will of God. The New Testament fulfillment was the work of Christ.
 4. These Old Testament prophecies were the anticipation of Jesus' coming. These New Testament fulfillment were God's accomplishment.
 5. The language of Jesus in the Old Testament prophecies is I Am Ready. The language of the New Testament fulfillment is IT IS FINISHED (Heb. 2:14-15).
 6. Jesus was not a victim; He was a victor (John 19:30).
-

THE DESCENDANT OF DAVID

Isaiah 9:7; Jer. 23:5

Matt. 1:1,6; Luke 3:31; John 4:42

Bob Carey

1. The background to these verses is to be found in 2 Sam. 7:1-17.
 - a. By this time:
 - 1) David had been established as king in his kingdom,
 - 2) David had built a house for himself.
 - b. Now David wanted to build a house for the Lord.
2. Through Nathan the prophet God had said no!
3. Then, God promises to build David a everlasting dynasty.
 - a. His son Solomon would be established in his kingdom.
 - b. Solomon would build the house that David wanted to build.
 - c. David's Descendant would build an everlasting house (2 Sam. 7:16).
 - d. It was through David's son Solomon that the Descendant was to come, the One who would establish the everlasting dynasty. King Messiah!

DISCUSSION:

I. DAVID'S DESCENDANT KING.

- A. A child is to be born, Isaiah 9:6-7.
 1. Jeremiah 23:5
 2. Isaiah 11:10
 3. Amos 9:11
 4. This Child King is the same as was promised to be:
 - a. Of the seed of woman (Gen. 3:15).
 - b. Born of a virgin (Isa. 7:14; Matt. 1:23).
 - c. The Son promised to Mary (Luke 1:31-33).

II. TO BE A KING HE MUST HAVE A KINGDOM.

- A. One would set upon David's throne forever (2 Sam. 7:16).
- B. David's kingdom will be established for ever (Isa. 9:6-7).
- C. The vision of Daniel (Dan. 7:13-14).
- D. The announcement to Mary (Luke 1:30-33).
- E. The wise men came to worship King Jesus (Matt. 2:2).

- F. Both John the Baptist and Jesus preached that the Kingdom was at hand (Matt. 3:1-2; 4:17).
- G. Jesus said there were some standing in the crowd who would not die until the kingdom came (Mark 9:1).
- H. Jesus promised Peter the keys to the kingdom (Matt. 16:18).
- I. Paul said the saints at Colosse were in the kingdom (Col. 1:12-13).

III. A KINGDOM MUST HAVE A LAW.

- A. God promised a new law giver (Deut. 18:18-19; Acts 3:22-23).
- B. God will give a new covenant (law) (Jer. 31:31-34; Heb. 8:8-13).
- C. Jesus came to fulfill the Law and the prophets (Matt. 5:17-18).
- D. Jesus removed the Old Law (Col. 2:14).
- E. Jesus taught as one having authority (Matt. 7:28-29).
- F. Jesus taught the message given Him by the Father (John 12:49).
- G. Jesus gave His words (law) to the apostles through the Holy Spirit (John 14:25-26, 16:13).
 - 1. Both old and new covenants were given by inspiration (2 Tim. 3:16-17).
 - 2. Only the law of Christ can bring salvation to mankind (John 8:31-32).
 - a. Jesus commanded that His message be preached to the whole world (Matt. 28:19-20, Mark 16:15-16; Luke 24:36-47).
 - b. The apostles preached the gospel of Christ to the world (Acts 2:14; Col. 1:23).
 - 3. The law of Christ will be the standard for judgment in the last day (John 12:48-50, Rev. 20:12-15).

CONCLUSION:

- 1. The descendant of David is Jesus Christ.
- 2. He is reigning upon the throne of David (Acts 2:36, 1 Cor. 15:25-28).
- 3. His law:
 - a. Offers salvation to the lost.

- b. Gives instruction to the Christian.
 - c. Will judge all men in the last day.
-

BETRAYAL BY AN APOSTLE FOR THIRTY PIECES OF SILVER

**Psalm 41:9; Zech. 11:12,13
Matt. 26:15; Mark 14:20,21**

David L. Stevenson

1. Betrayal by an Apostle (a friend):
 - a. Foretold – Psalm 41:9 (also note – Psalm 55:12-14); Matt. 26:20-25; Mark 14:17-21; Luke 22:21-23 and John 13:2, 4-11, 21-30.
 - b. Fulfillment – Matt. 26:14-16,47-50; Mark 14:10-11,43-46; Luke 22:3-6,47-48 and John 18:1-5.
2. Thirty Pieces of Silver:
 - a. Foretold – Zechariah 11:12-13.
 - b. Fulfilled – Matt. 26:14-16; 27:3-10; Mark 14:10-11; Luke 22:1-6 and Acts 1:16-19.
3. The events from Judas' bargaining with the chief priests up to Jesus' "arrest" was from Tuesday evening to Thursday evening – thus it is within this time-frame that the fulfillment of the prophecies under consideration in this lesson take place.

DISCUSSION:

I. JUDAS, THE MAN.

- A. His name was very common up until when Judas betrayed the Lord.
 1. Other forms of the name are: Jude, Judah, Juda.
 2. Matt. 1:2-3; 10:3,4; 13:55; Luke 3:33; 6:16; John 14:22; Acts 1:13; 5:37; 9:11 and 15:22.

3. However, after he betrayed the Lord, his name was viewed similar to the way one views Jezebel's - and thus, not very commonly used.
- B. Judas, was from Kerioth (also called Kirjath).
1. The "name" Iscariot means "a man from Kerioth."
 2. His father's name was Simon (John 6:71; 13:2,26).
 3. Jesus selected Judas as an apostle (Matt. 10:4; Mark 3:19; Luke 6:16).
 4. Judas was placed in trust with the "money bag" (John 12:6).
- C. Judas, the betrayer.
1. The betrayal was instigated by Satan (John 13:2,27).
 2. There was a plan in regard to the betrayal.
 - a. It was not an act committed in the moment of passion or insanity (Matt. 26:16).
 - b. It was a cleverly, calculated plan that was carried out calmly and deliberately (Mark 14:11).
 3. Judas' betrayal was an act of cowardice (Luke 22:6; John 13:30).
 4. The callousness of Judas' betrayal (Matt. 26:48-50; Luke 22:48).
 - a. What should have been a token of affection, transformed into the sign of hypocrisy - the traitor's kiss.
 - b. With that act, the mob lays hold on Jesus and takes him to be "tried" and then ultimately crucified.
- D. Judas' return of the payment and his death (happens on Friday).
1. Judas recognizes his condemnation in his betrayal of "innocent blood" (Matt. 27:4).
 2. Upon casting the 30 pieces of silver down before the chief priests and elders, Judas departs and hangs himself (Matt. 27:5).
 3. This was a tragic sin indeed - Deut. 27:25.

II. THE PURCHASERS.

- A. The chief priests, scribes, and elders of the people assembled at the palace of Caiaphas in order to discuss how they may by subtilty take Jesus and kill Him (Matt. 26:34).

- B. Judas meets with the chief priests and captains and arranges for the betrayal (Luke 22:4-6).
- C. They were glad to have Judas in this arrangement and they offered him money for doing this act.
- D. This group was happy with the arrangement, because they had sought to trap Jesus and to eventually kill Him for some time.
- E. Upon Judas' return, after he has recognized his condemnation in betraying "innocent blood," the chief priests and elders show their hardness of heart, when they said, "what is that to us? see thou to it" (Matt. 27:4).

III. THE PURCHASE PRICE.

- A. It was exactly what was prophesied – "thirty pieces of silver" (Matt. 26:15; 27:3,9).
- B. Exodus 21:32 reveals that the price to be paid by the owner of an ox who had injured or killed another's slave was to be 30 shekles of silver.
- C. Many have suggested, that according to current values, that this amount would be approximately 15-25 dollars in today's money.
- D. What a very meager amount for the betrayal of the Lord!
- E. Judas tries to return these funds, but the priests refuse to take it back, so Judas cast the money down and went and hanged himself.
- F. The money was then taken by the chief priests, and realizing the fact that it was not lawful to return those funds back to the treasury, they purchased the potter's field in which to bury strangers (Matt. 27:6-10 and Acts 1:18-19).

IV. LESSONS LEARNED FROM THIS PROPHECY AND IT'S ASSOCIATED EVENTS.

- A. We see the scriptures are true – prophecy fulfilled (Deut. 18:22; 2 Tim. 3:16-17).
- B. We realize the Lord knows all – He knew Judas was to betray Him – and even knew of His death (Matt. 17:22; 20:18; 26:2,20-25,45; John 13:10,11,18,19,21-30; John 18:3-5).
 - 1. John 2:24,25 and 6:64.

2. We may fool man, but cannot fool God!
 3. Prov. 15:3; 5:21; Psalm 1:6; 33:13,18; 2 Chron. 16:9; Jer. 23:24; 32:19; Zech. 4:10; Heb. 4:13.
- C. We learn about the "sinlessness" of our Lord.
1. Judas recognized he had betrayed "innocent blood" (Matt. 27:3-4).
 2. Pilate realized Jesus was innocent and just (Matt. 27:24).
 3. 1 Peter 2:21-22; Heb. 4:15.
- D. We learn of the possibility and reality of apostasy.
1. Judas was one of the twelve apostles, yet he fell.
 2. 2 Peter 2:18-22; 1 Cor. 10:12; Heb. 12:15.
- E. We learn of the Lord's attitude toward sin.
1. Matt. 26:24; Rom. 6:23; Luke 13:2-5
 2. John 3:16; Rev. 3:14-22 and Rom. 6:16
- F. We learn of the Lord's attitude toward hypocrisy.
1. Judas betrayed the Lord with a kiss.
 2. Jesus asked Judas, "...Judas, betrayest thou the Son of man with a kiss?" (Luke 22:48).
 3. The Lord is clearly against hypocrisy - Matt. 23; Luke 11:39-41; 12:1-3.
 4. 1 Tim. 4:1,2; James 3:17; 1 Peter 2:1
- G. We learn the lesson of the "short-sightedness" of sin.
1. Whatever pleasure was gained by Judas in betraying Jesus, was soon lost (Matt. 27:3-5).
 2. Heb. 11:24-26; 2 Peter 1:5-11; Gal. 6:7,8
- H. We learn the lesson of the dangers of covetousness.
1. If Judas betrayed the Lord because of covetousness, it was a "bargain price" for the chief priests that he agreed upon.
 - a. It is however possible that covetousness was part of the reason for his betrayal of the Lord.
 - b. He had shown this attitude before (John 12:1-8).
 2. 1 Tim. 6:6-10; Heb. 13:5.
- I. We learn that we need to beware of the dangers of a "hard heart."
1. Those who gave Judas the money and refused to turn back from the deal that was done shows their hardness of heart (Matt. 27:4).
 2. Heb. 3:12-13

- J. We learn the lesson of the guilt of sin.
1. Judas saw he was condemned and repented in trying to bring back the money that he took to betray the Lord. He saw the terrible deed he had done. But it led him to a tragic end.
 2. We need to have a heart that can be touched by the gospel when we have sinned – so that we will have godly sorrow, which worketh repentance (2 Cor. 7:10).
 3. Acts 2:37; Heb. 4:10.
- K. We learn the “secretness” of sin.
1. Luke 22:6; John 13:30; 18:3.
 2. John 8:12; Rom. 13:12; Eph. 5:11-16.
- L. We learn to beware of danger from “within” as well as without.
1. Judas was an apostle, yet he betrayed the Lord.
 2. We must examine ourselves often (2 Cor. 13:5).
 3. We must be careful of false teachers out in the world (1 John 4:1; Matt. 7:15-20).
 4. We must beware of false teachers that may arise from within (in the church) also (2 Peter 2:1; Acts 20:28-31).
- M. We learn the dangers of mixed-up priorities.
1. Judas tried to be in both “camps” – he tried to be with Jesus and the chief priests – but he had to leave one to be with the other (didn’t he?).
 2. We must remember we cannot serve two masters (Matt. 6:24; 12:30; James 4:4).
 3. Let us fix our priorities correctly (Matt. 6:33).
- N. We learn the difference between a “good name” and a “bad name.”
1. As an apostle, no doubt, Judas had respect, but after he betrayed the Lord, that respect was lost.
 2. The writers of the N.T. are clear to make a distinction between him and others with the name Judas. They will refer to him as Judas Iscariot, or they will say in reference to Judas, that “he betrayed him.”
 3. Prov. 22:1; Eccl. 7:1; 1 Tim. 3:7; Heb. 11:39; 2 John 12.
- O. And finally, we learn how easy it is to “sell the Lord for so little” (cheap).

1. Judas sold the Lord for 30 pieces of silver (a tiny sum of money, when compared to the Lord Himself).
2. It reminds us a little of how easy it was for Esau to sell his birthright to Jacob for a meal – Gen. 25:29-34.
3. Sadly, today there are many who "sell-out very cheaply."
 - a. Preachers must be careful of this:
 - 1) Some will not preach the "whole counsel of God" just to sooth the ears of the hearer.
 - 2) Some will not preach all the truth for fear of "loosing their job."
 - b. Elders must be careful of this:
 - 1) Some will not discipline the ungodly, fearing it will "split the church."
 - 2) Some will not stand with the preacher when sin is reprov'd, for fear of "offending" someone.
 - c. All Christians must be careful of this:
 - 1) Some are slack in carrying out their duties because they place other things ahead of the church.
 - 2) Some are "living for the moment" and are forgetting about eternity.
 - 3) Some are using many "modern day versions" (such as, but not limited to: the NIV, RSV, TEV and the like) which teach many false and man-made doctrines.
4. Let us not "sell out" but lay up our treasures where they will really "pay off" in the long run – Matt. 6:19-21; Col. 3:1-2.

CONCLUSION:

1. May we learn from these things today.
 2. May it make us better and stronger as Christians so we can prepare ourselves for that heavenly home (John 14:1-3,6).
 3. Let us follow the example of our Lord, and remain faithful to the Father all the way to the end (Matt. 10:22; Luke 9:62).
-

ESCAPE INTO EGYPT

Hosea 11:1; Matt. 2:15

Mike Hogan

1. Many years ago there was a man named Abraham that did as God commanded him to do.
2. He was unlike the rest of the world that would scoff at the commandments of God.
3. Based upon his obedience to God, a three fold promise was made (Gen 12:1-3; 17:1-9; 22:16-18).
 - a. Make of thee a great nation.
 - b. Give to them a land promised of God.
 - c. Reconciliation of all the nations of the earth, to God in Abraham.
4. Because Abraham did not withhold his son as an offering to the Lord, the child of his old age and of promise (Gen 22:12,16-18).
 - a. Seeing in this God offering Christ His Son for the people of the earth, freely, (John 3:16).
5. When the time was right God placed a devout man in office in a place called Egypt.
 - a. God's great plan unfolds before the reader's eyes.

DISCUSSION:

I. GOD'S GREAT CALL TO HIS PEOPLE INTO EGYPT FROM AN EVIL WORLD.

- A. This was a prepared place for a prepared people.
 1. Through God and Joseph, it was a place ready and able to receive these people with open arms.
 - a. Joseph now second in command of all this great land and wealth.
- B. By the planning of God and the dreams of Joseph there was enough food and water saved for the drought and famine at hand.
 1. The world about was in great distress and in need of salvation.
- C. Sometime after this great union, there became a time when the people of Egypt knew not Joseph or his people (Exodus 1:8).

1. Becoming a land of pain and of bondage.
 2. Their cries would go up before the God of Heaven. (Exodus 1:11-14).
 - a. There was born a deliverer, Moses whom God sent to free them of their afflictions (Exo. 3:7-8).
 - b. God came down to deliver His people out of the hands of the Egyptians.
- D. Delivering and baptizing them in the Red Sea.
1. Death and bondage on one side and on the other life and salvation and a promise being fulfilled (1 Cor. 10:1-2). And, the giving of the law of God (Exo. 19:5-8).

II. THERE IS A PATTERN THAT CAN BE OBSERVED.

- A. (Hosea 11:1) God fulfilled His promise of a great nation.
1. Keeping the people in one place as a good shepherd, protecting the flock from the wolves that were surrounding them.
- B. (Matt. 2:15) In the last days fulfilled in Christ.
1. Escaping the evils of King Herod the great who sought to destroy baby Jesus.
 2. God sent His "promise" back into Egypt, "in Christ" shall all the families of the earth be blessed.
 - a. Egypt was beyond the authority of King Herod, a Roman province.
 - b. Egypt was a type of city of refuge (1 Kings 11:40; Jer. 43:7).
 - c. Christ was to remain until the death of Herod.
- C. People of both times had been called to deliverance from:
1. Egyptians and the Romans.
 2. Moses and Christ.
 3. Physical and spiritual deliverance.
- D. When the deliverers came, there was rejection.
1. The people said we will do all God had said (Exo. 19:5-8).
 2. This was short lived.
 - a. Hosea the prophet goes back by the inspiration of the Spirit to the early times of Israel as an example of how the people repaid the Lord.
 - b. All the proofs of His love extended to them.

- c. Israel showing nothing but *ingratitude* and *unfaithfulness*.
- 3. Christ came from the love and promise of God (Exo. 4:22-23).
 - a. The Lord directing Moses to deliver the people out of bondage.
 - b. All this pointing to Christ, bringing forth Christ of the nation of Israel in itself.
 - c. Ending the need for physical Israel and the beginning of the spiritual Israel.

III. TURNING TO OTHER NATIONS FOR HELP.

- A. God's love was repaid with apostasy (2 Kings 17:13-14; Jer. 7:25-26).
 - 1. The call of the prophets to come back to God failed (Hosea 2:15; 2 Kings 17:41).
- B. With the rejection of Christ the people of Israel, turning unto the Romans, to put our Lord to death (Mat 23:30-33).
 - 1. The chief priests and elders took council to kill Him (Matt 27:1-2).
 - 2. Saying, Caesar is a friend to Pilate if he would kill Jesus.

IV. REJECTING SALVATION IN GODS REFUGE, IN CHRIST AND HIS CHURCH.

- A. Christ was not this King that would deliver them from the Roman oppression (John 18:36), "*my kingdom is not of this world.*"
 - 1. The world will always reject the truth.
 - a. They cannot understand the words of God, Why?
 - b. (John 8:43-44) "Ye are of your father the devil" (and no truth can be found in him).
- B. They wanted a physical king.
 - 1. They got a Heavenly King that would save their souls, not a physical nation.
 - a. Thereby still having to serve other nations and peoples.
 - 2. Religious people of this day are still looking for this physical king to appear.

