

A Day in God's Word
April 4, 2015

The Road to Emmaus



PA Bible Teaching Fellowship

The Road to Emmaus

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All Things Must Be Fulfilled

In this session, we will consider what the Scriptures say regarding our Lord's encounter with two disciples as they walked on the road to Emmaus and then in a second meeting he had with them a little later in the day along with 11 of his apostles and certain other disciples. We will consider what the Scriptures say had to be fulfilled in order for mankind to receive its deliverance by the Christ. We will also look at the response of the believers as they compared the prospect of the death of their teacher with the possibility that he had risen from the dead.

By the end of this first session, you should be able to:

1. Explain what happened on the road to Emmaus
2. Define the differences between the multitudes, disciples, and apostles
3. Cite several examples where Jesus Christ showed his knowledge of the Scriptures
4. Identify the one person that believed that Jesus Christ would rise from the dead
5. Identify the broad groupings of Scriptures that spoke of the sufferings, resurrection and entry in glory of our Lord, Jesus Christ.

On the Road to Emmaus

Luk 24:13-33

These two were part of the company that were of the followers or disciples of Jesus Christ.

Who were the Disciples and the Apostles

In many gospel records Jesus Christ teaches the multitude, including his disciples and the apostles. The multitude included all kinds of people who came to hear Jesus Christ teach. Some within the multitude were disciples (*mathētēs*) of Jesus Christ, which is to say they were learners or pupils who received his instruction. The word disciple comes from the English word discipline. Thus the disciples were disciplined ones.

Disciples were not strictly limited to Jesus Christ but the Scriptures mention that John the Baptist had his own disciples and the Pharisees had theirs as well.

Mat 9:14

Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

Mat 22:15-16

15 Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men.

Twelve of the disciples of Jesus Christ were hand selected by him whom he called apostles (*apostolos*). These were “sent ones” which is to say they were to be sent forth with orders. The twelve are named in Matthew:

Mat 10:1-6

1 And when he had called unto *him* his twelve disciples [*mathētēs*], he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles [*apostolos*] are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

6 But go rather to the lost sheep of the house of Israel.

Each of the twelve apostles were a subset of the disciples, but not all of the disciples were apostles. Similarly, while the disciples were a subset of the multitude, not everyone in the multitude was a disciple or an apostle.

Lastly, it is worth mentioning that Thaddeus is also called Judas the brother of James, according to the gospel of Luke.

Back to Luke 24, we note that at this time, the disciples were having a difficult time accepting the fact that Jesus Christ had risen from the dead. To help them, Jesus Christ took them to the

Scriptures. Searching the Scriptures was appropriate because they speak of the Christ, he who God had promised would redeem mankind.¹ As Jesus Christ had previously said on an occasion when the Jews sought to kill him:

Joh 5:39

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Act 3:18

But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

These two were not the only ones who had a difficult time believing what had occurred. Earlier in the day:

Luk 24:1-11

An interesting verse in Luke 24 is verse 25, where our Lord says to the two: “Oh fools, and slow of heart to believe all that the prophets have spoken.” Another translation might be: “Oh you neglectful ones with minds so slow to believe all that the prophets have spoken.”

What caused these men to neglect what they had been taught and fail to believe what the prophets said regarding the Christ? Did the disciples even believe that Jesus was the Christ?

Joh 1:43-45

43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

¹ Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
Gen 3:15 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.

Mat 16:15-16

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

The records seem to indicate that his disciples did believe that Jesus of Nazareth was the Christ, the Messiah, the son of God; but the disciples, including the apostles, were having a difficult time processing everything that had recently occurred, and especially the part that he would have to suffer, die and enter into his glory.

A review of the Gospels makes it clear that Jesus Christ spent much time teaching his followers the Scriptures so they would know what God had said regarding him. He most certainly knew the Old Testament Scriptures. For example, he could match wits with the temple teachers even at age 12:

Luk 2:42-27

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew *not of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

He resisted the devil's temptations using passages from Deuteronomy:

Mat 4:1-11

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.²

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.³

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.⁴

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

He stumped the Pharisees when it came to who the son of David is:

Mat 22:41-46

41 While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The Son of David*.

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

² Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

³ Deu 6:16 Ye shall not tempt the LORD your God, as ye tempted *him* in Massah.

⁴ Deu 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Rest assured, Jesus Christ knew the Scriptures.

Even though these disciples were having a difficult time dealing with the suffering, death, and resurrection aspects, it was not because he had failed to inform them. He had in fact spent a considerable amount of time explaining these things. Here are several examples:

Luk 9:22

Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

Mat 16:21

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mar 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.

Mat 17:22-23

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Mar 9:9-12

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

Mar 9:31-32

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

Luk 17:25

But first must he suffer many things, and be rejected of this generation.

Luk 18:32-33

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

Mat 20:18-19

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again.

Luk 22:14-15

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

Jesus Christ spent much time explaining that he would suffer, die, and be raised from the dead. He also explained where this would occur and by whom. Jesus Christ was a master teacher of the Scriptures and the people responded not with confusion, but their reaction was one of amazement at his handling of the Word:

Mar 1:27

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

Luk 4:36-37

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

Mat 7:28

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Mat 13:54

And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

Mat 22:33

And when the multitude heard *this*, they were astonished at his doctrine.

Mar 1:22

And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Mar 6:2

And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

Mar 10:24

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

Mar 11:18

And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

Luk 4:32

And they were astonished at his doctrine: for his word was with power.

Our Lord's mastery of the Scriptures is evident throughout his ministry. In almost every conversation or teaching setting, he applied the Word to the situation at hand. As an illustration of his knowledge of the Scriptures, consider Appendix I, which provides examples and a partial listing of his use of the Old Testament Scriptures.

Even though angels provided testimony that he was raised, and although Jesus Christ himself appeared to certain of his disciples on this day, the group were confused and very sad at this time. They were, as he said, "neglectful, with minds that were slow to believe."

One that did Believe

The Scriptures speak of one man who did believe and was fully prepared for his resurrection: Joseph of Arimathaea. All four gospel records have something to say about this man:

Mat 27:57-60

57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth [*sindōn*],

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

Attention is called to verse 59 which states that Joseph wrapped the body in a clean linen cloth. The word here for linen cloth in the Greek is *sindōn* which is bleached linen cloth of a fine texture. Let us continue and look at the additional records regarding this man.

Mar 15:42-46

42 And now when the even was come, because it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen [*sindōn*], and took him down, and wrapped him in the linen [*sindōn*], and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

Luk 23:50-56

50 And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen [*sindōn*], and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

From Matthew and Luke we learn that Joseph was a good and just man, an honorable counselor, probably a member of the Sanhedrin, but he was not consenting to the actions of the Sanhedrin against Jesus Christ. He went boldly unto Pilate to obtain the body of Jesus, bought fine linen and wrapped the body in it. Then he laid the wrapped body in his own sepulcher, rolled a stone unto the door, and left. We also learn that certain women followed after Joseph and watched how he took care of the body when he laid it in the sepulcher. Afterwards, these women left to prepare spices and ointments intending to bury the body according to normal Jewish practice of the day, because wrapping a body in a sheet as Joseph did was not normal practice.

Joh 11:43-44

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Act 5:5-6

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

The burial custom at this time was to wrap the body in grave cloths, which apparently were strips of cloth similar to bandages. Special spices and ointments were also applied. What Joseph did, wrapping the body in a sheet and without the customary spices, was not normal practice but showed that he understood that Jesus Christ would be raised from the dead in three days and three nights and it was unnecessary that the normal care of the body be followed. Consider the gospel of John:

Joh 19:38-42

38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes [*othonion*] with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day*; for the sepulchre was nigh at hand.

From the additional information in the gospel of John, we can conclude that after Joseph had taken the body, wrapped it in a sheet [*sindōn*], laid it in his tomb and placed a stone on the door and left, Nicodemus came bringing a mixture of myrrh and aloes to provide a proper burial. This was “about a hundred pound weight” which in our measurement is about 75 pounds. The “they” of verse 40 has to refer to Nicodemus and his helpers. They took the body, and wound it in linen clothes [*othonion*], which were bandages. It appears he did this without the knowledge of the women who had left earlier once they saw how Joseph handled the body.

Lastly it's worth noting in Luke 24:

Luk 24:12

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes [*othonion*] laid by themselves, and departed, wondering in himself at that which was come to pass.

After three days and three nights, when word was shared that Jesus Christ was raised, Peter ran to the sepulcher and in looking inside he saw the *othonion*, the linen bandages that Nicodemus used. There is no mention of the sheet [*sindōn*], used by Joseph.

Based on these records one can conclude that Joseph, who was a man that waited for the kingdom of God, believed what Jesus Christ had said - that he would be raised from the dead after three days and three nights. That is why he simply wrapped his body in a sheet and didn't go to the trouble of providing the customary burial.

A Little Later on in Jerusalem

Luk 24:33-49

Jesus Christ spoke words to this gathering which were very similar to what he spoke earlier to the two when he broke bread with them. Consider the two records:

Luk 24:25-27

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

Luk 24:44-46

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

Putting these two records together, after his resurrection we see that Jesus Christ reminded the disciples of what he had previously spoken while he was with them, showing them that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning him.

