

# Christ in the Old Testament

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When I was a young Christian I came across this passage in [Luke 24: 25-27](#):

**Luke 24:25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:**

**Luke 24:26 Ought not Christ to have suffered these things, and to enter into his glory?**

**Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**

Our Lord was able to expound from Moses and the prophets those things spoken of Him. I, as a young Christian, did not feel confident that I could see those things from the Old Testament that spoke of Christ. This lack of confidence was underscored by a friend of mine who was witnessing the Gospel on the University of Michigan campus. I lived in Ann Arbor at the time. He told me about an encounter with a young lady, a Jewish student, who insisted that he only use the Old Testament when speaking to her. He told me that he was at a loss and his witness went nowhere. Such things gave to me the impetus to have a better grasp on the Old Testament as a foundation for the New Testament. For instance, the New Testament speaks of the Stone which the builders rejected becoming the Head of the Corner, identifying the Corner Stone as the Christ or, as Jews refer to Him, the Messiah. I wondered how such a connection could be made if we only considered the Old Testament.

I first began delving into these things out of interest. This changed when events occurred in my life that caused me to question my faith. Then I found this study to be essential. We had recently moved to Oakland County due to a change in employment and my daughters had to attend their first year in the public school. My eldest daughter, Cherith, though a strong believer, began to need a stronger foundation for her faith. We would go on walks together and I shared what I was studying. Much of what I shared with her is found in the section, "Witness of History". That section demonstrates, through history, the fact of Jesus of Nazareth being the Messiah and the truth of Christianity over and above other belief systems. At the public school Cherith encountered students from other belief systems and wanted to know that she had a reason to believe other than the influence of her church and family. She looks back on that time with fondness.

The sections below are intended to have the following order.

1. Old Testament Trinity – Demonstrates the Trinity from a primarily Old Testament perspective.
2. Arm Of the Lord – Demonstrates from One entity, entitled the Arm of the Lord, One that was to pre-exist becoming a man, was to suffer, die, and be resurrected for the sins of men, and return to judge and rule the earth.
3. The Right Hand – Demonstrates the Right Hand as Messiah.
4. The Holy One – Demonstrates the Holy One as Messiah.

5. The Shepherd And Stone – Ties the Stone to the Shepherd and demonstrates both as Messiah.
6. The Servant – Demonstrates the Messiah as Servant.
7. The Branch – Demonstrates the Branch as Messiah.
8. Righteousness – Answers objections to Paul's use of Joel 2:32 and applying it to personal righteousness.
9. Light And Glory – Demonstrates the Messiah as the Light to the Gentiles and the Glory of Israel.
10. The Covenant – Demonstrates the Messiah as the Covenant to the people.
11. Witness Of History – Demonstrates, through history, the identity of Jesus of Nazareth as Messiah and the truth of Christianity.
12. Messianic Path – Traces the path of the Messiah from eternity past, to birth, to death and resurrection, to sitting at the Right Hand of the Father, to returning to rule an everlasting kingdom.

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# Old Testament Trinity

## The Shema

When dialoging with someone from a Jewish background and committed to Judaism about Trinitarian theology, the most likely scriptural reference you will be presented with is that which is called the Shema.

**Deu 6:4 Hear, O Israel: The LORD our God is one LORD:**

Their point being that since God is one any possibility of a Trinitarian or triune Godhead would be excluded. We, as Christians, realize that there is only one God. We believe that within the nature of that one God exists three persons - Father, Son and Holy Spirit Who are coequal and coeternal. The controversy centers upon the precise meaning of the Hebrew word translated one (Echad). Does this word exclude any possibility for a plurality of persons within the nature of God?

One method of determining a more precise meaning of a word is to examine its usage in other passages.

**Gen 1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**

**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.**

**Num 13:24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.**

**Ezr 2:64 The whole congregation together was forty and two thousand three hundred and threescore,**

**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:**

We note that in the above passages, the Hebrew word Echad, translated one in the Shema, has a composite quality about it. The first day of Genesis 1:5 is made up of two parts, the evening and the morning. The marriage union, being one flesh, is made up of a man and woman. The one cluster contains many grapes. One congregation has many members. The nation of Israel had many citizens but was of one heart.

If the author of the Shema wished to express an absolute oneness he could have used a different Hebrew word.

**Gen 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.**

**Pro 4:3 For I was my father's son, tender and only beloved in the sight of my mother.**

Both of the above verses use the Hebrew word Yachid to denote an absolute oneness. For the sake of openness it is possible to use the Hebrew Ecad in an absolute sense.

**Gen 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.**

Thus, Echad can be used to denote either an absolute or composite oneness. The fact that Echad can be used in the Shema in a composite sense does not force this to be the case. What we must conclude at this point is that the Shema does not exclude a plurality of persons in the Godhead. Neither, however, does it imply that such a plurality must necessarily exist. We must examine other passages to make this determination.

## Plurality In The Godhead

Having established the possibility of a plurality in the Godhead, we now probe for evidence of such. Let us consider the following passages:

**Isa 44:6 Thus, saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.**

**Isa 48:12 Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.**

**Isa 48:13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.**

**Isa 48:14 All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.**

**Isa 48:15 I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.**

**Isa 48:16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.**

**Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.**

**Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.**

**Gen 11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.**

**Gen 19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;**

We see from Isaiah chapter 44 the Lord referring to Himself as the First and the last. The speaker of Isaiah 48:12 applies this same title to Himself. Unless there is more than one first and last, which would defy logic, the speaker of Isaiah 48:12 must be God Himself. There is no apparent change in speaker up to and including verse 16. Furthermore the speaker states, “**From the beginning of time, from the time that it was there am I**”. We again see a claim that can only apply to God Himself. Then the speaker makes an amazing declaration, “**And the Lord God and His Spirit hath sent Me**”. Either God sent Himself or we have at least a duality within the nature of the Godhead. The Spirit is also referenced as one sending the speaker. There are those that would deny the personality of the Holy Spirit. This is something we will address later.

The other passages listed also indicate plurality within the Godhead. We see in Genesis chapters one and eleven a glimpse of this plurality in the term “Us”. We see at least a duality in chapter 19 as the Lord brings down fire and brimstone from the Lord in Heaven.

## God The Father

Having now established a plurality in the Godhead, we now set out to identify the persons of that plurality. We next consider the second Psalm.

**Psa 2:1 Why do the heathen rage, and the people imagine a vain thing?**

**Psa 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,**

**Psa 2:3 Let us break their bands asunder, and cast away their cords from us. Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.**

**Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.**

**Psa 2:6 Yet have I set my king upon my holy hill of Zion.**

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

**Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.**

**Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**

**Psa 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.**

**Psa 2:11 Serve the LORD with fear, and rejoice with trembling.**

**Psa 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**

There are two primary individuals spoken of in this Psalm, the Lord and His Anointed or Messiah. The Lord Jehovah declares a coming judgment upon the rebellious on earth. He speaks of His Anointed as the King that is to be set upon His holy hill of Zion. Then He gives the famous declaration, **“Thou art My Son, this day have I Begotten Thee”**. He further declares that His Son is to inherit the heathen as well as the uttermost parts of the earth. This would link the Son to the King Messiah as future ruler. The Lord Jehovah, that declared Him Son, we will identify as God the Father. We will further consider the Son in other passages. One curious statement concerning Him in verse 12 is, **“Blessed are all they that put their trust in Him”**. Such a declaration has been reserved exclusively for God Himself.

## God the Son

We see that there is a person called the Son. We now view other passages that speak of Him:

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Psa 2:6 Yet have I set my king upon my holy hill of Zion.**

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

**Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.**

**Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**

**Psa 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.**

**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. Dan**

**Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

These three passages depict One who is to become the ultimate world ruler. He notes from the onset that He is called the Mighty God. Since all three passages in some way call Him son, we will identify Him as God the Son. Isaiah declares Him to be a Son of Israel, **“Unto us a Son is given”**. The second psalm records Him being called the Son of God. Daniel calls Him the Son of Man. Thus, He has a dual nature, Son of God and Son of Man or God and man. As Son of Man He springs from the nation of Israel.

## The Son As King

We saw up to this point that the Son is to be that future world ruler in a kingdom without end. Let us examine more concerning Him as King:

**Gen 49:10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people.

**Eze 37:21** And say unto them, Thus, saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

**Eze 37:22** And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

**Psa 45:1** To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

**Psa 45:2** Thou art fairer than the children of men: grace is poured into thy lips: Therefore, God hath blessed thee for ever.

**Psa 45:3** Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

**Psa 45:4** And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

**Psa 45:5** Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

**Psa 45:6** Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

**Psa 45:7** Thou lovest righteousness, and hatest wickedness: Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

We see from Genesis that there is appointed a specific person to whom the people of Israel are to be gathered. Ezekiel tells us that person is to be the King. Furthermore there is only one King. The psalmist tells us something of the nature of that King. He is the one who is to regain the scepter that departs in Genesis, **“The scepter of Thy kingdom is a right sceptre”**. He is called God and yet has a God, **“Therefore, God thy God has anointed Thee with the oil of gladness above thy fellows”**. He is called God because He is God. Yet he is considered above His fellows as a man, Therefore, the King that is to rule in an everlasting kingdom is the God-Man.



## The Everlasting King And Shepherd

We saw the dual nature of the King; now let us examine Him as the eternal King and Shepherd.

**Eze 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. Eze 34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken.**

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

**Psa 90:1 A Prayer of Moses the man of God. Lord, thou hast been our dwelling place in all generations.**

**Psa 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.**

We notice that Ezekiel speaks of David, but at this time David's life had already been lived so the prophet is speaking of David's greater Son, the King Messiah. There is not only one King, but one Shepherd, and they are one and the same. We see from both the prophets, Micah and Ezekiel, that in His role as Shepherd, He is to feed Israel. Micah emphasizes Him as Ruler, Ezekiel emphasized Him as Shepherd. We notice another interesting point from Micah. Although we know that the King is to be born at a specific time in Bethlehem, He preexists that birth from eternity past, "**Whose goings forth have been from of old, from everlasting**". The Hebrew word for everlasting is the same used by the psalmist in declaring about God Himself, "**From everlasting to everlasting thou art God**".

## God The Holy Spirit

Let us now consider passages concerning the Holy Spirit:

**Isa 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. Isa 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

**Isa 40:12** 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?

**Isa 40:13** Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

**Isa 40:14** 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?

**Isa 63:9** In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

**Isa 63:10** But they rebelled, and vexed his holy Spirit: Therefore, he was turned to be their enemy, and he fought against them.

**Isa 63:11** Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

We see interesting rhetorical questions being asked, “**Who hath directed the Spirit of the Lord or being His counselor hath taught Him?**”. The obvious answer to these questions is no one. The Holy Spirit is self-directed and self-contained in His knowledge. The fact that the Spirit determines direction is evidence of will. The fact that the Spirit has knowledge is evidence of mental faculty or a mind. The passage in chapter 63 shows that the Holy Spirit can be vexed. This gives evidence of emotion. The three qualities of mind, will, and emotion indicate personality. The whole purpose of the passage in chapter 40 is to demonstrate the incomparable quality of God relative to creation. The fact that the Holy Spirit is inserted into that comparison is evidence of deity. Thus, we have identified God the Holy Spirit.

## Trinity In The New Testament

Let us now examine evidence for the trinity in the New Testament:

**2Pe 1:17** 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.

**Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**Joh 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**Rom 9:3** For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

**Rom 9:4** Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

**Rom 9:5** Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

**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.

**1Co 12:11** But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

**Eph 4:30** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

**Act 5:3** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

**Act 5:4** Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

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

**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.

**2Co 3:7** But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

**2Co 3:8** How shall not the ministration of the spirit be rather glorious?

**2Co 3:17** Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

We see from II Peter 1:17 that there is a person called the Father who is identified as God. There is also a person called the Son. John 1:1 and John 1:14 speak of the Son. Before He became flesh He preexisted as the Word. John declares that the Word was with God and the Word was God. When the Word became flesh He did not cease from being God but instead became the God-Man. The Apostle Paul declares Him to be God over all in Romans 9:5.

We see from Romans 8:27 that the Spirit has a Mind. From I Corinthians 12:11 we see that the Spirit has a will. Paul warns us in Ephesians 4:30 not to grieve the Holy Spirit. The fact that the Holy Spirit can be grieved is evidence that He has emotion. Thus, the Holy Spirit has the three elements of personality. Peter in Acts chapter 5, when declaring judgment upon Ananias, asked him why he lied to the Holy Spirit. He later identified the One being lied to as God. Paul in II Corinthians chapter 3 speaks of the Spirit of the living God and His ministry. He then, in verse 17, identifies that Spirit as God. Thus, we have God the Father, God the Son, and God the Holy Spirit.

# Arm Of The Lord

## God Has a Mighty Arm

There is an entity that is called the Arm of the Lord. Our goal is to determine what or who this entity is. We must first demonstrate that such an entity, or concept, is put forth in scripture,

**Job 40:9 Hast thou an arm like God? or canst thou thunder with a voice like him?**

**Psa 89:13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.**

We see the question posed by Job, “**Hast thou an arm like God?**”. The Psalmist declares “**Thou hast a mighty arm**”. From these passages we conclude that the arm has some association with God’s might and exaltation. Some posit that the arm of the Lord is a personification of His power. Others think that the arm could be something more, So far we have demonstrated that such an entity or concept does appear in scripture.

## The Arm in Creation

We will now consider the role of the arm in creation.

**Jer 27:5 I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.**

**Jer 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee:**

We notice two perspectives from these verses. The verse in Jeremiah 25 is from the Lord’s perspective. He is the speaker relating that it was He Who created all things. The verse in chapter 32 is from the perspective of one who worships the Lord. He is praising the God Who created all things. Both verses speak of an outstretched arm as being the agency by which God created. The arm might be the personification of some majestic attribute, or attributes, of God used in creation. If the arm is a person, that person would be co-creator and Thus, on a par with deity.

## The Arm in Egypt

We will now consider the role of the arm in redeeming Israel from Egypt.

**Exo 6:6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:**

**Exo 15:16** Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

**Deu 4:34** Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

**2Ki 17:36** But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

**Psa 89:10** Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.

We can observe from Exodus chapter 6 that the Lord references His arm as the agency by which Israel is redeemed from Egypt. Exodus chapter 16 credits the arm with bringing paralyzing fear upon the Egyptians. We all know the role the plagues played in securing Israel's freedom. What is interesting is that the passage in Deuteronomy gives at least equal credit to the arm and its greatness. The arm is referenced in II Kings chapter 17 in an exhortation to worship the Lord. This is many centuries after the Exodus and, therefore, the arm is being considered from a historic perspective. The psalmist refers to Egypt by the name Rahab when speaking of how the Lord scatters Israel's enemies by His strong arm. Clearly the arm of the Lord was key in bringing Israel out of bondage.

## The Arm in Salvation

Let us now look at the continuity of the arm across the span of time.

**Isa 51:9** Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

The prophet calls upon the arm to put on strength as in the day when he cut Rahab. Since Racab is another name for Egypt, he is hearkening back to a time many centuries earlier. We have just seen the role the arm played in redeeming Israel out of Egypt. Therefore, we must conclude that the arm that redeemed Israel from Egypt is the same arm that Isaiah is calling upon to put on strength.

We now proceed to the next chapter.

**Isa 52:10** The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

**Psa 98:1** A Psalm. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

**Psa 98:2** The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. **Psa 98:3** He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Here the prophet calls the arm holy. This would be unusual if the arm merely represented an attribute of strength. He speaks of the arm being made bare. This could have a connection to some form of humiliation or it could just mean that the arm is to be revealed. What is interesting is that the arm being made bare has some association with all the ends of the earth, not just Israel, witnessing the salvation of God. The psalmist also speaks of this and implies that the arm and the Right Hand are instruments in this victorious salvation.

## The Arm as Sin Bearer

This is where we now answer some of our questions concerning the Arm of the Lord.

**Isa 53:1** Who hath believed our report? and to whom is the arm of the LORD revealed?

**Isa 53:2** 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.

**Isa 53:3** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

**Isa 53:4** Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

**Isa 53:5** But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

**Isa 53:6** 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.

**Isa 53:7** 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. **Isa 53:8** 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.

**Isa 53:9** 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.

**Isa 53:10** 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.

**Isa 53:11** 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.

**Isa 53:12** 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.

We see from this passage that the Arm of the Lord is not merely a personification of God's power. He is identified as a **man of sorrows and acquainted with grief**. The fact that he is yet to be born from Isaiah's perspective, "**For He shall grow up before Him as a tender plant**", indicates that He preexisted His birth. The fact that He was the Creator who is to become a man implies deity clothed in humanity. When he becomes a man there is no natural attraction in Him. He is, in fact, despised and rejected of men. His mission is that of sin bearer, "**For He shall bear their iniquities**". While bearing iniquities He experiences death, "**For He was cut off out of the land of the living, for the transgression of my people was He stricken**". He is to be raised again from this death, "**He shall prolong His days, and the pleasure of the Lord shall prosper in His hand**". He is not only to bear the sins of others, but become their intercessor as well, "**and He bare the sin of many, and made intercession for the transgressors**".

## The Arm to Return and Rule

We have Thus, far established the Arm of the Lord to be a person. He is to be a man that pre-existed before the foundations of the world and, at some time in history, is to be bear the sins of transgressors, be risen from the dead, and become their intercessor. His work however is far from done. He is to return and defeat Israel's enemies.

**Isa 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.**

**Isa 30:31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.**

We see the "**lighting down of His Arm**" is taking vengeance upon His enemies. The prophet Isaiah also speaks of the Arm in the capacity of Shepherd and ruler.

**Isa 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!**

**Isa 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.**

**Isa 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

Notice, "**the Lord GOD will come with strong hand, and his arm shall rule for him**". This verse declares that the Arm of the Lord is to be the future ruler of Israel. The fact that, "**He shall feed his flock like a shepherd: he shall gather the lambs with his arm**", declares the Arm of the Lord to be the future Shepherd of Israel.

## The Arm and The Messiah

Let us now consider a well known messianic passage and make comparisons with the arm of the Lord

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**



**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

**Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

**Mic 5:5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.**

The Messiah is to be born in Bethlehem but pre-exist His birth from eternity past. We have seen that the Arm of the Lord pre-existed His birth as a man. We notice that the Messiah is to defeat Israel's enemies of whom the Assyrian is prominent. We saw from Isaiah 30:31 that the Arm is to defeat Israel's enemies with the Assyrian as well being noted. We see from Micah 5:4 that the Messiah is to feed in the strength of the Lord, which is the function of a shepherd. We see from Isaiah 40:11 that the Messiah is to act as Shepherd. We see from Micah 5:1 that the Judge of Israel is to be struck on the cheek. Isaiah goes into much more detail prophesying the Arm of the Lord being rejected as a man of sorrows, who becomes the sin bearer for transgressors, and is raised from the dead. What we have in the Arm of the Lord, the Messiah, who not only is to one day restore Israel from the oppression of its enemies, rule as King and act as Shepherd, but to die as a sin bearer for lost men and to be risen from the dead.

## Plural Objection One

There are those that counter any notions of the Arm of the Lord being the Messiah by pointing to a passage in which the Arm is rendered in the plural. Their contention is that by such logic there must be more than one Messiah, Thus, implying the argument for the Arm of the Lord being the Messiah as untenable. Let us examine one such passage.

**Isa 51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.**

We see a singularity in that the isles are to trust in the Arm singular. However we notice a plurality in that the Arms are to judge the people. We look to another passage in Isaiah for the answer.

**Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:**

**Isa 11:2 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;**

**Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:**

**Isa 11:4 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.**

**Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.**

Notice another person is mentioned, namely the Spirit of the Lord. We recall from our section on the Trinity that the Holy Spirit is both a person and is divine. The Messiah and the Holy Spirit both are to be active in judgment. The Hebrew word for judge in verses three and four is the same word translated judge in Isaiah 51:5. Thus, we conclude that the Holy Spirit is sometimes referred to as the Arm and this accounts for the plurality. One Arm is the Messiah, the other Arm is the Holy Spirit.

## Plural Objection Two

A second passage that might be an objection is one in which Christians have, at times, used as a source of encouragement.

**Deu 33:26 There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.**

**Deu 33:27 The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them.**

**Deu 33:28 Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.**

This is a passage in which many a Christian has taken comfort concerning the everlasting Arms. One can argue that this does not pertain to the individual Christian, but rather to the nation of Israel. We can however take solace in the fact that the same God whose everlasting Arms will one day rescue Israel can be relied upon to rescue us in our daily lives. What objection we are wrestling with is again the plurality of Arms. We, as before, can find the solution with the prophet Isaiah.

**Isa 59:15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.**

**Isa 59:16 And he saw that there was no man, and wondered that there was no intercessor: Therefore, his arm brought salvation unto him; and his righteousness, it sustained him.**

**Isa 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.**

**Isa 59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.**

**Isa 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.**

**Isa 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.**

**Isa 59:21 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.**

We notice in both passages a prophetic time of great peril for the nation of Israel. The two passages tell of a time when the nation will be rescued by the Lord. The Deuteronomy passage speaks of the protection of the everlasting arms when the enemies of Israel are thrust out and the nation enters a time of unprecedented peace and security. We see a similar scenario in the Isaiah passage. Israel is in a time of impending doom with no man able to rescue them. This is the case until we see the Arm of the Lord standing in the gap and morphing into the role of redeemer. We see another person entering the picture at verse 19, **“When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him”**. We see the Arm of the Lord as the Messiah, along with the Holy Spirit, defeating the enemies of Israel and bringing Israel into a time of peace and reconciliation. We Therefore, conclude, as before, that the Arms of the Deuteronomy passage are the Messiah and the Holy Spirit of the Isaiah passage.