3. Too late, Christ is already the King of The "Spiritual Israel" the church, His Kingdom (Eph. 1:22-23; Heb. 1:1-3; Gal. 6:16; 2 Peter 2:9).

V. THERE IS A GREAT CALL TO ALL NATIONS AND PEOPLE.

- A. To save men in God's place of peace and light, His church (Mat 28:19-20).
 1. The Israel of God (Gal. 6:16).

CONCLUSION:

1. The promise of God has been fulfilled in Christ and His church (1 Peter 2:9; Exo. 19:5-6).
 2. Putting our trust in the Lord (Psa. 71:1-2).
 3. Those who believe and obey God's word, like Abraham (Gal. 3:26-29) are the seed of Abraham and heirs according to the promise (Gen. 12,17,22; Eph. 3:10-11). His eternal purpose in Christ.
 4. Nations and people found life giving nourishment and protection in the Egypt of old, so can the seeker of God find the same in His family, "spiritual Israel."
 5. The call of God goes forth today by His word in the gospel, the power of God to save (Rom. 1:16; 2 Thess. 2:14). Whereby we are saved and wherein we stand (1 Cor. 15:1-2).
 6. How shall we "ESCAPE" if we neglect so great a salvation (Heb 2:3).
 7. Why not escape the world and turn unto God, to a prepared place of promise, Christ's church.
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DARKNESS AT NOON THE DAY OF CRUCIFIXION AND THE FULFILLMENT

Amos 8:9-11; Matt. 27:45; Mk. 15:33; Lk. 23:44

Kenneth Burluson

1. There was a famine in the land at the time of the fulfillment of this prophecy.
2. The exact time of the fulfillment is not left in doubt.
3. Prophecies often have the setting or circumstance under which they are to be fulfilled.
 - a. An example of this is found in Isa. 35:8-10. This looks forward to the coming of Christ.
 - 1) 1 Tim. 3:16, He would save His people.
 - 2) At His coming, the deaf hear, the lame walk, the tongue of the dumb sing and the blind shall see.
 - 3) This cast light upon the occasion when it seems that John the Baptist doubted, Matt. 11:2-6.
 - 4) That John had seen enough evidence to convince him that this was the Christ, is evidenced by the fact that he introduced Jesus as the Lamb of God, the Messiah, John 1:29-34.
 - 5) John knew the Old Testament prophecy, how that when the Messiah did come that His coming would be accompanied with these miracles.
 - 6) Therefore, the significance of our Lord's answer can be seen, Matt. 11:4, 5.
 - 7) This satisfied John.
 - b. So it is with the prophecy we are dealing with in this lesson.

DISCUSSION:

I. THE PROPHECY.

- A. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9).
- B. Some of the Jews were asking, "...When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel

great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" (Amos 8:5,6)

1. The Lord had declared that he would remove the Sabbath.
2. The Jews thought when the Sabbath was removed that they would then be without law. Therefore, no restrictions. They wanted this just like people today. People do not like rules and regulations.

C. They were told exactly when the Sabbath would be removed in verse 9.

D. It is also prophesied in this text that there would be a famine in the land at the time of the fulfilling of the prophecy. "Behold, the days come saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11)

1. The type of famine is described in verse 11.
 - a. "Not a famine of bread, nor a thirst for water."
 - 1) Not a famine of physical needs.
 - 2) Not a famine of the word of God.
 - b. It would be a famine "... of hearing the words of the Lord."
2. A study of the New testament reveals the time of fulfillment.

II. THE FULFILLMENT.

- A. God told them exactly when the Sabbath would be gone, therefore, the time of fulfillment. "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9).
- B. The sun ceased to shine at noon on a perfectly clear day when Christ was dying on the cross (Luke 23:44,45; Matt. 27:45; Mark 15:33).
- C. The Sabbath was gone because the Law of Moses was nailed to the cross of Christ, Col. 2:14-16.
- D. The famine would be on when Christ came. The famine was on at the time of His coming as can be seen by our next point.

III. THE CONDITION OF THE PEOPLE OF GOD WHEN CHRIST CAME.

- A. The Jews had all of God's word.
 - 1. Acts 15:21
 - 2. They had all of the Old Testament from Genesis to Malachi.
- B. Though they had the Word, yet, there was a famine of hearing the Word.
 - 1. This is the cause of their failure to receive Christ and putting Him to death as an impostor.
 - a. Acts 13:27
 - b. John 5:39, 40
 - 2. The most hurtful famine ever known to mankind.
 - 3. The Word was read each Sabbath in their synagogues, but they would not hear.

IV. WHAT BROUGHT THIS FAMINE ON?

- A. The traditions, doctrines and commandments of men (Mark 7:9).
 - 1. Traditions of men had been mixed with their teaching of the Law of Moses.
 - 2. Therefore, they were making additions and subtractions. The very thing they were commanded not to do (Deut. 4:2).
 - 3. This is the reason their worship was vain (Mark 7:7).
- B. They were ignorant of the Law of God.
 - 1. They were to study, to read, this they failed to do, Isa. 34:16.
 - 2. The result is found in Hos. 4:6.
 - 3. Peters statement. (Acts 3:17)
 - 4. They put Christ and many of the apostles to death thinking they were doing God's service. (John 16:1,2)
- C. Examples to prove that the famine was on.
 - 1. Christ was born under the law. (Gal. 4:4,5)
 - a. Christ lived and taught perfectly the law.
 - b. They had a perverted idea about the law.
 - c. They had been taught a "strange doctrine."
 - d. This made the true doctrine sound strange to them.

- e. They heard the law read in their synagogues each Sabbath.
 - f. The traditions, doctrines and commandments of men deflected the meaning of the words and they could not hear it.
 - g. They searched their Scriptures believing they could find the way to everlasting life (2 Tim. 3:15) but, because of what they had been taught by the perverters of the law they rejected the very one who fulfilled their Scriptures.
2. Their traditions said, "when the Messiah came you could not tell from whence he came." (John 7:27)
- a. They knew where He was born and where He grew up as a boy.
 - b. They believed this proved He could not be the Messiah.
 - c. This led to a famine of hearing the word of Christ.
3. They also had a false concept of the Sabbath.
- a. Mk. 2:23-28
 - b. They added doctrines and ideas to the laws of the Sabbath and Jesus looked to them as a Sabbath breaker.
 - c. They judged Him as a false teacher.
 - d. They were looking through colored glasses.
 - e. Their ideas tinted the teaching of Christ and made Him appear to them as an impostor and false teacher.
 - f. Had they removed their false ideas they could have seen Him for who He really was.

V. WHAT ABOUT CONDITIONS AMONG US TODAY?

- A. Is there a famine of the word of God today? NO.
1. Most homes have a Bible.
 2. Most pulpits have a Bible.
 3. We have the 39 books of the Old Testament, Genesis to Malachi.
 4. We have the 27 books of the New Testament, Matthew to Revelation.
 5. So there is no famine of God's word today.
- B. But what about the hearing of the word of God?

1. Baptists read it and hear it one way, Methodists read it and hear it another way, so do the Presbyterians, Lutherans, Pentacostals, Mormons and etc.
2. This applies to all religious groups that are governed by creeds, disciplines, traditions, prayer books, and doctrine and commandments of men.
3. Our problem today is not a famine of God's word but a famine of hearing His word.
4. The famine today came about exactly as did the famine among the Jews.
5. The denominations search the Scriptures and claim that these Scriptures contain their doctrines in order to justify their religious organizations.
6. Christ built one church and wants us to be one as He and the Father are one. (Matt. 16:13-19; John 17:20,21; 1 Cor. 1:10; Eph. 4:1-6; Rom. 12:4,5; 1 Cor. 12:12-14, 20; John 10:16)

CONCLUSION:

1. To stop the famine we must read the word of God as never before, and before we read, remove all preconceived ideas so that we do not look at it through tinted glasses. Therefore hear the word in truth.
 2. Gal. 1:6-9
 3. False teachers are stealing the word of God from the people.
 - a. This was true in Jeremiah's day (Jer. 23:30).
 - b. It is true today.
 4. Prov. 23:23
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CHRIST: PROPHET LIKE MOSES

Deut. 18:15-20; John 1:45; Acts 3:22; 7:37

Elliott Glasgow

1. How the Hebrews happened to be in Egypt.

DISCUSSION:

I. BACKGROUND.

- A. People of bondage.
 1. Exodus 1:8-13 (Read)
 2. A deliverer was needed.
- B. Birth of Moses
 1. A matter of revelation (Heb. 11:23).
 2. Babies killed by decree of a wicked king (Ex. 1:16,22).
 3. So far as we know, he was the only baby boy who was spared.
- C. Humble station in life.
 1. From Pharaoh's palace to a pastoral life in Midian.
 2. Forty years a fugitive, exiled - by human standards poor leadership qualifications.
 3. meekest man on earth (Num 12:3)!
- D. Chosen and sent by Jehovah.
 1. He did not aspire to his office. It was not his idea.
 2. God sent him (Ex. 3:15).
- E. His commission was confirmed by signs.
 1. "They will not believe" (Ex. 4:1 et seq.).
 2. Words and signs produced belief (Ex. 4:30)!
- F. Hebrews had to receive Moses in order to be saved from Egypt.
 1. They believed, but were still in Egypt and in slavery.
 2. They turned away - symbolic of repentance - still in Egypt.
 3. They followed all the way out, then were free.
 4. No other leader could have saved them.
- G. Moses became their saviour (not from sin but from slavery).
 1. Saved from death by blood of lamb (Ex. 12:13).
 2. God saved them, through Moses (Ex. 14:13,30).
 3. Baptized into Moses (1 Cor. 10:1,2).

- a. Led by the cloud.
- b. Passed through the sea.
- 4. Entered into new life – free of domination by Pharaoh and Egyptians.
- H. Moses offered self as sacrifice for sins of the people.
 - 1. Exodus 32:32
- I. Lawgiver
 - 1. John 1:17
 - 2. His law sealed by blood (Heb. 9:18-20).
 - 3. His law to be taken seriously (Heb. 10:20).

II. FULFILLMENT.

- A. Peter declared Jesus to be "the prophet like Moses" (Acts 3:17-23). The following nine points correspond with the nine about Moses which should be given briefly on blackboard.
 - 1. *A world of people were in bondage in sin of which Egypt was a type* (Gal. 5:1).
 - 2. *Jesus' birth was a matter of revelation and purpose.*
 - a. Babies in and around Bethlehem killed by Herod's decree. So far as known, only Jesus escaped.
 - b. Also like Moses, Jesus was saved from massacre IN EGYPT.
 - 3. *His was a humble station in life.*
 - a. "Can any good thing come out of Nazareth?"
 - b. Hometown people considered him "just a carpenter's son."
 - c. Like Moses, outstanding for meekness (Matt. 11:29).
 - 4. *God-sent.*
 - a. John 4:34
 - b. John 17:20-21
 - 5. *His word confirmed by signs.*
 - a. John 3:2
 - b. John 20:30,31
 - 6. *People must receive Jesus in order to be saved from sin.*
 - a. John 1:12; 8:24
 - b. Matt. 10:28
 - 7. *Jesus is Saviour.*
 - a. Eph. 5:23
 - b. God saves through Him (John 14:6) – no other way

- c. Baptized into Christ (Rom. 6:4; Gal. 3:27).
- d. New creature (2 Cor. 5:17)!
- 8. *Jesus died for our sins.*
 - a. God refused Moses' offer, but accepted Christ's.
- 9. *Jesus is law giver.*
 - a. Romans 8:2
 - b. Must be taken seriously (Acts 3:23; John 12:48).

CONCLUSION:

1. It is no accident that Jesus is "the prophet like Moses," fulfilling prophecies written 1,500 years before His birth.
 - a. God knew all the time how Jesus would be "like Moses."
 - b. Thus, laid a strong foundation for our faith in Jesus as God's Son.
 2. He will destroy those who reject Jesus.
 3. But why would anyone reject Jesus?
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A PRIEST LIKE UNTO MELCHIZEDEK

Psalm 110:4; Heb. 5:6; 6:20; 7:17,21

Lenard Hogan

1. There was not another like unto Melchizedek.
 - a. He was before the time of the Levitical priesthood.
 - b. Christ is the only one made after his order.
2. He became a priest after the Levitical priesthood ended.

DISCUSSION:

I. MELCHIZEDEK.

- A. A priest and king of Salem that met Abram about 1719 B.C.
 1. The king of Sodom met Abram after he rescued Lot (Gen. 14:17).
 2. Melchizedek brought food to Abram (Gen. 14:18).
 - a. A priest of the most high God (Gen. 14:18).
 - b. A king of righteousness and peace (Heb. 7:2).

- 1) He blessed Abram (Gen. 14:19).
 - 2) Praised God for delivering Abram (Gen. 14:20).
 - c. Abram paid a tenth to him (Heb. 7:2).
- B. His lineage.
1. There is not any record given concerning his parents.
 2. Without father and mother (Heb. 7:3).
 - a. His father was not a priest of record.
 - 1) He met Abram before God changed his name to Abraham.
 - a) Before Isaac was born.
 - Moses and Aaron were of the sixth generation after Abraham. (Abraham, Isaac, Jacob, Levi, Kohath, Amram, Moses, Aaron)
 3. Thus without lineage to the Levitical priesthood.
 - a. Not a priest like Aaron
 - 1) Aaron's priesthood had a beginning and an ending.
 4. We do not know anything about his biological parents. They may have taught him about God or he may have been righteous without the benefit of a righteous father and mother.
- C. He was righteous, this could have been why he was a priest of God.

II. CHRIST:

- A. A priest like unto Melchizedek.
1. He was not of the tribe of Levi.
 - a. He could not have been a priest on earth (Heb. 7:14).
 - 1) Aaron offered a sacrifice for his sin (Lev. 16:6).
 - 2) Christ kept the law perfectly.
 - a) Thus fulfilling the law.
 - Law of Moses was nailed to His cross (Col. 2:14).
 - Bringing an end to the Levitical priesthood.
 - b) He did not sin (1 Peter 2:21-25).
 - Therefore He did not need to offer a sacrifice for Himself.
 - c) He was tempted in all things, yet without sin (Heb. 4:15).

2. Christ, the only one that could be a sacrifice for the sins of man — He was the perfect sacrifice.
- B. Psalm 110:4
1. God swore and would not change concerning Christ.
 - a. Christ would be a priest after the order of Melchizedek.
 - 1) Melchizedek was righteous.
 - 2) Christ lived a righteous life on earth.
 - a) He remains the righteous Son of God.
 - b. Christ was obedient unto God the Father (Heb. 5:8).
 - 1) He is the author of eternal salvation to all who obey Him (Heb. 5:9).
 - a) He is our savior now.
 - b) He will be our judge at the end of time (John 12:48).
- C. Hebrews 5:6
1. A priest forever after the order of Melchizedek.
 - a. There is not much said about Melchizedek.
 - b. Christ suffered much in life to become our high priest.
 - 1) He cried and shed tears on earth (Heb. 5:7).
 - 2) He prayed that God would remove the cup of suffering if it were possible while in Gethsemane (Matt. 26:36-46).
- D. Hebrews 6:20
1. Jesus has left us the example or pattern to follow.
 - a. Therefore we are to look to Him as our High priest.
 - b. We are to follow His teaching (2 John 9-11).
- E. Hebrews 7:17
1. God said that Jesus is a priest after the order of Melchizedek.
 2. Melchizedek was a priest of the most high God (Heb. 7:1-10).
 - a. The penman of Hebrews informs us the Levitical priesthood served an important purpose in God's order of things.
 - 1) They were selected, ordained and anointed by God's instructions.
 3. Christ was made a priest after the power of an endless life.

4. The priest that Christians have interceding for us is more significant than the Levitical priest.
 - a. Because He is of a different order.
 - 1) He was not chosen because he could trace his lineage to Levi.
 - 2) But God the Father made Him a high priest.
 - 3) Melchizedek used to show us the order of Christ's priesthood.
- F. Hebrews 7:21
 1. Levitical priest were made without an oath as they were born into the priestly family.
 - a. Aaron was ordained by God to be the first high priest.
 - b. Eleazar followed his father Aaron. He was Aaron's third son.
 - 1) Nadab and Abihu died before Aaron.
 2. Christ was made the high priest with an oath.
 - a. It was necessary to inform the people the priesthood had changed.
- G. After the order of Melchizedek.
 1. Christ was the only one that could be so named.
 - a. The only begotten son of God.
 2. He had an earthly mother in order to come into the world.
 - a. Being part human, he could be tempted as other human beings.
 3. He was with God before his physical birth (John 1:1-14).
 - a. Came to earth in human form to do the Father's will.
 - 1) Therefore the word was made flesh.
 - 2) To be the mediator between God and man.
 - b. The only one said to be the seed of woman (Gen. 3:15; Gal. 4:4).
 4. The only one of His family to be a priest.
 - a. We become a part of the royal priesthood in obedience (1 Peter 2:9).
 - b. His mother, brothers and sisters became a part of the royal priesthood when they obeyed His commandments to become a part of His church (Matt. 12:46-50).

CONCLUSION:

1. Christ is the high priest of God in these last days.
 - a. He is now in heaven interceding for us.
 - 1) He did not go into an earthly structure.
 - a) He is at the Father's right hand (Acts 2:33-36).
 - b. He is the great high priest forever.
 2. He is a priest after the order of Melchizedek because God made Him such a priest.
 - a. He learned obedience by the things He suffered (Heb. 5:8).
 - b. He became the author of eternal salvation to all that obey Him (Heb. 5:9).
 - 1) This cannot be said about any other.
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REJECTED BY THE JEWS AND GENTILES

Psalm 2:1; John 6:66; Acts 4:25-27

Bill Willard

1. People continue to rebel against any kind of authority.
 - a. Civil authority, parental authority, but especially the authority of God.
 - 1) John 12:48
 - 2) Gal. 1:8
 - b. In the book of Genesis we see the very beginning of disobedience and rejection.
 - 1) Adam and Eve.
 - 2) Cain and Abel.
 - c. Sin is a transgression of the law, 1 John 3:4.
2. What is Bible authority?
 - a. John 8:32; 5:39; 2 Tim. 3:16-17; Matt. 28:18-32
 - 1) We must listen to the Word of God.
 - 2) It is necessary that we have a standard in religion.
 - b. Authority defined:
 - 1) Power of rule or government.