In this record in Luke 24, there appears to be an emphatic or intensive use of a pronoun:

Luk 24:15

And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

Luk 24:36

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

Luk 24:39

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

This most certainly draws our attention to the fact that it was Jesus Christ and no other that met with the two on the road to Emmaus, that appeared to the group back in Jerusalem and that allowed them to examine his hands and feet showing it was him in the flesh!

In our upcoming sessions, we will look at some things that had to be fulfilled from the Law of Moses and the Psalms, some of what the Scriptures of the Prophets say about his sufferings, his resurrection and entry into his glory. Finally, we will consider some things we can enjoy now as a result of our Lord's accomplishments including what we have in the New Covenant and more, much more!

The Law of Moses and the Psalms

In this presentation we are going to briefly consider fulfilled Scriptures regarding Jesus Christ's crucifixion, death and resurrection from the books of the Law and the Psalms.

The Passover Sacrifice

We will first consider from the Law that Jesus Christ was the fulfillment of an offering for mankind, just as the Passover lamb was the atoning sacrifice for Israel.

The first Passover was a night of deliverance for the children of Israel from the abuse of the Egyptians and it was at the same time the last plague upon Pharaoh and the Egyptians. Observing the Passover annually became a requirement in the Mosaic Law since that time. It was such a significant deliverance, that God did not want it ever forgotten, --it was so significant that He changed the calendar and had the month of the Passover become the new first month of a new year.

Exo 12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exo 12:2 This month *shall be* unto you the beginning of months: **it shall be the first month of the year to you.**

Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house:

Exo 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb.

Exo 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats:

Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exo 12:7 And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exo 12:8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it.

Exo 12:9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

Exo 12:10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Exo 12:11 And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD'S passover.

Exo 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD.

Exo 12:13 And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt.

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.....

The two significant aspects of the Passover lamb in these verses were the flesh and the blood. The flesh was to be eaten for their physical health, and the sprinkling of the blood of the lamb on the lintels and doorposts caused the destroyer to pass over them, sparing them. The shedding of the lamb's blood was representative of a price having been paid, or an atonement, to cover the sin of the people. By the shedding of this blood the children of Israel were spared from the consequences of their sin. The necessity of blood atonement can be seen in both Leviticus and Hebrews.

Lev 17:11 For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul....

Heb 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

So blood was the price, and blood was not optional. Back to Exodus 12, where God had required this memorial to be kept...in verse 24

Exo 12:24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Exo 12:25 And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

Exo 12:26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exo 12:27 That ye shall say, It is the sacrifice of the LORD'S passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

So this Passover sacrifice and meal were to be carried out in the families of Israel. First the lamb was selected and killed. The lamb was a male of the first year, without spot and without blemish. Its blood was put into a basin and then hyssop was dipped into the blood and used to strike the blood across the lintels and doorposts. Hyssop is a leafy, hairy plant was used much like a paintbrush, it could hold an excess of moisture. The flesh of the lamb was roasted and eaten along with bitter herbs.

The Passover a year later, the 2nd Passover...

Num 9:1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

Num 9:2 Let the children of Israel also keep the passover at his appointed season.

Num 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

Num 9:4 And Moses spake unto the children of Israel, that they should keep the passover.

Num 9:5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

And so the Passover observation continued annually during their years in the wilderness. The 40th year that the Passover was observed was significant in that it occurred in Canaan.

Jos 5:10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Jos 5:11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day.

Jos 5:12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

Jos 5:13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his

hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

Jos 5:14 And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Jos 5:15 And the captain of the LORD'S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so.pretty cool happening for a Passover week!

God instituted a few changes to the Passover for when they would settle the Promised Land in Deuteronomy 16:

Deu 16:5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

Deu 16:6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

Deu 16:7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

There are other great Passover accounts in the Old Testament which you can read. Eventually Jerusalem became the temple location where the Passover was to be observed, and where God designated His place, “The Holy of Holies” to be located—but there were times when ungodly Old Testament kings reigned in Jerusalem that the Passover was not observed, it was ignored.

The Passover and the Christ

There are unbreakable connections between what God instituted in the Passover and the sacrifice of our Lord and Savior Jesus Christ.

The crucifixion account of Jesus Christ occurred during this annual Judean Passover of the Mosaic Law. As other times earlier in Israel’s history, it was observed by humble people in the intended genuine manner, but also ironically was observed by the chief priests in a very hypocritical manner.

It was John the Baptist who made Jesus Christ manifest to all Israel when he stated early on in John 1:

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

John knew in the bigger picture that there was a sin problem that existed because of Adam's disobedience. Deliverance from this condition required a perfect, sinless human being to atone for that loss. A sinless human being would then also make it possible for those who choose to believe to be reconciled to God.

The wonderful book of Hebrews is very much a useful book along the lines of explaining to those of the Judean faith how the Scriptures concerning Jesus Christ in the Law, the psalms and the prophets were fulfilled, not unlike the account on the road to Emmaus and later with the disciples. Let's look at Hebrews 9 to see further the finality of his better sacrifice.

Heb 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Heb 13:11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Because of Adam's disobedience, he and mankind after him were dead in trespasses and sins. Redemption required a perfect, sinless human being to atone for that sin and to make it possible for those who choose to believe to be reconciled to God. A perfect human sacrifice was required to be the complete atonement for you and for me and for all people ever since his sacrifice. Jesus Christ was the chosen man from among men, as a lamb was chosen from among the flock. He had freedom of will as Adam had freedom of will, but unlike Adam, he chose to obey without sin. Thus he was the only candidate for the final Passover lamb.

1Co 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1 Pe 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

1Pe 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

So the Scriptures of Exodus required a sacrificial lamb for the deliverance of Israel from Egypt, and the Old Testament law required a sacrificial lamb for the atonement of sins. These were but a shadow of One to come. Hebrews 10:1 spoke of a shadow. The Passover lamb was but a shadow of things to come, and the reality casting that shadow was Jesus Christ. He was chosen, yes, and he accomplished the removal of the Old Covenant Law and set up permanent arrangement of a New Covenant.

I Wait for my God

Psalms 69 is a psalm of David and deals with hatred against David, it deals with injustices done to him, reproaches toward him, his sorrows and sadness, and those close to him that did not choose to help him, that betrayed and broke his heart. Yet these same events are prophetic regarding the life and crucifixion of our savior Jesus Christ. There is more to this psalm than just the issues that David is immediately expressing about *his* life. It is revelation that also reflects in a greater sense the amazing courage and work of the Lord Jesus Christ.

We are not given the historical circumstances of David's trials in this Psalm.

What is especially remarkable is that in this one Psalm 69 there are an unusual number of verses referring to specifics of, at that time it was written, the coming Savior's crucifixion ordeal. In Isaiah 52 and 53 we find information on what our Savior was to endure, and that he was required to endure in order to identify with and atone for mankind's death state in trespasses and sins.

Likewise from Psalm 69 we can further learn how God previewed the Savior for us His people, that we might acknowledge and believe on him for the great deliverance he would accomplish at a great price.

Psa 69:1 Save me, O God; for the waters are come in unto *my* soul.

Psa 69:2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

David is encountering an unstable crisis situation here comparable to drowning. It is as though he is about to be overcome.

Psa 69:3 I am weary of my crying: my throat is dried: mine eyes fail while I **wait for my God.**

He may be crying but he is waiting for God. That is what David is telling the reader here. He has been addressing God, but in this verse he's not saying "... while I wait for YOU, God"he breaks the 4th wall, looks out at the reader and says—"... as I wait for my God."

Psa 69:4 **They that hate me without a cause** are more than the hairs of mine head: they that would destroy me, *being mine enemies wrongfully*, are mighty: then I restored *that* which I took not away.

David is not referring to Israel's time-honored enemies, the Philistines here, or any of the other enemies of God's people—they were enemies rightfully. These are people that should have reached out to help him. David wasn't perfect, but he was good for Israel. Not since the days of Joshua had there been such deliverance as David wrought. He had restored to Israel a unity and a

deliverance from their enemies, in addition to encouraging them in the living God and turning them away from idolatry by inspiration of his works and feats for God. But what he was reaping was more than ingratitude to say the least---it was hate.

This is our first segment that is quoted by Jesus Christ as his crucifixion was quickly approaching, and he stated that it was prophecy concerning him. Jesus Christ was hated and hunted by those that ruled in Judaism, who should have embraced him as the Messiah, and he was being betrayed inside his own camp.

Joh 15:20 Remember the word that I said unto you (when I was washing your feet), The bondservant is not greater than his lord. If they persecuted Me, they will also persecute you; if they kept My saying, they will keep yours also.

Joh 15:21 But all these things will they do to you on account of My name, because they know not Him that sent Me.

Joh 15:22 If I had not come and spake unto them, they would not have sin: [in rejecting Him as Messiah] but now they have not any excuse concerning their sin.

Joh 15:23 He that hateth Me hateth My Father also.