## The Arm and Deity

Many Christians have been confronted with the following verse by those that oppose the Deity of Christ.

**Joh 14:28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.**

Those taking a position contrary to the deity of Christ make much of the fact that Jesus said, **“My Father is greater than I”**. Our primary answer to this objection comes from one of the Pauline epistles.

**Php 2:5 Let this mind be in you, which was also in Christ Jesus: Php 2:6 Who, being in the form of God, thought it not robbery to be equal with God:**

**Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:**

**Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

**Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:**

**Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;**

**Php 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

We see from this Philippian passage in what sense the Father is greater. This does not pertain to nature but to position. We see that Christ, existing in the form of God, voluntarily took the form of a servant. The Greek word for form is the same in both cases. We have no problem believing that as a servant He became a man. This being the case, we must also accept that He existed as God. When He took the form of a servant He voluntarily took a lesser position. Thus, He humbled Himself. Moreover we can, by considering the Arm of the Lord, determine that this was a temporary condition. Let us first consider an implied law of oaths as presented both in the Old and New Testaments.

**Gen 22:16** And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

**Gen 22:17** That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

**Heb 6:13** For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

**Heb 6:14** Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

**We** notice that the passage in Hebrews is making reference to the passage in Genesis. Thus, there is an implied law of oaths that if one is swearing an oath on a person, that person must be at least as great as the one swearing the oath. The Greek word for greater in the passage in Hebrews is the same word as that used in John 14:28. Let us now consider another Old Testament passage.

**Isa 62:8** The LORD hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

We can see from this passage that the Lord swore by His Arm and Right Hand. We have seen that the Arm is that One Who suffered and died for the sins of men according to Isaiah chapter 53. Thus, we conclude from the New Testament implied law of oaths that under normal circumstances the Messiah is as great as the God Himself. What we need to consider next is who or what is the right hand.

# The Right Hand

## Planter of Israel

These are passages in which declarations are made of One planting Israel as one would a vine.

**Isa 5:1** Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:

**Isa 5:2** And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

**Isa 5:3** And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

**Jer 45:1** The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

**Jer 45:2** Thus, saith the LORD, the God of Israel, unto thee, O Baruch;

**Jer 45:3** Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

**Jer 45:4** Thus, shalt thou say unto him, The LORD saith Thus, ; Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

Notice the Planter in Isaiah chapter five is called My Beloved. Since Isaiah is quoting the Lord, the Planter would Thus, be the Beloved of God. We see from Jeremiah chapter 45 that the Lord Himself is the Planter. This, of course, gives more evidence of the Trinity. We now examine yet another claim as the Planter.

**Psa 80:1** Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

**Psa 80:2** Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

**Psa 80:3** Turn us again, O God, and cause thy face to shine; and we shall be saved.

**Psa 80:4** O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

**Psa 80:5** Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

**Psa 80:6** Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

**Psa 80:7** Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

**Psa 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.**

**Psa 80:9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.**

**Psa 80:10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.**

**Psa 80:11 She sent out her boughs unto the sea, and her branches unto the river.**

**Psa 80:12 Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?**

The psalmist identifies the planter as, **“O Shepherd of Israel, thou that leadest Joseph like a flock”**. This is interesting in and of itself. We will however pursue further the identity of this mysterious Planter of Israel.

## Man of Thy Right Hand

We have seen that the psalmist identified the Shepherd of Israel as the Planter of Israel. We now go back to that same psalm for further identification.

**Psa 80:15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.**

**Psa 80:16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.**

**Psa 80:17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.**

We see another name for the Planter of Israel, namely the Right Hand. We recall that the Planter in Jeremiah chapter 45 is the Lord God Himself. He is called the Beloved in Isaiah chapter five. The psalmist calls Him the Shepherd of Israel. By virtue of the passage in Jeremiah and by the fact that the Trinity has been established, the Deity of the Planter is clearly indicated. This is further buttressed by the Shepherd being referred to as, **“thou that dwellest between the cherubims”**. This would force us to conclude the deity of the Right Hand.

We notice another person being mentioned as **“the branch that thou madest strong for thyself”**. The Hebrew word for Branch is the same translated as Son in verse 17. This is also the same as that of the second psalm, **“Thou art my Son; this day have I begotten thee”**. What is interesting is the fact that there is a Man of the Right Hand declared to be the Son of Man Whom the Lord made strong for Himself. The Deity of the Right Hand would force one to accept His existence from all eternity. A man, however, would need to be born at some specific time in the history of creation. We have seen this to be the case in Micah chapter five concerning the Messiah. Since the Right Hand is a member of the Godhead, this would force us to conclude the Right Hand to be the Messiah, second Person of the Trinity.

We, also, notice that He is linked to the Shepherd of Israel. This brings to mind an interesting passage of the prophet Zechariah.

**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.**

We see a sword raised, “**against my shepherd, and against the man that is my fellow**”. When the Shepherd is smitten so is the Man that is My Fellow. This would coincide with the Shepherd and the Man of Thy Right Hand of the 80<sup>th</sup> Psalm.

## Sit Thou at My Right Hand

Let us now consider one of the more obvious psalms that tie the Messiah to the Right Hand.

**Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**

**Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**

**Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

**Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.**

**Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.**

**Psa 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.**

**Psa 110:7 He shall drink of the brook in the way: Therefore, shall he lift up the head.**

This psalm speaks of the Messiah. He is the One Who is to judge among the heathen. He will conquer His enemies. He is our intercessor as a priest after the order of Melchizedek. The Lord Jehovah says to Him, “**Sit thou at my right hand, until I make thine enemies thy footstool**”. Therefore, the right hand of the Father remains His residence until He assumes dominion over His everlasting kingdom.

**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.**

**Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

He will some day leave His place, at the right hand of the Father, when He becomes King. Thus, He comes from Heaven with the clouds.

## The Right Hand and Conquest

We will now explore the role of the Right Hand in Israel's conquest. The psalmist credits the Right Hand with conquering Israel's enemies in order to give them the promised land.

**Psa 44:1 We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.**

**Psa 44:2 How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.**

**Psa 44:3 For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.**

The Right Hand and the Arm are the instruments of this victory. Joshua gives the Lord the glory for what was about to happen.

**Jos 3:10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.**

A couple of chapters later He meets up with the Lord Himself.

**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.**

**Jos 6:1 Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.**

**Jos 6:2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.**

**Jos 6:3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus, shalt thou do six days.**

This was a very interesting encounter with One who took the appearance of a man. Notice that Joshua worshiped Him. If we ignore the chapter division (chapter divisions are not inspired), the discourse continues between Joshua and this mysterious visitor. He is identified as the Lord Jehovah and assures Joshua that it is He that will give victory to Israel. Surely the Right Hand did not give this victory to Israel in a figurative sense. He was actually there.



## The Right Hand Freedom and Law

We will now explore the role of the Right Hand in Israel's freedom from Egyptian bondage and reception of the Law. Let us start with the exodus from Egypt.

**Exo 15:3 The LORD is a man of war: the LORD is his name.**

**Exo 15:4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.**

**Exo 15:5 The depths have covered them: they sank into the bottom as a stone.**

**Exo 15:6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.**

**Exo 15:7 And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.**

**Exo 15:8 And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.**

**Exo 15:9 The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them.**

**Exo 15:10 Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters.**

**Exo 15:11 Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Exo 15:12 Thou stretchedst out thy right hand, the earth swallowed them.**

The Lord gave Israel the victory by casting the enemy into the sea. Just as we have witnessed the Arm of the Lord given credit for freeing Israel from Egyptian bondage, so we now see the Right Hand of the Lord given that same credit. Later in Israel's history they receive the Law. The Right Hand is prominent in this as well.

**Deu 33:1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.**

**Deu 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.**

**Deu 33:3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.**

Although Moses is often thought of as the giver of the Law, he received the Law from the Lord. Here the Lord comes with ten thousand of His saints. He is further identified as the Right Hand from Whom the Law proceeds.

## The Right Hand and Salvation

There are numerous references in the Psalms that speak of the Right Hand as Savior.

**Psa 17:7** Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

**Psa 20:6** Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

**Psa 20:7** Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

**Psa 44:3** For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

**Psa 60:4** Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

**Psa 60:5** That thy beloved may be delivered; save with thy right hand, and hear me.

**Psa 138:7** Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

The one thing the above passages have in common is that the nature of the salvation spoken of involves a deliverance from one's enemies. Although this in and of itself is marvelous, what is even more marvelous is that salvation makes one righteous before a Holy God. The psalmist, as well, points to the Right Hand and Arm of the Lord for securing this most needful form of salvation.

**Psa 98:1** O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

**Psa 98:2** The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. **Psa 98:3** He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

The Right Hand and Holy Arm have provided the victory witnessed by all the ends of the earth. Verse two tells of the nature of this salvation, "**The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen**". This salvation involves a transfer from an adversarial relationship to a right relationship with God. We recall similar scriptures from our discussion concerning Old Testament righteousness.

**Isa 45:22** Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

**Isa 45:23** I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

**Isa 45:24** Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

## The Right Hand as Sustainer

Just as there are numerous verses speaking of the Right Hand as Savior, there are verses which speak of Him as Sustainer. Some might consider this as another aspect of salvation. This might be true to some extent. The distinction we wish to make is that in the former there is deliverance from some impending doom. The latter involves not a deliverance from destruction but rather endurance through trying circumstance. We often see this theme depicted in the Psalms.

**Psa 18:34 He teacheth my hands to war, so that a bow of steel is broken by mine arms.**

**Psa 18:35 Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.**

**Psa 63:6 When I remember thee upon my bed, and meditate on thee in the night watches.**

**Psa 63:7 Because thou hast been my help, Therefore, in the shadow of thy wings will I rejoice.**

**Psa 63:8 My soul followeth hard after thee: thy right hand upholdeth me.**

**Psa 73:22 So foolish was I, and ignorant: I was as a beast before thee.**

**Psa 73:23 Nevertheless I am continually with thee: thou hast holden me by my right hand.**

**Psa 73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.**

**Psa 139:8 If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.**

**Psa 139:9 If I take the wings of the morning, and dwell in the uttermost parts of the sea;**

**Psa 139:10 Even there shall thy hand lead me, and thy right hand shall hold me.**

We take from these passages the expectation that the Right Hand of God is an ever present help in times of trial and distress. The 18<sup>th</sup> Psalm is not a picture of one being delivered from the fight, but strengthened to be victorious in the fight. The author of the 63<sup>rd</sup> Psalm meditates on past victories which provide the assurance that the Right Hand will continue to sustain him. The author of the 73<sup>rd</sup> Psalm accounts how foolish he was to be discouraged by the temporal success of the wicked. He reaffirms his faith that the Right Hand shall continue to uphold him. The 139<sup>th</sup> Psalm is a meditation upon how the Lord is ever present with us. This assurance leads him to consider that the Right Hand will hold him up along his determined path. We can as well have that same comfort of heart knowing that the Man of His Right Hand, the Savior of all that put their trust in Him, will keep us in time of trial.

## The Right Hand of Righteousness

Let us now focus upon the righteousness of the Right Hand.

**Psa 48:9** We have thought of thy lovingkindness, O God, in the midst of thy temple.

**Psa 48:10** According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

**Psa 48:11** Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

**Isa 41:9** Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

**Isa 41:10** Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

The 48<sup>th</sup> Psalm declares the Right Hand to be filled with Righteousness. The prophet Isaiah records the Lord's promise to Israel that He will uphold that nation with the Right Hand of His Righteousness. We saw from the section on the linkage of righteousness that there will be a remnant in Israel that will enter into the Righteousness of God. Note that the Right Hand is the Right Hand of His Righteousness. This brings to mind a messianic passage from the prophet Jeremiah.

**Jer 23:5** 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.

**Jer 23:6** 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.

The Messiah, and thereby the Right Hand, will become the Righteousness of God for that remnant in Israel as well as for anyone that calls upon Him.

## The Right Hand of Chastisement

We have focused up to now on the positive aspects of the Right Hand. However there are passages that display His judgment. The fact that He saved Israel from her enemies implies judgment upon those same enemies. Unfortunately Israel herself became disobedient and turned her back on the Savior.

**Psa 78:54** And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.

**Psa 78:55** He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.

**Psa 78:56** Yet they tempted and provoked the most high God, and kept not his testimonies:

**Psa 78:57** But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

**Psa 78:58** For they provoked him to anger with their high places, and moved him to jealousy with their graven images.

**Psa 74:1** O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

**Psa 74:2** Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

**Psa 74:3** Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

**Psa 74:4** Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

**Psa 74:5** A man was famous according as he had lifted up axes upon the thick trees.

**Psa 74:6** But now they break down the carved work thereof at once with axes and hammers.

**Psa 74:7** They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

**Psa 74:8** They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

**Psa 74:9** We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

**Psa 74:10** O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

.Notice in the 78<sup>th</sup> Psalm that Israel rebelled despite the Lord's protection. This protection included His redemption of Mount Zion. The 78<sup>th</sup> Psalm tells us that the holy mountain was purchased by the Right Hand. The 74<sup>th</sup> Psalm tells us that it is God Himself that redeemed the rod of His inheritance, this Mount Zion. The fact that an inheritance is mentioned is interesting. We often think of an inheritance going to a son. The passages above are examples of the Right Hand withdrawing his help, allowing Israel's enemies their conquest. There are other examples of the Right Hand and Arm of the Lord taking a more active role in Israel's judgment.

**Lam 2:1** How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

**Lam 2:2** The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

**Lam 2:3 He hath cut off in his fierce anger all the horn of Israel: he hath drawn back his right hand from before the enemy, and he burned against Jacob like a flaming fire, which devoureth round about.**

**Lam 2:4 He hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.**

**Lam 2:5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.**

**Jer 21:4 Thus, saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.**

**Jer 21:5 And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.**

The Right Hand and Arm in both of these passages are not merely withdrawing their help from Israel, they have turned into an active adversary against her.

## The Right Hand of The New Testament

The New Testament speaks of the Right Hand with emphasis on Him as Christ and Savior.

**Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,**

**Heb 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;**

**Heb 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;**

The Son sits at the Right Hand of the Father after purging our sins. Recall in the 110<sup>th</sup> Psalm that He is being alluded to as a priest forever after the order of Melchizedek. Thus, He becomes our mediator.

**Heb 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)**

**Heb 7:22 By so much was Jesus made a surety of a better testament.**

**Heb 7:23 And they truly were many priests, because they were not suffered to continue by reason of death:**

**Heb 7:24 But this man, because he continueth ever, hath an unchangeable priesthood.**

**Heb 7:25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

**Heb 7:26** For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

**Heb 7:27** Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

**Heb 7:28** For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

**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?

**1Ti 2:3** For this is good and acceptable in the sight of God our Saviour;

**1Ti 2:4** Who will have all men to be saved, and to come unto the knowledge of the truth.

**1Ti 2:5** For there is one God, and one mediator between God and men, the man Christ Jesus;

In the process of being seated at His Father's Right Hand He is highly exalted.

**Act 5:31** Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

**Eph 1:16** Cease not to give thanks for you, making mention of you in my prayers;

**Eph 1:17** That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

**Eph 1:18** The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

**Eph 1:19** And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, **Eph 1:20** Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, **Eph 1:21** Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

**Eph 1:22** And hath put all things under his feet, and gave him to be the head over all things to the church,

**Eph 1:23** Which is his body, the fulness of him that filleth all in all.

# The Holy One

## The Holy One is God

The fact that the Holy One is God is obvious from the following scripture references and needs no explanation.

**Psa 71:22** I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

**Isa 10:20** And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

**Isa 30:15** For Thus, saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

**Isa 43:3** For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

**Isa 43:15** I am the LORD, your Holy One, the creator of Israel, your King.

**Isa 45:11** Thus, saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me.

**Isa 47:4** As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

**Isa 48:17** Thus, saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

**Isa 54:5** For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

**Eze 39:7** So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.

**Hos 11:9** I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

**Hab 1:12** Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.



## Holy One as Flame of Fire

In this section we will demonstrate a link between the Messiah and the Holy One of Israel. We must, at the onset, caution concerning the English translation of "Holy One" in the 16<sup>th</sup> Psalm.

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

The Hebrew word, translated Holy One, in this passage has the idea of a pious man. This is not the same term we will be referring to when linking the Holy One to the Messiah. Due to the very direct messianic link of the term, as used in this passage, we are obliged to explain why we are not using this verse in our considerations. We will now proceed with a consideration of the linkage between the Son of God and the Holy One.

**Isa 9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.**

**Isa 9:5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.**

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

The yoke of Israel's enemies is to be broken. This is to be done with the burning of fire as the Son of God, Who is to be called the Mighty God, assumes His rightful position as King. His kingdom shall be an everlasting kingdom of peace, judgment and justice. But what has this to do with the Holy One?

**Isa 10:16 Therefore, shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.**

**Isa 10:17 And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;**

**Isa 10:18 And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.**

**Isa 10:19 And the rest of the trees of his forest shall be few, that a child may write them.**

**Isa 10:20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.**

**Isa 10:21 The remnant shall return, even the remnant of Jacob, unto the mighty God.**

The passage in Isaiah chapter ten tells us that the Holy One will also be for a flame of fire to destroy Israel's enemies. Notice as well in verses 20 and 21 that the Holy One is referred to as the Mighty God. Thus, the Holy One and Israel's most prominent Son will both destroy their enemies as a flame of fire and be referred to as Mighty God. We see more of the same when considering the Arm of the Lord.

**Isa 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.**

The Arm of the Lord shall return with **"the flame of a devouring fire"**. Thus, we see a link between the Son, The Holy One, and the Arm. There is, as well, a New Testament link.

**2Th 1:6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;**

**2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,**

**2Th 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**

**2Th 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;**

Here we see Jesus **"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"**.

## The Holy One is King

We have seen in linking the Holy One to the Son that the Holy One is to be King by inference. There are, however, a couple of passages that declare this outright.

**Psa 89:18 For the LORD is our defence; and the Holy One of Israel is our king.**

**Isa 43:15 I am the LORD, your Holy One, the creator of Israel, your King.**

We now see that the Holy One is called both God and King. This is of no surprise in view of His linkage to the Son. We now revisit the Psalm that speaks of the King as God.

**Psa 45:1 To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.**

**Psa 45:2 Thou art fairer than the children of men: grace is poured into thy lips: Therefore, God hath blessed thee for ever.**

**Psa 45:3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.**

**Psa 45:4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.**

**Psa 45:5 Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.**

**Psa 45:6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.**

**Psa 45:7 Thou lovest righteousness, and hatest wickedness: Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.**

We cited this Psalm in our section on the Trinity, applying it to the Son. We now apply it to the Holy One. The declaration of the Holy One as both God and King make such an application perfectly consistent.

## The Holy One in the Midst

There are references concerning the Holy One dwelling in the midst of Israel.

**Isa 12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.**

**Isa 12:5 Sing unto the LORD; for he hath done excellent things: this is known in all the earth.**

**Isa 12:6 Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.**

Notice from the above passage the interchangeable use of the terms Lord and Holy One. The inhabitants of Zion are to shout for joy that the Holy One is in their midst.

**Eze 39:7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.**

The Lord, again, is identified as the Holy One and, again, speaks of being in the midst of His people. They will no longer pollute His name. The similarity of this language is, again, used by the prophet Ezekiel.

**Eze 43:6 And I heard him speaking unto me out of the house; and the man stood by me.**

**Eze 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.**

This passage speaks of the vision of a man that prophesizes of His dwelling in the midst of the children of Israel. Just as in the passage of the Holy One in Ezekiel chapter 39, He declares that His holy name will no

longer be defiled by His people. This would imply deity. What is especially interesting is that He also speaks of His throne being in their midst. This would be Messiah the King, the God-Man. The similarity of language in these two passages, of the prophet Ezekiel, makes this a clear link between the Messiah and the Holy One. Let us now consider a New Testament passage that is interesting in this context.

**Mat 1:20** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

**Mat 1:21** And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

**Mat 1:22** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

**Mat 1:23** Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Here we see Jesus Who is to save His people from their sins. His name shall be called, “**Emmanuel, which being interpreted is, God with us**”.

## The Holy One is Redeemer

Recall how plainly the scriptures declared the Holy One to be God. They just as plainly declare Him to be the Redeemer.

**Isa 41:13** For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. **Isa 41:14** Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

Here the Lord declares Himself to be the Holy One of Israel as well as Israel's Redeemer.

**Isa 43:13** Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

**Isa 43:14** Thus, saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

**Isa 43:15** I am the LORD, your Holy One, the creator of Israel, your King.

In this passage the Lord again declares Himself the Holy One and Redeemer of Israel. He, also, is Israel's King linking Him to the Messiah.

**Isa 47:4** As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

This is just another declaration of the Holy One as Redeemer.

**Isa 48:16** Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.

**Isa 48:17** Thus, saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.

We have considered this passage when discussing the Old Testament Trinity. There is a demonstration of a plurality in the Godhead in which the speaker, Who is Jehovah, speaks of being sent by Jehovah. Notice as well that He is the Holy One and Redeemer.