- 2) Must be vested in someone.
- 3) All authority resides in Christ, John 14:6; Acts 4:12, 1 Cor. 3:11.

DISCUSSION:

I. WHY DID THE JEWS AND GENTILES REJECT CHRIST?

- A. Psa. 2:1 – This Psalm discusses the opposition of both Jews and Gentiles against the Kingdom of Christ.
1. Christ's victory over them by His resurrection from the dead.
 2. The servants of the Lord were bound on many occasions, but not the gospel.
 - a. Rom. 1:16; Psa. 23:23; Heb. 4:12; 1 Pet. 1:22-23
 - b. Paul – 2 Tim. 4:1-8

II. FOY E. WALLACE "GOD'S PROPHETIC WORD" DEALT WITH THE JEWS REJECTING CHRIST.

- A. Jews were hoping for an earthly kingdom.
1. They believed the Messiah would come and restore their kingdom and rule and reign on the earth.
 - a. Jn. 18:36
 - b. Rom. 10:1-4, "They rejected Christ"
 - 1) Gave lip service to God, but misunderstood the prophecies of the coming Christ.
 - 2) In A.D. 70, Titus the Roman conqueror destroyed that city. That nation came to an end, Prov. 14:34; Psa. 33:12.

III. ROME ITSELF CONQUERED ISRAEL — CONQUERED THE WHOLE WORLD.

- A. Rome great in her day.
1. Nations flowed into that city.
 2. Industry and trade.
- B. Cardinal Gibbins, historian of the 18th century gave five great reasons why the nation of Rome crumbled.
1. divorce rate
 2. taxes
 3. pleasure mad

4. escalation of defence
5. lost faith in their God

IV. BRETHREN, FULFILLED PROPHECY STANDS AS A DEFENCE OF THE INTEGRITY OF THE WORD OF GOD IN THE EVENTS OF HISTORY.

A. Distinct difference in prophecy and prediction.

1. Looking out into empty space, centuries ahead, telling things to be when no evidence of such things existed in the present is what prophecy did!
2. God revealed it. It was revelation. Apostles spoke it and wrote it down, not in their own words but in God's words. It was inspiration.
 - a. Revelation - inspiration - Bible - Acts 3:12-26

V. THERE HAS ALWAYS BEEN A PRICE TO PAY WHEN MEN REJECT GOD'S WORD.

Matt. 12:30; John 12:48; 2 John 9-11

A. John 6:66, Many disciples went back and walked no more with him.

1. Jesus is the bread of life, John 6:32-38, yet they rejected him.
2. He is our saviour yet many reject him today.
3. Many members of the church leave him today.
 - a. lukewarmness
 - b. Works of the flesh - Gal. 5:19-22
 - c. False doctrine - Matt. 15:9-13
 - d. 1 John 2:15-17; Matt. 7:21

VI. THE JEWS AND GENTILES IN THE DAYS OF CHRIST STOOD ACCOUNTABLE FOR THEIR REJECTION, LIKEWISE WE ALSO.

A. 2 Cor. 5:10-11; Matt. ch. 25

1. We need to have a great memory of Bible history.
 - a. Noah and his ark.
 - b. Nadab and Abihu.
 - c. King Saul, 1 Sam. 15, "Behold, to obey is better than sacrifice."

VII. PETER PREACHING THE WORD, ACTS 4:25-26.**A. Boldness**

1. Priests, captain of the temple and sadducees there.
2. Acts 4:4-32

CONCLUSION:

1. Brethren let us keep our feet on the solid rock of the truth. 1 Cor. 15:58; 1 Pet. 4:11; 3:15.
 2. We will be at the judgment, Rev. 20:12; Heb. 9:27.
 3. Let us never reject the Word of God!
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JESUS' TRIUMPHAL ENTRY INTO JERUSALEM

**Isa. 62:10-11; Zech. 9:9
Matt. 21:1-11; John 12:14-16**

Jeff Bates

1. As Christians, we fight a constant battle against the forces of satan (1 Tim. 6:12).
 - a. This war was waged by satan against God in the beginning.
 - b. During Jesus' personal ministry, satan tried to destroy the Christ before He could establish His kingdom.
2. Although many rejected Jesus, and still do today, He still reigns as the triumphant King.

DISCUSSION:**I. THE COMING OF "THE KING" WAS PROPHECIED IN THE LONG AGO.****A. Isaiah 62:11**

1. During the period of Isaiah's prophecies, Assyria had risen to great power and was conquering the kingdoms around them.
 - a. Because the Northern Kingdom, Israel, had followed the wicked ways of the idolatrous nations around

- them, and would not repent, God allowed her to be conquered by Assyria.
- b. Isaiah, prophesying to the Southern Kingdom, Judah, foretold of a time when she too would be taken into captivity by an idolatrous nation.
 - 1) She was not taken by Assyria, because she had not yet fully succumbed to the influence of idolatry.
 - 2) But later, because of wickedness, she was taken into captivity by Babylon.
 - c. Isaiah prophesied that the powerful nations such as Assyria and Babylon would also be brought to destruction through the providence of God.
2. In the midst of such great destruction and doom, Isaiah gave the people of God a ray of hope.
 - a. Isaiah foretold of a time when the influence of the Lord's kingdom, spiritual Zion, the church, would be universal (62:1,2).
 - b. Zion would no longer be desolate, as during the captivity, but would be the Lord's delight (62:3-5).
 - c. The watchmen (Christians) would be continuously warning against the enemy (satan) (62:6; Judges 3).
 - d. Only those within the gates and walls of Zion, those who would be citizens of the kingdom, would enjoy the fruits thereof (62:8,9; Eph. 1:3).
 - e. Preparations for this great day were to be made, because God promised that "thy salvation cometh" and will reward his faithful subjects (62:10,11).
- B. Zechariah 9:9
1. Zechariah prophesied during the return from Babylonian captivity of those from the southern kingdom, Judah.
 2. Zechariah prophesied, as did Isaiah, that the idolatrous world powers of the day would be brought to naught by God (9:5-8).
 3. Zechariah foretold the coming of the Great King (9:9,10).
 - a. He would be:
 - 1) Just - "...used of persons observant of custom, rule, right... It denotes righteous, a state of being right, or right conduct..." (Vine's).
 - 2) A Saviour - "a deliverer, a preserver" (Vine's).

- a) A deliverer from the bondage of wicked nations.
- b) A deliverer from the greatest enemy, satan and sin.
- 3) Lowly – “humble, gentle, mild, meek” (Vine’s)
- b. He would ride into Jerusalem “upon a colt the foal of an ass.”
- c. His kingdom would overthrow all others, but not with weapons of war (Eph. 6:17).
- d. His kingdom would be one of real peace (Matt. 5:9).
- e. He would reign as the Supreme Ruler, His dominion being over all the earth.

II. THESE PROPHECIES WERE FULFILLED BY JESUS THE CHRIST, OF WHOM WE READ IN THE NEW TESTAMENT. (Matt. 21:1-17; Mark 11:1-11; Luke 19:29-40; John 12:12-16)

- A. God, through the inspired writers, tells this is the fulfillment of Zechariah’s prophecy (Matt. 21:4,5; John 12:14,15).
- B. Jesus, nearing the end of His journey on earth, was bringing His disciples to Jerusalem (Matt. 20:17; Mark 10:32; Luke 19:28).
- C. When they came to Bethphage, Jesus sent two of His disciples into the village to get the donkey upon which He would make His triumphal entry into Jerusalem (Matt. 21:1-7; Mark 11:1-3; Luke 19:29-34).
 - 1. Jesus told the disciples that if any man stopped them, they were to say, “the Lord hath need of them.”
 - 2. The disciples were questioned when they loosed the donkeys in the village, but when they answered as Jesus had commanded them, they were allowed to take the animals (Mark 11:4-6; Luke 29:33).
 - 3. Jesus foreknew the donkeys would be available, and that the owners would be willing for him to take them, but it had not been planned, because the owners did not expect the disciples.
- D. Jesus did not enter Jerusalem with the great show of pride and wealth as the earthly kings of His day would have done (Matt. 21:7-9; Mark 11:7; Luke 29:35).

1. Earthly kings would no doubt have entered the kingdom riding a great stallion covered with purple cloth, an indication of wealth and royalty.
 2. Jesus entered Jerusalem riding a young donkey, upon which many of the people had put their outer garments.
 3. Even in victory, Jesus showed His great humility as the prophet had foretold (Matt. 21:5).
- E. A great multitude of people were moved with admiration for Jesus and laid a "royal carpet," made with their outer garments and the soft branches of palm trees, before him (Matt. 21:8,9; Mark 11:8; Luke 29:36).
1. They shouted "Hosanna," which in the Hebrew meant "save, we pray", but it had become "an utterance of praise instead of prayer" (Vine's) (Matt. 21:9; Mark 11:9).
 2. They shouted "Hosanna to the son of David" which indicated Jesus' royal lineage from the great king David.
- F. The Pharisees were angered at the cries of the people, but Jesus had triumphed, despite their evil efforts to destroy His reputation (Luke 29:39,40).

CONCLUSION:

1. Christ triumphed in establishing His kingdom, in dying for the sins of the righteous, in arising from the dead, and in ascending back to heaven.
 2. The final victory will be in our resurrection from the dead and in the eternal inheritance of the righteous.
 3. Will you triumph with the Lord in eternity?
 - a. Are you a citizen of the Lord's kingdom?
 - b. Are you a faithful servant of the Lord's?
-

THE PIERCING OF HIS HANDS AND FEET

Psalm 22:16; Zech. 12:10; John 20:27

55

Gilbert Gough

1. The topic of our lesson comes from a Psalm known as the *Psalm of the Cross*.
2. Some believe that Jesus may have quoted this entire Psalm while hanging on the cruel cross.
3. It is a Psalm that vividly portrays the crucifixion of the Son of God in such language as if it had already occurred.
4. The Psalm, fulfilled in detail in Christ revealed in the New Testament, is incontrovertible evidence that the Bible is inspired.

DISCUSSION:

I. PSALM 22 IS THE PSALM OF THE CROSS.

A. THE CRY (v. 1).

1. The Psalm begins with the cry of Jesus on the cross; "My God, my God, why hast thou forsaken me?" (1a; Matt. 27:46).
 - a. This pitiful wail was one of the seven sayings of Jesus while nailed to the cross.
 - b. Jesus acknowledges His trust in God by the repetition of "My God."
 - 1) Interesting that He did not say, "My Father." Why?
 - 2) The reason is unknown, but He did appeal to His Father before He was nailed to the cross (Matt. 26:39, 42; Mark 14:36; Luke 22:42).
 - 3) He did appeal to His Father in two other sayings of Jesus on the cross (Luke 23:34, 46).
 - c. Jesus asks why He was forsaken by His God. The reason is twofold:
 - 1) God forsook Christ because He became sin for us or bore our sins, and God who is infinitely holy could not look upon His sin laden Son (2 Cor. 5:21; Habakkuk 1:13).
 - 2) God forsook Christ because it was the just thing to do to satisfy the demands of the law, death for sin (Isa. 53:11; Rom. 3:25,26; 6:23).
2. The Psalmist continues with the questions of "why" God is not helping the suffering One and not hearing the words of His groaning (1b).

B. THE COMPLAINT (v. 2).

1. Jesus is pictured as complaining that God is not listening even though He cries day and night.
 2. Luke records that when Jesus was suspended on the cross that "it was about the sixth hour, and there was a darkness over all the earth until the ninth hour" (Luke 23:44), thus, perhaps, even though it was day when He was crucified it was like night.
- C. THE CONCESSION (v. 3).
1. Jesus knows God is holy, totally separated from sin and cannot look upon the sin which He now bears (Habakkuk 1:13).
 2. Even though God has forsaken Him, Jesus knows as the praises of Israel laud and magnify God so does He knowing the purpose of His sufferings.
- D. THE CONTRAST (vs. 4-6).
1. In verses 4 and 5 the suffering One knows how that in times past God was faithful to deliver His people when they trusted, thus obeyed, Him.
 2. But this suffering One is as a worm, less than a man, a reproach of men and despised, thus God would not deliver Him because He bore men's sins.
 - a. Perhaps Job referred to this picture in Job 25:6.
 - b. Isaiah foretold of this rejection (Isaiah 53:3).
- E. THE CHIDING (vs. 7,8).
1. How terrible to be suffering for the sins of the people who deserve to be punished, and yet those same people chide, mock, and laugh at the suffering One.
 2. They laughed Him to scorn; They shot out their lip and wagged their heads at their Savior (Matt. 27:39).
 3. They mocked Jesus because He taught He was the Messiah, the Savior (Luke 27:40-43).
- F. THE CONTEMPLATION (vs. 9,10).
1. There is the remembrance that God was once with Him as a child.
 2. Jesus in essence is saying that God did not forget Me when I was born or when I was a child, and maybe here is my reassurance.
- G. THE CALL (v. 11).

1. After remembrance of what God had done for Him, He makes a beautiful appeal to not forget.
 2. It is true Jesus is forsaken, but He will not be forgotten.
 3. Trouble is inevitable. God cannot help Him while bearing the sins of man, but when His suffering is over God will bring comfort.
- H. THE CHARGE (v. 12,13).
1. The charge of the enemy is an assault on the innocent One for they are like mad bulls who have surrounded Him with open mouths to gnaw on Him like a hungry lion.
 2. The Roman armies and the Jewish leaders surrounded Jesus ready to devour Him on the cross (Matt. 27:1,2; Mark 14:43; Luke 22:47).
- I. THE COLLAPSE (vs. 14,15).
1. Jesus is "poured out like water," suggesting that He is offered (Isaiah 53:12; Phil. 2:7,8).
 2. His "bones are out of joint" which must be a reference to the stretching of His body upon the rack of the tree.
 3. He is weary as His heart melts like wax and His physical strength is gone.
 4. His tongue cleaves to the inside of His mouth because He is so thirsty, so He cries out "I thirst" (John 19:38).
 5. His total collapse comes as the result of His suffering.
- J. THE CRUCIFIXION (vs. 16-18).
1. As He is surrounded by evil doers as dogs surround they prey, they will crucify Him.
 2. This "assembly of the wicked" are the evil Jews and Romans who will execute Him for no crime.
 3. His hands and feet will be pierced through with nails upon a tree.
 - a. Zechariah 12:10 also prophesies, "...they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."
 - b. John confirms the prophecy's fulfillment by quotation of Zechariah 12:10 in John 19:37.

4. Jesus' body was so frail that He could count His bones of which none would be broken (Psalm 34:20; John 19:36).
 5. His garments are then taken from Him and by the casting of lots (gambling) someone would confiscate them (Matt. 27:35).
- K. Thus, one can see that truly this Psalm is a Psalm of the Cross of Christ.

II. A CLOSER LOOK AT JESUS' CRUCIFIXION.

- A. Crucifixion on a cross was the most barbaric, inhuman, cruel, fiendish, horrible death that had ever been devised by the ingenuity of man's mind.
1. Those who have studied the tortures used by man upon his fellow-man have agreed that the torture of the cross was by far the most barbaric.
 2. As Paul wrote in Galatians 3:13, "Cursed is everyone that hangeth on a tree."
- B. The death of the cross was the most ignominious or shameful death that an individual could die (Heb. 12:2).
1. It was reserved for those of an inferior status: for slaves, the most despicable among men in the time of our Lord.
 2. It was reserved for the vilest of the malefactors or criminals, for the seditionists, rebellionists, the assassins, the deserters, the most abominable.
 3. The individual as a rule was stripped of all clothing, and he stood naked before heaven and earth: If some clothing were allowed it was the scantiest for the privates of the body.
- C. The death of the cross was one of the most cruel and lingering deaths ever devised by man.
1. Three types of crosses were used by the Romans; it is impossible to know which one was employed in the death of our Lord.
 2. *First*, there is the cross referred to in the religious world as St. Andrews cross liken unto a "X".
 3. *Second*, there is the cross referred to in the religious world as the St. Anthony's cross liken unto a "T".
 4. *Third*, there is the cross referred to in the religious world as the Latin cross like unto a small letter "t".

5. It really makes no difference, if we get the message of how cruel, how horrible it was.
 6. Whichever cross was used to crucify Jesus, one thing is certain, it was one of the most painful, lingering deaths ever devised by man and was as lingering as the power of human endurance.
 - a. After the cross had been placed upon the ground, the individual was brought to the cross, made to lie upon it.
 - b. Then hugh nails or spikes were driven through the hands and through the feet.
 - c. The body was put in a stooped position to add to the pain and suffering of the victim.
 - d. After one had been nailed to the tree, then the cross would be raised and inched over to a hole and be allowed to drop with a thud.
- D. Death did not come quickly.
1. Generally, the person who hung upon the cross never died before 36 hours, a day and a night.
 2. More often the individual lingered for many days, finally dying of starvation and exposure.

III. WHAT JESUS' CRUCIFIXION MEANS TO LOST HUMANITY.

- A. It means Jesus died a *death of substitution*, a vicarious death for man.
1. Vicarious means "substitutionary, someone or something taking the place of another."
 2. From a¹ Biblical standpoint it means that the innocent Lamb of God suffered in place of guilty sinful man: He took our place.
 3. He died for us! Nothing is more emphatically set forth in God's Word that the Lord died, not for His own sins, but for our sins.
 - a. The prophesy of Isaiah 53:5, 6 foretold this.
 - b. Rom. 5:8; 1 Cor. 15:3-4
 - c. No wonder the inspired Hebrew writer declared in Hebrews 2:9, "that he by the grace of God should taste death for every man."