Joh 15:24 If I had not done among them the works which none other man did, they would not have sin: but now have they both seen and hated both Me and My Father. (they heard him speak God's Word, they saw it come to pass—they were accountable, that's how God's justice works.)

Joh 15:25 But this cometh to pass, that the word might be fulfilled (with the result that it was fulfilled) that is written in their law, They hated Me without a cause.

The phrase "That the word might be fulfilled" is grammatically in the subjunctive mood. In the rules of grammar, that mood can indicate purpose, or it can indicate result. The statement made by Jesus Christ in verse 25 indicates a result.

Prophecy does not manipulate circumstances. God can know what is going to happen and what people are going to choose to do and speak of it beforehand, it's that simple. BUT, even more than that, Jesus presented his disciples with the perspective that it is GOD Who they really hate. So he presented to them that the hatred they would soon witness was simply prophecy from Psalm 69. Then God had Jesus proceed to tell his disciples about the gift of spirit that was coming.

Moving on to verse 5, again David directly addresses God in beautiful honesty and humility:

Psa 69:5 O God, thou knowest my foolishness; and my sins are not hid from thee.

Psa 69:6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.

Psa 69:7 Because for thy sake I have borne reproach; shame hath covered my face.

Psa 69:8 I am become a *stranger unto my brethren*, and an *alien unto my mother's children*.

Psa 69:9 **For the zeal of thine house hath eaten me up;** and **the reproaches of them that reproached thee are fallen upon me.**

David had a zeal to establish the Temple in Jerusalem. These “close” enemies did not have such a zeal.

There are 2 phrases of this verse that end up being quoted separately, one in the gospel of John and then the other in Romans:

Joh 2:13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

Joh 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Joh 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

Joh 2:16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Joh 2:17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Joh 2:18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

Joh 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Joh 2:20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

Joh 2:21 But he spake of the temple of his body.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

This is an account of Jesus Christ in Jerusalem at the Passover, but it was the Passover a full year before he was crucified. The confrontation with the moneychangers and running out the animals is a task that Jesus Christ did repeat the next year during the Passover feast because there had been no change in the depraved way they were operating.

Joh 2:23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

David responded with zeal when he apparently encountered resistance with the house which God was directing him to have Solomon build. But this verse in the truest sense was to identify Jesus Christ to God's people with respect to the zeal he demonstrated in removing hypocrisy from the temple. It was his zealous actions at this first Passover that began to set in motion the persecution and threats that led to his crucifixion a year later. He knew even then they were going to try and kill him off when he stated "Destroy this temple".

Psa 69:9 and **the reproaches of them that reproached thee are fallen upon me.** Is cited in Romans 15.

Rom 15:1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Rom 15:2 Let every one of us please *his* neighbour for *his* good to edification.

Rom 15:3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Rom 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15 continues the practical exhortations from chapter 12, that those who have been justified should live selflessly, bearing the weakness those who aren't strong, pleasing your neighbor with edification to help them be strong, and not to please yourself.

The REAL reproach of Psalm 69 that fell was the reproach of crucifixion. That reproach fell on Christ to carry out. Reproach may have fallen on David, yes, but the true reproach was the reproach of crucifixion that fell on Jesus Christ for the fall of Adam. Jesus Christ followed through into that responsibility, a choice that clearly was not made out a sense to please himself.

The next 4 verses describe again David's continuing challenge.

Psa 69:10 When I wept, and *chastened* my soul with fasting, that was to my reproach.

Psa 69:11 I made sackcloth also my garment; and I became a proverb to them.

Psa 69:12 *They that sit in the gate speak against me*; and I was the song of the drunkards.

Psa 69:13 But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

As he dealt with his sorrow, he couldn't catch a break, he was hounded for every action he took. But in spite of this, he didn't let his abusers gain the upper hand, he took his concerns to God.

Psa 69:14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.

Psa 69:15 Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

Psa 69:16 Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies.

Psa 69:17 And hide not thy face from thy servant; for I am in trouble: hear me speedily.

Psa 69:18 Draw nigh unto my soul, *and* redeem ^(ga'al) it: deliver ^(padah, redeem) me because of mine enemies.

The two basic words for redeem in the Old Testament are in this verse—"gaw-al" and "paw-daw".

Psa 69:19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee.

Psa 69:20 Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

Psa 69:21 They gave me also gall for my meat; and **in my thirst they gave me vinegar to drink.**

The last half of this verse 21 is a foretold detail of the crucifixion hours.

Joh 19:28 After this, Jesus knowing that all things have been already finished, in order that the Scripture might be fulfilled, saith, "I thirst."

Joh 19:29 There was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth.

Joh 19:30 When Jesus therefore received the vinegar, He said, "It is finished:" and He bowed His head, and gave up His Spirit.

In working the other gospels together about this moment, we learn that 4 times before this he had been offered a drink and he refused each time. These earlier offers would have contained intoxicants which Jesus refused. However, this time he makes a request to his family and close friends standing nearby. One of them responded and utilized hyssop. Again, hyssop is a plant with thick hairy leaves and when bunched with its branches, holds moisture very well. God was working in His people here—they could have just put a sponge to his mouth, but they didn't—they squeezed what's called vinegar in the Authorized King James Version—it was really cheap sour wine—they squeezed it OUT of the sponge onto the hyssop.

As mentioned before, hyssop was used in the first Passover, where the children of Israel were instructed to dip hyssop in the sacrificial blood and use it to sprinkle the blood across the doorposts and lintels of their houses. Hyssop works like a paint brush. So you have here at Christ's crucifixion, this last true Passover, a number of elements that were involved in the very first Passover: You have the true Passover lamb, hyssop and family and friends.

This accepting of the drink with hyssop appears to have been some kind of signal to Jesus Christ, that it was now time to die, because after taking the wine with the hyssop, he says "It is finished." There were no more Scriptures at this point to fulfill. The sin and all the extensive consequences caused by Adam had been resolved. Nobody else could have fulfilled this crucifixion like Jesus Christ, and it could not have been resolved in any other way.

Then the Gospel of John further says he bowed his head and delivered up his spirit, ...Mark and Luke say *exepneuse*, breathed out, i.e. drew his last breath. ...He breathed his last breath.

Where it says that "he bowed his head" indicates he had been holding his head up like a champion the whole time. It had been 40 hours since his arrest with prolonged physical and mental torture, 6 of those hours nailed to the tree. When suspended during crucifixion, breathing is difficult and the muscles and tendons are painfully strained. The nail wounds add to that pain. The tendency is to put weight on the feet nails to help make breathing slightly easier, but it would also delay death so you would be suffering longer. It's a vicious type of execution. If you didn't die soon enough they would break your legs. So Jesus Christ, amidst all this excruciating pain, had the presence of mind to die when he was supposed to, because according to Numbers 9 and Exodus 12, no bones of the sacrifice were to be broken.

Psa 69:22 **Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.**

Psa 69:23 **Let their eyes be darkened, that they see not; and make their loins continually to shake.**

These are 2 verses in a section that is invoking God's justice, and they are quoted in Romans 11. In this context of Romans, God is defining His just mercy for the His people.

Rom 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

Rom 11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Rom 11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

Rom 11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

Rom 11:5 Even so then at this present time also there is a remnant according to the election of grace.

Rom 11:6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

Rom 11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

Rom 11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

Rom 11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

Rom 11:10 Let their eyes be darkened, that they may not see, and bow down their back alway.

With these verses in Psalm 69, God is saying that He WILL render justice to those that hated David without cause.

With regard to Romans though, it is referring to Israel's failure to believe. The grace of God's justice appeared to be too radical a change for unbelieving Israel.

Psa 69:24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

Psa 69:25 **Let their habitation be desolate;** *and* let none dwell in their tents.

The first part of this verse is cited in Acts 1 with reference to Judas.

Act 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Act 1:16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

Act 1:17 For he was numbered with us, and had obtained part of this ministry.

Act 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Act 1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Act 1:20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

In considering Judas, it should be noted that Paul sought to hinder the work of Christ as did Judas. Also, there were men among the throng that chanted that Jesus should be crucified who were the same men that got born again on the day of Pentecost. AND, we know from carefully working God's Word, Judas DID get forgiven. He was with Jesus for 40 days witnessing infallible proofs of Christ's resurrection and hearing things regarding the kingdom of God. Forgiveness was given liberally all around.

But in the case of Judas, in spite of the love Jesus Christ extended to him BEFORE the crucifixion, as well as after the resurrection—Jesus Christ made it very clear to Judas that he was forgiven---Judas still decided to throw in the towel and he committed suicide.

So in Acts 1 we see again that Psalm 69 was written by David, not only with respect to justice being dealt to his enemies, but also with the greater reality to the consequences of Judas own actions.

This was a Scripture that was foretold and fulfilled, but in view that Judas simply made bad decisions that God anticipated, not decisions that God manipulated.

This Day Have I Begotten Thee

Psalm 2 and 16 contain Scriptures dealing with the resurrection of Jesus Christ.

Psa 2:7 I will declare the decree: the LORD hath said unto me, **Thou art my Son; this day have I begotten thee.**

Paul cited Psalm 2:7 as referring to the resurrection of Jesus Christ when speaking God's Word in Antioch of Pisidia.