**Isa 54:5** For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

Here He shall be called the God of the whole earth. What is interesting about this passage is that it follows on the heels of Isaiah chapter 53 in which the Arm of the Lord becomes our Sin Bearer. Speaking of the Arm of the Lord He, as well, is to be Israel's Redeemer.

**Isa 59:16** And he saw that there was no man, and wondered that there was no intercessor: Therefore, his arm brought salvation unto him; and his righteousness, it sustained him. **Isa 59:17** For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

**Isa 59:18** According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

**Isa 59:19** So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.

**Isa 59:20** And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

The Arm becomes Israel's Intercessor and Redeemer. This links the Holy One with the Arm and Thus, with the Messiah and Sin Bearer.

## The Holy One Drowns Egypt

The Holy One was not only present in Egypt, but also brought the waters over pharaoh's army.

**Isa 43:15** I am the LORD, your Holy One, the creator of Israel, your King.

**Isa 43:16** Thus, saith the LORD, which maketh a way in the sea, and a path in the mighty waters;

**Isa 43:17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.**

If you will notice we are revisiting passages previously considered in order to view different aspects concerning the Holy One. We, again, note that the Holy One is called King. Our emphasis this time is that He made a path in the sea to drown an army consisting of chariots and horses. The only such biblical historical event is the drowning of the Egyptian army. We can view this as well in regard to the Arm of the Lord.

**Psa 89:10 Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.**

**Isa 51:9 Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?**

**Isa 51:10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?**

Both of the above passages speak of the Arm cutting or breaking Rahab, which is a term used for Egypt. This also would be consistent with the drying of the sea for the ransomed to pass over. Thus, , again, there exists a link between the Arm of the Lord and the Holy One.

## The Holy One Shines Forth

Let us revisit a passage in which the law is delivered from the Right Hand.

**Deu 33:1 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.**

**Deu 33:2 And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.**

**Deu 33:3 Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.**

We see that the Law proceeds from the Right Hand. This was done in a glorious fashion in which He shone forth with ten thousands of His saints. We see a similarity concerning the Holy One.

**Habakkuk 3:3-4**

**Hab 3:3 God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.**

**Hab 3:4 And his brightness was as the light; he had horns coming out of his hand: and there was the hiding of his power.**

We see that the Holy One comes from Mount Paran as well. The Right Hand in the Deuteronomy scripture gloriously shines forth. The Holy One in the Habakkuk passage shines forth in brightness as the light.

## The Holy One is Creator

We now consider the Holy One as creator of Israel.

**Isa 43:15 I am the LORD, your Holy One, the creator of Israel, your King.**

As before we, again, revisit passages concerning the Holy One, but applying a different emphasis. We emphasize here that the Holy One is Creator of Israel. This brings to mind the Isaiah passage about the Beloved.

**Isa 5:1 Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill:**

**Isa 5:2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.**

**Isa 5:3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.**

Recall our consideration of this passage when discussing the Right Hand. This particular passage speaks of the Planter of Israel as the Lord's Beloved. Thus, the Holy One is linked with the Beloved. We continue in this discussion and with the 80<sup>th</sup> Psalm.

**Psa 80:1 To the chief Musician upon Shoshannimeduth, A Psalm of Asaph. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.**

**Psa 80:2 Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.**

**Psa 80:3 Turn us again, O God, and cause thy face to shine; and we shall be saved.**

**Psa 80:4 O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?**

**Psa 80:5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.**

**Psa 80:6 Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.**

**Psa 80:7 Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.**

**Psa 80:8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.**

Recall the Shepherd of Israel is, also, the planter of Israel. Thus, , the Holy One, as Creator of Israel, is linked with the Shepherd. Let us continue with Psalm 80.

**Psa 80:15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.**

**Psa 80:16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.**

**Psa 80:17 Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.**

We previously used this passage to link the Shepherd with the Right Hand. We now, again, link the Holy One with the Right Hand and, Thus, , the Man of the Right Hand.

## The Holy One in Glory

There will be a time when Israel will both glory in and be glorified by the Holy One.

**Isa 41:16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.**

We see from the above passage that Israel will one day experience the defeat of Her enemies and glory in the Holy One of Israel. Israel will, also, be the recipient of glory.

**Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.**

**Isa 55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.**

**Isa 55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.**

**Isa 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.**

Both of the above passages tell us that the Holy One will one day glorify Israel. Therefore, Israel will both glory in and be glorified by the Holy One. Interestingly, the passage in chapter 55 also speaks of the sure mercies of David. Let us take note that it is David's greater Son whose rest will be glorious.

**Isa 11:6 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.**



**Isa 11:7** And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

**Isa 11:8** And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

**Isa 11:9** 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.

**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.

This passage describes the blessedness of the reign of King Messiah, Who, of course, is the offspring of Jesse being of the lineage of David. Notice that it is His rest that will be glorious. He will stand for an Ensign to which the Gentiles seek. Just as in the case of the Holy One, the Son of Jesse will both be the glory of Israel as well as bring glory to Israel.

## The Holy One in Joy

Just as Israel is to glory in the Holy One, so too shall they rejoice in Him as well.

**Isa 29:18** And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

**Isa 29:19** The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

**Isa 29:20** For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

Israel is to one day rejoice in the Arm of the Lord.

**Isa 51:7** Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.

**Isa 51:8** For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

**Isa 51:9** Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon?

**Isa 51:10** Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

**Isa 51:11** Therefore, the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Both of the above passages speak of Israel rejoicing over their being rescued from their enemies. These enemies are scornful of Israel and their poisonous lips spew out their disdain. Isaiah, in chapter 51, encourages Israel saying “**fear ye not the reproach of men, neither be ye afraid of their revilings**”. The same prophet in chapter 28 declares, “**For the terrible one is brought to nought, and the scorner is consumed**”.

## The Holy One Is Rejected

We have up to this point seen the Holy One as triumphant. This time we will explore scriptures that describe His rejection by Israel. This may come in the form of hypocrisy.

**Isa 5:18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:**

**Isa 5:19 That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!**

**Isa 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!**

**Isa 5:21 Woe unto them that are wise in their own eyes, and prudent in their own sight!**

**Isa 5:22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:**

**Isa 5:23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!**

**Isa 5:24 Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.**

Woes are being pronounced upon Israel. One of their transgressions is hypocrisy. They say, “**let the counsel of the Holy One of Israel draw nigh and come, that we may know it**”. Their heart however is not reflective of their words. In their heart they have, “**despised the word of the Holy One of Israel**”. They digressed to a point where they no longer pretended to hear the words of the Holy One.

**Isa 30:9 That this is a rebellious people, lying children, children that will not hear the law of the LORD:**

**Isa 30:10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:**

**Isa 30:11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.**

**Isa 30:12 Wherefore Thus, saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:**

**Isa 30:13** Therefore, this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

**Isa 30:14** And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

**Isa 30:15** For Thus, saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

They wanted the words of the Holy One to cease completely. They preferred to hear lies that made them comfortable. The Holy One rejects Israel because they rejected Him. He tells them what could have been: **“In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not”**. Let us review a passage we used to link the Holy One with King Messiah.

**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.

Note that the Holy One, in pronouncing judgment, tells Israel that they will miss that glorious rest. This, however, is not the end of the story. That rest will one day be realized in the King. However, as we know the King is to first be rejected. Another interesting passage is how their rebellion actually limited the Holy One.

**Psa 78:39** For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

**Psa 78:40** How oft did they provoke him in the wilderness, and grieve him in the desert!

**Psa 78:41** Yea, they turned back and tempted God, and limited the Holy One of Israel.

**Psa 78:42** They remembered not his hand, nor the day when he delivered them from the enemy.

Notice that the Holy One was limited by their provocation in the wilderness. Many centuries later this same scenario was repeated in the day of Jesus of Nazareth.

**Mat 13:53** And it came to pass, that when Jesus had finished these parables, he departed thence.

**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 13:55** Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

**Mat 13:56** And his sisters, are they not all with us? Whence then hath this man all these things?

**Mat 13:57** And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

**Mat 13:58** And he did not many mighty works there because of their unbelief.

Just as the rebellion by Israel in the wilderness limited the Holy One, so unbelief in the time of Jesus limited His works as well.

## The Holy One is the New Testament

We now examine the New Testament for instances of the Holy One and, not surprisingly, we find His identity in Jesus of Nazareth. One place where this identity is made comes from an unlikely source.

**Mar 1:23** And there was in their synagogue a man with an unclean spirit; and he cried out,

**Mar 1:24** Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

**Mar 1:25** And Jesus rebuked him, saying, Hold thy peace, and come out of him.

We see here that even an unclean spirit calls Him the Holy One. There are those that would contest such an identification since it was made by a demon. Some would contend that such a source of identity would necessarily make that identity false. This would not explain other such identifications.

**Mat 8:28** And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

**Mat 8:29** And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

**Mat 8:30** And there was a good way off from them an herd of many swine feeding.

**Mat 8:31** So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

**Mat 8:32** And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

The above passage has a legion of devils calling Jesus Son of God. Clearly this identification is true. The demons are giving His true identity while trembling. They know exactly who He is. James, in his epistle, tells us that the demons believe in one God and tremble. However, we can bypass this controversy altogether.

**Act 3:12** And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

**Act 3:13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.**

**Act 3:14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;**

**Act 3:15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.**

**Act 3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.**

Here it is Peter telling the Jews that they denied the Holy One. This is a clear identification without the demonic controversy.

# The Shepherd And The Stone

## The Problem Of The Stone

Let us first consider the following New Testament reference to the stone:

**1Pe 2:6** Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

**1Pe 2:7** Unto you Therefore, which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

**1Pe 2:8** And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed.

This New Testament passage has its roots in the following Old Testament passages.

**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.

**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.

**Isa 8:14** And he shall be for a sanctuary; 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.

If hard pressed, one could challenge us to prove that these passages are messianic. We see that this is the case in the New Testament, but how do we make that case from the Old Testament? Our challenge is to make that case.

## The Stone is the Shepherd

Our first step in making the case for the Stone being linked to the Messiah is to link the Stone to the Shepherd. This occurs early on in the book of Genesis.

**Gen 49:22** Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

**Gen 49:23** The archers have sorely grieved him, and shot at him, and hated him:

**Gen 49:24** But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

The last statement in this passage, “**from thence is the shepherd, the stone of Israel**”, clearly states that the Shepherd is the Stone of Israel. Recall the tie between the Shepherd and the Right Hand.

**Psa 80:1** Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

**Psa 80:2** Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.

**Psa 80:3** Turn us again, O God, and cause thy face to shine; and we shall be saved.

**Psa 80:4** O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?

**Psa 80:5** Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

**Psa 80:6** Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.

**Psa 80:7** Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

**Psa 80:8** Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

Verse one addresses the Shepherd. That address continues beyond verse eight in which the Shepherd is identified as the planter of Israel. Let us proceed still further in Psalm 80.

**Psa 80:15** And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.

**Psa 80:16** It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

This verse identifies the Right Hand as the planter of the vine. This links the Right Hand with the Shepherd. We noted numerous messianic links in our section on the Right Hand. Since the Stone is the Shepherd it follows that the Stone is also linked to the Right Hand and Thus, assumes the same messianic links.

## The Shepherd is Messiah

When considering the Shepherd for office of Messiah, we must expect the Shepherd to be divine. We have already examined the scripture that proves this.

**Psa 80:1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.**

**Psa 99:1 The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.**

The Shepherd of Israel is identified as the One that dwells between the cherubims in the 80<sup>th</sup> Psalm. The Lord Himself is identified as sitting between the cherubims in the 99<sup>th</sup> Psalm. The deity of the Shepherd Therefore, follows. Let us now consider a direct messianic link.

**Eze 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.**

**Eze 34:24 And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.**

There shall one day be only one Shepherd over the nation of Israel. He is called the Servant David. Since the historic King David had already come and gone prior to this prophesy, this is speaking of His greater Son, the King Messiah

**Jer 23:5 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.**

**Jer 23:6 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.**

**Jer 23:7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;**

**Jer 23:8 But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.**

We see that the King Messiah, Who is to be our righteousness, is an offspring of David. He will lead the nation of Israel out of bondage. We saw this in another passage from Micah.

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

**Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**



**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

This future Ruler is to be born in Bethlehem and shall act as Shepherd when “**he shall stand and feed in the strength of the LORD**”. The Shepherd as well is tied to the Arm of the Lord.

**Isa 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.**

**Isa 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

## The Rock is the Stone

There are numerous scriptural references to the Rock. We will now establish that the Stone of Israel and the Rock are interchangeable terms.

**Isa 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.**

**Isa 8:14 And he shall be for a sanctuary; 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.**

The Lord is to be “**a stone of stumbling and for a rock of offence to both the houses of Israel**”. Thus, the terms Stone and Rock are synonymous. There also is clear evidence of Deity of the Stone since both Stone and Rock are used to further identify the Lord. In fact scripture implies that there is only one Rock just as there is only one God.

**Psa 18:30 As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.**

**Psa 18:31 For who is God save the LORD? or who is a rock save our God?**

Two rhetorical questions are asked “**who is God save the LORD? or who is a rock save our God?**”. The expected answers are no one. There is only one Rock and Thus, only one Stone and both are identified as God.

## The Rock Rejected

Having linked the Rock with the Stone, let us now look at some of the passages concerning the Rock of Israel.

**Deu 32:15** But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

**Deu 32:16** They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

**Deu 32:17** They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

**Deu 32:18** Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

Israel lightly esteemed the Rock of their salvation. Let us now review passages concerning the Arm of the Lord and Servant.

**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.

**Isa 49:7** Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

**Isa 53:3** He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

The passage in Isaiah chapter 49 tells us that the Servant is to be despised of men. The passage in Isaiah chapter 53 tells us that the Arm of the Lord is to be despised and rejected of men and lowly esteemed. Both the Arm and Servant have been linked to the Messiah. The Shepherd also has been linked to the Messiah. Since the Rock and Shepherd are synonymous, it is not surprising that the Rock is to be rejected.

## The Cornerstone

We have Thus, far tied the Stone or Rock to the Shepherd, and by doing so, to the Messiah as well. We have seen that the Rock was to be lightly esteemed by Israel, as was the Arm of the Lord in Isaiah chapter 53. It should not be surprising that the Lord would attach some great prominence to the Stone, and indeed He does.

**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.

**Isa 28:17** Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

He is called “**a tried stone, a precious corner stone, a sure foundation**”. In fact there is a rest upon that foundation for anyone that believes. The basis of which is the plummet of righteousness. We see that the Stone is to have a very exalted position, but yet be rejected.

**Psa 118:21 I will praise thee: for thou hast heard me, and art become my salvation.**

**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.**

The psalmist tells us that the Corner Stone is to be rejected by the builders, which would indicate people in authority. This whole matter of the Corner Stone being rejected by those in authority is deemed marvelous. We saw in regard to the Servant that it led to something even grander.

**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.**

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

The fact that He was despised and rejected of His own people opened the door for Him to be the salvation to all the ends of the earth.

## The Shepherd and Stone Smitten

We have seen, from the Old Testament, that the Shepherd and Stone are to be rejected; now we will see that they are to be smitten. Let us first consider the Shepherd.

**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.**

Recall from our discussion of the Right Hand that the man that is my fellow was to be the man of the Lord's Right Hand. The Shepherd, Who is the Shepherd of Israel described in the 80<sup>th</sup> Psalm, is to be smitten. Let us now review what was said of the Arm of the Lord.

**Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

**Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

He was not only despised and rejected, but was esteemed to be stricken and smitten of God. This also is the case in regard to Israel's future Ruler.

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

The Lord wished to illustrate this truth in a symbolic manner as it concerned the Rock.

**Exo 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.**

Since the Stone and Shepherd of Israel are one and the same, this smiting of the Rock is more than mere symbolism, it is an actual prophesy that was to take place.

## Judgment of Israel

There is for sure to be a time of judgment concerning Israel. One does not typically think of someone in the role of Shepherd exacting that judgment. However this is what scripture indicates.

**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.**

**Zec 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.**

**Zec 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.**

The Shepherd is smitten and the sheep are scattered. Let us review another passage in which the Messiah and Ruler of Israel is smitten.

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

**Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

The Judge of Israel is smitten and Israel is given up for a time. The restoration of Israel will come, but not without great bloodshed and tribulation.

**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.**

**Mal 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:**

**Mal 3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.**

**Mal 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.**

**Mal 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.**

Both in the passage of Zechariah and that of Malachi there is talk of Israel being refined. In the Malachi passage this refinement is accomplished by the Messenger of the covenant. There is a messenger that is to go before Him, but he is not the Messenger of the covenant but rather the messenger to the Messenger of the Covenant. We have seen previously that the Servant was to be made a covenant.

**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

**Isa 49:10 They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.**

The Servant is to be the covenant and His message is to free the prisoners and give light to those in darkness. Notice that conditions will be such that **“They shall feed in the ways, and their pastures shall be in all high places”**. This is a direct result of the Servants actions which places Him in the role of Shepherd. Thus, when putting the above passages together the Shepherd and Future Ruler of Israel is to be smitten. This results in Israel being given up for a time, only to one day be restored after great trial and tribulation. The One that will chasten them unto their refinement is the Messenger of the Covenant, Who is also the Servant Who acts as Shepherd. This being established let us now consider the Stone in relation to the chastening of Israel.

**Isa 8:14 And he shall be for a sanctuary; 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 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.**

**Isa 8:16 Bind up the testimony, seal the law among my disciples.**

**Isa 8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.**

We previously examined this passage to establish that the Stone and Rock were one and the same. We now focus on the Stone's role in judgment upon Israel in that He will be **"a stone of stumbling and for a rock of offence to both the houses of Israel"**. This will result in many stumbling, falling, and being snared as the Lord hides His face from the house of Jacob for a time.

## Judgment of the Gentiles

We have just examined the role of the Shepherd and Stone as concerning judgment upon Israel. Let us now consider the same concerning the Gentile nations.

**Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.**

**Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

**Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

The prophet Zechariah tells us that the Gentile nations will one day be gathered against Israel. After the people suffer much tribulation, the Lord Himself will fight against those nations. We know, of course, Who wins that battle.

**Dan 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**

**Dan 2:45 Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.**

After Daniel tells Nebuchadnezzar his dream he proceeds to give its interpretation. The conclusion of world history has the Stone destroying all Gentile powers arrayed against Israel. We have noted in previous sections that there is only one Rock, Who is God. The Lord that goes forth to battle in the passage from Zechariah is the Stone that smashes the Gentile powers in the passage from Daniel. Let us look to the prophet Ezekiel to view the same concerning the Shepherd.

**Eze 34:23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.**

**Eze 34:24** And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

**Eze 34:25** And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

**Eze 34:26** And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. **Eze 34:27** And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

**Eze 34:28** And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.

**Eze 34:29** And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

**Eze 34:30** Thus, shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord GOD.

**Eze 34:31** And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD.

We see at the beginning of this lengthy passage an identification of the Shepherd with the Servant David. We have noted before that since the historic King David had long since come and gone prior to the writing of this prophesy, the One spoken of is David's descendant the Messiah. When proceeding further in the passage we notice that Israel is being oppressed by foreign nations. The Lord tells His people that it is He that will break their bands of oppression. Then He refers to His people as "**my flock, the flock of my pasture**". Thus, He assumes the role of Shepherd. There is to be only one Shepherd over the nation of Israel. Therefore, the Servant David must be both Lord and Shepherd.

## The Shepherd and Stone as King

Finally we consider the Shepherd and Stone as King. This is a simple matter in regard to the Shepherd. We simple review a well worn passage.

**Isa 40:10** Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

**Isa 40:11** He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Lord Who comes and rules will "**feed his flock like a shepherd**". The Arm of the Lord that rules will also gather the lambs. There is another passage that directly links the King with the Rock.

**Isa 32:1 Behold, a king shall reign in righteousness, and princes shall rule in judgment.**

**Isa 32:2 And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.**

The above passage tells us that **“a king shall reign in righteousness”**, and that a man shall be **“as the shadow of a great rock in a weary land”**. There is another passage concerning the Rock that is not quite as obvious.

**Isa 30:29 Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.**

The term **“Mighty One”** in this verse is the Hebrew word for rock. Notice that the people are coming to the mountain of the Mighty One, or Rock, with songs of praise. Let us compare this with an earlier passage from Isaiah.

**Isa 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.**

**Isa 2:2 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.**

**Isa 2:3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

Since as we have seen that there is no Rock but God, the passage in Isaiah chapter 30 is linked to the passage in Isaiah chapter two. In both cases the people are coming to the mountain of the Lord.



# The Servant

## The Servant as the Nation Israel

There are some that would consistently identify certain scriptural passages that speak of the servant of God as the nation of Israel. We will now examine a passage in which this is actually the case.

**Isa 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**

**Isa 41:9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.**

**Isa 41:10 Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**

**Isa 41:11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.**

**Isa 41:12 Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.**

**Isa 41:13 For I the LORD thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.**

**Isa 41:14 Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.**

**Isa 41:15 Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.**

Early on in this passage the servant is identified as Israel, Jacob, and the seed of Abraham, who is called the friend of God. One might argue the possibility of a person being referred to, rather than a nation of people, since Jacob himself was named Israel and was of the seed of Abraham. That argument becomes untenable when considering verse 14 where the Lord commands, “**Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel**”. The term, “ye men of Israel”, clearly indicates a nation rather than an individual. We see, as well, that this is a nation in need of a redeemer.

## The Servant, an Individual

We now examine one of those passages that depict the servant of God as an individual rather than a nation.