4. It was a vicarious death: We are worthy of the death Jesus died, but we were released, and Christ died in our stead.
- B. It means Jesus died a *death of reconciliation* for man.
1. Reconciliation means a "reuniting, a bringing back together again."
 2. It implies enmity and says in essence that God and man are at enmity one with another: They are separated one from the other.
 3. There was a need for a reuniting, a bringing back together again.
 4. We recognize the basis for that enmity or that separation is sin, sin separates from God.
 - a. The word "religion," the Latin basis for our English word, means "to bind back again."
 - b. Religion is a binding back together again and expresses the idea of reconciliation (Rom. 5:10).
 - c. Sinful man has never seemingly recognized sin separates from God (Isaiah 59:2).
 5. His death is a reconciliation, a bringing back, a reuniting with God by the release of our sins.
- C. It means Jesus died a *death of atonement* for men.
1. The word atonement is used throughout the Old Testament in talking about the sacrifices that prefigured the sacrifice of Christ upon the cross.
 - a. So, the death of our Lord upon the cross was a death of atonement.
 - b. This word has its setting in the Hebrew word "*kaphar*," a word that means "to cover over."
 - c. It is the word used in the Old Testament for the mercy seat, the covering for the Ark of the Covenant in the tabernacle and temple of God.
 - d. Christ is our covering (Rom. 5:11).
 2. One of the most beautiful lessons, but oftentimes is overlooked by readers of the Bible, is that joy and confidence and hope we have in Christ.
 - a. In Habakkuk 1:13, Habakkuk said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity...."

- b. God is a holy God, totally separated from sin.
 - c. To be true to His nature, He cannot look upon sin, cannot tolerate sin, or fellowship sin.
 - d. God cannot look upon sin. "The face of the Lord is against them that do evil" (1 Peter 3:12).
 - e. How then can the holy God look down on sinful man? The only way is through Christ. A man must get into Christ and put on Christ.
 - f. When God looks down out of heaven, He sees not the sinful person, but He sees His Son and the Christian enshrouded by Christ.
 - g. Christ covers us and that's atonement. When our Lord stood before Jerusalem in Matthew 23:37, He said He would have covered them and made them safe with God, but they would not. Many will not be covered.
- D. It means Jesus died a *death of propitiation* for men.
- 1. Propitiation means appeasing or satisfaction (1 John 2:1, 2).
 - 2. The law of God demands death for sin (Ezekiel 18:4,20; James 1:15; Rom. 6:23).
 - 3. God's law demands justice; yet God desires to extend mercy.
 - a. From beginning to end, the Bible speaks of the mercy of God: Yet, there is the law of God that cannot be violated and justice demands death.
 - b. What's the answer? e.g. A king had a law: if anyone was caught stealing, two eyes would be taken in exchange for the violation. One day the king's son was guilty of stealing. The law's justice demanded two eyes be given, but there was a king with a father's heart pouring out for his son desiring to extend mercy. What could he do? The king allowed one of his eyes and one from his son to be taken. This depicts God!
 - c. The law of God demands death for sin, but there is a merciful heart that cries out for the salvation of man. What's the answer? God's Son left heaven's home and came to this low land of sin and sorrow, and suffered among men and died the cruel, shameful death of the

cross. He satisfied the demands of the law. He died for us so we might be saved!

HE OPENED NOT HIS MOUTH

Psalm 38:13; Isa. 53:7

Matt. 26:63; 27:12-14

Charles Blair

1. The life of Jesus the Christ was clearly set forth in Old Testament scriptures.
2. This declaring of things before they ever took place is a tremendous witness to the foreknowledge of God.
3. This study concerns itself with the trial of Jesus and the events which took place during that trial.
4. The skeptic could rage if just one prophecy did not come to pass in the life of Christ; however the fulfilling of each of them in complete detail is evidence for the existence of God and our need to be obedient to Him.

DISCUSSION:

I. LET US BEGIN OUR STUDY BY FIRST OF ALL LOOKING AT THE PROPHECY IN ISAIAH 53:

- A. Jesus' physical features, as much as God wanted us to know are described in verse 2 of chapter 53.
- B. In verses 3-5 we find the suffering which He had to endure being listed.
- C. The reason for His suffering is revealed to us in verse 6; that is, because the Lord laid on him the iniquity of us all.
 1. Here is terrible price for sin.
 2. We should exercise great care in making statements about God overlooking sin in any time period of man on the earth.

3. Every sin had to be paid for and hence in the sense of payment, no sin has been overlooked.
4. It required the death of Jesus the Son of God.
- D. This then brings us to verse 7 of the prophecy.
 1. Jesus was oppressed or tormented and afflicted.
 2. His response to this kind of treatment was by prophecy to be that He opened not His mouth.
 3. He was brought like a lamb to the slaughter or as a sheep to her shearers.
 - a. The point of both of these cases is the helplessness of the victim.
 - b. Jesus had the power to roar like a "lion" but He became as a sheep.
 - c. He went to His death because He offered no defense which would have saved Him.

II. WE NOW MOVE TO THE EVENTS OF THE TRIAL OF JESUS TO SEE HOW THIS PROPHECY WAS FULFILLED:

- A. The matter of Jesus dying to save mankind was determined before the world began.
 1. Titus 1:2
 2. Eph. 3:9-11
- B. This was something planned and carried out by the will of God for the benefit of mankind.
 1. Acts 2:23
 2. 2 Peter 3:9
- C. In order for this death to take place according to prophecy, it was necessary for Christ to be rejected
 1. Isaiah 53:3
 2. John 1:11-12
- D. He could not be murdered in the darkness of night.
 1. He had to die as a sacrifice for mankind.
 2. John 1:29
- E. The trial then was necessary for God to carry out His plan to provide mankind with a way of redemption.

III. HAD JESUS CHOSEN TO, HE COULD HAVE DEFENDED HIMSELF AGAINST THEM WITH THE LAW.

HIS SILENCE WAS HOWEVER, NECESSARY FOR THE FULFILLMENT OF PROPHECY:

- A. Jesus, in His public ministry, used the Old Testament scripture.
 - 1. Matt. 4:4 (Deut. 8:3)
 - 2. John 5:39
 - 3. Matt. 22:29
- B. The Old Testament law forbade them to put a man to death without two or more witnesses.
 - 1. Deut. 17:6
 - 2. One witness alone was not enough for the enactment of the death penalty.
- C. The group of conspirators headed by the chief priests sought for witnesses who would serve their purpose.
 - 1. Mark 14:55 - None could be found.
 - 2. Many false witnesses were brought but none of them could agree together.
 - 3. It required two or more witnesses, which they did not have.
- D. Jesus could have used the law as per Deuteronomy 11:6 and stopped this trial before it ever got started.
 - 1. The prophecy required His silence.
- E. In a last ditch effort, the High Priest called on Jesus to answer or testify against Himself.
 - 1. This is an obstruction of justice under any system of civilized law.

IV. NOW WE CONSIDER THE ACTIONS OF JESUS IN VIEW OF ALL OF THIS.

- A. The high priest called on Jesus to answer the charges raised by the "witnesses" (Matt. 26:62).
- B. How could Jesus answer charges which were brought by paid false witnesses?
 - 1. Matt. 26:63
 - 2. Jesus held His peace.
 - a. His silence insured the outcome of the trial which was for the salvation of all mankind.
- C. The high priest invoked the name of God in an effort to get Jesus to admit Who He was.

1. Matt. 26:63
2. Jesus replies in verse 64.
 - a. The high priest had by his question affirmed what the trial was really all about.
 - b. The issue was not a man who was a threat to Rome but a man who claimed to be God.
 - c. The statement by Jesus in verse 64 does not violate the scripture.
 - 1) Isaiah prophesied of Jesus not defending Himself in order to die.
 - 2) Jesus here simply affirmed the truth.
 - 3) His affirmation of this truth could only lead to His death, hence He did not open His mouth to avoid the death sentence.
- D. Before Pilate, the same action takes place.
 1. Matt. 27:12-14
 - a. Pilate marvels.
 - b. Why, what has Pilate so amazed?
 - c. It is the silence of Jesus.
 2. Why did Jesus remain silent?
 - a. That the scriptures might be fulfilled.

CONCLUSION:

1. Jesus knew the plan of the Father.
2. He willingly gave Himself to that plan.
3. At a key point in time, He chose to be silent in order to fulfill prophecy and to insure His own death.
4. That silence is a great affirmation of the love of God for us all.

HIS VICARIOUS SUFFERING

**Isa. 53:4-6; Matt. 8:17; Rom. 4:25;
1 Cor. 15:3; Heb. 9:28; 1 Pet. 3:18**

Ferrell Hester

1. Definition: "Vicarious – Serving in the place of, or instead of, someone; something performed or suffered by one person as a

substitute for another person; something performed or suffered by one person to the benefit or advantage of another person." Webster.

- a. Thus, 'vicarious suffering' is the case of a person's suffering or denying himself in order that a blessing or an advantage may accrete to another or to others. Now, let this principle be understood: If a person does for, or suffers for others, another for whatever personal sympathy or gain, or honor, that he himself may derive therefrom, his suffering is not vicarious suffering. Rex A. Turner, Sr., Systematic Theology.

DISCUSSION:

I. THE VICARIOUS SUFFERING OF CHRIST.

A. Christ died for *OUR* sins.

1. Here is something that is most certainly taught.
 - a. The death of Jesus Christ was for sin.
 - b. The value of His death was not, as some have suggested in that He died a martyr and set a wonderful example for us, but in that He died for our sins.
 - c. His death was a *vicarious death* (1 Pet. 3:18; 2 Cor. 5:14-15; Rom. 5:8; 1 Pet. 2:24; Heb 2:9).
 - d. These passages all very definitely connect the death of Jesus with salvation.
 - e. It was necessary that He die in order that man might be saved.
2. In view of all these passages which emphasize the very definite connection between the death of Christ and salvation, it is rather strange that so many feel that they can enter the kingdom of heaven independent of the death of Christ.
3. Those who depend upon their morality, their goodness, as a grounds for salvation are virtually saying that the death of Jesus was not necessary as far as they are concerned.
 - a. No one can be saved upon the merits of his own goodness.
4. Salvation is by God's grace and without that grace we are all helpless and hopeless.
5. There is no salvation except by the way of the cross.
 - a. No other way leads home.

6. He who does not place his trust in Christ, who does not feel the need of a Savior, who does not rely upon the merits of the shed blood of Christ, can find no consolation in God's Word, even though that one may be living a good moral life.

B. Christ died *for us* so that God could save and be just.

1. God created man a free moral agent with free control of his faculties. But man sinned and became guilty before God.

a. He stood guilty and condemned, having forfeited his right to live.

b. Death was the penalty incurred.

2. What could God do with mankind?

a. It is now that we see certain elements of God's character that demand satisfaction.

b. Sin was the barrier that stood between God and man (Isa. 59:2).

c. There was a need for reconciliation.

d. How was the reconciliation to be effected?

3. Someone might suggest that God reached down and pardoned man as a father overlooks an offense of a son.

a. But this could not be.

4. One of the most serious things in government is the question of pardon.

a. Indiscriminate pardon can have the effect of causing others to disrespect the law and the law-giver.

b. The justice of law must be upheld.

c. Justice is an important element in the character of our God, and that justice demanded the penalty for sins.

5. But there is another element in the character of God that must be considered – mercy.

a. His mercy demanded man's salvation. And there must be a way provided where by God's justice and His mercy can both be satisfied.

b. A way must be provided to satisfy God's justice other than man's destruction.

c. So, when the hand of justice reached out it was stayed by the hand of mercy.

6. A lamb or animal blood could not satisfy (Heb. 10:4).

7. Jesus volunteered to be clothed with human flesh and die for man (Heb. 10:5).
 - a. He came to earth and died for sin so that God could save man and be just at the same time (Rom. 3:25-26).
 - b. We do not understand all that is involved in the atonement.
 8. Just how the death of Christ satisfied God's justice, in what way it enabled God to save, and various other questions are not fully understood by man.
 - a. But we can, viewing the matter from this angle, see more clearly the necessity for the death of Christ.
- C. Christ died for *every man*.
1. The universality of the atonement is taught in God's Word.
 - a. Christ died for all (Heb. 2:9).
 - b. This, of course, implies that provisions were made for all but it does not mean that all men will be saved.
 - c. Salvation, upon the merits of Christ's death, is conditional (Heb. 5:8-9).
 - d. This plainly says that Christ is the author of eternal salvation to all who *obey* him.
 - e. We must go to other passages to find what we are to do in obedience to him (Matt. 28:19-20; Mark 16:15-16; Luke 24:46-48).
 - f. We learn that Christ told His apostles that they were to preach the gospel to all nations and promise salvation upon the conditions of faith repentance and baptism.
 - g. We go to the book of Acts and see the Great Commission being executed, and we observe that in the various cases of conversion the inspired teachers were preaching the very conditions Jesus had specified.
 - h. Peter on the day of Pentecost in (Acts 2:38).
 2. Not only are we cleansed from all past sins by the power of the death of Christ at the time of our conversion, but we are constantly being cleansed by it (1 John 1:7; 2:1; 1:9).
 - a. This is no license for the child of God to sin.

- b. But it is an encouragement to know that when, through ignorance or weakness, he is led into sin he can come penitently, prayerfully, before the throne of grace, confess his sins, and obtain forgiveness.
 - c. But let us remember that we are daily to walk in the light.
3. Let us remember always that the ground of our salvation is the death of our Lord (Col. 2:14; Heb. 9:16-17).
 - a. God has promised to forgive our sins when we are baptized (Acts 2:38).
 - b. Sins are washed away when we are baptized (Acts 22:16).
 - c. But sins are not washed away by water.
 - d. They are washed away by the blood of Christ (Rev. 1:51).
 - e. Baptism has no value except that it relates to Christ's death and shed blood. Paul says that we are baptized into His death (Rom. 6:3-5).

CONCLUSION:

1. I wish to emphasize the fact that Christ's vicarious death for the world means that HE DIED FOR YOU.
 - a. Yes, He left heaven and came to earth to die for YOU.
 - 1) What a sobering thought that is!
 - 2) He did it because He loved you.
 - 3) God was willing for him to do it because God loved you!

HE DIED WITH TWO MALEFACTORS

Isa 53:9-12; Matt. 27:38; Luke 23:40-43

Guy F. Hester

1. That every one of the Messianic Prophecies of the Old Testament were fulfilled "When the fulness of time" was come at the right place and in the right person is proof beyond doubt in the absolute accuracy of the Holy Scriptures, that "every scripture is given by Inspiration of God" and that Jesus Christ is indeed the Son of God.

2. On Golgotha's hill when our Lord was crucified, there was not one cross, but three.
3. According to Old Testament prophecy our blessed Lord was crucified between two malefactors (Isa. 53:9-12).
4. Could anyone doubt that this was fulfilled when Christ was crucified (Matt. 27:38; Luke 23:40-43)?

DISCUSSION:

I. LOOK AT THE MALEFACTOR ON THE RIGHT.

- A. This malefactor was a thief who was dying in sin and rebellion.
 1. He died scoffing at Jesus (Luke 23:39).
 - a. This truly depicts the enmity of many toward Jesus.
 - b. This is clearly typical of the attitude of the world in general toward Christ.
 - B. This malefactor, though he is now in tremendous pain and agony, and in the very shadow of death, yet this did not humble him.
 1. He cried out, "If thou be Christ." Has there ever been any "if" about it?
 - a. "That little 'if' is a mighty little insect, but it has enough venom in its sting to cause the death of the soul."
 - C. This malefactor challenges Christ to save both "thyself and us."
 1. What had this man ever done to merit salvation?
 - a. But look at the people of our day who have the same attitude.
 - b. They live all of their lives in sin and rebellion against Christ.
 - c. Then they accuse God of dealing unfairly with them.
 - D. On this right hand cross thousands have since perished.
 1. Christianity had not yet been established and it is possible that he had not even heard of Christ until that day.
 - a. But now, almost 2,000 years later, with all the evidence of the fact that He is the Christ, the majority still reject Him.

II. NOW LET US TAKE A LOOK AT THE MALEFACTOR ON THE LEFT.

- A. The malefactor on the right died *in* sin and *rebellion* — the malefactor on the left was dying *to* sin *in repentance*.
 - 1. As he painfully turns himself upon the nails to look at Christ, it was not for the purpose of scoffing in unbelief at Him but begging Him for mercy (Luke 23:40-43).
 - a. Here we see the indisputable evidence of genuine repentance.
- B. What a difference between these two malefactors.
 - 1. The first saw Jesus only as a man, but the second saw Him as Lord.
 - 2. The first saw Him as a mocking king, but the second saw Him as the “King of kings.”
 - 3. The first saw Him as a sinner, but the second saw Him as a Savior.

III. THE REDEEMER ON THE MIDDLE CROSS.

- A. He was dying for sin — not His own, but mine!
- B. We cannot imagine the pain and suffering that He endured.
 - 1. Just think of the torture of having those nails driven through His hands and feet.
 - a. Someone has said, “The victim of crucifixion by the Romans literally suffered a thousand deaths.”
- C. Christ’s death was a vicarious death.
 - 1. This is the central theme of Christianity.
 - a. Yet Modernism denies this.
 - b. Modernism declares that the death of Jesus was just a martyr’s death; hence His cross is to be placed in the same category as the hemlock that poisoned Socrates, or the bullet that took the life of Abraham Lincoln.
- D. The malefactors on either side of Jesus suffered for themselves.
 - 1. Jesus suffered for you and me (2 Cor. 5:21; 1 Pet. 2:21-24).
 - 2. Christ was under no obligation to pay the debt for our sins; but someone had to suffer for us (1 Pet. 3:18).
 - a. Ezek. 18:20; Isa. 53:6; Rom. 3:23; Acts 17:30

- E. God had to deal with sin both out of justice and mercy at the same time.
1. This He did in the death of Jesus Christ (Rom. 3:23-26).
- F. Why did Christ die?
1. "For our sins" (1 Cor. 15:3).
- a. He died because of our utter helplessness to provide a remedy (Jer. 10:23).
- b. He died in order to show the redemptive love of God (John 3:16; Rom. 5:6-8).
- G. Why was Christ alone able to die for our sins?
1. Because Christ was spotless and able to make the sacrifice (1 Pet. 1:18-19).
2. He alone was able to die for our sins because God the Father appointed Him for this work (1 Pet. 1:20).
3. He alone was able to die for our sins because He was both God and man (Matt. 1:23; John 1:1,14).