Act 13:29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

Act 13:30 But God raised him from the dead:

Act 13:31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

Act 13:32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

Act 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Psa 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

In the same account, Paul further cited Psalm 16:10 as an additional verse supporting the truth of Christ's resurrection:

Act 13:34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

Act 13:35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

Act 13:36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

Act 13:37 But he, whom God raised again, saw no corruption.

Jesus Christ did not see corruption because he was raised three days and three nights after being in the heart of the earth. "He is not here, and but is risen as he said!" Once that reality really sunk in, what joy and healing it must have brought to the hearts of these disciples.

In this session we have seen the importance of the Passover and sacrifices that were implemented under the Law and how they portrayed the deliverance that was to come by way of the promised Christ. Jesus Christ, the Lamb of God, provided the perfect human sacrifice and has become the place of atonement and reconciliation for all of mankind.

When Jesus Christ met with these disciples on this day, he said that "all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me." As an illustration, we looked at Psalms 69. Even though this revelation was given long before Jesus Christ, it was understood by him and he saw to it that every detail was observed, even to the point of him only accepting drink from his family on hyssop.

We also considered Psalms 2 and 16 and saw that God had revealed that His Son would be brought forth from the grave and His Holy One would not see corruption. These Scriptures would have been part of the ones that made the hearts of the disciples burn with excitement.

In our next session we will continue to examine certain Scriptures that were fulfilled regarding Jesus Christ's suffering, death, resurrection, and entry into his glory. God may have spoken these words to holy men of God generations before they came to pass, but they did come to pass! We can rest assured that those things that He has spoken that are yet to be fulfilled, even if He provided that revelation thousands of years ago, will be fulfilled! What He says will come to pass, will come to pass. He does not lie and does not break His Word. The new spirit life you have within you is proof positive, and is a token of what is to come. Amen?

The Prophets Foretold

Having looked at some of the fulfillment of prophecy spoken of in the Law of Moses and the Psalms, in this session we will look at what some of the prophets stated in the Scriptures. At the end of this session you should be able to:

1. Cite several prophecies regarding the BRANCH.
2. Explain the allusion Jesus Christ made to Jonah in the fish's belly.
3. Cite a number of prophecies regarding the Christ by Isaiah and John the Baptist.
4. Explain what "entering into his glory" meant in the context of the day when Jesus Christ met the two on the road to Emmaus.

We will now focus on the kinds of things that would help the disciples deal with his sufferings and death and entry into his glory.⁵

Let us be mindful of Isaiah chapter 42 and 46:

Isa 42:8-9

8 I *am* the LORD [yehôvâh]: that *is* my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

One of the characteristics of the Lord Jehovah, is that he would declare new things. He would speak of these new things before they spring forth and come to pass.

Isa 46:9-10

9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God [‘êlôhîym], and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

There is no god like Elohim! From the beginning He speaks of things that come to pass in the future. His counsel, that is His purposes, will stand and He will do all His pleasure. When a prophet speaks on behalf of God of things to come, they absolutely will come to pass!

⁵ For a discussion of the prophecies concerning the world's need for a savior, the genealogy of Jesus Christ, his birth and birthplace, see: *Our God of Deliverance, Family Camp 2013, Jesus Christ – The Prophecy Fulfilled*, www.pabibletf.org.

The BRANCH

An interesting aspect of the words of the prophets regarding man's Christ is that a number of them prophesied regarding "the BRANCH."

Jer 23:5-6

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Also tying in with Jeremiah:

Zec 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Jer 33:15

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Isa 61:11

For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Here we have Jeremiah making a prophecy regarding the righteous BRANCH. The word BRANCH is *tsemach* in the Hebrew. This righteous BRANCH would be a King that would grow up unto David. This branch would be like a bud that shoots up or springs forth out of a tree trunk. This King would shoot up and be a descendent of David, and would be called the Lord Our Righteousness.

More regarding the BRANCH:

Zec 3:8

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

In Zachariah 3:8, prophecy is made that God would bring forth his servant, the BRANCH, so a characteristic of the Christ is that he would not only be a King, but he would also be a servant.

Zec 6:12

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Here, Zachariah further prophesies that the BRANCH would be a man that springs forth and builds the temple of the Lord. Thus, this BRANCH would also be a man.

Isa 4:2

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Isaiah 4:2, states that in that day the BRANCH of the Lord, or the shoot of the Lord or the offspring of the Lord would be beautiful and glorious.

Here we have three great prophets: Jeremiah, Zechariah and Isaiah all speaking regarding different aspects of the Messiah, named the BRANCH who would spring up as a descendent of David - as a bud sprouts out of a tree trunk. Based on the above, people who listened to God's prophets could expect a Messiah that would come forth as a king, a servant, a man, and the offspring of the Lord which is the Son of God.

Knowing that all things spoken by the prophets concerning the Christ had to be fulfilled, let us consider some things that were put forth by the prophets.

Jonah

In Jonah, the two on the road to Emmaus could see an illustration of God's deliverance to make it clear that the Messiah would be delivered from being crucified.

2Ki 14:25

He restored the coast of Israel from the entering of Hamath unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which *was* of Gathhepher.

Jonah is called a prophet in 2 Kings 14.

Jon 1:1-5, 19, 15

Jon 2:1, 10

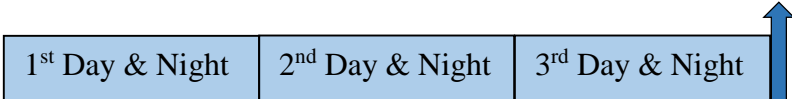
Mat 12:40

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.

Jesus Christ drew an allusion, attesting that the Son of Man would be three days and three nights in the heart of the earth just as Jonah had been in the belly of the fish three days and three nights.

Previous research has concluded that Jesus Christ was crucified on Wednesday, 14 Nisan 28 A.D. Attention is called to the footnoted reference⁶ and the teaching from *Family Camp 2013 - The Gospel of John - The Timing of Jesus Christ's Earthly Ministry*. In addition, consider the following table. In 28 A.D., 14 Nisan fell on a Wednesday. Three days and three nights later was Saturday, 17 Nisan. Our risen Lord encountered the two on the road to Emmaus and some other disciples and the eleven on Sunday, 18 Nisan.

Wednesday 14 Nisan	Thursday 15 Nisan	Friday 16 Nisan	Saturday 17 Nisan	Sunday 18 Nisan
Crucifixion; The Passover Sacrifice; Burial before Sunset	The Passover meal; Feast begins; Guards at tomb; High day (Special Sabbath)	Buy & prepare spices and oils	Weekly Sabbath; Resurrection by Sunset	Firstfruits Wave-offering; Post resurrection appearances



While Jonah may not have specifically prophesized that the Messiah would be three days and three nights in the heart of the earth, look at his prayer to God while he was in the fish's belly:

Jon 2:1-6

What an example Jonah's deliverance by God provided to Jesus Christ!

⁶ Wierwille, Victor Paul, *Jesus Christ Our Passover*, American Christian Press, 1980, pg 303.

Isaiah

Isaiah was a great prophet who prophesized concerning Judah and Jerusalem.⁷ Isaiah spoke of the coming judgment of Israel and the comfort that God would bring to His people afterwards, through “His righteous servant.”

During his ministry, Jesus Christ quoted Isaiah numerous times, for example:

- In parables concerning “eyes that do not see and ears that do not hear” - compare Isaiah 6:9-10 with Matthew 13:4-15, Mark 4:12, Luke 8:10.
- When he turned over the tables in the temple regarding how it was to operate - compare Isaiah 56:7 with Matthew 21:13, Mark 11:17, Luke 19:46.
- Regarding lip service of the Pharisees and Scribes - compare Isaiah 29:13 with Matthew 15:8-9, Mark 7:6-7.
- The parable of the vineyard - compare Isaiah 5:1 with Matthew 21:33, Mark 12:1, Luke 20:9.
- That the Messiah would die a sinner’s death – compare Isaiah 53:12 with Luke 22:37.
- That the Messiah’s ministry would allow people to be taught of God – compare Isaiah 54:13 with John 6:45.
- That he heals the blind and brings good things to the afflicted – compare Isaiah 35:5-6 and 61:1-2 with Matthew 11:5, and Luke 4:18-19, and Luke 7:22.

Jesus Christ also read from the book of Isaiah when he stood up for to read in the synagogue at Nazareth:

Luk 4:17-19

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

⁷ Isa 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

Isaiah prophesied many things concerning the coming Messiah. The following are offered in consideration of some things that Isaiah spoke concerning his sufferings, resurrection and his glory.

Isa 4:2

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Isa 8:14

And he shall be for a sanctuary [a place to be with God]; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

Isa 11:1-10

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick understanding in the fear of the LORD [the reverence of Jehovah shall be fragrance to Him]: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign [a banner, a sign or a signal pole] of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Regarding some things about the suffering of “His servant:”

Isa 50:6

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.