**Isa 41:26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous? yea, there is none that sheweth, yea, there is none that declareth, yea, there is none that heareth your words.**

**Isa 41:27 The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.**

**Isa 41:28 For I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word.**

**Isa 41:29 Behold, they are all vanity; their works are nothing: their molten images are wind and confusion.**

**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.**

The question is asked, **“Who hath declared from the beginning, that we may know? and beforetime, that we may say, He is righteous?”**. The question is rhetorical in nature and the implied answer is that of no man can it be said that he is righteous. Clearly an individual is being sought. This is an individual that must meet impossible criteria for an ordinary man. In fact, of ordinary men it is declared, **“they are all vanity; their works are nothing”**. Then, when all hope appears dashed, the servant is introduced. He is the man that answers the rhetorical question in the positive. He is called in righteousness, is to be a light to the Gentiles, and able to loose the prisoner.

## The Servant Restores Israel

Thus, far we have examined two passages concerning the servant of God. The first passage clearly spoke of the men of Israel in its context. The second spoke of a particular man in its context. The obvious

conclusion is that whether the servant is the nation of Israel or an individual is contextually determined. Let us now look at another passage in regard to the servant.

**Isa 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.**

**Isa 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;**

**Isa 49:3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.**

**Isa 49:4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.**

**Isa 49:5 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.**

**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.**

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

The servant in this passage is called Israel at verse three. This may cause some to conclude that the nation of Israel is being referred to, yet we must also recall that Jacob was called Israel. Since a precedent had been set in which an individual is called Israel, we must be careful not to jump to conclusions without examining the context. When we do so we find something interesting. The servant at verse five speaks of the mission the Lord chose for him, “**And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him**”. The Lord Himself at verse six expands this mission, “**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**”. The fact that the servant is to restore Israel to the Lord gives evidence that the servant is someone separate from the nation of Israel. His mission to gather Jacob has a similar reference in Genesis.

**Gen 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?**

**Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.**

The name Shiloh is associated with the Messiah. The passage in Isaiah chapter 49 has the nation of Israel gathering to the servant. In fact that is His expressed mission. Since that is also the expressed mission of the Messiah, the conclusion is inescapable.

## Light to The Gentiles

Let us revisit the same passage in Isaiah chapter 49 with a different emphasis.

**Isa 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.**

**Isa 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;**

**Isa 49:3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified.**

**Isa 49:4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God.**

**Isa 49:5 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.**

**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.**

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

In the beginning of this passage the speaker addresses people beyond the borders of Israel, **“Listen, O isles, unto me; and hearken, ye people, from far”**. This would make the target audience to be the Gentile world. The message in regard to them is one of hope and light, **“I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth”**. He is also to be a covenant to the people, **“and I will preserve thee, and give thee for a covenant of the people”**. Recall the passage of Isaiah chapter 42 when the case was made for the servant to be an individual.

**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.**

The fact that the servant of Isaiah chapter 42 is given as a light to the Gentiles and a covenant of the people, forces us to conclude that the servant of Isaiah chapter 49 is the same servant spoken of in Isaiah chapter 42. The idea of being a light to the Gentiles was presented in another chapter concerning the birth of the King Messiah.

**Isa 9:1 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.**

**Isa 9:2 The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.**

**Isa 9:3 Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.**

**Isa 9:4 For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.**

**Isa 9:5 For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.**

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

We notice a light that is to shine beginning with Galilee of the nations. This light has its source in the birth of the King and Son of God. We noted the last time that the gathering of the people is to be to this King Messiah. Isaiah chapter 49 presents that person as the servant.

## Salvation to End of Earth

We will now consider another astounding statement from 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**

This does not merely declare that the Servant will have some manner of instrumentality in the salvation to the ends of the earth. The declaration is that He will be that salvation. A very similar declaration was made when referencing the Arm of the Lord.

**Isa 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**

We see from this verse that the Arm of the Lord being laid bare has something to do with all the ends of the earth seeing the salvation of God. Recall the admonition the Lord makes in our discussion on righteousness.

**Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

**Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

**Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**

The Lord declares “**Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else**”. This salvation is that of justifying men before a Holy God, as evidenced by the statement of the recipient of that salvation, “**Surely, shall one say, in the LORD have I righteousness and strength**”. In fact this is not only effective concerning ones justification, but as well his sanctification. He receives not only righteousness but strength. What can this strength be but ones ability to do God’s will. One question that arises is that if only God is the source of salvation, for there is none else, how then can the Servant be that salvation to all the ends of the earth? The only way this could be possible is if the Servant is God. However, we see from Isaiah chapter 49 that the servant was born as a man.

**Isa 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.**

**Isa 49:2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;**

The Lord called Him from the womb and the bowels of His mother. Thus, He evidently had a mother and a birth, which would clearly make Him a man. The only conclusion one can make is that He is the God Man. This makes Him the Messiah, which is why He has the mission of some day re-gathering Israel to their God. This of course would identify Him as the Son of David.

**Jer 23:5 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.**

**Jer 23:6 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.**

**Jer 23:7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;**

He is the King, Son of David, who is called, “**THE LORD OUR RIGHTEOUSNESS**”. Though being a man, He is also the Lord and our righteousness. Thus, , He is our salvation to all the ends of the earth.

## The Servant as Sin Bearer

We previously examined the passage in Isaiah chapter 53 to demonstrate the Arm of the Lord as sin bearer. Let us now re-examine that same chapter in regard to the Servant.

**Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?**

**Isa 53:2 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.**

**Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

**Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

**Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**

**Isa 53:6 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.**

**Isa 53:7 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.**

**Isa 53:8 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.**

**Isa 53:9 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.**

**Isa 53:10 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.**

**Isa 53:11 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.**

**Isa 53:12 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.**

By way of review, recall that the above passage begins with a discussion of the Arm of the Lord. He is to grow up as a man of sorrows, despised and rejected of men. By His death He is to become the sin bearer, being made an offering for sin. He is to be brought back to life and be given a great position. Though at the beginning He is called the Arm of the Lord, at verse 11 it is declared, **“by his knowledge shall my righteous servant justify many”**. He is called the righteous Servant. Thus, the title Servant and Arm of the Lord become interchangeable. We are forced to conclude the righteous Servant of God and Arm of the Lord to be one and the same. We can also make a clear link between this passage and the passage in chapter 49.

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

Notice that the Lord and Holy One speaks, **“to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers”**. This coincides quite well with the Servant of Isaiah chapter 53 being despised and rejected of men.

## The Servant is Marred

Having examined Isaiah chapter 53 in regard to the Servant, let us take what was gleaned and apply it to an examination of chapter 52.

**Isa 52:10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**

**Isa 52:11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**

**Isa 52:12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward.**

**Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

The Arm of the Lord is laid bare. We notice, from our considerations in chapter 53, that the Arm of the Lord and the Servant are one and the same. Associated with the Arm of the Lord being laid bare is the fact that, **“all the ends of the earth shall see the salvation of our God”**. This, again, brings to mind 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.**

We saw that the Servant makes that salvation effective in that He is the justification of men to God by offering Himself a sacrifice. Isaiah tells us in chapter 53 that He was to be given a great position. This fits well with verse 13, **“Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high”**. This is the result of Him having poured out His soul unto death for the transgressions of others. In the process of doing so, **“his visage was so marred more than any man, and his form more than the sons of men”**. All the ends of the earth shall see the salvation of their God in the sense that, **“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”**. We continue to refer back to chapter 49.

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

We previously examined this verse emphasizing that He was to be despised and rejected of men. We now emphasize that, **“Kings shall see and arise, princes also shall worship”**. This of course is another depiction of the ends of the earth witnessing the salvation of God. What is interesting is that standing together side by side is His greatest humiliation resulting in His greatest exaltation.

## The Servant and Desolate Heritages

We have up to now considered Isaiah chapter 53 and the preceding chapter 52 in regard to the Servant. We will now examine the same concerning chapter 54. For a backdrop we make another of our frequent visits to Isaiah chapters 42 and 49.

**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.**

**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

Notice that He becomes a light to the Gentiles, sets the prisoner free, and causes to inherit desolate heritages. We have already discussed His being a light to the Gentiles. The inheriting of desolate heritages is what we will focus upon next.

**Isa 54:1 Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD.**

**Isa 54:2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;**

**Isa 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**

When going from chapter 53 to 54 one thing we must remember is that chapter divisions are not inspired. Therefore, it does not necessarily follow that a change in chapter implies a topical break. On the other hand we have seen topical breaks within a chapter. There is no guarantee of topical continuity either way. I will submit, however, that topical continuity does exist across the chapter 53 to 54 boundary. The reason for asserting this is the tie between the two chapters as it relates to the Servant. The Servant is clearly mentioned in chapter 53 as the satisfying sacrifice. The tie to the Servant in chapter 54 is the anticipation of desolate cities being inhabited. The inheritance is in regard to the Gentiles. Isaiah chapter 42 and 49 tells us that He is to be a light to the Gentiles. Isaiah chapter 49 tells us that He is to cause desolate heritages to be inherited. Isaiah chapter 54 is praising the fact that the desolate places of the Gentiles are to be inherited. Since there is this topical continuity the implication is that the benefits described in chapter 54 are the results of the Servant's role as sin bearer in chapter 53.

## The Servant Sets the Prisoners Free

Let us examine the same passages as before only this time as it relates to the Servant setting the prisoners free.

**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.**

**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

We can see quite clearly in both of the above passages that the Servant is to set the prisoners free. In these passages there appears to be a correlation between setting the prisoners free and bringing them out of darkness. To some extent the darkness appears to be the prison from which they are released. There is another interesting passage in which the Servant is not mentioned.

**Isa 60:21 Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified.**

**Isa 60:22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time. 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; Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.**

Chapter 60 ends with a promise that all Israel will be made righteous. We recall prophecies about such in our section on Old Testament righteousness. The speaker declares the people to be the branch of His planting. This will be the remnant in the latter days. We have seen in other scriptures that the Planter of Israel is called the Beloved in Isaiah chapter five and the Shepherd and Right Hand in the 80<sup>th</sup> Psalm. When we proceed to verse 22 the speaker identifies Himself as **“I the Lord”**. The very next verse, Isaiah 61:1, the speaker states **“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek”**. The Lord identified Himself the speaker in the last verse of chapter 60. There is no indication that the speaker had changed when crossing into chapter 61, and remember chapter divisions are not inspired. We have seen in our past discussions examples of duality in the Godhead, so the Lord can speak of being anointed by the Lord. This is merely one member of the Godhead referring to another member of the Godhead. In Isaiah 61:3 it speaks again of the planting of the Lord. In the meantime, He is **“to proclaim liberty to the captives, and the opening of the prison to them that are bound”**. This is a clear link to the Servant of Isaiah chapters 42 and 49.

## Jesus the Servant

We have examined the Servant from the Old Testament, let us now turn to the New Testament.

**Php 2:5 Let this mind be in you, which was also in Christ Jesus:**

**Php 2:6 Who, being in the form of God, thought it not robbery to be equal with God:**

**Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:**

**Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.**

**Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:**

**Php 2:10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;**

**Php 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

The Greek word for form used in verse two concerning "Form of God", is the same word used in verse 7 concerning "form of a servant". The latter was manifest in that He "**was made in the likeness of men**". There is general acceptance among even skeptics that He was a man. Since the word "form" is used in both instances then "form of God" implies that He is just as much God as "form of a servant" implies that He is just as much man. We see in verse eight that He "**became obedient unto death, even the death of the cross**". The result being "**Wherefore God also hath highly exalted him, and given him a name which is above every name**". All this is precisely what we have seen in the Old Testament. Let us have a short review.

**Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

**Isa 53:11 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.**

**Isa 53:12 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.**

From both of the above passages we see that the Servant is to be extolled very high as a result of sacrificing His life for transgressors. This agrees with what the apostle Paul tells us in his epistle to the Philippians. Let us look at another passage from the prophet Isaiah.

**Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

**Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

**Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**

We have previously noted that the exclusivity of God as Savior and the Servant as Savior forces us to conclude that the Righteous Servant is both God and Man. This, again, is in agreement with the apostle Paul, who also tells us that to the Servant will every knee bow and tongue confess. We see that as well in the 24<sup>th</sup> verse of Isaiah chapter 45. They are in praise of the fact that their attainment of righteousness is from the Lord.

## Servant Passages Applied to Jesus

We have examined passages concerning the Servant from the prophet Isaiah. Let us now see what the New Testament says about Jesus.

**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.

**Luk 4:17** 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,

**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 4:20** And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

**Luk 4:21** And he began to say unto them, This day is this scripture fulfilled in your ears.

Recall when considering these passages quoted from Isaiah in prior sections, we linked them to the Righteous Servant of Isaiah chapter 53. This tied the Servant to the Arm of the Lord. We have noted the Arm of the Lord to be the Messiah. We have noted the same concerning the Servant.

**Isa 49:5** 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.

**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.

**Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.**

These two Old Testament passages tie the Servant to the office of Messiah to whom Israel is to be re-gathered. Therefore, by tying Him to the Arm of the Lord and to Shiloh we can, from two separate threads, demonstrate that He is the Messiah.

# The Branch

## The Branch as King Messiah

We will now examine those passages that refer to the Messiah as The Branch. By doing so we will notice a clear reference by the prophet Jeremiah that establishes this messianic linkage.

**Jer 23:5 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.**

**Jer 23:6 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.**

We notice from this passage that the Branch is to be that descendant of David Who is the end time King which brings justice and judgment to the earth. We see a similar passage from the prophet Isaiah.

**Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:**

**Isa 11:2 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;**

**Isa 11:3 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:**

**Isa 11:4 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.**

**Isa 11:5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.**

The Hebrew word for Branch used by Isaiah is different than that used by the prophet Jeremiah. Both, however, denote the idea of lineage. Isaiah depicts the Branch as a descendant of Jesse who is the father of David. These passages Therefore, indicate that the Branch is to descend from the Davidic line and is to rule and bring justice to the earth. His overriding attribute is righteousness.

## The Branch is Beautiful

Let us now examine a passage that describes the Branch as beautiful.

**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 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:**

**Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.**

We see similar descriptions concerning the King and future Ruler.

**Isa 33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.**

**Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**

**Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**

**Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

The Hebrew words used to denote beauty in the above three verses are different. Yet in a cohesive sense they all depict the Branch, King and future Ruler, in an image of splendor and glory. This is an interesting contrast to that passage which describes the Arm of the Lord in the role of suffering Servant.

**Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?**

**Isa 53:2 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.**

**Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

The Hebrew word for comeliness in this passage is the same as that translated beauties in the phrase “**beauties of holiness**” rendered by the Psalmist. The passage of the suffering servant makes known the fact that the Arm of the Lord lacked this beauty or comeliness when He first appears to make Himself an offering for sin. Notice also that His people esteemed Him not. This contrasts with a future event when “**Thy people shall be willing in the day of thy power, in the beauties of holiness**”. This contrast is, also, seen in the New Testament.

**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:**

We see that the Son of God comes first “**in the likeness of sinful flesh**”. The second advent will be much different and bring hope for those of us who currently groan within our corrupt and vile bodies.



**Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:**

**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.**

## The Branch as Servant

We next consider the Branch as Servant.

**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.**

The Lord identifies His servant as the Branch. At this juncture it behooves us to consider the Servant in other roles.

**Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

Here we see that the Servant is to be exalted very high. Yet in the process, His physical appearance is to be marred to a point that He will almost appear not to be human.

**Isa 53:10 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.**

**Isa 53:11 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.**

**Isa 53:12 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.**

This passage tells us that the Righteous Servant is to justify many. He Himself will become an offering for sin.

**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.**

We see from this passage that the Servant is to raise up and restore Israel as well as bring salvation to all the ends of the earth. Since the Servant is identified as the Branch, we must conclude that it is the Branch who is to become an offering for sin, be exalted very high, and to restore Israel while bringing salvation to the ends of the earth.

## The Branch as The Stone

We return to Zechariah chapter three and consider another aspect of 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.

We see the Branch being brought forth. When we continue to the next verse the Branch takes on another identity.

**Zec 3:9** For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

There is another place in which the prophet references a day when iniquity is purged.

**Zec 13:1** In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

We have seen this Stone before.

**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.

The Stone, as referenced by the prophet Isaiah, deals with sin and iniquity.

**Isa 28:17** Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

**Isa 28:18** And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

When we look at chapter four of Zechariah we notice similar imagery concerning the Stone.

**Zec 4:10** For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.

Here we see the plummet in the hand of Zerubbabel with seven eyes. They are described as eyes of the Lord. Thus, deity is ascribed to the Stone. This is that same Stone referenced in the previous chapter and tied to the Branch, implying the Deity of the Branch.

## The Branch as King

Let us now examine the Branch as King.

**Zec 6:11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;**

**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:**

We see again a man being introduced as the Branch. He is said to grow up out of His place. This is reminiscent of another passage that speaks of the Arm of the Lord.

**Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?**

**Isa 53:2 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.**

Here we see the Arm of the Lord growing up as a root out of dry ground. The Arm of the Lord in this passage is later identified as the Righteous Servant.

**Isa 53:11 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.**

Continuing with the passage from Zechariah we notice that the Branch becomes King.

**Zec 6:13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.**

He is to sit and rule upon His throne. He is not only King but also Priest. This brings us to the words of David the psalmist.

**Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**

**Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**

Notice the Lord that is to sit upon the right hand is to rule in the midst of His enemies, who are to be put down at His feet. During this time He will have a willful following from His people.

**Psa 110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

Then the Psalmist makes the priestly declaration.

**Psa 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.**

Therefore, we see the same person declared King and Priest in both the 110<sup>th</sup> Psalm and Zechariah chapter six. We, also, see from the passage in Zechariah that He is to build up the temple and to bear His glory. This connects us to another Psalm.

**Psa 102:15 So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.**

**Psa 102:16 When the LORD shall build up Zion, he shall appear in his glory.**

Note the similarity in language. The Branch will build the temple in Zechariah chapter six and here the Lord builds up Zion. Zechariah reports that the Branch is to bear his Glory and the psalmist tells us that he shall appear in His glory. The psalmist David reports that He will be in the beauties of holiness. What makes this interesting is what is declared later in the 102<sup>nd</sup> Psalm.

**Psa 102:25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.**

**Psa 102:26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:**

**Psa 102:27 But thou art the same, and thy years shall have no end.**

This passage is quoted in the New Testament in Hebrews chapter one.

**Heb 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:**

**Heb 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;**

**Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.**

Hebrews chapter one references this quote to Jesus of Nazareth.

# Righteousness

## Objection to Paul

The New Testament doctrine concerning how one becomes righteous, like other New Testament doctrines, is rooted in the Old Testament. This is the case the apostle Paul makes in his letter to the Romans.

**Rom 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.**

**Rom 10:11 For the scripture saith, Whosoever believeth on him shall not be ashamed.**

**Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.**

**Rom 10:13 For whosoever shall call upon the name of the Lord shall be saved.**

However questions could arise concerning Paul's usage of scripture as to his contextual accuracy. We, who by faith accept Paul's inspiration as being that of the Holy Spirit, have no such inner conflict. Yet there is a need for us to give to a skeptical world a reason for the hope that lies within us. When considering possible contextual controversies, let us focus upon verse 13, "**For whosoever shall call upon the name of the Lord shall be saved**". What manner of salvation is being discussed? Verse 10 clearly indicates that the nature of this salvation involves one's need to have a right standing with God. Verse 13 indicates the method by which that right standing is established and is rooted in the following Old Testament passage.

**Joe 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:**

**Joe 2:29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.**

**Joe 2:30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.**

**Joe 2:31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.**

**Joe 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.**

Romans 10:13 is taken from a subset of Joel 2:32, "**Whosoever shall call upon the name of the Lord shall be delivered**". The problem that may arise is a supposed misapplication of the passage in Joel. The passage in Romans is a call to righteousness to anyone at any time, Jew or Gentile, who calls upon the name of the Lord for that specific salvation. The passage in Joel, at first blush, appears to refer to the physical deliverance of a remnant of Israel at a specified prophetic time often called the Time of Jacob's Trouble (Jeremiah 30:7). The problem for us is to bridge that apparent gap.

## Righteousness of Israel

We now consider the Lord's role as Savior in a more specific context.

**Isa 45:18 For Thus, saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.**

**Isa 45:19 I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.**

**Isa 45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.**

**Isa 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

**Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

**Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**

**Isa 45:25 In the LORD shall all the seed of Israel be justified, and shall glory.**

Verse 17 accounts that Israel shall be saved in the Lord with an everlasting salvation. Does this refer to a salvation from physical harm or is something else in view? This question is answered at verse 25, "**In the Lord shall all the seed of Israel be justified**". The preceding verse, verse 24, states, "**Surely one shall say in the Lord I have righteousness**". The implication being that the salvation spoken of in the context of this passage is that of attaining a right standing with God. Since God is performing the salvation upon men, this would exclude one bringing himself into this right standing. We see from verse 25 that all of Israel is to one day realize this salvation. Since there has been no previous record of such an amazing occurrence, this passage must be viewed as prophetic, pointing to some specific time in the future.

## Righteousness of The Gentiles

We now consider the Lord's provision of righteousness for the Gentiles.