CONCLUSION:

1. Christ died with two malefactors as it was prophesied.
2. He died that we with Him might live.
3. Dying sinners, look to Jesus who died for you that your souls might be saved.
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GALILEE MINISTRY

Isa. 9:1,2; Matt. 4:15,16

Gilbert Gough

1. After the prophecies of judgment were given Judah and Israel in previous chapters, dark days in Israel's future loom ahead.
- a. In the days of Pekah, the king of Israel, Tiglath-pileser king of Assyria devastated the land of Israel (734-732 B.C.) and brought sorrow, misery and anguish to the people (2 Kings 15:29).

- b. The people of Israel were not only suffering physically, but they were in the hopelessness and darkness of sin for they were serving gods made of wood and stone.
 - c. Finally, in the year of 722 B.C. Assyria's army under king Sennacherib completely subjugated Israel and carried the nation into captivity (2 Kings 17:5ff).
 - d. These are days to which Isaiah refers in Isaiah 9:1 - "Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations."
2. Zebulun and Naphtali were the two northeastern tribes of the land west of the Jordan known as Upper and Lower Galilee.
 - a. The people in these lands were "the people who walked in darkness" (v.2).
 - b. These people "dwell in the land of the shadow of death" (v.2).
 - c. These tribes were the first to suffer the impact of Assyria's vicious invasion.
 3. To these people whom Isaiah addressed who were walking in darkness, a great light appeared (v.2).
 - 1) "...have seen a great light..."
 - 2) "...upon them hath the light shined."
 - a. So vivid was this light in the mind of the prophet the he described it as though it had already appeared.
 - b. Through the Spirit of prophecy Isaiah sees that which is to come as if it was already completed.
 - c. So, instead of darkness and death, light and life appear. Hope for the future is foreseen.
 - d. What or who is this light? Does the Bible reveal its fulfillment?

DISCUSSION:

I. ISAIAH 9:2 FULFILLED IN JESUS (Matt. 4:15, 16).

- A. After Jesus had been tempted by the devil, He went to Nazareth and heard that John the baptizer had been "cast into prison" (Matt. 4:13).
 1. For some unrevealed reason, Jesus departs Nazareth and goes to Capernaum - another part of Galilee.

2. Matthew describes this area of Capernaum as "upon the sea coast, in the borders of Zebulun and Naphtali" (4:13).
 3. When Jesus moved to this place it marked the beginning of His Galilean ministry.
- B. Matthew remembers the prophecy of Isaiah 9:1,2 (4:14) and quotes it (4:15,16) pointing that Christ is the prophecy's fulfillment.
1. Those people who "sat in darkness saw great light" who was Christ.
 2. Those people who were in "the shadow of death" saw the light that has dawned.
 3. In Isaiah 42:6 God's servant (v.1) would be "a light unto the Gentiles."

II. JESUS IS THAT GREAT LIGHT.

- A. Some knew the Messiah would bring great light.
1. Zacharias, with great hope to see the coming Messiah, exclaimed, "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78, 79).
 2. At the circumcision of Jesus, Simeon was waiting patiently to see the Messiah before His death, and when he saw the Christ-child he could not hold back these words: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:29-32).
 3. John the apostle calls Jesus the light of life (John 1:4).
 4. John the baptizer came to bear witness to the light (John 1:6, 7).
 5. The light came to condemn the darkness (John 3:19, 20).
- B. Jesus used the metaphor of light.
1. A metaphor is a figure of speech in which a word or phrase, literally denoting one kind of object or idea, is used in the place of another to suggest a likeness or analogy between them (Webster).

2. Jesus likens Himself to light — “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).
 3. Physical light has many traits like our Saviour.
 - a. Physical light is revealing. It reveals the content of a room, the scenery of the highway.
 - b. Light will guide us. Lights are used to guide ships, airplanes and traffic.
 - c. Light exposes moral wickedness. Most crime is committed in darkness.
 - d. Light gives life. It is a scientific fact that without light there would be no life on earth.
- C. Jesus is the revealing light.
1. He revealed the nature of God.
 - a. God commanded Him to come and reveal His glory (2 Cor. 4:6).
 - b. Jesus said, “If ye have seen me, ye have seen the father” (John 14:8, 9; Col. 2:9).
 - c. God is revealed in Christ’s sinlessness, love, compassion, mercy, wrath, forgiveness, etc.
 - d. His characteristics reveal God’s.
 2. Christ revealed the will of God through the Bible.
 - a. God speaks to us through His son (Heb. 1:1, 2; Matt. 17:5).
 - b. We are informed about God’s will by the written Word (2 Tim. 3:16, 17; Psalms 119:105).
 - c. Christ had a great part in this revelation (Gal. 1:12).
 3. Christ revealed the seriousness of sin.
 - a. Sin separates man from God (Gen. 2:17; Isa. 59:1,2).
 - b. Man could not, on his own merit, save himself (Eph. 2:8, 9).
 - c. It took the blood of a sinless sacrifice to appease the wrath of God (Rom. 5:1; 6:23; Heb. 9:12).
- D. Christ is a guiding light.
1. His is our example of *ideal* human nature.
 - a. He had the spirit of humility (Matt. 11:28,29; Phil. 2:6-8).
 - b. He had the spirit of good works (Acts 10:38; Luke 2:9-13).

- c. He was a man of prayer (John 17). He prayed often.
- d. He surrendered His life to God (John 4:34; Luke 22:42).
- e. Here is how all men should live before God.
2. The Sermon on the Mount guides us in spiritual happiness.
 - a. Have a good disposition (Matt. 5:3-12).
 - b. Involved in good works (Matt. 5:13-16).
 - c. Get along with others (Matt. 5:21-26; 38-48).
 - d. Have complete moral chastity (Matt. 5:27-32).
 - e. If these and the other principles Jesus left to guide us were followed, this world would almost be a heaven on earth (1 John 1:7, 8).
3. He guides us to salvation. (These are the words of Jesus.)
 - a. **Faith** is essential (John 3:16; 6:28-29; 8:24).
 - b. **Repentance** is essential (Luke 13:3; 24:46, 47).
 - c. **Confession** is essential (Matt. 10:32, 33).
 - d. **Baptism** in water is essential (Mark 16:15, 16; Matt. 28:19, 20; study Rom. 6:3-6; Gal. 3:26, 27).
 - e. **Faithfulness** is essential (Matt. 25:34-40; Rev. 2:10).
- E. Christ is the only light of hope.
 1. All we know of life after death, Christ has brought to light (2 Tim. 1:10).
 - a. His death and triumph over the grave gives us hope of life after death.
 - b. He is the firstfruits of man raised from the dead, never to die again (1 Cor. 15:19, 20).
 - c. Paul gives the Corinthians assurance that, because Jesus was resurrected, He has the power over death (1 Cor. 15:21-26; 54-56).
 - d. This gives us a motive to work for the Lord (1 Cor. 15:58).
 2. The glory of Christ shall be the very light of Heaven (Rev. 21:23).
 - a. This was a prophecy of Isaiah (Isa. 60:19, 20).
 - b. The saved out of every nation shall walk in that light (Rev. 21:24).

- c. Won't it be grand at this time to see Jesus in all His glory (1 John 3:1, 2)?

III. THROUGHOUT HIS GALILEAN MINISTRY HIS MESSAGE OF LIGHT WAS THE SAME (Matt. 4:17).

- A. For every message He proclaimed, for every miracle He performed to confirm His identity and words He spake, Jesus was preparing men and women to enter into His kingdom (Mark 1:15). Here are some examples:
1. He "went all about Galilee, teaching in their synagogues, and preaching the gospel of the kingdom..." (Matt. 4:23).
 2. While preaching the Sermon of the Mount in Galilee He emphasized the kingdom and the character of the citizens in His kingdom (Matt. 5:3,10,19; 6:10,13,33; 7:21).
 3. In Nain Jesus showed that as great as John the baptizer was, everyone in the kingdom will be greater than John (Matt. 11:11, 12; Luke 7:18-35).
 4. While in Capernaum Jesus heals two blind men and a demon possessed man, then Matthew writes, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom..." (9:35).
 5. Also from Capernaum He sends out His disciples on the limited commission and tells them to preach, "The kingdom of heaven is at hand" (Matt. 10:7; cf. Luke 9:2).
 6. On the banks of the sea of Galilee in a series of parables Jesus taught His disciples about the kingdom (Matt. 13:11, 19, 24, 31, 33, 38, 44, 45, 47, 52).
 7. In Caesaria Philippi Jesus said He would build His church and He called it the "kingdom of heaven" (Matt. 16:18, 19).
- B. God places His children in the "kingdom of His dear Son" (Col. 1:13) wherein there is light, because:
1. We have been delivered from the "power of darkness" (Col. 1:13).
 2. If we are in the kingdom, which is the church, then we are in Christ (Rom. 6:3, 4; Gal. 3:26, 27) and we are among the saved (Acts 2:47; Eph. 5:23).
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A BONE OF HIM SHALL NOT BE BROKEN

Psalm 34:20; Exodus 12:46; Numbers 9:12

John 19:36

Alan Adams

1. Prophetic fulfillment claimed at the cross — "but when they came to Jesus, and saw that he was dead already, they brake not his legs," thus "these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken" (John 19:33, 36).
2. Path to the cross (Matt. 26:17-27:33; Mark 14:12-15:22; Luke 22:7-23:33; John 13:1-19:17).¹
 - a. Jerusalem: Passover meal; the Lord washes the disciples' feet; betrayal and denial are foretold; the Lord's Supper is established; marvelous teaching about the coming Comforter, love, the true vine, and the apostles' sorrow; the Lord's great prayer for Himself, the apostles, and all believers.
 - b. Gethsemane: Prayer and sorrow; betrayal; healing of Malchus's ear; arrest; the apostles' desertion.
 - c. Jerusalem: The Lord before Annas; before Caiaphas and the Sanhedrin; Peter's thrice denial; condemned by the whole Sanhedrin; suicide of Judas; first time before provincial governor Pilate; before Herod Antipas; tried again by Pilate; delivered to be crucified; scourged and mocked.
 - d. Golgotha (outside the gate): Assisted by Simon of Cyrene in carrying His cross; at nine in the morning crucified between two robbers.
3. Poignancy of the cross.
 - a. The first three hours (Matt. 27:34-44; Mark 15:24-32; Luke 23:33-43; John 19:18-27) — from 9 o'clock till noon.
 - 1) Jesus refuses the drink of wine mingled with myrrh; soldiers gamble for his clothing; mockers pass by the cross with taunts.

- 2) Three of seven sayings: "Father, forgive them...Today, shalt thou be with me in paradise...Woman, behold thy son... Behold thy mother."
- b. The last three hours on the cross (Matt. 27:45-50; Mark 15:33-37; Luke 23:44-45a, 46; John 19:28-30) — from noon till 3 o'clock.
 - 1) Darkness over the land.
 - 2) The last four of seven sayings: "...My God, My God, why...I thirst...It is finished...Father, into thy hands I commend my spirit."
 - 3) Jesus "bowed his head" and "gave up," or "yielded up," "the ghost," or "his spirit."
4. Passion of the cross and its aftermath (Acts 1:3; Matt. 27:51-56; Mark 15:38-41; Luke 23:45b, 47-49).
 - a. Some wondrous happenings at His death: Temple veil rent; earthquake rends rocks; graves are opened and former occupants pay visits.
 - b. Reactions to the death of Jesus: A centurion and other soldiers confess Jesus as the Son of God; the multitudes leave smiting their breasts; His coterie, especially the women, watch from afar to see what will happen next.
5. Preservation of His legs and Piercing of His side (John 19:31-37).
 - a. Having flagrantly violated both Jewish and Roman law in having Jesus crucified, now they are concerned that the "Preparation" or "high" Sabbath not be polluted by leaving corpses hanging over night (Deut. 21:22-23).
 - b. Thus, they request that the deaths of the crucified trio be hastened. Pilate grants their wish and soldiers are dispatched to break the legs of the crucified, which action had a twofold design:
 - 1) To hasten death both by additional shock to the system and by adding additional pressure to the diaphragm resulting in ultimate asphyxiation.
 - 2) To compensate for the lessened agony (and loss of "fun" on the part of the executioners), as "death rarely ensued before thirty-six hours had elapsed."²
 - c. Having broken the legs of the two robbers, yet "when they came to Jesus, and saw that he was dead already, they brake not his legs."

- d. One soldier, just to be sure of death, "with a spear pierced his side and straightway there came out blood and water." — "Pierced" is from *nussou* which means "to strike...to pierce through, transfix [impale] ...of severe or even deadly wounds given one."³ It was a violent thrust resulting in a gaping wound apparently large enough for the insertion of a human hand (cf. John 20:27).
 - e. Though these things are on the one hand actions taken at the behest of human will, yet John says they were more (John 19:36-37).
6. A pathologist or forensic scientist would examine a corpse with the intent of finding such things as broken bones, as such wounds would tell a lot about the who, what, when, where, why and how of the *corpus delicti*.
- a. In this case, however, we are concerned with the significance and meaning of the unbroken leg bones of one man who was among many thousands to be executed upon Roman crosses.
 - b. These intact bones will upon examination tell us much about the power of God, the dignity of Jesus, and the seriousness of the Christian "passover" (1 Cor. 5:7-8).

DISCUSSION:

- I. **PROPHECY FULFILLED:** "For these things came to pass, that the scripture might be fulfilled" (John 19:36).
 - A. We have two actions which appear to the human eye to be, under the circumstances, normal natural progressions originating from decisions made by human beings: decisions, which—from the human perspective—could have been otherwise made.
 - B. Yet, John says that the soldiers' decision not to break the legs of Jesus, and then the decision of one of the soldiers to plunge his spear into the side of Jesus, happened *hina... pleithourei* (in order that...might be fulfilled) "the scripture."
 1. Meyer, commenting of the same construction in Matthew 1:22 says, "*hina* is never...*so that*...but always...*in order that*; it presupposes here that what was done stood in connection of the divine necessity, as an actual fact, by which the prophecy was *destined* to be fulfilled."⁴

2. Terry says it well, "The Scriptures themselves recognize a sort of divine necessity for the fulfillment of all that predicted or typified the Christ. As it was necessary (*edei*) for the Christ to suffer (Luke 24:26), so it was necessary that all things which were written in the law of Moses, and the Prophets, and the Psalms concerning him should be fulfilled (Luke 24:44)."⁵
3. "Even after his death divine power went on fulfilling the prophecies concerning Jesus. He hangs upon the cross as one of a group of three, yet, in the twinkling of an eye, he is separated from the other two by the fulfillment of a brace of prophecies which point him out as the chosen of God."⁶

II. PSALM ABOUT THE RIGHTEOUS: "He keepeth all his bones: Not one of them is broken" (Psalm 34:20).

- A. Whereas the piercing of the side of Jesus clearly fulfills Zechariah 12:10, our particular concern in this lesson is with the soldiers' not breaking His legs, and this fulfilling some Old Testament scripture that foretold, "A bone of him shall not be broken."
- B. From the standpoint of tit-for-tat language, the Old Testament passage which most naturally stands as the prophetic statement behind this fulfillment is Psalm 34:20.
 1. Some commentators reject Psalm 34:20 as being "the scripture" which the inspired John had in mind when he said, "For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken."
 2. They say this because this Psalm talks about the *preservation* of life, whereas Jesus died. This is not a warranted conclusion.
 - a. Quite a number of prophecies are framed in language of this present life, yet ultimately fulfilled in the spiritual realm.
 - 1) For example, 2 Samuel 7:11-16 and Psalm 89:3-4 were fulfilled in the resurrection of Jesus (Acts 2:31), which resurrection was most certainly preceded by death.

- 2) Note also Luke 21:16-18 where Jesus first speaks of their being "delivered up...put to death...hated," yet he adds, "not a hair of your head shall perish." Verse 19 explains the spiritual meaning of what is stated in physical terms, "In your patience ye shall win your souls."
 - 3) Consider a brief analysis of Psalm 34 which might be entitled, *God's Deliverance of the Righteous*. We see:
 - a) The Righteous Should Praise God For His Goodness (vs. 1-3).
 - b) A General Statement Of God's Care For The Righteous (vs. 4-10).
 - c) General Rules By Which The Righteous "See Good" (vs. 11-14).
 - d) The Security Of The Righteous And The Ruin Of The Wicked (vs. 15-22).
 - The righteous may be afflicted: "many are the afflictions of the righteous."
 - Yet, God "delivers him out of them all."
- C. It is within the Psalmist's description of God's deliverance of the righteous that we find the statement about "bones" *not* being "broken," and this being an example of how God "delivereth him [the righteous] out of them all [all afflictions]." This prophetic promise was ultimately and most wonderfully fulfilled in the aftermath of Christ's crucifixion.
1. As Clarke says, "'He keeps all his bones.' He permits him to suffer no essential hurt."⁷
 2. This is most certainly true of Christ in spite of His death on the cross. Peter makes this very point when he says, "it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit" (1 Peter 3:17-18).
 3. Breaking of one's bones often signified total defeat (Numbers 24:8). The intact bones of Jesus represented His ultimate deliverance and victory in the face of what

was sure defeat. He was down but not out. He was "bruised" (Gen. 3:15) but not "broken." (More on this point under heading **PASCHAL LAMB**.)

- D. You see, bones, "as the basic and most durable part of the human body...are used to describe the deepest feelings, affections and affiliations (Gen.s 29:14; Judges 9:2; Job 2:5; 30:30; Psalm 22:17)."⁸ English-speaking people say, "I feel it in my bones." Thinking about the bones of Jesus, we cannot but think about,
1. Joseph's concern for his "bones" (Gen. 50:25; Heb. 11:22), and
 2. The man, who a corpse when he "touched the bones of Elisha, he revived and stood up on his feet" (2 Kings 13:21).
 3. The unbroken bones of crucified Jesus remind us of the essential truth taught in Matthew 10:28-31.

III. PASCHAL LAMB: "Our passover also hath been sacrificed, even Christ...in one house shall it [the paschal lamb] be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. (1 Cor. 5:7; Exodus 12:46).

- A. Our "passover...[who] hath been sacrificed, even Christ" serves as the antitype of that lamb whose blood redeemed and delivered the Israelites from Egyptian bondage.
- B. Just as they were to eat the flesh of the lamb, so it is true of Christians that, "in one house" (cf. 1 Tim. 3:15), we must perpetually eat our Paschal lamb.
- C. Our Paschal lamb is the "lamb of God" (John 1:29) who himself said, "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves (John 6:53).
 1. This passage certainly does not promote cannibalism, nor does it speak of the Lord's Supper per se. It is inclusive of the entire Christian life with its obligations and privileges.
 2. The eating and drinking described here are continuous actions. They describe the spiritual imbibing of the essence of Jesus by way of faith in and obedience to Him.