In Isaiah 50, it is prophesied that His servant would suffer by giving his back to those that punish him. He would also receive shame by having the hairs of his face plucked and being spit upon.⁸

Isaiah 53 speaks of the Christ, who is called “my righteous servant.” His suffering, death and victory are part of this great prophecy:

Isa 52:13-53:12

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished [amazed] at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

1 Who hath believed our report? and to whom is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him [no beauty that we should be attracted to him].

3 He is despised and rejected of men; a man of sorrows [pains], and acquainted with grief [sickness]: and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

4 Surely he hath borne our griefs [sicknesses], and carried our sorrows [pains]: yet we did esteem him stricken, smitten of God, and afflicted.

⁸ The beard was considered the symbol of manhood and to pluck the beard would be a great indignity. The beard was usually kept with care and neatness, and to have one pluck the hairs thereof, or in the example where Hanun took David's servants and shaved off one half of their beards (see II Sam 10:4), would have resulted in great shame. See James M Freeman, *Manners and Customs of the Bible*, South Plainfield, New Jersey, Bridge Publishing, Inc., 1972, page 143.

5 But he *was* wounded for our transgressions [sins], *he was* bruised for our iniquities: the chastisement of our peace *was* upon him and with his stripes we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth.

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail [trouble] of his soul, *and* shall be satisfied: by his knowledge shall my righteous [just] servant justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Here, the revelation given to Isaiah states that “my servant” shall be lifted up very high. He is described as being despised and rejected of men. He is brought to the slaughter like an innocent lamb. He bears mankind’s sicknesses and carries man’s pains. His wounds are due to our sins and on him is laid the guilt of us all. He is cut off out of the land of the living for the transgression of the people, meaning that he shall die for the sins of the people. His visage is marred more than any man, but with his stripes we receive healing.

This “just servant” shall justify many because he bears all the guilt of mankind.

Isa 64:4

For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

According to Isaiah 64, the greatness of what God had in mind for man's salvation by way of "His servant", is something that men haven't even been able to conceive.

John the Baptist

John the Baptist was the last of the prophets before Jesus Christ.

Luk 1:5-6

5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Luk 1:11-13

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Luk 1:17

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

His father Zacharias was a priest of the course of Abia. His mother Elisabeth was of the daughters of Aaron. His birth was foretold by an angel sent from God.

Joh 5:35

He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

Luk 7:28

For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

Jesus Christ spoke of John as a burning and shining light and that there is no greater prophet than John the Baptist.

John spoke of the Christ, his coming and what he would accomplish:

Mar 1:7-8

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

Luk 3:2-6

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

Luk 3:15-18

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

Appendix II has been prepared to augment what we have just considered from Isaiah and John the Baptist. There are records from Isaiah, Job, Jeremiah, Zechariah, Hosea, and Malachi, for your further study.

He Must Enter into His Glory

Remembering what Jesus Christ told the two on the road to Emmaus:

Luk 24:26

Ought not Christ to have suffered these things, and to enter into his glory?

This was told to the two, after he was raised from being in the heart of the earth for three days and three nights, but it is spoken of as something that had already been completed when he addressed them. In this case, to enter into his glory refers to Jesus Christ entering into God's presence and presenting himself as the firstfruits from the dead.

Let us consider a couple of aspects of "his glory."

Joh 12:23-41

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

That there would be glory associated with the Christ was clearly stated by him, by the prophets like Isaiah, and by God, Himself. Part of that glory would be his resurrection from the dead and him being lifted up in his ascension into heaven where he sits at the Father's right hand.

In John 17, while in the garden and before his crucifixion, Jesus Christ prayed that his Father would give him glory:

Joh 17:1-5

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus Christ prayed that the Father would glorify him with the glory that He envisioned for the Christ from the beginning. The glory that God had in mind for the Christ was something that was frequently spoken of by God's prophets, as exemplified in the following:

Isa 4:2

In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Isa 11:10

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isa 62:2

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

In John 17, the time for that glory was now fast approaching and Jesus Christ prayed for it to come to pass.

Getting back to Luke 24:26 when he reminded the two “Ought not Christ to have suffered these things, and to enter into his glory” - to enter into his glory in this circumstance refers to Jesus Christ entering into God’s presence and presenting himself as the firstfruits from the dead.

In John chapter 20, Mary Magdalene visits the sepulcher and she is approached by the risen Jesus Christ. In this record, Jesus does not allow Mary to touch him. Verse 17 explains why:

Joh 20:17

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

Jesus Christ came to fulfill all the requirements of the Law. This included him presenting himself to God on 18 Nisan as the firstfruits from the dead, just as the earthly priests would have presented the firstfruits of the spring barley harvest as an offering to God in the temple that same day. Jesus Christ is called the firstfruits of them that slept (those that have died):

1Co 15:20

But now is Christ risen from the dead, *and* become the firstfruits of them that slept.

1Co 15:23

But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

As the high priest, and to fulfill the Law, he had to present himself as the firstfruits from the dead as an earthly priests would have done presenting the wave offering on 18 Nisan.

Lev 21:6

They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer: therefore they shall be holy.

To make sure that he did not become unclean by allowing someone to touch him before his presentation, he told Mary to “Touch me not.” Jesus Christ was to replace that barley offering as the true firstfruits from the dead.⁹

The Scriptures say there is much to consider with respect to the glory of our Lord. To assist in your further study of glory (*doxa*), please refer to Appendix III. There are different kinds of glory in the Scriptures depending on the context. Concerning the Christ, he has received glory and he will receive even more! In addition, we will receive glory at the return of our Lord.

These two disciples that walked with Jesus Christ heard an amazing handling of the Scriptures, with the result that it made their hearts burn with excitement. In spite of their sadness, Jesus Christ reminded them that all had to be fulfilled. Importantly at the close of Luke 24, he also said that repentance and remission of sins must be preached in his name among all nations, beginning at Jerusalem. This did occur after the Day of Pentecost, as illustrated when Peter gave a defense after the healing of the lame man that sat at the gate of the Temple which was called Beautiful. Concerning the Christ:

Act 3:18-25

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

⁹ Wierwille, Victor Paul, *Jesus Christ Our Passover*, American Christian Press, 1980, pg 320.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

We have seen that the prophets foretold of the sufferings of Christ, a prophet that would be like unto Moses, and that in him, all kindreds of the earth would be blessed. This is something that would be fulfilled in the formation of the Church that joined the Judeans and Gentiles that believed, and of which Jesus Christ himself is the head. In our next session we will consider what we have freely received as a result of his accomplishments.

His Accomplishments

Jesus Christ unfolded the Scriptures concerning himself to Cleopas and his friend, as they walked to Emmaus, and these were Scriptures that had become reality. In sharing them, an end had been put to the confusion of recent events. These Scriptures made their hearts burn within them.

The New Covenant – A Reality

The New Covenant at one point, was a prophecy of Scripture that was not yet reality. Thanks to our Lord Jesus Christ, the New Covenant is now a reality. Continued acknowledgement of these New Covenant truths can likewise cause our hearts to burn within us. The initial revelation of the New Covenant was given to the prophet Jeremiah.

Jeremiah prophesied during the last kings of Judah. The word of the Lord came to him in the 13th year of King Josiah, Judah's last good king, who reigned for 31 years. By then Josiah had already begun a great cleansing from idolatry that continued throughout the land God had given His people. The next 18 years were a fantastic time of rediscovery of reverence for the Word of God in abiding by the Mosaic Covenant God had established with them. God expressed to King Josiah through Huldah the prophetess, His support for what He was doing, and afterwards it says in 2 Chronicles—

2Ch 34:30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the **covenant** that was found in the house of the LORD.

2Ch 34:31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

2Ch 34:32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

These efforts of King Josiah to so serve God in eradicating idolatry were in fact the fulfillment of a prophecy given hundreds of years before.

1Ki 13:1 And, behold, there came a man of God out of Judah by the word of the LORD unto Bethel: and Jeroboam stood by the altar to burn incense.

1Ki 13:2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child shall be born unto the house of David, Josiah by

name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

This is an amazing prophesy spoken to an altar of idolatry in the ears of the first king of the Northern Tribes, Jeroboam, by a young prophet, while Jeroboam was stark red-handed in the process of commencing an idolatrous feast.

God made good on this prophecy spoken to an altar of idolatry, just as He always held up His end of the Mosaic Covenant to bless and deliver His people. Those days of idol-destruction and recommitment under Josiah came to pass as prophesied, so much so that also--

2Ch 35:18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

That was quite a Passover, a Passover that was no doubt in no small part accomplished with the assistance of the wonderful prophet and priest Jeremiah. However, after the *passing away* of King Josiah, the next 20-some years following were something of nightmare by contrast.

2Ch 36:15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

2Ch 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

2Ch 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

2Ch 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

2Ch 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

These were also the times of Jeremiah the prophet. His times ran the gamut from wonderful golden days of unparalleled revival to the loss of their Promised Land, and failure, drama and treachery.

The book of Jeremiah contains appalling records of Jeremiah being abused, accused, beaten, humiliated, ignored and disrespected. Yet Jeremiah continued to wait on God, to trust God and to serve God, and it was in the context of the instability of those bleak times, bleak times for him and all of God's people, that God revealed to Jeremiah the New Covenant:

Jer 30:4 And these *are* the words that the LORD spake concerning Israel and concerning Judah....