**Isa 45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.**

**Isa 45:21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the**

**LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me. Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

**Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

**Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**

**Isa 45:25 In the LORD shall all the seed of Israel be justified, and shall glory.**

Verse 20 makes a call to the Gentiles that have escaped the idolatry practiced by their people. They have come into a knowledge of the one true God of Israel. This call continues at verse 22 : **“Look unto Me and be ye saved all the ends of the Earth”**. We previously considered the object of that salvation being the nation of Israel, and the nature of that salvation being that of justification before God. We wish to emphasize that the nature of that salvation has not changed. This salvation however includes those Gentiles that have escaped the pollution of their own nation’s pagan roots. The conclusion of the matter then is that at any time, anyone, be they Jew or Gentile, can look to the one true God, Jehovah, for justification. We have seen that this salvation will be wholly realized by the nation of Israel at some prophetic time in the future.



## The Book of Life

We see from Isaiah chapter 45 that anyone, either Jew or Gentile, must look to God for justification. Let us see how this relates to being written in the Book of Life.

**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.**

**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.**

**Psa 69:26 For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.**

**Psa 69:27 Add iniquity unto their iniquity: and let them not come into thy righteousness.**

**Psa 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.**

The psalmist speaks of them that have hardened their hearts and have become forever the enemies of God. Verse 27 calls for the Lord to “**Add iniquity to their iniquity**”. This is in sharp contrast to those described in the 32<sup>nd</sup> Psalm: “**Blessed is the man unto whom the Lord imputeth not iniquity**”. The second half of verse 27 : “**And let them not come into thy righteousness**”, is in contrast to the salvation call of Isaiah 45 in which all men are to look unto the Lord, “**In the Lord have I righteousness and strength**”.

Let us now consider the 28<sup>th</sup> verse, “**Let them be blotted out of the Book of the Living and not be written with the righteous**”. We see that one being blotted out of the Book the Living, or the Book of Life, is synonymous with never entering into the Lord’s righteousness. This fact should bring some comfort to those that have seen verses speaking of being blotted out of the Book of Life as implying one losing their salvation. The implication, rather, is one having never entered into that salvation of righteousness in the first place. Note verse 25, “**Let their habitation be desolate**”. This is quoted by Peter in the first chapter of Acts in reference to Judas. Judas however never lost his salvation, but was never saved. Jesus spoke of him in John chapter 6, “**Have not I chosen you twelve and one of you is a Devil?**” Thus, Judas was lost from the very beginning and never entered into the Lord’s righteousness.

## Tribulation Salvation

We saw from Isaiah chapter 45 that there will be a time when all of Israel is to be justified before their God. We now seek to know more about that prophesized event.

**Jer 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?**

**Jer 30:7** Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

**Jer 30:8** For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

**Jer 30:9** But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

**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.

**Dan 12:2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

**Dan 12:3** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Both passages use similar language in speaking of a unique time of unparalleled tribulation. Since both passages emphasize the uniqueness of this event, both passages must be speaking of the same event. We also see from both passages that a physical deliverance, or salvation, is being described. Jeremiah calls this a time of Jacob's trouble out of which Israel is to be saved. This salvation is the breaking of the yoke of Israel's enemies.

Daniel also speaks of this unique time of tribulation. He describes an important characteristic of those being delivered. They are all found written in the book. Recall that the 69<sup>th</sup> Psalm speaks of those whose names are blotted out of the book of life, as those that failed to enter into the Lord's righteousness. Conversely those whose names are ultimately found in the book of life are those that have entered into that righteousness. We saw from Isaiah chapter 45 that this results from obedience to the command to "**Look unto Me and be ye saved all the ends of the earth**". We must conclude that the remnant of Israel that is to experience physical deliverance during a time of great tribulation must first realize that spiritual salvation described by Isaiah. Since the remnant that survives this time of trouble are those that are justified, we see a prophetic time when all Israel will be justified.

## Saved From What

We Thus, far have considered a two track salvation, one being physical and the other being spiritual. The physical salvation is a salvation from bodily harm or death. The spiritual salvation is not quite so obvious. We have seen Thus, far that a spiritual salvation involves one having a right standing with their Creator. This however leads to the question as to what happens if someone ultimately fails to enter into this right standing.

**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.

**Dan 12:2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

**Dan 12:3** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

**Isa 33:14** The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

**Isa 33:15** He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

**Isa 33:16** He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

**Isa 33:17** Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

We have noted, from this passage in Daniel, that the Israelites which are physically delivered must have their names written in the book of life. Thus, by implication they have attained unto a right standing with God. This does not necessarily imply that all that have died beforehand do not have their names written in the book. We see from verse two that some will be awakened from death to everlasting life. There are those, however, that will face everlasting shame and contempt. This is infinitely worse than that of physical death, in that the former is temporal while the latter is eternal.

Let us take note of Isaiah chapter 33 which speaks of the hypocrites dwelling with everlasting burnings. This coincides with the traditional view of a punishment of eternal torment in fire and brimstone. By contrast those that are righteous before God will see the King in His beauty, which speaks of that saved remnant of Israel. We conclude from this that our spiritual salvation is precious and of infinite value.

## Prescriptive or Descriptive

Let us revisit, for a moment, part of the passage in Isaiah chapter 33.

**Isa 33:15** He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

**Isa 33:16** He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

**Isa 33:17** Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

This may appear to some that the remnant attained their righteousness through self effort. Yet recall another passage in Isaiah, “**Surely one shall say in the Lord have I righteousness and strength**” (Isaiah 45:24). How can these two passages be reconciled? A question one must ask concerning Isaiah 33, is whether the works described are prescriptive or descriptive. If prescriptive, then works are prescribed to make one

righteous. If descriptive, then the works describe the character of one that is already righteous. This would avoid any contradiction. Let us consider a passage that will answer this directly.

**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 4:3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:**

**Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.**

We saw from Isaiah 45 that righteousness is from the Lord. We see from verse 3 of chapter 4 that the remnant will be called holy. This remnant is further identified as being written among the living, or as Daniel 12 puts it, the book of life. Being called holy implies a dual separation. They are separated to God and separated from sin. We see elements of both from the passage in Isaiah 33. They walk and speak uprightly because they are separated to God. They will despise the gain of oppression, despise the taking of bribes, avoid the hearing of blood and the seeing of evil because they are separated from sin. Thus, holiness is descriptive of those written among the living or in the book of life. Isaiah also states it well in another passage **“For Thou hast wrought our works in us” (Isaiah 26:12).**

## Israel Made Righteous

Let us again consider God's relationship with that remnant of Israel which survive the tribulation. His primary concern is their righteousness. This is the basis for their physical deliverance.

**Zep 3:11** In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.

**Mal 3:2** But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

**Mal 3:3** And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

**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.

**Zec 13:8** And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.

**Zec 13:9** And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

We clearly notice that the Lord is going to purge the transgressors of Israel (two thirds of them). They are those that fail to enter into a right relationship with Him. However, according to the prophet Zechariah, the third part will call upon Him. They become that righteous remnant. They become His people and He becomes their God. They called upon Him to enter into that right relationship as expressed in Isaiah chapter 45. This prophetic event is described by others.

**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:

**Eze 36:24** For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

**Eze 36:25** Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

**Eze 36:26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

**Eze 36:27** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

**Eze 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.**

**Eze 36:29 I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.**

Jeremiah speaks of a new covenant, and both Jeremiah and Ezekiel speak of Israel being given a new heart. This is not a change imposed from the outside. This is a work performed upon the inward hearts of men. Both prophets declare the new relationship of being the people of the one true God, and of the one true God being their God.

## Israel Established in Righteousness

Having seen that Israel is to be made righteous, we go even further and discover that future Israel's very foundation is to be established in righteousness.

**Isa 54:11 O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.**

**Isa 54:12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.**

**Isa 54:13 And all thy children shall be taught of the LORD; and great shall be the peace of thy children.**

**Isa 54:14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.**

**Isa 54:15 Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.**

**Isa 54:16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.**

**Isa 54:17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.**

Israel here is described as a nation “**afflicted, tossed with tempest, and not comforted**”. This condition however is about to change, “**And all thy children shall be taught of the LORD; and great shall be the peace of thy children**”. This joyful condition has the following foundation “**In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror**”. Thus, the condition of being far from oppression, fear, and terror is based upon Israel as a nation being established in righteousness. Does this righteousness come from the nation itself or from the Lord? The answer becomes obvious, “**This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD**”. This again bring us back to Isaiah chapter 45, “**Surely, shall one say, in the LORD have I righteousness and strength**”.

## Iniquity Not Imputed

There is an interesting passage in the Psalms about those that enjoy the blessedness of not having the imputation of sin put to their account.

**Psa 32:1 Blessed is he whose transgression is forgiven, whose sin is covered.**

**Psa 32:2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.**

The apostle Paul quotes this passage to establish that righteous is not of works.

**Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.**

**Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.**

**Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.**

**Rom 4:8 Blessed is the man to whom the Lord will not impute sin.**

**Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.**

Can the conditions described above be applied to the future remnant of Israel? The prophet Micah answers in the affirmative.

**Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.**

**Mic 7:19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.**

**Mic 7:20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.**

We see from the above passage that God “**pardoneth iniquity, and passeth by the transgression of the remnant of his heritage**”. We are speaking of that end time remnant whose names are written in the Book of Life. Notice there is no implication whatsoever that the remnant is to be sinless. They most certainly are not sinless, yet the Lord passes by their transgressions. They are cast into the depths of the sea. This indicates that though they have sinned, their sin is not imputed unto them. They enjoy the blessedness described by the Psalmist and alluded to by the Apostle Paul. The Psalmist in another place speaks of this joyful condition.

**Psa 130:3 If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?**

**Psa 130:4 But there is forgiveness with thee, that thou mayest be feared.**

## Conclusion of the Matter

We now answer the objection to Paul concerning his use of the passage in Joel. By way of review we first consider the common salvation offered to both Jews and Gentiles.

**Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

**Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

**Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**



**Isa 45:25 In the LORD shall all the seed of Israel be justified, and shall glory.**

We observe a salvation in which one is able to obtain a right standing with the one true God. This salvation is common to both Jews and Gentiles unto the ends of the earth. This same salvation will one day be experienced by the whole of Israel. Let us now consider the salvation of that remnant.

**Psa 69:27 Add iniquity unto their iniquity: and let them not come into thy righteousness.**

**Psa 69:28 Let them be blotted out of the book of the living, and not be written with the righteous.**

**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.**

**Dan 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.**

**Dan 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**

Here we see from the Psalmist's perspective that one's name being ultimately written in the Book of Life depends upon him entering into that right relationship with God. We observe from Daniel that the remnant, whose names are written in the book, are physically delivered at a time of great tribulation. More importantly, they will be spiritually delivered from everlasting shame and contempt and be received into eternal glory.

**Zec 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.**

**Joe 2:32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.**

We see this now being worked out when they call upon the name of the Lord. Zechariah makes it clear that they call upon Him for the purpose of entering into a right relationship with Him. This occurs as the Lord hears them, resulting in them becoming His people and He becoming their God. Joel declares that **Whosoever calls upon the name of the Lord shall be delivered**. Let us now put Joel and Zechariah together. We see from Zechariah those that look unto the Lord for eternal salvation call upon Him and receive it. We see from Daniel and Joel that the remnant of Israel, which look to the Lord for eternal salvation, will receive temporal salvation as well. Thus, , when Paul speaks in a more general sense concerning Jews and Gentiles he is correct in the matter of the common and eternal salvation, which is infinitely greater than the temporal. The temporal salvation referenced in Joel includes the eternal spiritual salvation referenced in Zechariah and Isaiah.

## New Testament Linkage

We now view the linkage between the Old and New Testaments concerning how one attains a right standing with God.

**Isa 45:23** I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.

**Isa 45:24** Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.

**Isa 45:25** In the LORD shall all the seed of Israel be justified, and shall glory.

**Zec 13:9** And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

**Rom 10:12** For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

**Rom 10:13** For whosoever shall call upon the name of the Lord shall be saved.

**Rom 11:26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

**Rom 11:27** For this is my covenant unto them, when I shall take away their sins.

We see from Romans and Isaiah, the common salvation offered to all people. Paul references this in terms of Jews and Gentiles while Isaiah references this in terms of Israel and all the ends of the earth. Both Paul and Zechariah highlight the need for one to call upon the name of the Lord. Paul's emphasis is that of the individual while Zechariah emphasizes the nation of Israel. Paul, Isaiah, and Zechariah speak of a time when all of Israel will be made righteous before the one true God.

We see as well a linkage concerning the book of life.

**Psa 69:27** Add iniquity unto their iniquity: and let them not come into thy righteousness.

**Psa 69:28** Let them be blotted out of the book of the living, and not be written with the righteous.

**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.

**Dan 12:2** And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

**Dan 12:3** And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

**Php 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.**

**Php 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.**

**Php 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.**

**Rev 3:5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.**

**1Jn 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.**

**1Jn 5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?**

The Psalmist infers that those whose names ultimately appear in the book of life are those that at one time looked to the one true God for their eternal salvation and righteousness. Paul, while exhorting the Philippian church, declares the assurance of their salvation contingent upon their names being written in the book. We see a like assurance by Daniel, during the great tribulation, applied to the remnant of Israel.

John, in the book of Revelation, speaks of those that overcome as having their names secured in the book of life. This, to some, has seemed somewhat ominous in that it could appear to leave open the possibility for one to lose their salvation. One supposedly could have their names blotted out of the book for failing to overcome. We need only consider the epistle, written by the same apostle John. He defines the over comer as **He that believeth that Jesus is the Son of God (I John 5:5).**

# Light And Glory

## The Servant as Light

Let us again return to an old passage.

**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.**

We previously examined this passage in the section concerning the Servant. Recall the controversy in which some would identify the Servant as the nation of Israel. This was dealt with in that section. There is however a similar argument concerning the Light to the Gentiles. There are those that would identify that Light with that same nation of Israel. Since the Light of the Gentiles is clearly identified as the Servant, it would suffice to consider arguments already given that counter notions of the Servant being the nation of Israel and apply them as well to counter notions as the Light of the Gentiles being identified with Israel. There are, however, other arguments which can be given that demonstrate that the Light to the Gentiles cannot be the nation of Israel. In fact the Gentiles are brought into true worship of the one true God of Israel in conjunction with divine rejection of that nation. We must be careful to note that this rejection is temporary. We who are Gentiles do not ever wish to have a haughty attitude toward the descendants of Jacob. Throughout history this has, sadly, been the case. Israel's rejection is not, and never will be, irrevocable. They will again be the people of God. We, as Gentile believers, must with gladness look forward to the day as prophesied by Zechariah.

**Ze 8:23 Thus, saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.**

## Israel Rejected

We now examine prophesies concerning the acceptance of the Gentiles in conjunction with the rejection of Israel.

**Deu 32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.**

**Deu 32:16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.**

**Deu 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.**

**Deu 32:18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.**

**Deu 32:19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.**

**Deu 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.**

**Deu 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.**

We see from the above passage that the nation of Israel would one day despise the Rock of their salvation and descend into idolatry. The Lord, as a result, is moved to jealousy and, for a time, will hide His face from them. He then moves them to jealousy with another people. By implication these other people must be from outside the nation of Israel and Thus, by definition be among the Gentiles. Isaiah gives a similar prophesy.

**Isa 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.**

**Isa 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;**

**Isa 65:3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick;**

Here the Lord speaks of a people not called by His name having come into a relationship with Him. This is in contrast to the nation He is rejecting described as a rebellious people that sacrifice and burn incense to false gods.

## Worshipped Among the Gentiles

Thus, far the prophesies have spoken in cryptic terms of a nation that is to come into God's favor. That nation has been referred to as a foolish nation or a nation not called by His name. The following prophesy becomes more specific.

**Mal 1:10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.**

**Mal 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.**

**Mal 1:12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.**

We again notice the rejection of Israel. Those that are to come into true worship outside of Israel, in this passage, are identified as the Gentiles. There is a universal nature concerning them in that they are to worship the true God from the rising of the sun to its going down. This indicates that they are not limited to a specific nation of Gentiles but rather a class of Gentiles scattered worldwide. Remember the universal call.

**Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

## Israel Blinded

We noted that Israel was to be rejected for a time because they lightly esteemed the Rock of their salvation and went off into idolatry. Let us now examine one of the main components of that rejection, namely spiritual blindness.

**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.**

**Isa 29:10 For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.**

**Isa 29:11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:**

**Isa 29:12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.**

**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:**

**Isa 29:14 Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.**

The Lord, as part of divine judgment, has induced Israel into a spirit of deep sleep and hath closed their eyes taking away their understanding. This does not mean that they have departed from their religiosity. They would continue to maintain a form of godliness that is rendered worthless. Thus, they honor their God with their lips but not their hearts. The truth of God's word is replaced by the precepts of men. He speaks of a marvelous work that is to be done in their midst that yet escapes their attention. What could this marvelous work be?

## Stumbling Stone

We will now review this temporary rejection of Israel by examining a passage considered before in the section of the Shepherd and the Stone.

**Isa 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.**

**Isa 8:14 And he shall be for a sanctuary; 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 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.**

**Isa 8:16 Bind up the testimony, seal the law among my disciples. Isa 8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.**

**Isa 8:18 Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.**

The Lord Himself is to be a Stone of stumbling and a Rock of offence. The Hebrew term for Rock is the same as that of Deuteronomy chapter 32 in which Israel is prophesized to lightly esteem the Rock of her salvation. We have, in the section of the Shepherd and the Stone, established the messianic link to the above passage.

Notice, also, that blindness is implied in verse 16 and 17. The testimony is sealed from Israel, who stumbled at the Rock, and given to those described as disciples and children. Recall from the passage in Deuteronomy that God was going to move the nation of Israel to jealousy with a foolish nation not previously called by His name. He for a time, as noted again in the prophesy of Deuteronomy, is to hide His face from Israel.

## Messianic Restoration

In order to buttress the claim that Israel is to be rejected and again restored, let us consider another well known Christmas passage.

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

**Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

We see that the Judge of Israel is smitten on the cheek. Then we are introduced to the identity of this Judge. He is to be the Ruler whose goings forth is from everlasting. This would certainly imply that he pre-exists His birth as a man. The result of His being smitten upon the cheek is that He gives up Israel for a time. This is to last until she which travaileth brings forth. We have seen in our section on the Linkage of Righteousness that this is called a time of Jacob's trouble (**Jeremiah 30:7**). After this time of great tribulation a remnant of Israel is restored to this Messianic Ruler. He then, as Shepherd, feeds in the strength of the Lord. Recall we noticed something very similar concerning the Arm of the Lord.

**Isa 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.**

**Isa 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

Here the Arm of the Lord is both Ruler and Shepherd just as the Ruler in Micah chapter five. Concerning the Judge of Israel being a Light to the Gentiles we need only to reference the previous chapter.

**Mic 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.**

**Mic 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**

**Mic 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**

This is where Israel does finally enter in to being a light to the Gentiles, but only after they are restored to and glory in their Messiah. This will be a glorious time for all people, both Jews and Gentiles.

## Timeline of Israel's Restoration

Let us return to the passage with which we opened up this section.

**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.**

We see from this passage that the Servant is to fulfill the dual role of being a Light to the Gentiles and re-gatherer of Jacob. Let us now consider the order in which these roles are to be accomplished.



**Isa 54:3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.**

**Isa 54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.**

**Isa 54:5 For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.**

**Isa 54:6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.**

**Isa 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee.**

**Isa 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.**

We notice from the above passage a rejoicing that is to be an inheritance of the Gentiles in which the desolate cities are to be inhabited. One of the things to be accomplished by the Servant of Isaiah chapter 49 is that desolate heritages are to be inherited (**Isaiah 49:8**). There, again, is a reference to the Lord hiding His face from Israel. We have seen this reference before in Deuteronomy chapter 32 and Isaiah chapter 8. The tone, however, is much different in the above passage. The previous passages spoke of impending judgment. The above passage speaks of hope, in that the hiding of the face is for a short time, after which Israel is to be re-gathered. Recall the previous passages pronouncing judgment spoke of the hiding of the face occurring in tandem with a foolish nation being brought into spiritual light. It is after this time of blindness has run its course that Israel is to be re-gathered. Since the Servant is the One that both brings light to the Gentiles and re-gathers Israel, the role of being a light to the Gentiles occurs first. Jacob is to be moved by jealousy as spiritual light is being bestowed upon a foolish nation. After this time of judgment is accomplished the Servant then re-gathers the nation of Israel. This brings to mind another glorious passage.

**Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.**

## Glory of Israel

We established that the nation of Israel went into spiritual darkness as the Gentiles were being brought into spiritual light. We now look to a time of Israel's restoration and glory in which they, through the Messiah, become a light to the Gentiles.

**Isa 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.**

**Isa 60:2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.**

**Isa 60:3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.**

**Isa 60:4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.**

Speaking of the nation of Israel, verse three states that the Gentiles will one day come to their light. Their light, however, is the glory of the Lord. We see this again further in the chapter.

**Isa 60:9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.**

There are a number of links one can associate with this passage. One such link concerns the 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 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.**

We previously examined this passage in the section concerning the Servant. We identified this Servant with that Righteous Servant of Isaiah chapter 53. Verse four speaks of the isles waiting for His Law. This can be cross-referenced to Isaiah chapter 60 verse nine in which the Lord states that the isles wait for Him. This in turn can be cross-referenced with the Arm of the Lord.

**Isa 51:5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.**

Here the isles wait upon the Lord and trust in His Arm. The Psalmist indicated that all the nations are to trust in the Son, linking the Arm with the Son.