- D. As we continually "keep [eat] the [Passover] feast" (1 Cor. 5:8), we must take care to observe the command "neither shall ye break a bone thereof."
1. There was in the sacrifice of Jesus a great dignity. This dignity is seen in His unbroken bones.
 2. Will we attempt to do what the soldiers did not, could not? — by impure lives and lack of loyalty, bring a club across His legs?
- E. The Cross and the unbroken bones of Jesus also tell us much about the nature of our Paschal lamb, Jesus. As he hung upon the cross, seemingly at the mercy of the merciless, Jesus was in a higher sense in total control of the situation. Perhaps in our emphasizing the pathos and wretchedness of the cross, we miss this point.
1. He was no defenseless animal simply taken by the scruff of the neck and slain (John 10:17-18; 19:9-11; Matt. 26:53-54).
 - a. Notice such passages as, "After this Jesus, knowing that all things are now finished...he said, It is finished...into thy hands I commend my spirit...he bowed his head, and gave up...yielded up...his spirit" (John 19:28,30; Matt. 27:50).
 - b. "None of the evangelists speak of Jesus as dying; for he yielded up his spirit voluntarily [cf. John 10:18]... He had come, had ministered, had suffered, and had conquered. There now remained but the simple act of taking possession of the citadel of the grave, and the overthrowing of death. By his righteousness Jesus had triumphed in man's behalf and the mighty task was accomplished."⁹
 - c. He was Lord even in death, and if Lord in death, how much more so in life (Rom. 5:10)?
 2. It is as though Jesus is through it all saying, "I let you..." take me, taunt me, beat me, and nail me to the cross. Even today, His unbroken bones say to man, "I let you..."
 - a. To the non-christian: live in rebellion against my will (cf. John 17:2); refuse to obey the gospel (2 Thess. 1:8).

- b. To the unfaithful christian: live impure, unfaithful lives (cf. Heb. 10:29).
- 3. These and more are some of the practical meanings of those precious unbroken "bones" of the lamb of God. Along this line, note further some,

IV. PARADOXES: From the unbroken bones of Jesus, we see some marvelous, yet consistent contrasts:

A. Disgrace\Dignity.

- 1. Luke 22:63-65; Mark 14:65; Matt. 26:67-68; John 19:1-5, 14.
- 2. 1 Cor. 1:23-27; Heb. 12:2
- 3. Application: Rom. 9:33; Heb. 6:6

B. Defeat\Dominance.

- 1. Matt. 23:56; 27:26-31; 39-43; Luke 23:35-37
- 2. Acts 2:36; Heb. 2:5-8 (cf. Matt. 27:34)
- 3. Application: Psalm 23:4-5; Matt. 10:28-32; Heb. 10:32-28; 2 Tim. 4:6-8; Rom. 8:31-39; Rev. 1:5-6; 2:26-27; Psalm 49:1; 1 Cor. 6:2; compare Acts 8:1-4

C. Docility\Declaration.

- 1. Matt. 27:14; Isaiah 53:7; Acts 8:32-33
- 2. Rom. 1:4; Isaiah 52:13; Matt. 28:18-21
- 3. Application: Matt. 5:4; 1 Thess. 4:11; 1 Peter 3:4; James 1:2-4

D. Disaster\Design.

- 1. Mark 14:50-52; John 20:13-15
- 2. Acts 2:23; 4:27-28; 13:27

E. Application: Rom. 5:3-5; 8:28; 2 Cor. 5:1; Gen. 50:20

V. PRINCIPLES.

- A. Prophecy made and fulfilled: a validation of the Bible's claim to have come from God.
- B. The abuse and crucifixion of Jesus teach us that man has free-will and that this will can be brought to bear in the most evil purposes.
- C. The untouched bones of Jesus also tell us of the marvelous and infinite sovereignty of God.
 - 1. Judas, the religious leaders, Annas, Caiaphas, Herod, Pilate, the soldiers: all were free agents who did just

- exactly as God willed! Every aspect of the crucifixion of Christ happened "by the determinate counsel and foreknowledge of God" (Acts 2:23).
2. From the call for the legs of the crucified to be broken, to the decision *not* to break the legs of Jesus, to the decision of one to pierce His side just to be sure, we learn much about the interaction between the free will of man and Sovereign will.
 - a. Not in any of these cases did God learn and then react. He's literally "got the whole world in His hands."
 - b. Terry, quoting Whedon, makes the point about as well as humans, in human language, can make it, "Nor is there any predestinarian fatalism in all this. God predicts what he foresees that men will freely do; and then men do freely in turn fulfill what God predicts, and so unconsciously act in order to verify God's veracity. Moreover there is no fatalism in supposing that God has high plans which he does with infinite wisdom carry out through the free, unecessitated, though foreseen wills of men. Such is his inconceivable wisdom that he can so place free agents in a free system of probation that which ever way they freely turn they will but further his great generic plans and verify his foreknowledge. So that it may, in a right sense, be true that all these things are done by free agents *in order to* so desirable an end as to fulfill the divine foresight."¹⁰
 3. God cares about details.
 4. God controls details.
 5. God looks after His righteous one. – Miraculous providential power of God.
 - a. In fact, rightly understood, the marvel of those past, temporary, intermittent miraculous acts pales in comparison to God's providential control, arrangement, and disposition of human affairs.
 - b. The next time you are tempted to wonder if God "really" can answer prayer, just think about those unbroken bones.

- D. The unbroken bones lead to the violent gash of a spear and a gaping hole in the side of Jesus. There can be no doubt that what was placed in Joseph's tomb was a *dead* body; and that what came out of the tomb was "the son of God" as proved "with power" by "the resurrection from the dead" (Rom. 1:4).
- E. The unbroken bones lead to the hole in His side, which in turn lead to there "straightway [coming out] blood and water" (John 19:34).
1. That something both extraordinary in the nature of things and in meaning is represented by this phenomenon is clear from John's statement: "And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe" (John 19:35).
 2. I agree with McGarvey and Pendleton that "...it is hard to reconcile the idea that Jesus died a voluntary death with the idea that he died of any natural causes whatever. Can anything be at once natural and supernatural?"¹¹
 3. Note further their comments, "Jesus died for our sins, and his death was therefore to provide a means for the cleansing of sin. But, under the terms of the gospel, sins are visibly and physically washed away by water, and invisibly and spiritually by blood (Hebrews 10:22). Now, since both these means are seen by a faithful witness to issue from the side of our crucified Lord, contrary to the ordinary law and course of nature, we have additional reason to believe that things out of the course of nature, namely, the cleansing of sin, etc., were accomplished by his crucifixion."¹²

CONCLUSION:

1. How does that old song go?—Were you there when they crucified my Lord? When they nailed Him to the cross? When they laid him in the tomb?—Let us also ask, Were you there when they didn't break His bones?
 - a. Think about the mournful refrain of that song: O, sometimes it causes me to tremble, tremble, tremble. When we think of what men did to the One "come down from Heaven" (John

6:38) by way of Bethlehem: Sometimes it causes me to tremble.

- 1) "The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away backward. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting" (Isaiah 50:5-6).
- 2) It was a scene so horrible that the Sun which rises in the East looked down upon the "sun of righteousness [who would] arise with healing in His wings" (Malachi 4:2) and refused to shine (Matt. 27:45).
 - a) He was slapped, whipped, mocked, reviled, and stripped naked before the eyes of all, even His mother; but praise God Almighty, they didn't break His bones!
2. Were you there when they crucified my Lord? Were you there when they didn't break his bones? Does it cause you to tremble? From one perspective, it should, and if your life is not right with God, I hope it does. From the perspective, however, of the one who loves and obeys God there should be great confidence from the unbroken bones of Jesus:
 - a. "Come, ye children, hearken unto me: I will teach you the fear of Jehovah. What man is he that desireth life, And loveth many days, that he may see good? Keep thy tongue from evil, And thy lips from speaking guile. Depart from evil, and do good; Seek peace, and pursue it. The eyes of Jehovah are toward the righteous, And his ears are open unto their cry. The face of Jehovah is against them that do evil, To cut off the remembrance of them from the earth. The righteous cried, and Jehovah heard, And delivered them out of all their troubles. Jehovah is nigh unto them that are of a broken heart, And saveth such as are of a contrite spirit. Many are the afflictions of the righteous; But Jehovah delivereth him out of them all. He keepeth all his bones: Not one of them is broken" (Psalm 34:11-20).
 - b. "Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed. Follow after peace with all men, and the sanctification without which no man shall see the Lord: looking carefully lest there

be any man that falleth short of the grace of God..." (Heb. 12:12-15).

3. But listen further, Were you there when "blood and water" came forth from His side?
 - a. John saw: I saw it; it's true; I know; and I'm writing it that you might believe.
 - b. Would you come to the one and only place where blood and water and brought together for the sinner? Christ commanded to be baptized in water, wherein, and only in, a penitent sinner can be brought in contact with the death of Christ, and thereby His blood?
 - c. Hebrews 10:19-22
 - d. Truly "good tidings make the bones fat" (Prov. 15:30).

ENDNOTES

¹Two excellent aids in following the chronology of events are: Campbell, Roger D., **An Outline of the Life of Jesus** (Taiwan, 1992); and, McGarvey, J.W. and Pendleton, Philip Y., **The Fourfold Gospel** (Cincinnati: Standard Publishing, no date).

²Dosker, Henry, *Cross, The International Standard Bible Encyclopedia*, (Grand Rapids: Eerdmans, 1956) Vol. II, p. 764.

³Thayer's, p. 431.

⁴Meyer, Heinrich A.W., **Critical and Exegetical Hand-Book to the Gospel of Matthew**, (Peabody, Mass.: Hendrickson Publishers, Inc., 1983), p. 51.

⁵Terry, Milton S., **Biblical Hermeneutics**, (Grand Rapids: Zondervan, 1983), p. 508.

⁶**Fourfold Gospel**, p. 735.

⁷Clarke, Adam, **Clarke's Commentary**, (Nashville: Abingdon Press, no date), Vol. III, p. 330.

⁸**New Bible Dictionary**, (Wheaton: Tyndale House Publishers, 1988, 2nd Edition), p. 146.

⁹**Fourfold Gospel**, p. 731.

¹⁰Terry, *ibid.*

¹¹**Fourfold Gospel**, p. 734.

¹²*Ibid.*

Burial With The Rich

Psalm 16:9; Isa. 53:9

Matt. 27:57-60; Mark 15:43-46

Garland M. Robinson

1. The Bible is filled with very rich and rewarding studies.
2. None should thrill the heart any more than to study about our Lord and Savior.
3. Many wonderful prophecies are made concerning the Messiah in the Old Testament.
 - a. This whole lectureship is a study of some of these and serves to deepen our knowledge and appreciation of the Christ who died for us.
 - b. Our assignment is one short statement about the Lord found in Isaiah 53:9.

DISCUSSION:

- I. **ISAIAH 53:9, "...HE MADE HIS GRAVE WITH THE WICKED, AND WITH THE RICH IN HIS DEATH...."**
 - A. "He made his grave with the wicked."
 1. Jesus did not do this on His own.
 - a. The idea presented here is that He was "assigned" or "appointed" such a grave by His own generation – by those who demanded that He be crucified.
 - b. As Jesus hang on the cross, no other thought was considered by those standing by but that as Jesus was suffering the same agonizing death as these thieves between whom He was dying, He would likewise suffer the same burial.
 2. A ruthless, pitiless, wicked man could expect no more than to die and be buried among the wicked.
 - a. It would be a death and burial in disgrace and shame.
 - b. Nothing else could possibly be expected for this "supposed" wicked one but that He would likewise be buried with them.

3. However, Jesus was not wicked!
 - a. He was accused and blamed unjustly!
 - b. The very next phrase of Isa. 53:9 says "...*he had done no violence, neither was any deceit in his mouth.*"

B. "And with the rich in his death."

1. This prophecy could not be explained until its fulfillment and God's divine explanation of it in the New Testament.
 - a. Matt. 27:38, "*Then were there two thieves crucified with him, one on the right hand, and another on the left.*"
 - b. Matt. 27:50, "*Jesus, when he had cried again with a loud voice, yielded up the ghost.*"
 - c. A harmony of **Matthew 27:57-60**, **Mark 15:42-46** and **Luke 23:50-53** reads as follows:

"When the even was come, because it was the preparation, that is, the day before the sabbath, there came *a rich man of Arimathaea*, a city of the Jews: named Joseph, an honourable counsellor, and he was a good man, and a just: who also himself waited for the kingdom of God, who also himself was Jesus' disciple: (The same had not consented to the counsel and deed of them;). He went in boldly to Pilate, and begged (craved) the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he commanded (gave, delivered) the body to Joseph. And *when Joseph had taken the body down*, he bought fine linen, and he wrapped his body in a clean linen cloth, And *laid it in his own new tomb*, which he had hewn out in the rock: wherein never man before was laid, and he rolled a great stone to the door of the sepulchre, and departed."
2. His burial with the rich was an unusual and entirely unexpected turn of events.
 - a. Jesus was a servant (Matt. 20:28) who had no place to lay His head (Matt. 8:20), who had nothing more than the clothes on His back.

- b. Therefore, His burial was expected to have been among the wicked between whom He died.
- c. But, who would have imagined that this would not have occurred?
- d. Who would have thought that He would have such a fine burial, which did not even develop until He actually died?

II. GOD IS SHOWN TO BE SUPREME IN SUCH A UNIQUE PROPHECY AND ITS FULFILLMENT.

- A. No stretch of the imagination could calculate that mere humans intervened in the death and burial of Jesus to bring about the fulfillment of the prophecy of Isaiah 53:9.
 - 1. He died like a criminal, yet He was buried like a prince!
 - 2. Mark 15:46, "*And he (Joseph of Arimathaea) bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.*"
- B. One of the great evidences for the inspiration of the Scriptures and the existence of God is "predictive prophecy" made hundreds of years before its fulfillment in the utmost detail.
 - 1. The whole text of Isaiah 53 is evidence of God's supreme power and glory. So many details were described here and then fulfilled in the death of Christ on the cross.
 - 2. It is not possible that anyone can successfully deny the origin and inspiration of the Bible!

III. THE LORD THOUGHT OF HIS DEATH AND BURIAL AS A "JOY."

- A. Psalm 16:9, "Therefore my heart is glad, and my glory rejoiceth: **my flesh also shall rest in hope.**"
- B. Jesus went willingly to the cross and to the tomb.
 - 1. It brought him joy and delight — his "heart is glad" and "glory rejoiceth."
 - 2. Heb. 12:2, "Looking unto Jesus the author and finisher of our faith; 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."

3. Phil. 2:8, *"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*
- C. Even in the grave there is safety, security and hope.
 1. Jesus did not worry nor fret over going into the tomb. He knew He would be coming out again and often told His disciples so.
 - a. Mark 8:31, *"And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and [of] the chief priests, and scribes, and be killed, and after three days rise again."*
 - b. Matt. 12:40, *"For 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."*
 2. Our outward man, our physical body, perishes; but our spirit lives on.
 - a. Eccl. 12:7, *"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."*
 - b. Even though our mortal physical body is buried, there is still hope!
 - 1) There is security in the fact of Jesus' resurrection.
 - 2) As He rose again, we will rise again.
 - 3) That is sure and certain (John 5:28-29).
 3. All those who believe and obey will be rewarded with eternal life (Matt. 19:29; 25:46; Luke 18:30; John 5:24; 6:51).

IV. THE BIBLE DESCRIBES HOW MEN TODAY CAN BENEFIT FROM THE LORD'S BURIAL.

- A. Through Jesus' death, burial and resurrection, He gained the victory over death and made it possible that we also can gain the victory.
 1. 2 Tim. 1:10, *"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."*
 2. 1 Cor. 15:55-57, *"O death, where is thy sting? O grave, where is thy victory? ⁵⁶The sting of death is sin; and the*

strength of sin is the law. ⁵⁷But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

- B. The eternal Word of God sets forth how the sinner can die to sin and reap the benefits of Christ's death.
1. When a sinner **BELIEVES** in Jesus the Christ, the Savior, Redeemer, the Son of God, such faith will move him to comply with the Lord's commands. cf. John 3:16; 8:24; Mark 16:16; Heb. 11:6.
 2. **REPENTANCE** of sins is a necessary step toward forgiveness. cf. Luke 13:3,5; Acts 2:38; 3:19; 17:30.
 3. **CONFESSION** of faith in Jesus as the Christ, the Son of God is a necessary step in forgiveness. cf. Matt. 10:32-33; John 12:42-43; Acts 8:37.
 4. **BAPTISM** in water is an immersion for the forgiveness of sins. cf. Mark 16:16; Acts 2:38; 22:16.
- C. **Water baptism is our burial.** The sinner dies to sin and his body is buried in water which is a likeness of the Lord's burial.
1. Rom. 6:1-18 describes perfectly the connection between the Lord's death and the likeness we portray of it in our baptism.
 2. Rom. 6:3-4, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? *⁴Therefore we are buried with him by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."
 3. Col. 2:12, "*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."

CONCLUSION:

1. Have you been buried with the Lord in baptism?
 2. Don't delay your obedience.
 3. Life is too short and heaven is too precious for you to miss it.
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RESURRECTION OF CHRIST

Psalm 16:10; Hosea 6:2

Matt. 27:63; 28:6; Acts 2:27-31

Charles Blair

1. The religion of Jesus Christ is different than all other religions,
2. Religious leaders or founders of various movements have been killed.
3. The religion of Jesus Christ makes the claim of the death of Jesus but it also declares that He came back from the dead.
4. This great fact separates Jesus and His church from all others.
5. This study is about that event and its implications to us.

DISCUSSION:

I. LET US NOW LOOK AT THE PASSAGE IN THE PSALMS AS IT RELATES TO FUTURE EVENTS IN THE LIFE OF CHRIST.

A. God the Father would not leave the soul of Jesus where it was.

1. Here then is an action by God as part of an overall plan to save mankind.
2. The death without the resurrection would have left Jesus where He was; this was not the plan of God.