....Jer 30:22 **And ye shall be my people, and I will be your God.**

Jer 30:23 Behold, the whirlwind of the LORD goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked.

Jer 30:24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

Jer 31:1 **At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people....**

.....Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; **and will be their God, and they shall be my people.**

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 32:37 Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

Jer 32:38 And **they shall be my people, and I will be their God:**

Jer 32:39 And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

Jer 32:40 And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

God said He would make a new covenant in the future, an everlasting covenant, where He would forgive iniquity and remember sin no more. Here in Jeremiah this covenant was directed to the house of Israel and the house of Judah. However, previous to this record, Isaiah had prophesied regarding a future covenant as well with respect to the one who would accomplish this covenant.

Isa 42:1 Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: **he shall bring forth judgment to the Gentiles.**

Isa 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isa 42:3 A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

Isa 42:4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

Isa 42:5 Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

Isa 42:6 I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and **give thee for a covenant of the people, for a light of the Gentiles;**

Isa 42:7 To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison house.

This we know to be prophecy regarding Jesus Christ, as it is cited in Matthew 12 after he had multitudes and charged them not to make him known.

Mat 12:14 Then the Pharisees went out, and held a council against him, how they might destroy him.

Mat 12:15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

Mat 12:16 And charged them that they should not make him known:

Mat 12:17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

Mat 12:18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

Mat 12:19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

Mat 12:20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

Mat 12:21 And in his name shall the Gentiles trust.

Back in the book of Isaiah chapter 49:

Isa 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: **I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.**

How expression in Isaiah is quite vivid when you consider that God is directly addressing his Son the Lord Jesus Christ in the future. John the Baptist taught in the gospel of John 3 that God gave Jesus Christ, words, information without measure—but sometimes that information came ahead of time by way of the Scriptures from prophets like Isaiah in a very personal tone.

So the New Covenant would include the house of Israel, the house of Judah and also the Gentiles.

The Christ and the New Covenant

Hebrews speaks about Christ and the New Covenant as contrasted to the priest of the Old Covenant.

Heb 8:1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Heb 8:2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Heb 8:3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

Heb 8:4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

Heb 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

Heb 8:6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 8:7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

Heb 8:8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

Heb 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

Heb 8:10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Heb 8:11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

Heb 8:12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Heb 8:13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

The first Covenant was functional but inadequate. It could not fully remedy the unrighteousness and separation from God that Adam had foisted on us. So God created a New Covenant and made the Old Covenant obsolete. Let's look at chapter 10 and see further what was really required to bring the New Covenant into effect.

Heb 10:1 For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

Heb 10:3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

Heb 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Heb 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

At this point the passage is beginning to cite Psalm 40. In verse 6 of Psalm 40, it very much gears up to prophetically express what was in the heart of Jesus Christ in the bigger picture of redemption.

Heb 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

Heb 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

With animal sacrifices the rank and file Judean still couldn't approach God in the Holy of Holies---the law could **NOT** undo Adam's damage that was passed on to the average Mosaic law-abiding Judean---Judean or non-Judean, mankind did not need constant animal sacrifices, they needed a true man to establish a new covenant.

Heb 10:10 By the which will (God's will) we are sanctified through the offering of the body of Jesus Christ once *for all*.

Heb 10:11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

Heb 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Heb 10:13 From henceforth expecting till his enemies be made his footstool.

Heb 10:14 For by one offering he hath perfected for ever them that are sanctified.

Heb 10:15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

Heb 10:16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

Heb 10:17 And their sins and iniquities will I remember no more.

Heb 10:18 Now where remission of these *is*, *there is* no more offering for sin.

Heb 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

Heb 10:20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Heb 10:21 And *having* an high priest over the house of God;

Heb 10:22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

2 Corinthians 3 contains a passage that speaks of the New Covenant in consideration of God's promise to put His law in the inward parts of people and to write it in their hearts.

2Co 3:2 Ye are our epistle written in our hearts, known and read of all men:

2Co 3:3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

2Co 3:4 And such trust have we through Christ to God-ward:

2Co 3:5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

2Co 3:6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Paul is referring to himself and his fellow associates as ministers of the new covenant. It says they are not of the "letter," which is a reference to the Law of Moses, because the Law of Moses was written with letters on stone and in a book. They are not ministering the Old Covenant, for we saw in Hebrews where that was taken away.

Paul refers to the New Covenant as "of the spirit" and he refers to the Corinthians as an epistle of Christ ministered by Paul and others and written in fleshy tables of the heart. These Corinthians, as epistles of Christ, were not written with ink---they weren't chiseled on as tables of stone like the Ten Commandments. These Corinthians were written with the spirit of the living God in fleshy tables of the heart.

We previously looked at Jeremiah 31 regarding the original disclosure of the New Covenant and saw in Hebrews 8 where it was cited. The new Covenant involved God putting his law in the inward parts of people and writing it in their hearts. 2 Corinthians here speaks of them being epistles written in the heart with the spirit of the living God. Put together, these passages tell us that the spirit was the nature and fulfillment of God's promise to the new covenant to put His law in the inward parts of people and to write it in their hearts. That spirit gives life.

Romans contains other verses that speak with respect to this new spirit nature.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

Rom 7:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

Once again we see this distinction between spirit and letter like we saw in 2 Corinthians. “Letter” here refers to the Mosaic law. We have been delivered from the obsolete Old Covenant and now have life by way of having received the spirit under the New Covenant and can now serve in newness of spirit. There is also a contrast between current status “of spirit” and older status “of flesh”. Let’s go to chapter 8.

Before we get into this chapter, there is a helpful statement in the *Walking in God’s Power*® - *Student Study Guide to the Intermediate Class*: A great understanding of the 8th chapter of Romans is NOT derived by considering it outside of the context that which has preceded it.

So what has preceded chapter 8 in a nutshell is that God is Just, and each individual believer has been justified – and as justified, is therefore: delivered from God’s wrath; has been reconciled; has eternal life; has received the atonement; has received spirit life – all by what the Lord Jesus Christ accomplished as THE one legitimate substitute for all. None of it was made possible by any believer’s own walk of holiness.

These are groundwork truths for what lies ahead in chapter 8.

It is also important to anticipate the frequency and usage of the word “spirit” in chapter 8 as it becomes contrasted with the word “flesh”. Flesh will indicate the entirety of the old nature, and spirit, unless otherwise noted, will indicate the entirety of the new nature.

We are all familiar with the old nature. Our old nature was our history without God, inclined to blindness, self-centeredness, greediness, boasting and depravity. All this and more is inferred by the word flesh in this chapter.

On the upside, our new nature is something we need to be fully informed of and reminded of. It involves all the new rights, privileges and abilities we have freely gained by Christ. “No condemnation” is just ONE aspect of our new nature. It also includes the reality of being justified, which has already been handled in Romans before this chapter. It includes being God’s son, of being able to intercede in prayer for another, of being an heir of God with Christ, and the expectation of future glory with Christ, all which are referred to in the Scriptures ahead. Yet these are just a sampling of the magnitude that is the totality of the new nature when context indicates it for the use with the word “spirit”.

VIP - Very Important Point: we have previously seen that what God had Jeremiah prophesy regarding the New Covenant involved putting His law in the inward parts of people and to write it in their hearts, and that is by the spirit that was the new nature and fulfillment of God’s promise. This section of Romans elaborates on additional matters regarding the entirety, or totality of that new nature of the New Covenant.

Also ahead are 3 sets of parentheses that elaborate on the spirit in light of the totality of the new nature.

Rom 8:1 *There is* therefore now no condemnation to them which are in Christ Jesus, ~~who walk not after the flesh, but after the Spirit.~~

Rom 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

In verse 1, “who walk not after the flesh but after the Spirit” is omitted in all the critical Greek texts. The status of “no condemnation” is based on what Christ has accomplished, not on how those in Christ Jesus walk. “No condemnation” is our new constant legal status.

Living without condemnation is, however, a new experience for all who have formerly lived under condemnation. The point will be made that this new status has been permanently put in place in spite of former status, standards, or thinking.

Verse 2 states that the “law of the Spirit of life in Christ Jesus” that has made me free from the law of sin and death. What is the law of the Spirit of life in Christ Jesus? It is the law of the entirety of our God-given, Christ-accomplished new nature with all its rights, privileges and abilities that has made me free. It is not the Mosaic Law. We no longer abide by the Mosaic Law. We are also no longer under the legacy of the sin of Adam and the death he passed on to all.

We abide by a legacy from Christ, of accomplished and established realities, which are the rights, privileges and abilities freely given us. We now have freedom, righteousness and life---we are free *from* the law of (the) sin and (the) death.

Rom 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

Rom 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The Mosaic Law could not bring all mankind to a needed status of righteousness, but God sent his own Son to fulfill the law. Having believed on him, we have become identified with him, and thus the righteousness of the law is fulfilled in us.

Verse 4 ends with “who walk not after the flesh, but after the Spirit.” “Walk” is a Hebrew idiom meaning to live, to regulate one’s life or conduct. The first step of this walk is to accept the new birth – further steps would involve acknowledging and living according to the totality of the new nature---again, not by the “flesh-ordering” precepts of the Mosaic Law.