**Psa 2:6 Yet have I set my king upon my holy hill of Zion.**

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

**Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.**

**Psa 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.**

**Psa 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.**

**Psa 2:11 Serve the LORD with fear, and rejoice with trembling. Psa 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.**

The Psalmist not only declares that all who trust the Son are to be blessed, but verse six clearly links the Son to the future Messianic King.

Returning to Isaiah chapter 60, verse nine declares that the sons of Israel will be gathered from afar as the nation glories in the Holy One. This has a direct link with the offspring of Jesse referenced in Isaiah chapter 11.

**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 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.**

**Isa 11:12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.**

The Root of Jesse is identified as an Ensign to whom the remnant of Israel will be gathered from the nations. The Root of Jesse and Holy One of Israel are one and the same. He is in whom Israel is to glory. He will also be that great Light in which the nation of Israel will be glorified to the Gentile nations. They will not glory in their own accomplishments as the prophet Zephaniah depicts them as a poor and afflicted people.

**Zep 3:11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain.**

**Zep 3:12 I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the LORD.**

## Israel Chosen Again

We saw that Israel was rejected for a time. We say for a time because the very interesting passage below speaks of Israel being chosen again.

**Zec 2:8 For Thus, saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.**

**Zec 2:9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.**

**Zec 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.**

**Zec 2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.**

**Zec 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.**

This is one of those interesting passages that imply a multitude of persons in the Godhead. Verse eight records the Lord of Host being sent by someone. Verse 11 identifies the One sending as the Lord of Host. Thus, we see at least a duality in the Godhead.

The Lord speaks affectionately of Israel as the apple of His eye. Notice He states in verse 12 that Jerusalem is to be chosen again. This would imply that Jerusalem had been chosen once before. The fact that the city is to be chosen again would indicate that it fell out of favor for a time.

Another interesting observation is that the Lord of Host being sent is to inherit Judah as His portion. Since the Lord owns the cattle on a thousand hills, in which sense would He inherit anything? Since inheritance indicates son-ship this would imply the Lord acting in the role as a Son. We identified Him in our section on the Old Testament Trinity as God the Son. He is not only to inherit Judah, but the uttermost parts of the earth as well.

**Psalm 2:7-8**

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

**Psa 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.**

## New Testament Witness

Let us now examine these things from a New Testament perspective. The apostle Paul gives us some detail concerning Israel. He tells us of her blindness.

**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 away.**

We have already seen this blindness from an Old Testament perspective. Paul here references that blindness from other Old Testament scripture. We see as well from the New Testament that Israel was moved to envy.

**Rom 11:11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.**

**Rom 11:12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?**

We saw earlier in Deuteronomy that the Lord was to make Israel jealous by favoring a foolish people. Paul reports that “**through their fall salvation is come unto the Gentiles, for to provoke them to jealousy**”. We see, as well, Paul anticipating Israel coming into her fullness. This implies restoration.

**Rom 11:15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?**

Their anticipated restoration apparently is to be very glorious. We see in the narrative of Luke the Messiah being a Light to the Gentiles and the Glory of Israel.

**Luk 2:25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.**

**Luk 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.**

**Luk 2:27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,**

**Luk 2:28 Then took he him up in his arms, and blessed God, and said,**

**Luk 2:29 Lord, now lettest thou thy servant depart in peace, according to thy word:**

**Luk 2:30 For mine eyes have seen thy salvation,**

**Luk 2:31 Which thou hast prepared before the face of all people; Luk 2:32 A light to lighten the Gentiles, and the glory of thy people Israel.**

Simeon waited until his eyes could light upon the Christ or Messiah. Under the inspiration of the Holy Spirit he referenced Him as “**A light to lighten the Gentiles, and the glory of thy people Israel**”. Thus, we have established the premise of this section of the Messiah being both Light and Glory.

# The Covenant

## God Made a Covenant With His Servant

Another office of the Servant is that of being made to be a covenant.

**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;**

We see from the above passage that the Servant was given “**for a covenant of the people, for a light of the Gentiles**”. One might presume the servant being a light of the Gentiles an outgrowth of being given as a covenant. The passage, however, may not necessarily establish that connection. His being made a light of the Gentiles may instead be in addition to being made a covenant. Let us examine a similar passage to see whether being made a covenant has such definitive results.

**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

This passage, as well, speaks of the Servant given made a covenant for the people. However, its construction implies a list of specific results. This list includes that He is to establish the earth, cause an inheritance of desolate heritages, set the prisoner free, and be a light to those in darkness. Although the term Gentile is not specifically mentioned, the Gentiles certainly were in spiritual darkness until the advent of the Messiah.

## Sure Mercies of David

Let us examine another Messianic passage which ties the future King with the future covenant.

**Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.**

**Isa 55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.**

**Isa 55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.**

This passage, as a number of other such passages that mention David, speaks of David's greater son. Certainly this is prophetic in that both the covenant and glory of Israel point to a future time which has its culmination in the Holy One, by reason of Whom many nations are joined to Israel. This brings to mind another passage from the prophet Zechariah.

**Zec 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD. Zec 2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.**

Notice that many nations are to be joined to the Lord in that day. The fact that the King emphasizes that He is to dwell in the midst of His people is, as well, described by the prophet Ezekiel.

**Eze 43:5 So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house.**

**Eze 43:6 And I heard him speaking unto me out of the house; and the man stood by me.**

**Eze 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.**

Here we notice the phrase, “**the man stood by me. And he said**”, when crossing from verse six to verse seven. This would indicate that the speaker had taken the form of a man. Yet the content of what is said is consistent with that of God Himself. He declares as God that His holy name will no longer be defiled. He declares as King that He will one day place His throne in the midst of the children of Israel. We saw a link between David’s greater Son and the Holy One in Isaiah chapter 55. We, likewise, will come full circle when comparing the above passage with another passage in Ezekiel.

**Eze 39:7 So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.**

We saw from Ezekiel chapter 43 that the King is to one day dwell in the midst of the nation of Israel and they would no longer pollute His holy name. We see from Ezekiel chapter 39 that the Holy One will one day make His holy name known in the midst of the nation and, again, they will not pollute His name. This directly links the King of Isaiah chapter 55 with the Holy One of chapter 39.

## A New Covenant

We have Thus, far examined the Messiah in respect to the new covenant. Let us now examine different aspects of this covenant.

**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:**

We see that a new covenant is made with the House of Judah and House of Israel. This would pre-suppose that an old covenant must have existed.

**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:**

The old covenant was made with the nation of Israel when they were freed from Egypt. This was a covenant that was not broken by the Lord, but by the people. The new covenant would remedy this problem.

**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.**

The prior covenant was broken by transgression. The remedy is that this tendency for iniquity would be transcended by the law not being imposed outwardly, but be implanted inwardly through a new heart. This would, also, involve the forgiveness of sin.

**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.**

This inward imparting will include their knowing the Lord without being taught of men. The basis for this new standing with God is that their sin and iniquity is forgiven and forgotten.

## Arm and Covenant

We recall the section on the Arm of the Lord. We now examine a connection between the Arm and the new covenant and its resultant righteousness.

**Isa 59:16 And he saw that there was no man, and wondered that there was no intercessor: Therefore, his arm brought salvation unto him; and his righteousness, it sustained him.**

**Isa 59:17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.**

**Isa 59:18 According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.**

The main thrust of the above passage is the Arm of the Lord as conqueror of Israel's enemies. He puts on the garments of vengeance and repays fury to their adversaries.

**Isa 59:19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.**

**Isa 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.**

Here we see the glory of the Lord in that He is to be feared worldwide. This results from the Arm of the Lord and His Holy Spirit withstanding the flood of the enemies of Israel and bringing about their destruction.



**Isa 59:21 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.**

We, again, see the results of the new covenant that was described in Jeremiah chapter 31. When we review the passage in Jeremiah we see the wisdom and will being imparted supernaturally to the people. The agent of this imparting, however, is not identified in that passage. We see from the above passage that agent identified as the Spirit of the living God. We also note that this takes place after the Arm of the Lord conquers Israel's enemies. Recall the passage concerning the **sure mercies of David**.

**Isa 55:3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.**

**Isa 55:4 Behold, I have given him for a witness to the people, a leader and commander to the people.**

The fact that He was given as a commander to the people was in conjunction with bringing to them the everlasting covenant.

## Covenant of Security

We have seen when considering the Sure Mercies of David (Isaiah 55:3) that the covenant in question is everlasting in its duration. Let us now examine as much as it pertains to its security.

**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:**

We note that the Lord is no longer angry with Israel. He re-gathers them from all the Gentile nations from which they were scattered. He causes them to dwell safely. Thus, they have attained to a certain level of security. This is based upon their renewed relationship of being His people and He being their God. This is a restatement of the covenant as defined in the previous chapter of the prophet Jeremiah.

**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.**

There is a restatement of the covenant concerning the inward heart of the people. Their hearts are changed from that of being shaped toward iniquity toward a tendency of righteousness. This covenant being one of everlasting duration yields a dual result. The first result is the heart of the Lord toward His people, "**I will not turn away from them, to do them good**". The second being the heart of the people toward their God, "**I will put my fear in their hearts, that they shall not depart from me**".

We note their physical security.

**Jer 32:41** Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

**Jer 32:42** For Thus, saith the LORD; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

This disposition of heart the Lord has for His people continues. Prior to this time the people were brought down in judgment. Those days are past, but for how long? The covenant, being an everlasting covenant, answer that question.

## One Shepherd

Having examined the everlasting security of the covenant we now consider the agency of that security.

**Eze 34:22** Therefore, will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

**Eze 34:23** And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

**Eze 34:24** And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

We note again that the above is in reference to David's greater Son. Recall how the prophet Isaiah describes Him.

**Isa 55:4** Behold, I have given him for a witness to the people, a leader and commander to the people

When constructing a composite picture we see Him as witness, leader, commander, shepherd and prince. We saw that as the Arm of the Lord He withstood Israel's enemies. Thus, , we need only consider this same Son of David as the agent that will enforce a covenant of peace.

**Eze 34:25** And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

The psalmist gives similar description of this glorious day.

**Psa 72:7** In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

**Psa 72:8** He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

**Psa 72:9** They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The abundance of peace is to last so long as the moon endureth. This, of course, is another way of saying forever. The agency of that peace is the King whose dominion is to the ends of the earth.

Continuing with the prophet Ezekiel we notice not only an abundance of peace but of provision as well.

**Eze 34:26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.**

**Eze 34:27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.**

There are other such passages that indicate this messianic role in such provisions.

**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

**Isa 40:10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.**

**Isa 40:11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.**

## Washed From Sin

Let us examine an interesting passage that does not mention the covenant by word but clearly describes its conditions.

**Eze 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.**

**Eze 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.**

**Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

**Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

One recurring theme is that this new covenant is presented to Israel after a time of judgment in which they were scattered throughout the nations. They are to be re-gathered and returned to their homeland. The clear linkage this passage has to the new covenant is the fact that a new heart is given them. The old stony heart is removed and replaced with a heart of flesh. The Lord then declares **“I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them”**. There is much made of the Spirit of God as the agency of this change of conduct. This is a direct link to other passages we have examined that ascribe such conditions to the new covenant. Notice verse 25, the prophet speaks of Israel being made clean. If we move further into the chapter we see this theme repeated.

**Eze 36:30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.**

**Eze 36:31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.**

**Eze 36:32 Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.**

We see from the start of this passage that the nation will someday experience the bliss of plenty. The main emphasis however is their being made clean from their evil ways. There occurs a complete repentance in that the people loathe their former conduct. This, of course, would be a direct result of being given a new heart indwelled by the Spirit of God. This brings to mind another passage from another prophet.

**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 12:11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.**

**Zec 12:12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;**

**Zec 12:13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;**

**Zec 12:14 All the families that remain, every family apart, and their wives apart.**

We saw from Ezekiel a loathing of their sins. The prophet Zechariah, in the above passage, gives a description of such loathing. He continues on to describe their cleansing.

**Zec 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.**

**Zec 13:2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.**

Both prophets speak of a cleansing from their sins with that of idolatry being prominent. Ezekiel speaks of the cleansing with water and Zechariah speaks of a fountain of cleansing.

## Tabernacle

There are a surprising number of passages in which the prophet Ezekiel speaks of the new covenant. We will consider yet one more.

**Eze 37:21 And say unto them, Thus, saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:**

**Eze 37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:**

We notice, as in the previous passage, that there is an association of the new covenant with the re-gathering of Israel. There is, as well, an emphasis on the fact that there will be one King. We will, also, see a reoccurrence of the theme on cleansing

**Eze 37:23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.**

Notice again idolatry is emphasized as their main transgression. A more positive emphasis continues to be the future King

**Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**

**Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.**

David's greater Son is given much prominence. He is not only called King, but is, also, called Servant. This ties us to the passage of the Servant in Isaiah chapter 49 in which the Servant is made a covenant of the people. Speaking of the covenant we continue with the current passage.

**Eze 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.**

**Eze 37:27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.**

**Eze 37:28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.**

Notice again it is called a covenant of peace. It is, also, called an everlasting covenant. Something new, however, is introduced. There is talk of a tabernacle. The Lord is to set His Sanctuary in their midst. This is to be a sign to the nations that the Lord has set Israel apart to Himself. Ezekiel later gives a fuller description.

**Eze 43:6 And I heard him speaking unto me out of the house; and the man stood by me.**

**Eze 43:7 And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever,**

**and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.**

## Purging Of Sin

We have thus far examined passages that paint a rosy picture of the new covenant. Indeed when this covenant of peace is applied to Israel, conditions will be of extreme bliss. The process of arriving at that point, however, are anything but rosy. There will be much tribulation resulting in a purging of sin.

**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.**

**Mal 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:**

**Mal 3:3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.**

The Lord, identified as the Lord of Hosts, suddenly comes to His temple. This does not automatically lead to the conditions of peace and tranquility described in previous passages. The question “**But who may abide the day of his coming**”, implies that many may not abide. The refinement alluded to is described by the prophet Zechariah.

**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.**

**Zec 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.**

**Zec 13:9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.**

This purging results in a pure offering.

**Mal 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.**

**Mal 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.**

The Lord requires righteousness among the people. There is a need of their being purified from sin. This implies the necessity of their hearts turning to the Lord.

**Mal 3:6 For I am the LORD, I change not; Therefore, ye sons of Jacob are not consumed.**

**Mal 3:7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?**

We see from the passage in Malachi that the messenger of the covenant first comes to the temple. Then a purification of the nation takes place. This results in a call to the people to return to their Lord. Hosea gives us another profile of this.

**Hos 5:14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.**

**Hos 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

**Hos 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.**

We see that the Lord will judge Israel for her sins and return to His place. After their hearts are turned toward Him they seek to return to Him. Then He revives them.

**Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

**Hos 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.**

He then returns to them as the former and latter rain. This brings to mind a psalm.

**Psa 72:6 He shall come down like rain upon the mown grass: as showers that water the earth.**

**Psa 72:7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.**

**Psa 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.**

**Psa 72:9 They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.**

Notice the similarity of language. The prophet Malachi speaks of Him coming as the former and latter rain. The Psalmist speaks of Him coming down like rain upon the mown grass. Then the righteous flourish and there is an abundance of peace as He conquers His enemies and rules in His kingdom. These are those peaceful conditions associated with the new covenant.

## Blood of The Covenant

We have thus far examined passages in the Old Testament concerning the new covenant. We will now review a certain aspect of the old covenant.

**Exo 24:4** And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

**Exo 24:5** And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.

**Exo 24:6** And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.

**Exo 24:7** And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

**Exo 24:8** And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.

The above is in reference to the Mosaic covenant of law. Moses made reference to the blood of the covenant as he sprinkled that blood upon the people. Does there exist such an association with the new covenant?

**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.

**Zec 9:10** And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

**Zec 9:11** As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.

Zechariah, at verse 11, speaks of the blood of the covenant by which the prisoner is set free. Which covenant is being referenced? Does this refer to the first or second covenant? The context gives us some clues to answering these questions. Notice this covenant is associated with the King having salvation and worldwide dominion. Let us review a well referenced passage.

**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.

**Isa 49:7** Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.



**Isa 49:8 Thus, saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;**

**Isa 49:9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.**

Isaiah tells us that the Servant is to be made a covenant of the people. This will result in the earth being established, desolate heritages being inherited, and the prisoner being set free. This covenant is spoken of as a future condition. The Mosaic covenant had long been established prior to this prophesy. Thus, , this is referencing a new covenant distinct from the covenant of Moses. The conditions described by the passage in Zechariah certainly imply the establishment of the earth and the prisoner being set free. Since the King has worldwide dominion, desolate heritages have been inherited. We are forced, therefore, to conclude that the covenant spoken of by Zechariah is the new covenant described by Isaiah. Certainly the world is at peace consistent with the everlasting covenant of peace as well as the sure mercies of David. We must further conclude that there is blood associated with that covenant. There is not only blood associated with the new covenant but a sacrifice as well.

**Psa 50:1 The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.**

**Psa 50:2 Out of Zion, the perfection of beauty, God hath shined.**

**Psa 50:3 Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.**

**Psa 50:4 He shall call to the heavens from above, and to the earth, that he may judge his people.**

**Psa 50:5 Gather my saints together unto me; those that have made a covenant with me by sacrifice.**

**Psa 50:6 And the heavens shall declare his righteousness: for God is judge himself. Selah.**

The psalmist speaks of that great event of the Lord's return in which He is to judge the world. There goes out a call for the gathering of His saints that have made a covenant with Him by sacrifice. Since an end-time scenario is obvious, the new covenant is implied. When we continue on with the passage the first covenant is removed from consideration.

**Psa 50:8 I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.**

**Psa 50:9 I will take no bullock out of thy house, nor he goats out of thy folds.**

**Psa 50:10 For every beast of the forest is mine, and the cattle upon a thousand hills.**

**Psa 50:11 I know all the fowls of the mountains: and the wild beasts of the field are mine.**

**Psa 50:12 If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.**

**Psa 50:13 Will I eat the flesh of bulls, or drink the blood of goats?**

**Psa 50:14 Offer unto God thanksgiving; and pay thy vows unto the most High:**

Reference is made of the first covenant in that sacrifice and burnt offerings were to be continually made. He makes it clear, however, that he is not referring to that covenant. That covenant was already broken by the people making the second covenant a necessity. The question arises then as to what constitutes a blood sacrifice for the new covenant. In order to answer that question we refer back to the passage in Isaiah chapter 49 in which the servant is made a covenant of the people. We then consider other passages from the prophet Isaiah.

**Isa 53:10 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. Isa 53:11 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.**

We see the sacrifice to be that of the righteous Servant Himself. He is made Himself an offering for sin. By His sacrifice many are justified. This becomes our basis for justification. Concerning the blood we refer to the preceding chapter

**Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

Jus as Moses sprinkled the people to signify the blood of the first covenant, so the Servant sprinkles the nations with His own blood in regard to the second covenant. Let us review a passage sighted in our section titled Linkage of Righteousness.

**Isa 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.**

**Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear.**

**Isa 45:24 Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.**

The above passage tells us that one's attainment of righteousness is of the Lord. We left that section with an open question concerning the basis for justification. That basis is the Servant giving Himself an offering for sin. Therefore, the prophet Jeremiah applied to Him an appropriate name.

**Jer 23:5 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.**

**Jer 23:6 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.**

David's greater Son, being both God and Man, is called the Lord or Jehovah Our Righteousness. He is called Jehovah by nature and our Righteousness by virtue of His sacrifice for our sins. He is not only righteous but our righteousness.

## The New Testament

We will now consider that portion of the Bible which bears the name of the topic we are discussing, namely the New Testament or the New Covenant. Recall one of the central features of the New Covenant was the fact that the Servant shed His blood as an offering for sin. We saw this in Isaiah chapter 53 in which the Servant made Himself an offering for the justification of many. Isaiah chapter 52 tells us that He sprinkled the nations with His blood. We now see from the New Testament that He was well aware of His mission.

**Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.**

**Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.**

The writer of Hebrews quotes from Jeremiah chapter 31 to demonstrate the necessity of a new covenant.

**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.**

The writer not only established from the prophet Jeremiah the necessity of the new covenant, he also tells us that the new covenant is replacing the old.

**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.**

Recall the blood of the covenant spoken of by Zechariah.

**Zec 9:11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.**

The writer of Hebrews applies that blood to our sanctification.

**Heb 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,**

**Heb 13:21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.**

We saw from the Old Testament that the new covenant was, also, called the everlasting covenant as well as the covenant of peace. The above passage tells us that the God of peace brought again the Lord Jesus from the dead and through the blood of the everlasting covenant we are to be made perfect in every good work. Zechariah tells us that through the blood of the covenant the prisoner is set free. The believer is set free from sin and becomes the servant of righteousness and Thus, is able to do that which is well-pleasing in His sight.

## New Covenant Objection

Let us revisit one of the primary passages concerning the new covenant in order to consider a possible objection.

**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:**

Recall this being a quote from Jeremiah 31:31. Some will object to its application in our New Testament. Clearly in the New Testament the new covenant is applied to the church. This passage, however, implies its proper application being that of Israel. In our prior sections our attempt to harmonize the Old Testament with the new has been predicated primarily upon the Old Testament as the foundation. We would attempt to demonstrate New Testament doctrine strictly from Old Testament arguments. Our introduction of the New Testament came only after we felt such arguments to be sufficient. We must depart somewhat when considering this topic and instead use a hybrid approach of Old and New Testament persuasion. The reason for doing so is as follows.

**Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;**

**Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:**

**Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:**

The term **Christ in you** has more elaboration in another of the Pauline epistles.

**Eph 2:18 For through him we both have access by one Spirit unto the Father.**

**Eph 2:19 Now Therefore, ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;**

**Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;**

**Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:**

**Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.**

When putting the above passages together, we see from Colossians that Christ abiding in the Gentiles was a mystery never before revealed. The passage from Ephesians demonstrates that Christ abiding in the Gentiles amounts to a habitation of the Lord through the Spirit. Let us review a couple of Old Testament passages.

**Isa 59:20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.**

**Isa 59:21 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.**

**Eze 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

**Eze 36:27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

**Eze 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.**

From these Old Testament passages it can be discerned that the new covenant involved the habitation of the Spirit within the hearts of men. These passages in context speak of the nation of Israel. We see no evidence from these Old Testament passages for an inclusion of the Gentiles. When we consider the passage from Paul's epistle to the Colossians this is precisely what one should expect. We are told that this habitation of the Spirit concerning the Gentiles was never before revealed. Now the larger question becomes how can the new covenant be applied to the church? If it is applied to the church then does its later application to Israel constitute a third covenant?

In order to answer the second question let us review what the writer of Hebrews has to say about the new covenant.

**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:**

He tells us that the first covenant is to be replaced by the second. He then tells us when the first is to vanish away.

**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 next chapter tells of Christ being the mediator of the new covenant.

**Heb 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:**

**Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?**

**Heb 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.**

Christ becomes the mediator of the new testament or new covenant. Notice this is in the present tense. Thus, , this is currently the case and not to become so at some prophetic time in the future. The new covenant was introduced in the previous chapter with the quote from Jeremiah 31:31. The new testament, in the above passage, by context hearkens back that reference. Thus, , the new covenant as applied to the church is the same covenant that will one day be applied to Israel. There is no third covenant. We must, however, answer the objection regarding the new covenant's application.

## The Kingdom

Before attempting to answer the aforementioned objection let us first take a little detour. One need not read very far into the New Testament without realizing the prominence given to the kingdom of God. Some have made a differentiation between the kingdom and God and kingdom of Heaven. Their interchangeable references seem to contradict such a supposed differentiation. We see this in parallel passages in which the Lord answers questions of His disciples concerning the parable of the sower.

**Mat 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.**

**Mat 13:12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.**

**Mat 13:13 Therefore, speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.**

**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:**

**Luk 8:10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.**

Note that in both of the above passages Jesus is giving essentially the same response (although recorded more fully in Matthew), yet Matthew makes reference to the kingdom of Heaven while Luke makes reference to the kingdom of God. We can see this more directly when Christ deals with the rich young ruler.

**Mat 19:23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.**

**Mat 19:24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

Notice how the terms kingdom of Heaven and kingdom of God are interchangeable going from verse 23 to 24. Thus, , for our purposes we make no differentiation between the two.

Now we will consider the kingdom of a specific nation referenced in the Old Testament. This is a kingdom which, by inference, is mainly of a Gentile persuasion.

**Deu 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.**

**Deu 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.**

The Lord in His anger is going to provoke Israel with a foolish nation. Isaiah gives us a similar passage.

**Isa 65:1 I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.**

The Lord is found of them that sought Him not. This would lead one to suspect He has the Gentiles in mind since such would not be the case in regard to the nation of Israel. One other thing to consider is the fact that nation is singular. If we examine the beginning of the previous chapter of Isaiah we see the following.

**Isa 64:1 Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,**

**Isa 64:2 As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!**

The word for nations is the same Hebrew word that is in singular form in the passages of Deuteronomy chapter 32 and Isaiah chapter 65. Thus, we have some entity that is called a nation that is under the rule of God. Who is this singular nation if it be of Gentile persuasion? Could it be the Romans? Could it be the British or the Russians or the Germans? The prophet Malachi gives us some clues.

**Mal 1:10 Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.**

**Mal 1:11 For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.**

**Mal 1:12 But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.**

**Mal 1:13 Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; Thus, ye brought an offering: should I accept this of your hand? saith the LORD.**

Notice verses 10, 12 and 13 emphasize judgment upon and rejection of Israel. Verse 11, however, tells us that the Lord's name is to be great among the Gentiles from the rising of the sun even to its going down. This would appear to eliminate a specific singular Gentile nation. This is where we need the New Testament to fill in the blanks.

**Rom 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,**

**Rom 1:2 (Which he had promised afore by his prophets in the holy scriptures,)**

**Rom 1:3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;**

**Rom 1:4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:**

**Rom 1:5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: Rom 1:6 Among whom are ye also the called of Jesus Christ:**

**Act 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.**

Both of the above passages answer the question. The Lord has taken out of all nations a people for His name. This includes both Jew and Gentile. This brings to mind a passage from Isaiah.

**Isa 45:20 Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save.**



**Isa 45:21** Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

**Isa 45:22** Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

The apostle Paul describes it as follows.

**Eph 2:15** Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

**Eph 2:16** And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

The nation that is being rejected is that visible Israel with its political and religious power structure.

**Mat 21:43** Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

**Mat 21:44** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

**Mat 21:45** And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. **Mat 21:46** But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

The nation that is to temporarily replace it will lack such a visible power structure.

**Luk 17:20** And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

**Luk 17:21** Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

Our Lord also spoke to Pilate of His Kingdom that was not of this world.

**Joh 18:36** Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

The rulers of Israel rejected their King and consequently the kingdom.

**Joh 19:13** When Pilate Therefore, heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

**Joh 19:14** And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

**Joh 19:15** But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

This is a kingdom that we can be a part of today.

**Col 1:12** Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

**Col 1:13** Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

**Col 1:14** In whom we have redemption through his blood, even the forgiveness of sins:

The kingdom of the Son is synonymous with the kingdom of God.

**Eph 5:5** For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

## Kingdom Covenant

Let us now return to the objection concerning the application of the new covenant. We will attempt to answer that objection by placing the new covenant under the rubric of the kingdom. Thus, , the reason for our detour. We start with a concise but scriptural definition of the kingdom of God.

**Rom 14:17** For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

This definition gives the essence of the kingdom of God as “**righteousness, and peace, and joy in the Holy Ghost**”. Another way of describing this kingdom is as follows.

**Rom 4:21** And being fully persuaded that, what he had promised, he was able also to perform.

**Rom 4:22** And Therefore, it was imputed to him for righteousness.

**Rom 4:23** Now it was not written for his sake alone, that it was imputed to him;

**Rom 4:24** But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

**Rom 4:25** Who was delivered for our offences, and was raised again for our justification.

The above passage speaks of Abraham to whom righteousness was imputed. Continuing on with this discourse the other two legs of the kingdom, peace and joy, are also realized.

**Rom 5:1** Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ:

**Rom 5:2** By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

This life in the Spirit of God is to yield fruit in our lives.

**Gal 5:22** But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

**Gal 5:23** Meekness, temperance: against such there is no law.

**Gal 5:24** And they that are Christ's have crucified the flesh with the affections and lusts.

**Gal 5:25** If we live in the Spirit, let us also walk in the Spirit.

This brings to mind those descriptions of the new covenant from the Old Testament.

**Eze 36:26** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

**Eze 36:27** And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

John refers to the Spirit as an anointing.

**1Jn 2:27** But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Jeremiah tells us the same when describing the new covenant.

**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.

Our Lord when speaking to Nicodemus speaks of being born again as the way into the kingdom of God.

**Joh 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

The word see in this verse has the idea of perception. One who is born again will perceive the Holy Spirit working within him. Our Lord then speaks of the way of entry into the kingdom.

**Joh 3:5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

**Joh 3:6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

**Joh 3:7** Marvel not that I said unto thee, Ye must be born again.

**Joh 3:8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

From verse eight we note that the kingdom of God will be like the wind. We see the effects of the wind without seeing the wind itself. Thus, , we will see the effects of the kingdom of God in our own and other people's lives, but will not see a visible political structure. Since visible Israel rejected their King, they also rejected His kingdom. Yet, as Paul states, the gift and calling of God are without repentance. The kingdom will one day be restored to Israel. This question was put to Christ prior to His ascending into Heaven.

**Act 1:6** When they Therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

**Act 1:7** And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

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

Notice that there was an expectation from the disciples that the kingdom would one day be restored to Israel. Our Lord's answer did not contradict this. He indicated that it is not a matter of if the kingdom will be restored to Israel but when. Paul tells us that this will result in more exceeding glory.

**Rom 11:15** For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Paul, too, has every expectation of this occurring.

**2Co 3:15** But even unto this day, when Moses is read, the vail is upon their heart.

**2Co 3:16** Nevertheless when it shall turn to the Lord, the vail shall be taken away.

**Rom 11:26** And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

**Rom 11:27** For this is my covenant unto them, when I shall take away their sins.

Thus, the second covenant one day will be reapplied to Israel when the kingdom of God is restored to them. Then, as now, both Jew and Gentile will be able to enter into that kingdom.

**Amo 9:11** In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

**Amo 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**

Then Israel will, also, be raised to glory to the effect that the nations will recognize that God is with them.

**Zec 8:23 Thus, saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.**

Whether, in the flesh, we be Jew or Gentile makes no difference to us concerning that glorious day. This is one day we must all anticipate with great joy. For when we enter into the kingdom, either now or then, we become Jews inwardly

**Rom 2:28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:**

**Rom 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

## Witness Of History

### Dispersion Warning

When considering the witness of history let us first examine those scriptures that pertain to the scattering of Israel among the nations. This scattering would be the result of their transgression. We first will look at those warnings to Israel prior to their descending into sin.

**Lev 26:13 I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.**

**Lev 26:14 But if ye will not hearken unto me, and will not do all these commandments;**

This passage begins the list of the consequences Israel is to suffer if they do not walk in the statutes given them of the Lord.

**Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.**

This verse is one of those long list of consequences. They will be scattered among the heathen.

**Deu 28:58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;**

Here in Deuteronomy we see the beginning of another list of consequences. Let's again examine some of that list.

**Deu 28:64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.**

**Deu 28:65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:**

**Deu 28:66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:**

**Deu 28:67 In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.**

Notice that not only will Israel be scattered among the nations, but she will also be persecuted in those nations.

## Dispersion Distant Prophecy

We have Thus, far considered prophecies based upon an if condition. That is, if Israel would cease to obey, they would suffer specific consequences. We now look at prophecies with the assumption of their

disobedience. What is interesting about these prophecies is that they are made prior to Israel inheriting the land. The Lord with His foreknowledge was already detailing the consequences of their disobedience.

**Deu 4:25 When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:**

**Deu 4:26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. Deu 4:27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.**

Notice the expectation is that they will beget children, remain long in the land, and eventually corrupt themselves. The next verse gives the results. They will be uprooted from the land. Then they will be scattered among the nations where, presumably as a result of persecution, they will be few in number. Let us now revisit another passage from Deuteronomy.

**Deu 32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.**

**Deu 32:16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.**

**Deu 32:17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.**

**Deu 32:18 Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.**

Jeshurun, being a reference to Israel, forsakes the God of her youth and goes into idolatry. By doing so she provokes Him to jealousy and she no longer considers the Rock of her salvation. Notice that this is all being said prior to Israel entering into the land.

**Deu 32:19 And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.**

**Deu 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.**

**Deu 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.**

This results in the Lord moving Israel to jealousy with a foolish nation. We saw in the last section that nation to be the church who was for a time to inherit the Kingdom of God. We now come to one of the many consequences for her idolatry.

**Deu 32:26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:**

She is to be scattered into the four corners of the earth.

## Dispersion Near Prophecy

We now move many centuries ahead in the history of Israel and concern ourselves with a time period in which the prophecies of their disobedience is fulfilled. However, they are not yet totally scattered among the nations. The prophecies are now pronouncements of judgments resulting from their turning from God.

**Jer 9:13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;**

**Jer 9:14 But have walked after the imagination of their own heart, and after Baalim, which their fathers taught them:**

**Jer 9:15 Therefore, Thus, saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.**

**Jer 9:16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.**

We see from the above passage that the people have forsaken the Lord. This is not a prophecy of the future, but a proclamation of what has taken place. The prophecy of their being scattered is yet in the future. This is reinforced by another passage from the same prophet.

**Jer 18:15 Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up;**

**Jer 18:16 To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head.**

**Jer 18:17 I will scatter them as with an east wind before the enemy; I will shew them the back, and not the face, in the day of their calamity.**

We now proceed still further in the dispersion of Israel and Judah. The prophet Ezekiel brings us to a time when the deportation has begun. Ezekiel, in fact, is himself in exile from his homeland when he gives a prophecy concerning the siege of Jerusalem.

**Eze 5:5 Thus, saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.**

**Eze 5:6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.**

Jerusalem, like Israel, rejected the statues of the Lord. The Lord then pronounces severe condemnation upon the city. Including the following:

**Eze 5:10 Therefore, the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.**

Most die by famine and sword with the rest being scattered. Further detail is given.

**Eze 5:12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.**

Two thirds are to die by famine or sword with the remaining third dispersed among the nations.



## History of First Dispersion

Since there became two nations, Israel and Judah, there are two parts to the first exile. We examine the siege and dispersion of Israel, sometimes referred to as Samaria.

**2Ki 17:5** Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

**2Ki 17:6** In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

Israel was taken captive by the Assyrians. This was a judgment from God for their sins, primarily that of idolatry.

**2Ki 17:7** For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods,

**2Ki 17:8** And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made.

**2Ki 17:9** And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

**2Ki 17:10** And they set them up images and groves in every high hill, and under every green tree:

**2Ki 17:11** And there they burnt incense in all the high places, as did the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger:

**2Ki 17:12** For they served idols, whereof the LORD had said unto them, Ye shall not do this thing.

The secular historians tell us that in 722 B.C. Israel was conquered by the Assyrians under the leadership of Shalmaneser V. Many of the Israelites were deported to Media and Persia.

The second part of the dispersion concerned Judah and the siege of Jerusalem. Jerusalem was under siege by the Babylonians.

**2Ki 25:1** And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about.

**2Ki 25:2** And the city was besieged unto the eleventh year of king Zedekiah.

This led to famine and desertion by the military.

**2Ki 25:3** And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

**2Ki 25:4** And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

King Zedekiah himself tried to flee but failed in that attempt.

**2Ki 25:5** And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

**2Ki 25:6** So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him.

**2Ki 25:7** And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

After this the Babylonians completed the siege. They destroyed the temple and carried away captive the people of the city.

**2Ki 25:8** And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem:

**2Ki 25:9** And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

**2Ki 25:10** And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

**2Ki 25:11** Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzaradan the captain of the guard carry away.

**2Ki 25:12** But the captain of the guard left of the poor of the land to be vinedressers and husbandmen.

Secular historians tell us that the kingdom of Judah was overthrown by Nebuchadnezzar in 586 B.C. with a considerable portion of the inhabitants being deported to Mesopotamia.

## Rebuilding the Temple

Let us now examine a time period, after the first dispersion, which was characterized by major rebuilding projects accompanied with some limited repentance. The temple was destroyed and Jerusalem was in ruins. We first consider the rebuilding of the temple. The enablement for this project came from a most unlikely source.

**Ezr 1:1** Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

**Ezr 1:2** Thus, saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

Cyrus, the Gentile ruler of a kingdom which still held Jews in captivity, felt the call of the Lord to rebuild the temple. He himself put out a call to his captives enlisting them in the building of the temple of their God.

**Ezr 1:3** Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem.

**Ezr 1:4** And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.

This was met with vigorous enthusiasm among the people.

**Ezr 1:5** Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

**Ezr 1:6** And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered.

The building of the temple was accomplished which resulted in great rejoicing.

**Ezr 6:15** And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

**Ezr 6:16** And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

The rebuilding of the temple was also accompanied by repentance.

**Ezr 10:10** And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

**Ezr 10:11** Now Therefore, make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

**Ezr 10:12** Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

## Rebuilding Jerusalem

We now consider the rebuilding of Jerusalem. Nehemiah receives a report from his brethren on the state of the city.

**Neh 1:2** That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

**Neh 1:3** And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

He becomes sorrowful at this bleak report and confesses his own transgressions as well as that of the people.

**Neh 1:7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.**

He reminds the Lord of His promise to those that are scattered among the nations if they repent.

**Neh 1:8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:**

**Neh 1:9 But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.**

As Ezra received help from King Cyrus to rebuild the temple so Nehemiah received help from King Artaxerxes to rebuild the city.

**Neh 2:6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.**

**Neh 2:7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;**

**Neh 2:8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.**

**Neh 2:9 Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me.**

The following is a little synopsis of the various tasks.

**Neh 3:1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.**

**Neh 3:3 But the fish gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.**

**Neh 3:6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.**

**Neh 3:11 Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces.**

**Neh 3:13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.**

**Neh 3:14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.**

**Neh 3:15** But the gate of the fountain repaired Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

**Neh 3:16** After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

When all was accomplished the people repented in a similar fashion to that which took place after the rebuilding of the temple.

**Neh 9:1** Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

**Neh 9:2** And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

**Neh 9:3** And they stood up in their place, and read in the book of the law of the LORD their God one fourth part of the day; and another fourth part they confessed, and worshipped the LORD their God.

## Prophecy of Second Dispersion

We now turn our attention to a second dispersion bringing us to a very interesting passage from the prophet Daniel.

**Dan 9:25** Know Therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

**Dan 9:26** And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

This prophesy speaks of the Messiah being cut off. We will examine this more closely later on. Our current focus will be on verse 26 in which Jerusalem and the second temple are destroyed. This will lead to a second dispersion as we will see. This must be a subsequent dispersion to that of Assyria and Babylon for a very good reason. The book of Daniel reflects a time when the nation was already taken captive. Daniel, in fact, was in Babylonian captivity. Therefore, whatever is being spoken of in the above passage must be future and the sanctuary referred to must be the second temple that was rebuilt. The fact that the city was destroyed again indicates that it, too, must have been rebuilt since being destroyed by the Babylonians.

**Hos 3:4** For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

**Hos 3:5** Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

The above passage appears to describe conditions that would imply a long period of exile. Some might consider this to be the first exile. However, verse five gives evidence of reconciliation with the Lord. A reference is made to the latter days as well. We saw from the section concerning the covenant that such

reconciliation takes place when the second covenant is applied to Israel. This would not seem to be the case if the period under consideration was between the first and second dispersions. This is especially true when taking into account Daniel's preface leading into the passage from chapter nine.

**Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

Thus, , after the second dispersion there is to come reconciliation and everlasting righteousness. This would coincide with conditions described by Hosea in the latter days. The prophecy of Hosea appears to span a time that telescopes the two dispersions. We see similarities to this in another Hosea passage.

**Hos 5:14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.**

**Hos 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

**Hos 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.**

**Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

**Hos 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.**

We previously considered this passage and linked it to the King of the 72<sup>nd</sup> Psalm. Thus, , the David anticipated in Hosea chapter three is the same as anticipated in Hosea chapters five and six, which would be David's greater Son, the Messiah. During this long exile spanning the two dispersions there is to be a sifting of the people.

**Amo 9:8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.**

We see that the nation will, for a time, be destroyed from the face of the earth.

**Amo 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.**

**Amo 9:10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.**

Then through persecution the nation will be sifted among the heathen. After this long period of sifting comes the reconciliation.

**Amo 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:**

**Amo 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**

We see not only the reconciliation of Israel, but a glorious time of reconciliation of the nations. We also have some very clear prophecies from the Lord Jesus Christ.

**Mat 24:1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.**

**Mat 24:2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**

The above is the beginning of our Lord's discourse at the Mount of Olives. He speaks of a future judgment whose calamities include the destruction of the temple. This of course coincides with the prophecy from Daniel chapter nine. There are other very clear prophecies from our Lord.

**Luk 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.**

**Luk 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.**

**Luk 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.**

**Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.**

**Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.**

We see an unmistakable prophecy of a future dispersion. He, as well, indicates that this will take place soon.

**Luk 23:28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.**

**Luk 23:29 For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.**

**Luk 23:30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.**

**Luk 23:31 For if they do these things in a green tree, what shall be done in the dry?**

He is being led to His crucifixion when He gives this warning. He asks a question of the weeping women of Judea. If they do such violence to Him Who is sinless, what will they do to their children? Thus, , the Romans are identified as the people that will destroy the city and disperse the nation.

Secular historians confirm the Roman destruction of Jerusalem. The Jews carried on a revolt against Roman rule from 66 to 70 AD. This resulted in Jerusalem being captured and the temple destroyed under the command of General Titus. The Romans then proceeded to establish several Roman and Greek settlements within Judea in order to suppress further Jewish insurrections.

## Messiah is Cut Off

Let us return to that interesting passage in Daniel that speaks of the Messiah being cut off.

**Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

We first consider the meaning of the Hebrew word that is translated “to cut off”. In some passages it has the meaning to cut a covenant. Recall the prophesy concerning the new covenant that is to be made with Israel.

**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:**

In the phrase “make a new covenant” the word for make is that same Hebrew word translated as cut off in Daniel chapter nine. However, a different context will yield a different meaning.