B. The soul was not left in hell.

1. The word for hell here is *sheol*.
2. It can refer to the grave (or pit) or hell itself.
3. In order to know which is taught then we must look to the context.
4. Psalms 9:17 "The wicked shall be turned into hell, and all the nations that forget God."
 - a. Since it is appointed unto men to die, this then has reference to something else.
 - 1) Hebrews 9:27
 - b. Those who are here consigned to hell are the wicked and those who have forgotten God.

5. Which then is the meaning in Psalm 16:10?

C. Here are the facts we must consider.

1. Jesus, by God's plan, was to taste of death for every man, Hebrews 2:9.
 2. The tasting of death here is the payment for sin.
 3. Jesus had to taste of hell for every man.
 4. Note carefully the words of Jesus from the cross.
 - a. Matthew 27:46 – God forsakes Jesus
 - b. He is at this point tasting of hell for every man.
 - c. John by inspiration then has Jesus saying that it is finished – John 19:30
 - d. Jesus did what the Father wanted Him to do.
 - e. Jesus told one of the thieves on the cross that on this day the thief would be with Him in paradise – Luke 23:43
 5. Based then on the context arrived at by these verses the word *sheol* in this context then refers to the grave or place of burial.
- D. Another part of the prophecy was that the body would not see corruption.
1. Remember the case of Lazarus in the New Testament who died.
 2. Jesus came and raised him from the dead.
 3. Martha said prior to her brother being raised, his body smells because it is the 4th day.
 - a. In their understanding by the 4th day the body would have started decaying.
- E. Now let us look at the statement found in Hosea 6:2.
1. It is the third day for the raising.
 2. Why the third day? Because the body could not be allowed to see corruption.
- II. THERE WAS MAJOR CONCERN ON THE PART OF JESUS' ENEMIES THAT SOMETHING WOULD HAPPEN TO THE BODY:**
- A. The concern was that Jesus taught, not only His death but that in three days He would be raised, Matt. 16:21.
 - B. The chief priests and Pharisees came to Pilate with the idea of the third day – Matt. 27:63.
 1. They called Jesus a deceiver.
 2. They wanted the body secured until after the third day.

3. Did they think Jesus would be raised from the dead?
 - a. No, they said they were afraid the disciples of Jesus would come and steal the body and claim resurrection.
4. Pilate told them to make it as sure as you can, Matt. 27:65.
- C. Now take into count what they did with this authority.
 1. "They went" – they were not going to take any chances.
 2. Once there, they made the sepulchre sure.
 - a. They verified the presence of the body in the tomb at this point which was the next day following the day of the preparation – verse 62.
 3. After making sure the body was there, they then moved to set the stone in place and seal it.
 4. Having accomplished this, they then set a watch.
- D. They did everything they could to be sure there was no removal of the body.

III. THE EVENTS OF THE THIRD DAY HAVE CHANGED THE WORLD AND LIVES EVERYWHERE.

- A. The tomb is empty.
- B. There is now no body.
- C. We are forced to reason correctly about the empty tomb.
 1. The enemies took it.
 - a. Why go through the deal of asking Pilate for help in securing the tomb if they planned to steal the body?
 - b. What would they have accomplished by taking the body and therefore lending strength to the idea of a resurrection?
 2. The apostles stole it?
 - a. How did they get around the issue of the guards?
 - b. Why die, as did James in Acts 12, for something which they knew to be a fraud?
 3. Jesus arose, Matt. 28:6.

IV. ON THE DAY OF PENTECOST IN ACTS 2, THE APOSTLES EXPLAIN THE MEANING OF THE PASSAGE IN THE PSALMS.

- A. God was going to raise Christ to sit on the throne of David, Acts 2:30.

- B. What did this mean?
- C. The answer is that this statement meant the resurrection of Christ from the dead.
 - 1. Acts 2:31
 - 2. Not some future date at the end of the "church age" but right then as the apostles spoke, Christ was sitting on the throne of David because He had been raised from the dead for that very purpose.

V. THE IMPLICATION OF THIS EVENT.

- A. God's Word can be trusted.
 - B. By the resurrection from the dead, God declared to all the world that Jesus was indeed His Son.
 - C. Our faith is in a risen Savior verified by an empty tomb along with many other infallible proofs.
-

PROPHECY OF THE ASCENSION

Dan. 7:13-14; Psalm 68:18

Luke 24:51; Acts 1:9-11; Heb. 1:3

Tom W. Snyder

1. Prophecy is one of the strongest evidences of inspiration
2. Prophecy contains a number of elements we need to consider:
 - a. **The power of God.** When we speak of prophecy we have a demonstration of God's power – power in foreknowledge, providence
 - b. **The surety of God.** We are blessed today in looking back in that we can see the whole plan unfolded—each petal of this bloom folded back, until we can see the very heart. What we conclude is the surety of God. There is no doubt in God's plan.
 - c. **The finger of God.** Prophecy is of God and God only. This is why it is the test of a prophet, Deut. 18:20ff.

3. The Bible stands on prophecy. If any prophecy fails, the Bible falls. If prophecy does not come to pass as it should—
 - a. God is not all powerful,
 - b. We have reason to be faithless,
 - c. The prophets, including Jesus Christ, are not of God,
 - d. The Bible becomes an untrustworthy book.
4. One of the most powerful and profound prophecies is that of the ascension.
5. There are a number of cardinal points Christianity hinges on: virgin birth; death, burial, resurrection; ascension.
 - a. The ascension is the finishing touch for man's redemption.
 - 1) Jesus arose, but not to return to the grave like Lazarus.
 - 2) Jesus arose, but not to roam this earth.
 - b. Forty days after His resurrection He ascended. Upon this ascension, prophecy reveals a number of things were accomplished.

DISCUSSION:

Let us consider prophecy and fulfillment

I. A PROPHECY OF POWER, DANIEL 7:13-14.

- A. It is important to know the direction this one "like the son of man" is going—not "from" but "to" the ancient of days.
- B. Note the three elements of this prophecy—
 1. A kingdom was given: "*And there was given, him dominion and glory and a kingdom...*"
 2. The extent of this kingdom: "*...that all people, nations, and languages, should serve him...*"
 3. The nature of this power: "*...his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*"
- C. The fulfillment —
 1. Revealed in the New Testament is the ascension.
 - a. Mark 16:19 —received up into heaven.
 - b. Luke 24:51 —carried up into heaven.
 - c. Acts 1:9-11 —taken up, and a cloud.
 - d. Mark 16:19 —He was received up into heaven.
 2. Revealed in the New Testament is His reign.
 - a. This kingdom is not of this world, John 18:36 .

- b. This kingdom is not in the flesh but after the resurrection, Acts 2:30-31.
- c. This kingdom came, Luke 10:11; 11:20; Matt. 16:19; 26:29.
3. Revealed in the New Testament is the extent of His reign.
 - a. "Into all the world", Mark 16:15.
 - b. "All nations", Matt. 28:19.
 - c. "Among all nations", Luke 24:47.
 - d. "Every nation under heaven", Acts 2:5.
 - e. "Uttermost part of the earth", Acts 1:8.
 - f. "Every creature which is under heaven", Col. 1:23.
4. Revealed in the New Testament is the nature of this kingdom.
 - a. **All Power**, "Far above all principality, and power," Eph. 1:19-23; Rev. 5:11-14.
 - b. **All Authority**, "Do all in the name of the Lord", Col. 3:11; Matt. 28:18.
 - c. **Exclusive Kingdom**, "Delivered up the kingdom", 1 Cor. 15:24.
 - d. **Everlasting Kingdom**, "Everlasting kingdom", 2 Peter 1:11.

II. VICTORY IN THE ASCENSION, PSALM 68:18.

- A. Psalm 68:18-20 is clearly a Psalm of victory.
- B. Paul, through inspiration, gives us the meaning of this prophecy, Eph. 4:7-13.
- C. Let us consider four points of this prophecy -
 1. The ascension—clearly a victory.
 2. Captivity captive—those in subjection to Satan and death are taken captive now as servants of the Lord Christ.
 3. Give gifts—the blessing of the provider, these gifts for the purpose of salvation.
 4. The descension before the ascension—into death to arise victorious in ascending and fulfilling all things to the glory of God and redemption of man.

III. THE REIGN OF THE SON OF DAVID, PSALM 110:1.

- A. Jesus used this verse to confront and confound the Jews concerning His sonship, Matt. 22:42.

- B. Peter applies it in terms of His reign, Acts 2:29-31, 34-36.
- C. Let us note the elements of this prophecy —
 - 1. Jehovah said unto my lord (David's)—son of David.
 - 2. Sit thou on my right hand—in heaven, on throne.
 - 3. Until I make thine enemies thy footstool—power.
- D. Fulfillment
 - 1. Christ the Son of David, Acts 2:30; Matt. 1:1, 6.
 - 2. Christ as King is on the right hand of God, John 18:37; Heb. 1:3; 1 Cor. 15:25; 1 Peter 3:22.
 - 3. All enemies will be subdued.
 - a. Men not obedient, Phil. 2:10, Rev. 20:15.
 - b. Death, 1 Cor. 15:25; Rev. 20:14.
 - c. Satan, Rev. 20:10.

CONCLUSION:

- 1. The ascension, of necessity, was preceded by the Lord's resurrection, death, suffering, and rejection, all of which was the object of prophecy.
 - 2. Prophecy reveals the planning of God, hence, all these were in God's plan.
 - 3. The rejection, suffering and death were not something that confounded God, but that which God knew and used to His glory and the salvation of man.
 - 4. The ascension was the crowning glory of the victory of God's plan from the foundation of the world, Rev 13:8.
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ESTABLISHMENT OF HIS CHURCH

Isa. 2:2-3; Dan. 2:44; Matt. 16:18; Mark 9:1; Luke 23:46-50; Acts 1:5,8; 2:1-8; Col. 1:13

Garland M. Robinson

1. Christ failed in His mission to establish His kingdom and established the church instead.
 - a. This is what is said so often among denominational churches.
 - b. Is this statement true? Did Christ fail to do that which He intended to do?
2. For one to accept that statment, he must accept that God and Christ are not "all powerful."
 - a. One must accept that men can thwart the plan and determinate will of God.
 - b. I'm not ready to accept that view because it is plainly not what the Scriptures teach.
3. Our purpose in this lesson is to show that both the "kingdom" and "church" are prophesied about in the Bible.
 - a. I will show that both the kingdom and the church are one and the same.
 - b. I will show that the prophecies of the kingdom in the Old Testament were fulfilled in the establishment of the church in the New Testament.
 - c. I will show that the church is God's eternal kingdom and that all who will be saved must be members of it to be saved.

DISCUSSION:

- I. **BOTH THE KINGDOM AND THE CHURCH ARE PROPHESIED OF IN THE OLD TESTAMENT.**
 - A. When God created mankind a free-moral agent, He knew he would fall and be in need of salvation.
 1. In Genesis 3, man did fall.
 2. Gen. 3:15 shows the promise of a savior.
 3. The saved would of necessity have to be followers of God.
 4. The saved would make up God's family, a kingdom.
 - B. Over 2,500 years ago, God revealed to a Gentile king (Nebuchadnezzar) when the kingdom would be established.
 1. Daniel 2:31-33, The king sees a great image which has a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron and his feet part of iron and part of clay.
 - a. Head of gold: the Babylonian kingdom, 606-536 B.C.

- b. Breast and arms of silver: Medes and Persian kingdom, 536-332 B.C.
- c. Belly and thighs of brass: Grecian kingdom, 332-63 B.C.
- d. Legs of iron and feet part of iron and part of clay: Roman kingdom, 63B.C.-476A.D.
- 2. Daniel 2:34, A "stone" was cut out "without hands."
 - a. Daniel 2:35, The "stone" became a "great mountain"
 - b. This stone break in pieces the image.
- C. Isaiah 2:2-4, Isaiah prophesies of the same kingdom.
- D. Micah 4:1-4, Micah prophesies of the kingdom.
- E. Matt. 16:18, Jesus said He would build His church.
 - 1. The gates of Hades shall not prevail against it.
 - 2. He would give the "keys of the kingdom" to Peter and the other apostles.
 - a. Keys are to open something.
 - b. We will see how and when those keys were used later on in this outline.
 - 3. We notice that Jesus used "the church" and "the kingdom" in Matt. 16:18-19 interchangeably.
 - a. I will build "my church" v.18.
 - b. Give you the "keys of the kingdom" v.19.
 - c. The church and the kingdom are the same thing.
 - d. The church and the kingdom have the same owner - **Jesus.**
 - 1) Church, Matt. 16:18.
 - 2) Kingdom, John 18:36.
 - e. They have the same ruler - **Jesus.**
 - 1) Church, Eph. 5:23; 1:19-21.
 - 2) Kingdom, 1 Tim. 6:15.
 - f. They have the same beginning date - **33 A.D., Pentecost.**
 - 1) Isa. 2:2-4; 1 Tim. 3:15.
 - 2) Acts 2:16ff, vs.34-36 church, throne, kingdom.
 - g. They have the same terms of admission: **Faith, Repentance, Confession, Baptism.**
 - 1) Church, Acts 2:38, 47; Gal. 3:26-27.
 - 2) Kingdom, John 3:5.

F. The kingdom had to come in the lifetime of those living at that time.

1. Mark 9:1 *"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."*

a. If the kingdom has not come, then some of those people must still be alive or the Lord told a lie.

b. The kingdom was to come "with power" (Mark 9:1).

1) The word "with" means "along side of." Illustration: I came to the service *with* (along side of) my wife.

2) If we can see when the power came, we can see when the kingdom came, because they were to arrive at the same time.

2. Acts 1:8, Jesus told the 12, *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*

The apostles were to receive "power."

a. Mark 9:1, The kingdom will come when the power comes.

b. Acts 1:8, The power will come when the Holy Spirit comes.

c. Therefore, the kingdom is to come when the Holy Spirit comes.

3. Acts 2:1-4, The Holy Spirit came upon the apostles and they received power.

a. The power came on Pentecost, 50 days after Christ's death.

b. Therefore, the kingdom came on Pentecost.

c. On this day, Peter used the keys to the kingdom to admit the obedient to the church.

G. Passages **before** and **after** the day of Pentecost.

1. Daniel 2:44

Isa. 2:2-4

Matt. 3:1; 4:17

Mark 9:1

PENTECOST

A.D. 33

Acts 2:1-41

Acts 2:47

Col. 1:13

Heb. 12:22-28

- Acts 1:8 Rev. 1:9
2. Col. 1:13, How could the Colossians be in the kingdom of God if it had not yet been established?
 3. Rev. 1, John was writing to *seven churches of Asia*.
 - a. vs.5-6, made us to be a kingdom...priests...church
 - b. v.9, partakers with you in tribulation...kingdom...patience.
 - c. John and the other Christians in Asia were *in the kingdom*.
- H. This kingdom was made "without hands," just as Daniel 2:34 prophesied.
1. It was established on the first Pentecost after the death of Christ.
 2. It is a "spiritual kingdom," therefore, it was not made with hands as a physical building but with the preaching of the cross.

II. THE NATURE AND ORGANIZATION OF THE CHURCH.

- A. The church/kingdom of Christ is a **spiritual kingdom or empire**.
1. John 18:36, Jesus said to Pilate, "*My kingdom is not of this world*"
 2. Luke 17:20, "*The kingdom of God cometh not with observation*"
 3. Acts 17:24, It is not a building of wood, stone, etc.
 4. Heb. 12:23, It is made up of "the spirits of just men," not their bodies.
 5. 1 Peter 2:4-5,9, a "spiritual house."
- B. The church/kingdom is **universal** (world-wide).
1. Individual congregations make up the spiritual church.
 2. The "little stone" of Daniel 2:34-35 becomes a "great mountain."
 3. The church/kingdom starts in Jerusalem and spreads out all over the world (becomes a great mountain) (Acts 1:8).
 4. The church/kingdom consumes all nations and breaks them to pieces just as Daniel said (Dan. 2:44).
 5. The church of Christ (kingdom of Christ) is not limited to one place or country.
- C. The church has only **ONE HEAD** and **ONE BODY**.

1. Eph. 1:22-23, Christ is the head of the church, the body.
 2. Col. 1:18, Christ is the head of the body, the church.
 3. Eph. 4:4, Since the church has only **ONE HEAD**, there is only **ONE BODY** (church). There are not many churches or bodies.
- D. 1 Tim. 2:5-7, Christ is the **ONLY MEDIATOR**.
1. This eliminates all others: Mary, Pope, Joseph Smith, Mary Baker Eddy, Herbert W. Armstrong, etc.
 2. Jesus the Christ is the one through whom one must access the Father (John 14:6; Rom. 5:1; 6:11; Gal. 3:14; Titus 3:6; Heb. 10:10; 1 Peter 4:11).
- E. John 12:48, To reject the word of Christ (the Bible) is to **reject the head of the church**.
1. 2 Peter 1:3, We have been given all things that pertain to life and godliness (the Bible).
 2. We need nothing else.
 3. The creed of the church of Christ is God's Word (the Bible).
- F. The word "church" (Gk., *ekklesia*) means the "**called out**."
1. Those "called out" of the world to follow Christ.
 2. They were "called out" of the world and "added" to the church.
 - a. Col. 1:13, called out of darkness
 - b. Col. 1:14, redeemed
 - c. Eph. 1:7, forgiven
 - d. 2 Cor. 5:18, reconciled
 3. In 1 Cor. 14:19,23, the word church refers to a congregation of the Lord's people in one place, whether they are assembled or not (cf. 1 Cor. 1:2).
 4. 1 Peter 2:9-10, We are a chosen generation, a royal priesthood, a holy nation, a people for God's own possession.
- G. The church is the **bride of Christ**.
1. 2 Cor. 11:2, The church is espoused to one husband to present you as a pure virgin to Christ.
 2. Eph. 5:22-23, As the husband is the head of the wife; even so Christ is the head of the church.
 - a. v.25, Christ gave himself for it.
 - b. v.29, Christ nourishes and cherishes the church.