We are those that, WITH OUR MINDS, acknowledge all that this new nature affords us, for the law has already been fulfilled IN us. That is the arrangement of walking under the New

Covenant. It is IN you, now THINK accordingly. What follows is a parenthesis of 3 verses that clarifies this.

(Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Rom 8:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

Rom 8:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.)

Those outside the New Covenant cannot aspire to think as we can. For us, having freely received the totality of the new nature, it is necessary to think accordingly. Thinking accordingly is our life and our peace. This parenthesis stresses that thinking according to the totality of the new nature is not automatic, but it is essential.

The next 4 verses pick up from the flow of verse 4 where old and new natures are being contrasted--- “We have escaped the old nature, we have the new birth and are thinking according to the new nature.”

Rom 8:8 ~~So then~~ they that are in the flesh cannot please God.

Rom 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

Rom 8:10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

Rom 8:11 But if the Spirit ~~of~~ from him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Having this new nature with all these rights, privileges and abilities distinguishes us from our former life and also from those who have not yet determined to walk (starting with the new birth) as we do. The new birth and the totality of this new nature, which IS our righteousness, give us a sense of a new creation and a new identity. As Christ was raised from the dead, we truly, by this new nature, have passed from death unto life, just as we also will pass from this corruptible body to a new body. What follows next is a 3-verse parenthesis of exhortation to LIVE accordingly.

(Rom 8:12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

Rom 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

Rom 8:14 For as many as are led by the Spirit of God, they are the sons of God.)

Having been so freely distinguished by the new nature, it behooves to THINK, LIVE and BE LED accordingly.

An introductory truth in chapter 6:6 spoke of the old nature having been crucified, made inactive so that it was no longer served. We still must walk, but living now with respect to new nature realities so that the “deeds of the body” or, the old nature, is mortified. We are now, after all, born as sons of God and privileged to share with Christ in even being called sons of God. The old nature by comparison should be viewed as a thing of the ancient past. When God spoke of the New Covenant in Jeremiah, it was in light of this New Covenant being more helpful for His people to succeed.

The next three verses pick up from verse 11 where we were told about the quickening effect of the totality of the new nature.

Rom 8:15 For ye have not received the spirit (= usage is the life of man, its issues and characteristics) of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth witness with our spirit (= usage is the life of man, its issues and characteristics), that we are the children of God:

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

In these three verses we have been given the repeated truth that we are God’s sons by that spirit which quickens. That totality also bears witness with our spirit (again, usage is *inner being*), further that we are heirs together, joint-heirs together with Christ and will be glorified together. This is truly a new nature of great magnitude.

With regard to being glorified together, it actually states “if so be that we suffer together, we shall also be glorified together as heirs.”

Following for the next eight verses (through verse 25) is a parenthesis that builds on the magnitude of this new spirit nature in its entirety which then also puts suffering in a proper perspective of hope.

(Rom 8:18 For I reckon that the sufferings of this present time *are* not worthy to be compared with the glory which shall be revealed in us.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

Rom 8:21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom 8:22 For we know that the whole creation groaneth and travaileth in pain together until now.

Rom 8:23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Rom 8:24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Rom 8:25 But if we hope for that we see not, *then* do we with patience wait for *it*.)

This is very much a parenthesis on practical hope. As the next section begins to build toward a “more-than-a-conqueror” wrap, it should be kept in mind that the hope exhortation and deliverance perspectives in this parenthesis enable that persevering frame of mind.

Verse 26 then picks up from 17, giving us details on being equipped with the spirit received from God in manifestation.

Rom 8:26 Likewise the **Spirit** also helpeth our infirmities: for we know not what we should pray for as we ought: but the **Spirit** itself maketh intercession for us with groanings which cannot be uttered.

Rom 8:27 And he that searcheth the hearts knoweth what *is* the mind of the **Spirit**, because he maketh intercession for the saints according to *the will of God*.

The use of “spirit” all three times in the above 2 verses refers to the spirit in manifestation, not to the totality of the new nature.

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

It is very encouraging to know we have recourse with God for help that works.

Rom 8:29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

Rom 8:30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Rom 8:31 What shall we then say to these things?

{How shall we properly process the totality of all this good stuff God has provided for us?...We should truly proclaim that....}

If God *be* for us, who *can be* against us?

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rom 8:33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

Rom 8:34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Cited from Psalm 44 by a psalmist that is persevering in hope of God's deliverance.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Rom 8:38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Rom 8:39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Thanks be to God, that in his kindness, patience and goodness towards mankind, He extended to man yet another covenant, a New Covenant, the coverage of which, for now and later, is just, delivers, equips and glorifies us, and reinstates us in a relationship with Him for eternity.

Appendix I - Jesus Christ Knew and Spoke of the Scriptures

Our Lord's mastery of the Scriptures is evident throughout his ministry. In almost every conversation or teaching setting, he applied the Word to the situation at hand. As an illustration, the following provides a partial listing of his use of the Old Testament Scriptures.

Jesus Christ's Reference to the Word

The Old Testament Reference

Mat 4:4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	Deu 8:3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.
Mat 4:7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.	Deu 6:16 Ye shall not tempt the LORD your God, as ye tempted him in Massah.
Mat 4:10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.	Deu 6:13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.
Mat 5:21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:	Exo 20:13 Thou shalt not kill. Deu 5:17 Thou shalt not kill.
Mat 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:	Exo 20:14 Thou shalt not commit adultery.
Mat 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:	Deu 24:1 When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.
Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.	Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Mat 8:4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

Lev 13:49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin; it is a plague of leprosy, and shall be shewed unto the priest:

Lev 14:4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

Mat 10:35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

Mic 7:6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

Mat 10:36 And a man's foes shall be they of his own household.

Mat 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Mal 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Mat 12:3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

1Sa 21:6 So the priest gave him hallowed bread: for there was no bread there but the shewbread, that was taken from before the LORD, to put hot bread in the day when it was taken away.

Mat 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.

Jon 1:17 Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Mat 13:14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

Isa 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Isa 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Mat 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

Exo 20:12 Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.	Isa 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:
Mat 19:4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,	Gen 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.
Mat 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?	Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.
Mat 19:18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,	Deu 5:17 Thou shalt not kill. Deu 5:18 Neither shalt thou commit adultery. Deu 5:19 Neither shalt thou steal. Deu 5:20 Neither shalt thou bear false witness against thy neighbour.
Mat 19:19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.	Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.
Mat 21:16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?	Psa 8:2 Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
Mat 21:42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?	Psa 118:22 The stone which the builders refused is become the head stone of the corner. Psa 118:23 This is the LORD'S doing; it is marvellous in our eyes.
Mat 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.	Exo 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.
Mat 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.	Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
Mat 22:39 And the second is like unto it, Thou shalt love thy neighbour as thyself.	Lev 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Mat 22:44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?	Psa 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
Mat 23:39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.	Psa 118:26 Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.
Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)	Dan 12:11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.
Mat 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.	Dan 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.
Mat 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:	Isa 13:10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. Isa 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.
Mat 26:31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.	Zec 13:7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.
Mat 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.	Psa 110:1 Sit thou at my right hand, until I make thine enemies thy footstool. Dan 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Mar 8:17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

Mar 8:18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

Mar 9:48 Where their worm dieth not, and the fire is not quenched.

Luk 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of the Lord.

Luk 10:27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

Luk 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

Luk 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Jer 5:21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

Isa 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;

Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Deu 6:5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Gen 6:11 The earth also was corrupt before God, and the earth was filled with violence.

Gen 6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Gen 6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

<p>Luk 17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;</p>	<p>Gen 19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.</p>
<p>Luk 17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.</p>	<p>Gen 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.</p> <p>Gen 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;</p>
<p>Luk 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.</p>	<p>Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;</p>
<p>Luk 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.</p>	<p>Isa 34:4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.</p>
<p>Luk 21:35 For as a snare shall it come on all them that dwell on the face of the whole earth.</p>	<p>Isa 24:17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.</p>
<p>Luk 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.</p>	<p>Hos 10:8 The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.</p>
<p>Luk 23:46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.</p>	<p>Psa 31:5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.</p>
<p>Joh 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:</p>	<p>Num 21:9 And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.</p>
<p>Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.</p>	<p>Exo 16:15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.</p>

<p>Joh 6:45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.</p>	<p>Isa 54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.</p>
<p>Joh 8:17 It is also written in your law, that the testimony of two men is true.</p>	<p>Deu 19:15 One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.</p>
<p>Joh 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?</p>	<p>Psa 82:6 I have said, Ye are gods; and all of you are children of the most High.</p>
<p>Joh 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.</p>	<p>Psa 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.</p>
<p>Joh 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.</p>	<p>Psa 35:19 Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.</p> <p>Psa 69:4 They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.</p>
<p>Joh 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.</p>	<p>Psa 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.</p>

Appendix II - Some More Old Testament Prophecies

Regarding Our Lord's Suffering, Rising and Entry into His Glory

Job

In considering the Old Testament records, the patriarch Job is an example of one that mirrors Jesus Christ in several ways. Job, according to James chapter 5 was considered a prophet:

Jas 5:10-11

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

One parallel is that both were men that were highly regarded according to the testimony of God, Himself. For example, there were three instances where God spoke audibly concerning his Son:

1. At the time of his baptism:

Mat 3:16-17

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

2. At the time of the Transfiguration:

Mat 17:2-5

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

3. Five days before the Passover:

Joh 12:27-29

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

God's opinion of Jesus Christ is that He was well pleased in him. God said that Jesus Christ is the one that should be heard. He also said that He had glorified His name in the Christ and what he would accomplish, and He would glorify it again.