- c. v.23, Christ is the saviour of the body, the church.
- 3. Rom. 5:7-8, Christ died for us.
 - a. Eph. 5:25, Christ died for the church.
 - b. Acts 20:28, Christ purchased the church with His own blood.
- 4. Rev. 21:2, The "new Jerusalem" is as a bride prepared for her husband.
 - a. The church is the "new Jerusalem."
 - b. Not "physical" but "spiritual" Jerusalem (Rom. 2:28-29). All true Christians are spiritual Jews, members of God's spiritual Jerusalem (kingdom/church).
- H. The church was in **the eternal purpose of God**.
 - 1. Eph. 3:2-7, The gospel through Christ and the church was never made known in other ages.
 - 2. 1 Cor. 2:6-9, No one has ever heard the wonderful gospel of Christ and His church before the apostles.
 - 3. 1 Peter 1:9-12, The prophets and angels in the Old Testament desired to know the mystery of the gospel.
 - 4. Rom. 16:25, The mystery was kept secret since the world began. But has now been made known (v.26).
 - 5. Col. 1:26-27, It has been hid from the ages but has now been made known to His saints.
- I. Elders are to be **the overseers of the local congregation**.
 - 1. When men are qualified, Jesus has given them authority to oversee the church.
 - 2. These overseers are called by different names in the Bible.
 - a. Elders, 1 Tim. 5:17; Acts 20:17
 - b. Bishops, 1 Tim. 3:1-2; Phil. 1:1
 - c. Overseers, Acts 20:28
 - d. Pastors, Eph. 4:11
 - 3. Their job is to "oversee," "superintend." The elders are charged with the responsibility of seeing that the things which others do are done correctly.
 - 4. These men **must** meet certain qualifications that are laid out in the scriptures (1 Tim. 3:1-7; Titus 1:5-8).
 - 5. They are to up-hold the truth and put down false teaching (Titus 1:9-11).

6. They are to shepherd the flock (congregation) (1 Thess. 5:14).

III. THE CHURCH OF CHRIST IS NOT OUT OF DATE.

- A. Salvation in Christ is salvation in His church.
 1. 2 Tim. 2:10, Obtain *salvation* which is IN Christ.
 2. Rom. 8:1, *No condemnation* IN Christ.
 3. Eph. 1:3, *All spiritual blessings* are IN Christ.
 4. Acts 4:12, There is salvation in no other name.
- B. To be IN CHRIST is the same as being IN HIS CHURCH.
 1. Col. 1:2, To the saints and faithful brethren IN Christ
 2. Col. 3:15, Ye are called in "one body." The "one body" is the church (Col. 1:18; Eph. 1:22-23).
 3. Acts 2:38,47, Those baptized INTO Christ were baptized INTO HIS CHURCH.
- C. The church belongs to Jesus Christ.
 1. Matt. 16:18, He promised to build it.
 2. Rom. 16:16, It is called by His name.
 3. Eph. 3:10-11, The church was in God's purpose from the beginning.
 4. Eph. 5:25, The church was not built by accident. Christ died for it!
- D. Jesus is the chief corner stone of the church.
 1. Eph. 2:19-20, The church is the household of God, Jesus Christ being the chief corner stone.
 2. 1 Tim. 3:15, The church is the house of God, church of the living God.
 3. 1 Cor. 3:16, The members, saints, are the temple of God.
 4. 1 Cor. 3:9, The members are God's husbandry, building.
 5. Eph. 2:21-22, We are framed together unto a holy temple, the church is the temple of God.
 6. 2 Cor. 6:16, We are the temple of God because we make up the church.
- E. The church Christ built IS in the world today.
 1. Matt. 16:18, His promise said the gates of Hades *would not* prevail against His church.
 - a. Therefore, His church still exists.
 - b. It has the same characteristics as 1900 years ago:
 - 1) The body of Christ (Col. 1:18; Eph. 1:22-23).

- 2) The family of God (Eph. 3:15).
 - 3) The temple of God (1 Cor. 3:16-17).
 - 4) The bride of Christ (Rev. 21:2,9).
2. When the apostles preached the gospel, people were pricked in their heart and ask what they must do (Acts 2:37).
- a. God's answer *was* and *is*: "Repent and be baptized... for the remission of sins..." (Acts 2:38).
 - b. Matt. 28:19; Mark 16:16; Luke 24:46-47, That is what Jesus taught in the great commission.
 - c. 3,000 believed and obeyed and were added to His church (Acts 2:41,47).
- F. Can we preach Christ and not preach the church?
1. If we preach on the *headship* of Christ, we must preach what He is the head of — the church (Col. 1:18; Eph. 1:22-23).
 2. If we preach Christ as *savior*, we must preach what He is the savior of — the church (Eph. 5:23).
 3. If we preach on the *blood* of Christ, we must preach what His blood purchased — the church (Acts 20:28).
 4. If we preach on the *giving spirit* of Christ, we must preach what He gave himself for — the church (Eph. 5:25).
 5. If we preach on the *love* of Christ, we must preach what He loved — the church (Eph. 5:25).
 6. If we preach on *being subject* to Christ, we must preach on what is subject to him — the church (Eph. 5:24).
 7. If we preach on His *sanctifying* and *cleansing power*, we must preach on what He sanctified and cleansed — the church (Eph.5:26).
 8. If we preach on Christ's *care, concern* and *sustaining power*, we must preach on what He nourishes and cherishes — the church (Eph. 5:29).
 9. Therefore, it is obvious we cannot preach Christ without preaching the CHURCH!

CONCLUSION:

1. God and Christ purposed the church before the foundation of the world.

2. Christ died on the cross, was raised again the third day in order that he might establish His church.
 3. The church (kingdom) is a universal kingdom. It is a kingdom of *peace* (Zech. 9:10; Hosea 2:18; Isa. 2:4; Micah 4:3).
 4. We should always ask three questions why denominations exist in the world today?
 - a. Does one have to be a member of your denomination to receive *forgiveness of sins*?
 - b. Does one have to be a member of your denomination to *live the Christian life*?
 - c. Does one have to be a member of your denomination to *go to heaven*?
 - d. Almost without exception, the answer given to these questions is, NO.
 - e. Then why does your denomination exist?
 5. You can become a member of the Lord's church today, the church of Christ, the fulfillment of prophecy, and be in that saved body.
 - a. **BELIEVE** on Jesus Christ and that He died for you (John 3:16; 8:24; Mark 16:16).
 - b. **REPENT** of your sins. Change your life to live for him (Luke 13:3,5; Acts 2:38; 17:30).
 - c. **CONFESS FAITH** in Jesus as the Christ, the Son of God and saviour of the world (Matt. 10:32-33; Acts 8:37).
 - d. **BE BAPTIZED** (immersed) in water for the forgiveness of your sins. The blood of Jesus will wash your sins away (Mark 16:16; Acts 2:38; 22:16; Rom. 6:1-18; 1 Peter 3:21).
 1. There is **ONE** baptism (Eph. 4:5).
 2. Baptism puts you into the **ONE BODY**, the church (1 Cor. 12:13).
 - e. **LIVE FAITHFUL** all your life to the Lord and His church (1 Cor. 15:58; Rev. 2:10).
 6. You can be a member of the same church that people were members of 1,900 years ago.
 7. Won't you obey the gospel today? Now! 2 Cor. 6:2
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THE SECOND COMING OF JESUS CHRIST

John 14:1-6; Acts 1:9-11

To be fulfilled

Max R. Miller

1. John 14:1-6; Acts 1:7-9; 1 Thess. 4:16; Heb. 9:28; Rev. 1:7
2. His first coming was the climax of the Old Testament
 - a. Vaguely revealed in Gen. 3:15.
 - b. Abraham saw Him as a spiritual benefactor of all nations, Gen. 12:3.
 - c. Jacob foretold His coming through Judah, Gen. 49:10.
 - d. Moses saw Him as a prophet like unto Himself, Deut. 18:15-18.
 - e. Balaam saw Him through more than fourteen centuries as a mighty ruler from the lineage of Jacob, Num. 24:17.
 - f. David saw Him as a king on the throne, Psa.24.
 - g. Daniel set the correct time of His coming, Dan. 9:25-27, and announced His plenary authority, Dan. 7:13,14.
 - h. Micah announced the place of His birth, Micah 5:2.
 - i. Isaiah saw His miraculous birth of a virgin, Isa. 7:14.
 - j. David saw Him crucified for the sins of the world, Psa. 22; Cf. Isa. 53.
 - k. Thus, Philip could say to Nathanael, "We have found Him of whom Moses in the law, and the prophets, wrote Jesus of Nazareth, the son of Joseph," John 1:45; Cf. John 5:46; Luke 24:44.
3. Importance of second coming is explained by frequent New Testament citations
4. We are now living between the two comings of Christ—the first and the second.
5. Second coming is the grand climax of the Plan Of Redemption, 1 Thess. 4:14-18; 1 Cor. 15:20-28.

DISCUSSION:

- I. HIS COMING WILL BE "IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN," Acts 1:11.

- A. A cloud received Him out of their sight, Acts 1:9.
 1. Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him, Rev. 1:7.
 2. Then shall they see the Son of man coming in the clouds with great power and glory, Mark 13:26.
 3. Saints caught up in the clouds to meet the Lord in the air, 1 Thess. 4:17.
 - B. He will come "in His own glory, and the glory of the Father, and the holy angels" (Luke 9:26).
- II. THE TIME OF HIS SECOND COMING SHROUDED IN MYSTERY.
- A. The only reservation of God relative to Christ's second coming, Matt. 24:36; Mark 13:32; Cf. 1 Cor. 13:12.
 - B. Thessalonians (A.D. 52) expected to see the second coming, 1 Thess. 5:1-6. Paul corrected their misconception, 2 Thess. 2:1-2, 15.
 - C. Many devout Christians of the second and third century inferred an early return from Rev. 22:12. The language merely belonged to the time of the end, whether near or distant.
 - D. The Ages have been well supplied with *time setters*.
 1. Destruction of *The Spanish Armada* July 20, 1588, a sign indicating the soon second coming.
 2. *Battle of Waterloo*, June 18, 1815, occasion of another *Armageddon* decree.
 3. Once advocated *Armageddon* would be fought before the close of the *Russian Japanese War*, 1904.
 4. The *Spanish-American War*, 1898, heralded as forerunner of *Armageddon*.
 5. Seventh Day Adventist published a book showing that *Armageddon* would be the final battle of *World War I* (1918).
 - E. Religious extremists often set the time by chronology, or by epoch events.
 1. *Lactantius* in 2nd century, thought it had only 200 years to run. *Hippolytus* (A.D. 222-235) thought it yet 250 years.

2. Mr. J. Lilch set 1798 for the second coming, and hundreds accepted it.
3. William Miller set October 22, 1843 for second coming. Time passed, he re-audited his prophetic figures and set date one year later, October 22, 1844.

From this time-setting movement the Seventh Day Adventist Church, arose with Ellen G. White as the avowed prophetess. "And in the instructions given through her in (visions) organization in some form was early insisted upon, as necessary to prevent confusion." *Early Writings*, footnote, p. 97, 1916, ed. She assumed the role of a "Prophetess" for her flock until her death, July 16, 1915.

After 1844, the followers of the movement, including Mrs. White, still insisted that the prophetic date was correct, but that the event was "the shut door" against all sinners. Practically no effort was made to convert sinners until the "open-door" theory was devised in 1850. *Early Writings*, by Ellen G. White, ed. 1916, pp. 234-235, 97; *Replies to Elder Canright*, by Waggoner, p. 102; *A Word To The Little Flock* 1847, by James White, p.22.

4. "Pastor Russell" taught that Christ returned spiritually in 1874. *The Jubilee* cycles show October, 1874, "to be the date of our Lord's return." *Thy Kingdom Come*, pp.127, 129. But in the spiritual sense, Jesus never left Matt. 28:20.

In 1910, he set "*the end of time, October, 1914*," and published it over the English-speaking world. In one issue of his journal, however, he unwittingly announced his books for sale at cost for four years, or until 1916—two years after "*the end of time, October, 1914*."

When the fall of 1914 passed, and the nations of the world had uncapped hell, he set his predicted Millennium ahead on the calendar, and revised his theology to the effect that 1914 was merely an epoch date of many important events.

5. Premillennial sects have set dates: 1910, 1914, 1918, 1915, 1931, and until now. After passing of these dates, the announcers of the second coming generally remained

silent with reference to the false prophecy, or else openly denied that they ever taught it.

III. EVENTS THAT TAKE PLACE AT THE SECOND COMING OF CHRIST

- A. No announcement of His coming.
1. Likened to an unexpected flood, Matt. 24:39; Cf. Mark 13:34-36.
 2. "*The day of the Lord will come as a thief*," 2 Pet. 3:10.
 3. It will be announced by "the trumpet," 1 Cor. 15:52.
 4. "*Suddenly*" [quickly], Luke 21:34.
- B. Resurrection, "*both of the just and of the unjust*," Acts 24:15; John 5:28,29.
1. With resurrection of dead saints, the living saints "shall be changed—*put on immortality*," 1 Cor. 15:51-54.
 2. Christ said He would raise up His own at the last day, John 6:39,40,44,54.
- C. Simultaneous judgment, *both of the just and the unjust*, Rev. 11:18; 20:11,12; Matt. 25:31,32; 16:27; 2 Cor. 5:10; Acts 27:30,31.
- D. Saints shall *be caught up in the clouds, to meet the Lord in the air*, 1 Thess. 4 14-17.
- E. Earth and works therein shall be burned up, 2 Pet. 3:10-13; Cf. Pa. 102:25,26.

IV. WHY WILL CHRIST RETURN?

- A. Summary:
1. To raise the dead, John 5:28,29.
 2. To judge all men, Jude 14,15.
 3. To reward the righteous, Matt. 25:31-34.
 4. To punish the wicked, Matt. 25:31-33,41.
 5. To destroy the world, 2 Pet. 3:10.
 6. To deliver the kingdom to the Father, 1 Cor. 15:24.
- B. The judgement:
1. Judgment as certain as death, Heb. 9:27.
 2. All must appear before the judgment seat of Christ, 2 Cor. 5:10.
 3. People will be separated as sheep and goats, Matt. 25:31-46.

- C. The kingdom will be presented to the Father, 1 Cor. 15:24; Rev. 21:3-6.
- D. John closes the Revelation in great anticipation and wonderful invitation, Rev. 22:17,20.

CONCLUSION:

- 1. All evidence points to a return of Christ.
 - 2. He is to return "in like manner" to His departure.
 - 3. The time of His return is kept within the counsel of God.
 - 4. Our mission is to preach the Gospel, in order that the perfection of the church may be attained, for its acceptance at Christ's coming, Eph. 5:25-27.
 - 5. The second coming is immediately followed by the resurrection of all, the judgment, the destruction of the world, and the end of the age.
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THE JUDGMENT

John 5:22; 12:48; Acts 17:30,31

2 Cor. 5:10; Rev. 20:12-15

To be fulfilled

Clifford Dixon

- 1. Daniel Webster said that his most awesome thought was that he had to stand before the judgment seat of Christ and give account of himself to God.
- 2. Two main Greek words are rendered judgment:
 - a. *krisis* — primarily denoting a separating, then, a decision, judgment, most frequently in a forensic sense, and especially of Divine judgment. It means condemnation also.
 - b. *krima* — denotes the result of the action signified by the verb "*krino*" to judge. It is used:
 - 1) of a decision passed on the faults of others;
 - 2) of judgment of man upon Christ;

- 3) of God's judgment upon men, through Christ;
- 4) of righteous judgment;
- 5) and of a lawsuit.

DISCUSSION:

- I. **"For the Father judgeth no man but hath committed all judgment unto the Son."** John 5:22. *krino* and *krisis*
 - A. In the fifth chapter of John, Jesus is in Jerusalem where He healed the man at the pool of Bethesda.
 - B. Since this was on the Sabbath the Jews accuse him of working on the Sabbath day.
 - C. Jesus proceeded to show that He was of the Godhead and equal to the Father showing:
 1. He had the same power over the Sabbath;
 2. The same power over disease;
 3. The same power over the resurrection; and
 4. That the Father had committed all judgment to him.
 - D. Therefore, to accept him is to accept the Father, to praise and honor him is to praise and honor the Father. He is our coming judge.

- II. **"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."** John 12:48. *krino*
 - A. In this section, Jesus is at Jerusalem again and out at Bethany. Mary anoints him with precious ointment. Then the triumphal entry into Jerusalem takes place.
 - B. The Greeks seek him and Jesus said it was time for him to be glorified which was done in His death and resurrection.
 - C. He pointed out that He is the light of the world and men who would receive him would be enlightened.
 - D. However, if people rejected him it would be His Word which would condemn them. His word is the standard for judgment of all men. We should be careful to follow it.

- III. **"And the times of this ignorance God winked at but now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof**

he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30,31.

A. In this chapter, Paul is at Mar's Hill and he is preaching to people who know not God.

B. He shows:

1. There is only one God;
2. This God created all things;
3. He also sustains all things;
4. He commands all men to repent;
5. He has a day appointed to judge all;
6. He will judge in righteousness; and
7. Jesus is coming judge.

IV. "We must all appear before the judgment seat of Christ; that everyone may receive things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10 *bema* — denoting the judgment seat or throne where all shall stand (Rom. 14:10; 2 Cor. 5:10).

A. Here, the following things are affirmed:

1. Judgment day is real;
2. Judgment is universal;
3. It is revealing;
4. Christ will be the judge;
5. It will be individual;
6. As we live we will be judged;
7. There are only two kinds of works — those that are good and those that are bad.

V. "And I saw a great white throne, and him that sat on it from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened; and another book was opened which is the book of life: and the dead were judged our of those things which were written in the books, according to their works. And the sea gave up the dead which were in them; and death and hell delivered up the dead which were in them; and death and hell were cast into the lake of fire. This is the second death. And whosoever

was not found written in the book of life was cast into the lake of fire." Rev. 20:11-15 *krino*

- A. Included in this judgment scene was the great white throne.
- B. All the dead will be there.
- C. The books will be opened:
 - 1. The book of life.
 - 2. The Old Testament for those living under it.
 - 3. The New Testament for us all.
 - 4. Record of men's deeds (Mal. 3:16).
- D. Men will be judged out of the books.
- E. Death and Hades will be no more.
- F. Those not in the book of life cast into the lake of fire and brimstone.

CONCLUSION:

- 1. There's a great day coming when the saints and the sinners will be parted right and left.
- 2. There's a bright day coming for those that love the Lord.
- 3. There's a sad day coming when the sinner shall hear his doom "depart I know you not."
- 4. **ARE YOU READY FOR THE JUDGMENT DAY?**