Likewise God rendered an opinion with respect to Job:

Job 1:8

And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

Job 2:3

And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

God spoke regarding his opinion of Job as a servant like no other in the earth, a perfect and an upright man, one that had great reference for God, avoided evil and maintained his integrity in spite of the severe actions of Satan against him. Job, too, made a number of remarkable statements:

Job 31:6

Let me be weighed in an even balance, that God may know mine integrity.

Job 19:25-26

25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:

Job believed in his integrity and stated that he was prepared to be weighed in a balance so that God would know his integrity. He also said that he knew that his redeemer lived and that he would stand in the latter day upon the earth. Even though Job's body might perish, he was

convinced that in his flesh he would see God in the future. In return, God called Job “my servant”:

Job 42:7-8

7 And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is right*, as my servant Job *hath*.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you *after your folly*, in that ye have not spoken of me *the thing which is right*, like my servant Job.

Saying twice that Job spoke the right things concerning God (verses 7 & 8), confirms God’s point regarding Job without any confusion.

The two on the road to Emmaus could draw strong parallels between Job and Jesus Christ. Both were men of integrity that sacrificed and suffered much, and they looked to the future redemption that was theirs. Both spoke that which was right concerning God.

Just as Job maintained his integrity, just as Job looked to God for his deliverance, so did Jesus Christ, who always did the will of his Father and was obedient unto death, even the death of the cross.

Isaiah

As handled in the teaching, Isaiah prophesied many things concerning the coming Messiah. The following are offered in consideration of some additional things that Isaiah spoke concerning his sufferings, resurrection and entering into his glory.

Isa 25:8

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

Isa 28:16

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. [Put to shame with disappointed expectations]

Speaking of the comfort that the people could anticipate upon their redemption, Isaiah 40 describes the time of the coming of the Messiah:

Isa 40:1-5

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

Thinking of God, Isaiah also speaks rhetorically of the depth and riches of both the wisdom and knowledge of God:

Isa 40:12-14

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or *being* his counsellor hath taught him?

14 With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

He spoke of “His servant”:

Isa 42:1

Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isa 49:5-6

5 And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

In Isaiah 49, he spoke of His servant that would bring Jacob to Him. This servant would be glorious in the eyes of the Lord and that it would be a light thing that his servant would raise up

Jacob and restore Israel. Furthermore, His servant would be a “light to the Gentiles” that His salvation would be unto the farthest part of the earth.

Isa 59:20-21

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

21 As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Isaiah 59 also declared that the Deliverer will come out of Zion, that the spirit of God would be upon him and His words would be in his mouth.

Jeremiah

Jeremiah was the son of Hilkiah of the priests that were in Anathoth that were in the land of Benjamin.¹⁰ He prophesied for 42 years during the reigns of Josiah through Zedekiah. Much of his ministry was devoted to bringing the Word of God to the Kingdom of Judah warning them to turn back to the one true God before the “seething pot” of Nebuchadnezzar invaded from the north. A notable prophecy dealt with the new covenant.

Jer 31:31-34

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 Jer 31:33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

¹⁰ Jer 1:1 The words of Jeremiah the son of Hilkiah, of the priests that *were* in Anathoth in the land of Benjamin:

According to this record in Jeremiah, God spoke of a new covenant that He would make with Israel. With this new covenant, God would put His law in the inward parts and write it in the hearts of the people. He would also be their God and they, His people. The record also states that every man shall know the Lord and that He would forgive their iniquity and remember their sin no more. This revelation provided by way of Jeremiah was with regard to a future time. When the new covenant came to be, the first one would be old.

Concerning the new covenant, during the last supper, Jesus Christ spoke of his blood and the new covenant:

Mat 26:26-28

26 And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament [covenant - *diathēkē*], which is shed for many for the remission of sins.

The book of Hebrews makes reference to the new covenant spoken of in Jeremiah, which Jesus Christ made available.

Heb 8:6

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 10:12-17

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I [absolutely not] remember no more.

In the Christ, Jeremiah's prophecy has come true. Jesus Christ obtained a more excellent ministry than the Mosaic priests and became the mediator of a better covenant which was established upon better promises. He offered one sacrifice which perfected forever them that are sanctified. This is the covenant which the Lord had spoken of, and by the completion of its

conditions by Jesus Christ, the sins and iniquities of the people will absolutely not be remembered by God anymore. Hence there is no longer a need for the sin offerings that were necessary in the past.

Zechariah

Zechariah (“Jehovah is renowned”), like Jeremiah and Ezekiel before him, was a priest as well as a prophet. He may have been born in Babylon during the captivity, returning with the first caravan of exiles under Zerubbabel and Jeshua.

In the eighth month, in the second year of Darius, he began to minister, acting in concert with Haggai. Both prophets had the same great object before them, directing their energies to the building of the second Temple.

Zechariah prophesied concerning the coming of the Christ:

Zec 3:8

Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

Zec 6:12

And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:

Zec 9:9

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

He also prophesied regarding his suffering:

Zec 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and 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.

Zec 13:6-7

6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

According to Zachariah chapter 12, the people would gaze upon the servant of the Lord and he would be pierced. His hands would receive wounds, wounds that would come by way of his friends. He would be smitten and his friends would scatter.

Hosea & Malachi

Hosea is another notable prophet that spoke regarding the future accomplishments of the Christ:

Hos 13:14

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Malachi speaks regarding one that would come before the Christ:

Mal 3:1

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

The prophecies in this appendix are just a sampling of some of what God's prophets spoke concerning the Christ. There are many, many more to explore in the Scriptures. Have fun!

Appendix III – He Must Enter into His Glory

To explore glory (*doxa*), it must be recognized that there are different types of glory spoken of in the Scriptures, and the context determines the definition. Depending on the context, glory can mean: 1) abundance, wealth, treasure, 2) honor, dignity, 3) splendor, brightness, majesty, magnificence, excellence, preeminence or 4) infinite perfections.

Some examples of different types of glory include:

Mat 4:8

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory (*doxa*) of them;

The kingdoms of the world had a type of glory.

Luk 14:10

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship (*doxa* = glory) in the presence of them that sit at meat with thee.

In the parable in Luke 14, a wedding had a place of honor which had its glory.

Mat 6:29

And yet I say unto you, That even Solomon in all his glory (*doxa*) was not arrayed like one of these.

Solomon had a type of glory.

Luk 9:29

And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistening.

2Pe 1:16-18

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

Jesus Christ had a particular type of glory that was exhibited at the transfiguration which included an audible validation of him by the Father and which was seen as being white and

glistening. He received from God the Father honor and glory when His voice said “This is my beloved son, in whom I am well pleased.”

The glory of the Christ was something of interest to the prophets of old, and even the angels:

1Pe 1:10-12

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

Another aspect of the sufferings of the Christ is that the glory that follows is always mentioned when the sufferings are mentioned. Consider what Jesus Christ taught in this example from Mathew 16:

Mat 16:21

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

Mat 16:27

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

The Old Testament prophets also spoke of the glory when mentioning the suffering as seen in this example from Isaiah 53:

Isa 53:10-11

10 Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Once God raised Jesus Christ from the dead, God said of him, “let all the angels of God worship him” (Hebrews 1:6).

Heb 1:5-6

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Heb 1:5 (WT) As a matter of fact, did He [*God*] ever say to any of the [*spirit*] messengers, ^{Psalm 2:7}: “You are My Son; today I have begotten you,” and also, ^{II Samuel 7:14}: “I will be a Father to him and he will be a Son to Me”?

Heb 1:6 (WT) Furthermore, at the time when He brought the firstborn into the world, He said, “Let all the [*spirit*] messengers of God bow down to him.”

Hebrews 1:6 is an example of his standing and glory, that even the angels worship him. He is the firstborn.

1Pe 4:13

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

There is a future glory for Jesus Christ.

1Pe 5:1

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Rom 8:18

For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

There is a future glory which shall be revealed in the believers.

Php 3:21

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

We will receive a glorious body that is fashioned like unto his glorious body.

Col 3:4

When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

When Jesus Christ appears, we will be appear with him in glory.

Heb 2:9

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Hebrews 2:9 says that we see Jesus crowned with glory and honor, who was briefly made lower than the spirit messengers for the suffering of death so that he, by the grace of God, might taste death for everyone. He is crowned with glory and honor right now!

When he spoke to the two while they walked to Emmaus, he had already entered into the glory associated with being the firstfruits from the dead. More glory was to be bestowed upon him and more is to follow yet that is future.