**1Ch 17:7 Now Therefore, Thus, shalt thou say unto my servant David, Thus, saith the LORD of hosts, I took thee from the sheeppcote, even from following the sheep, that thou shouldest be ruler over my people Israel:**

**1Ch 17:8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.**

The Lord while addressing David reminds him how He had cut off his enemies before him. In this context the meaning can only be that of destruction, as the enemies of Israel were obviously slain. This appears to be the correct meaning if the making or cutting of a covenant is not being expressed. Thus, , in the case of Daniel chapter nine the fact that the Messiah is cut off implies Him being slain.

Some have proposed that the reference to the Messiah is merely a generic reference to an anointed one, being a person of prominence, but not the Messiah Himself. In order to answer that objection we need to examine a couple of passages. Both passages tell of impending judgment upon the nation.

**Eze 21:21 For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.**

**Eze 21:22 At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.**

Here the king of Babylon is preparing a siege against Jerusalem.

**Eze 21:24 Therefore, Thus, saith the Lord GOD; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand.**

**Eze 21:25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,**

The Lord is prescribing judgment upon the nation because of transgression and the wickedness of their leader. He then pronounces a clear judgment against kingly succession.



**Eze 21:26 Thus, saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.**

**Eze 21:27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.**

Before considering the identity of the One Who is to come Whose right it is, let us review another passage.

**Hos 3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:**

**Hos 3:5 Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.**

The children of Israel are to be many days without a King until the arrival of David's greater Son the Messiah. This is the One Who is to come Whose right it is.

**Gen 49:9 Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?**

**Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.**

This One Who is to come is the One that will ultimately re-gather the nation. Notice His association with the tribe of Judah. When considering the passage in Daniel we notice that the reference is not just to a messiah or anointed one but to the Messiah the Prince. This Hebrew word translated prince has an interesting cross reference.

**1Ch 5:2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)**

The Hebrew word translated "chief ruler" in this verse is the same word translated prince in Daniel chapter nine. What does all this mean? This means that the one referred to as Messiah in Daniel chapter nine cannot be just a prominent person of that time. Since they are in Babylonian captivity at the time the book of Daniel was written, they are under the judgment that no man is to be king until the Messiah comes. Since the Messiah of Daniel chapter nine has the title Prince, which cross references to the chief ruler from the tribe of Judah, He must be the one and only Messiah Whose rule is one day to extend to all the ends of the earth. What then is the historic significance of this? The significance is the fact that the Messiah must have come and been cut off just prior to the destruction of Jerusalem and the second temple by the Romans! This gives us a clear time frame in world history when the Righteous Servant was to make Himself an offering for sin and sprinkle the nations with the blood of His sacrifice.

## Light to the Gentiles

We now attempt to put into historical context the Messiah being a light to the Gentiles.

**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.**

Recall from our section on Light and Glory that the Gentiles are to come into true worship of the God of Israel in conjunction with the temporary rejection of Israel. We would Thus, expect this to occur, from a

historical perspective, at the time of their worldwide dispersion by the Romans. An excellent resource regarding this is the book "Under the Influence" by Alvin J. Schmidt. Mr. Schmidt gives excellent detail concerning how Christianity radically transformed the Western world. This, in turn, resulted in a more universal worldwide influence upon non-western nations.

## Sanctity of Life

If we examine the history of the Roman Empire we will see that it was exceedingly cruel in its customs. They had a very low view of human life having been influenced by the philosophy of the Stoics. One of their practices is something in which we find a great deal of controversy today, namely that of abortion. When Christians began to interact with the Roman Empire they encountered a very low view of marriage. This low view led to depraved adulterous relations which caused unwanted pregnancies. Because of their equally low view of life, the Roman people had no qualms when it came to terminating these pregnancies. This was also echoed by many of the venerated Greek philosophers including Plato and Aristotle.

Such attitudes were in sharp contrast to the Jewish view of life. They adhered to the view that life, including that in the womb, was sacred. Flavius Josephus, the noted Jewish historian, contended abortion to be a violation of biblical law. Christians, whose foundational source is the Bible, held to that precept as well. By the fourth century the church took a unified stance against abortion. St. Basil mobilized the practice of helping to minister to women with unwanted pregnancies. He at times would stage public protest against the practice. These efforts resulted in Emperor Valentinian outlawing abortion. The fact that abortion is now legal in the Western world is indicative of the fact that the light of truth is again being rejected.

Another well known practice in the ancient world was infanticide. Infants were killed in the Roman world for various reasons including deformity and gender. Drowning was one of the preferred methods. The Twelve Tables of Roman law declared that "deformed infants shall be killed". Girls were especially in danger of this selection. In fact it was rare for even wealthy families to have more than one girl. This abomination was not confined to the Greco-Roman world, but was common in India, China, Japan, Brazil, and even among the Eskimos.

The early Christians called this practice murder. They viewed infants as creatures of God redeemed by Christ. Their early writings strongly condemned this practice. The Epistle of Barnabas being the source of one of these writings expressed this opposition. We see Emperor Valentinian, under the influence of St. Basil, formally outlawing infanticide.

Another practice of the Romans in regard to infants was that of abandonment. There was even a place in the city of Rome named Calumna Lacturia which was a well known drop off place for undesirable infants. There is no hint in either Greek or Roman literature of any guilt associated with this practice. As in the case of abortion and infanticide the early Christians vigorously opposed child abandonment. Clement of Alexandria, a second century influential church leader, condemned the Romans for saving birds and other creatures while lacking that same moral compassion toward their own children. Lactantius, a church leader who tutored a son of Constantine the Great, said of child abandonment "It is as wicked to expose as it is to kill". Benignus of Dijon, who was martyred, gave nourishment and protection to abandoned children deformed from unsuccessful abortions. Afra of Augsburg, a prostitute in her pagan life, became a Christian and ministered to abandoned children of prisoners, thieves, smugglers, pirates, runaway slaves and brigands.

When Emperor Valentinian outlawed infanticide he outlawed child abandonment as well. Emperors Honorius and Theodosius II, of the fifth century, made a rule that if someone were to find an abandoned child they were to announce it to the church. If no one claimed the child the finder could keep it. Eventually laws were tightened to the point of parents that abandoned their children were charged with murder.

While examining the low view of life in the Roman Empire we would be remiss not to consider that most cruel of institutions, namely the gladiatorial games. These games began in 264 BC and by the time that Christians encountered them, they had been in existence for three centuries. During this time the Roman people had watched thousands of gladiators mangled, sliced, diced, and carved up. The contestants typically came from a class which included slaves, condemned criminals, and prisoners of war. Men would usually fight men but would sometimes fight wild animals. When a gladiator was badly wounded the crowd would decide his fate with the thumbs up signaling that he live or the thumbs down that he die. The agonizing screams and flow of blood from the victims did nothing to stir the Stoic conscious of the crowd.

When the Christians encountered this awful practice they were horrified. This went contrary to the command "Thou shalt do no murder". Their compassion for the weak and oppressed conflicted with this Stoic philosophy. They boycotted these games and were commanded to do so by their church leaders. This caused them to be noticed by the Romans who resented their stance toward these cherished Roman games. The Christian high view of life and the promise of Christ that we might have life and have it more abundantly, over time, had its influence upon Roman society. The Christian emperor, Theodosius I, terminated the gladiatorial games in the East. His son, Honorius, terminated them in the West. Today the thought that such games ever existed is repugnant to most people. This is evident of how the Christian ethic concerning the sanctity of life has influenced the world at large.

The philosophy of the Stoics also had an effect on how the Romans viewed their own lives in the matter of suicide. They did not think of death as an evil to be shunned. The Romans regarded the power of self destruction as a privilege. In fact a number of emperors, including Nero, took their own lives. Many of their philosophers such as the younger Cato, Seneca, and Petronius not only praised suicide, but themselves became active participants.

The early Christians, on the other hand, saw God as the creator of life and, therefore, it was His sole prerogative to determine when that life should end. The early church by the fourth century issued formal statements at the Synod of Elyira condemning the act of suicide. Some of the early opponents of suicide included Clement of Alexandria, Lactantius, Gregory of Nazianus, Augustian, and Eusebius, the church historian, who referred to the suicide of Emperor Maximian as a shameful death. Thomas Aquinas considered suicide as morally wrong and a sin against nature. Christian opposition to suicide down through the centuries influenced Western nations to outlaw it.

## Sexual Morality

The Romans were not only known for their low view of life, but were also known for a total lack of morality in the matter of sexual relations. There was nothing that was considered taboo. For instance, there was no batting of the eye when it came to homosexuality. This would include its most vile form, that of pedophilia. In fact, this was the most common form of homosexuality. Men would have such relations with boys usually between 12 and 16 years of age. The poet Martial wrote of this very explicitly and with no hint of embarrassment. The acceptance of pedophilia among the Romans went beyond literature and became a feature of their artifacts. This was widespread not only among the Roman public, but also among the upper echelon of society. Tiberius, under whose reign Christ was crucified, was known to have surrounded himself with young boys whom he exploited sexually. Nero kept two young men for this very purpose.

This, of course, would not be limited to pedophilia. but involved adult homosexual relations as well. This not only was the case in the Greco-Roman world but was a worldwide practice that even included American Indian tribes. Lesbianism was rampant as well and was depicted in Roman literature and artifacts. Such graphic displays were openly depicted upon every day household items such as lamps, bowls, and cups.

Today such things would be inconceivable to us. The idea of eating out of a bowl or plate with such depictions would make one want to vomit.

The question arises as to why today we recoil at such things when in the Roman world this was not the case. Clearly the influence of Christianity changed the hearts and minds of the populous at large. The Old Testament referred to such practices as abominations.

**Lev 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.**

The cities of Sodom and Gomorrah met destruction as Jude makes reference in his epistle.

**Jud 1:7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.**

Paul refers to a society which condones the practice of homosexuality as being given over to a reprobate mind.

**Rom 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:**

**Rom 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.**

**Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;**

Although the influence of Christianity greatly changed the Gentile world view toward homosexuality, this is sadly being reversed today. The Jewish world, through the hardness of their hearts, rejected truth two thousand years ago. Yet man is man be he Jew or Gentile. Thus, , the Gentile world today is following the same path and hardening their hearts toward the truth.

Surely if homosexuality was rampant throughout the Roman Empire it goes without saying that the same would be the case concerning heterosexual promiscuity. There were no qualms of conscience in this area as well. The marriage bond was essentially meaningless. This, again, was changed through the influence of the Christians. Marriage was made to be a binding covenant.

**Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.**

Marriage became a vehicle to give oneself to another rather than to selfishly consider ones own needs and desires.

**Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;**

There are so many other areas one can consider in which the Gentile world was changed by Christianity. This is well documented by Alvin J. Schmidt in his book "Under the Influence". Let us not forget that the reason Christianity came about was because of one person. History has identified that person as Jesus of Nazareth. If He had not come into the world, clearly the world would not have been turned upside down in order to be made right side up. He clearly satisfies the requirements to be given the title "Light of the Gentiles".

## Persecution

We next consider what scripture and history has to say about the persecution of the Jews. We begin with a passage that is not an actual prophecy, but rather is prophetic by way of warning. That is, if Israel were to reject their God and His truth, they will suffer certain consequences.

**Deu 28:63** And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

They will be plucked from their land.

**Deu 28:64** And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

They will be scattered among the nations and be forced to serve false gods.

**Deu 28:65** And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

**Deu 28:66** And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

**Deu 28:67** In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

They will have no rest and constantly be in fear for their lives. We next examine a passage that is not merely a prophesy of warning, but one of expectation.

**Deu 32:21** They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Israel is going to move the Lord to anger with her idolatry. Therefore, the Lord will move her to jealousy with another nation. We saw in the section, Light and Glory, that nation to primarily be from among the Gentiles.

**Deu 32:25** The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

**Deu 32:26** I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: **Deu 32:27** Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.

They are to be persecuted by the sword and scattered into the corners of the earth. They would be completely cut off except the Lord did not want their enemies, in their pride, to be lifted up and not recognize that the Lord was merely using them as a tool of chastisement. We see more of this from the prophet Amos.

**Amo 9:8** Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

**Amo 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.**

The Lord will not completely destroy the house of Jacob, but will sift and refine it. When considering the history of Jewish persecution we can first look to scripture to see an attempt of genocide against the Jews.

**Est 3:8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: Therefore, it is not for the king's profit to suffer them.**

**Est 3:9 If it please the king, let it be written that they may be destroyed: and I will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries.**

**Est 3:10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.**

**Est 3:11 And the king said unto Haman, The silver is given to thee, the people also, to do with them as it seemeth good to thee.**

We see Haman's attempted conspiracy to destroy the Jews. Fortunately, through the providence of God, he was foiled in this attempt and ended up being hung upon his own gallows. Let us now examine some of the secular historical recordings of Jewish persecution through the ages.

## Christian Persecution

Perhaps the saddest episodes of persecution came at the hands of those professing the very Messiah Whose people they persecuted. This has resulted in Jewish resistance to the Christian Gospel. Though those giving the Gospel may themselves recoil at the thought of anti-Semitism, yet they are thought of from a Jewish perspective as being part of that system of belief by which Jews have been butchered down through the centuries.

During the Middle Ages the clergy of many professing Christians held the Jews collectively responsible for the killing of Christ. They were, Thus, , charged with the crime of deicide. This led to full-scale persecutions in numerous places throughout Europe which resulted in massacres, expulsions, and forced conversions. This reached its zenith during the period of the crusades. The First Crusade was around 1056 and resulted in the liquidation of a number of flourishing Jewish communities on the Rhine. The Second Crusade was around 1147 in which Jews in France suffered frequent massacres. The crusades were followed by numerous expulsions. The banishment of all English Jews occurred in 1290. One hundred thousand Jews were expelled from France in 1396. Thousands were expelled from Austria in 1421. As a result of the Black Death plague, which killed more than half of Europe's population in the mid 14<sup>th</sup> century, Jews were made scapegoats and accused of spreading the plague by poisoning the wells. This led to hundreds of Jewish communities being wiped out.

The Papal States, which existed until 1870, forced Jews to live in specified neighborhoods called ghettos. Until the 1840s they were required to regularly attend services in which they were urged to convert to Christianity. The Jews, and only the Jews, were taxed to support state boarding schools for such forced converts. In many cases Jewish children were separated from their families.

## Muslim and Arab Persecution

An example of a combined religious and ethnic persecution of the Jews would be that of the Muslims and Arabs. The first contact Islam had with the Jews resulted in Mohammad killing or expelling Jewish tribes in Medina. Since this initial encounter the Jews living in Islamic territories were traditionally allowed to practice their religion and attend to their internal matters under certain conditions. These conditions included a per capita tax imposed upon non Muslim males. They were prohibited from bearing arms or giving testimony in court cases involving Muslims.

The Caliph of Baghdad ruled that male Jews were to wear yellow badges upon their headgear along with a small piece of lead to hang around their neck. The lead was to be inscribed with the word "dhimmi", a classification given to Jews, signifying that they were subject to a poll tax. Jewish women were to wear one black shoe and one red shoe along with a brass bell around their neck. The tinkling of the bell was for the purpose of separating the Jewish women from the Muslim women.

In Moorish Spain the Islamic inspired Granada massacre occurred in 1066 in which 1,500 Jewish families numbering 4,000 were killed in one day. In Fez around 6,000 were killed in 1033. There were further massacres in Baghdad in 1825 and in Barfurush in 1867. In 1839 the Persian city of Meshed was the scene of mob violence known as the Allahdad incident. The Jewish Quarter was overrun, their synagogue was burned, and the Torah scrolls destroyed. The tension between Islam and the Jews has escalated in these current times with Israel being surrounded by hostile Arab Islamic states.

## Nazi Persecution

The most well known atrocities concerning the history of Jewish persecution was of the state sponsored variety, namely that of Nazi Germany. About six million Jews perished in what has become known as the Holocaust. Nazi death squads first began with massive open air killings of Jews. By 1942 Nazi leaders began to implement what has become known as the final solution, a genocidal attempt to rid the Jews from Europe. This was done through extermination camps. The most well known of these was Auschwitz located in Nazi occupied Poland. Millions of Jews, who had been forced to reside in diseased and overcrowded ghettos, were transported, often by train, to these camps. Some were herded into gas chambers and gassed. Some were shot. Others were worked to death. They were given little food and often died of disease which was rampant throughout the camps. When one would die their body would be searched for valuables such as gold fillings. Some would be searched for tattoos. Their tattooed skin would be used to decorate ordinary household items. Their bodies would then be buried in mass graves. There are those today whose hatred of the Jews drives them to deny that this wretched history ever occurred.

## Russian Persecution

Another nation in which Jews were persecuted was Russia, both Tsarist and Soviet. During much of the 19<sup>th</sup> century Imperial Russia ruled much of what is currently Poland. From the reign of Alexander III until the end of Tsarist rule Jews were under numerous restrictions. They were banned from many jobs as well as locations. They were victimized by various anti-Semitic laws and were made the target of anti-Jewish riots called pogroms. These pogroms had unofficial state support. Such conditions enticed many Jews into liberal and socialist causes. Those Jews that took this route would often forfeit their Jewish identity.

After the revolution and beginning of the Soviet Union, many of the Old Bolsheviks that were ethnically Jewish attempted to uproot Judaism along with any notions of Zionism. By the end of the 1940s Communist

rule had abolished nearly all Jewish organizations. Synagogues that were allowed to exist were placed under state surveillance and were infiltrated by informants.

## Re-gathering of Israel

Much of what has been covered so far has had very negative implications toward Israel. There are those that conclude, from this negativity, that God is finished with Israel having permanently replaced her with the church. That belief is called Replacement Theology and was birthed in the early history of the church. Scripture, however, does not support that doctrine. In order to weigh in on this let us review the covenant to be made with Israel.

**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.**

Recall this passage was most important in our section concerning the covenant. Proceeding with this passage we notice further promises made to Israel.

**Jer 31:35 Thus, saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:**

**Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.**

**Jer 31:37 Thus, saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.**

By implication the above passage indicates that Israel will never be totally cast off. They will remain as long as the sun is a light by day and the moon a light by night. So long as there is more to search out in the heavens above or the earth beneath so Israel will not be completely thrust out.

Some will argue that, although Israel is being spoken of in this passage, the real beneficiary is the church. They hold to the notion that the church has become the new Israel. This would seem on the face of it to be reading into the text. There are, however, other scriptures that sufficiently counter such a notion.

**Isa 54:7 For a small moment have I forsaken thee; but with great mercies will I gather thee.**

**Isa 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.**



Notice the Lord speaks to Israel as someone He had forsaken and from whom He had hid His face in anger. He then promises that they will be re-gathered. Thus, the people He was angry with and for a time had forsaken are the same people He will receive back again in His mercy. This would not make sense if Israel were permanently replaced by the church. When we continue with this passage we notice the covenant of peace being applied to the people spoken of.

**Isa 54:9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.**

**Isa 54:10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.**

Thus, the covenant of peace shall be applied to Israel. Notice again the permanence of the physical is compared to the permanence of the Lord's love for Israel. We saw the ordinance of the sun and moon in an earlier passage, so now we see comparisons made to the ordinance of the waters and mountains remaining in their place. Amos gives us another picture of the same prophetic destiny.

**Amo 9:8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.**

Israel is to be destroyed by the Lord in His anger.

**Amo 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.**

**Amo 9:10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.**

There is to be a sifting and refinement process among the nations.

**Amo 9:11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: Amo 9:12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.**

They are to be received back into His mercy. There are a number of other passages one could go to which demonstrates that the same people the Lord had forsaken for a time are to again be received by Him and again be His chosen people.

**Zec 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.**

We now look to the prophet Ezekiel for another view of this hope of Israel.

**Eze 37:1 The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones,**

**Eze 37:2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.**

**Eze 37:3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest.**

The Lord shows Ezekiel some dry bones and asks whether these bones can live. The prophet does not know. The Lord then answers the question.

**Eze 37:4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.**

**Eze 37:5 Thus, saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:**

**Eze 37:6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.**

Later on in this same passage these bones are identified.

**Eze 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Eze 37:12 Therefore, prophecy and say unto them, Thus, saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.**

They are once again to be re-gathered into the land of Israel. Let us review a passage from the prophet Daniel.

**Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

**Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Recall the Messiah is cut off after which the city and the sanctuary are destroyed. We then fast forward to a time when sacrifices are again being made. This would imply that the city and sanctuary are rebuilt and the nation of Israel is in existence. Recall from the prophet Amos, cited earlier, that the kingdom was to be destroyed off the face of the earth. This occurred with the Romans and coincides with this prophesy from Daniel. We see, however, from that same prophesy that the nation, city, and sanctuary are to come back into existence. We saw their destruction from secular history. Let us again consult secular history in regard to them being re-gathered.

## Zionism

Two movements that began around the end of the 19<sup>th</sup> century had a definite bearing in the establishment of the modern state of Israel. One was within the Christian ranks and the other from the Jewish ranks. Both movements can be placed under the heading of Zionism, which is a religious, political, and sociological movement to return the dispersed Jewish people to the ancient land of Israel.

Christian Zionism came about with the teaching of Pre-millennial Dispensationalist doctrine. This movement can be traced back to John Darby who rediscovered the truth that Israel and the church were separate entities and that the church did not permanently replace Israel. This was taught in the very early church, but was abandoned when the return of Christ seemed to tarry. Many thought

this ran counter to the promise of Jesus in the book of Revelation, “**Behold I Come quickly**”. Interestingly the Apostle Peter addressed this very concern in his second epistle.

**2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.**

**2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**

**2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

Since one day is to the Lord as a thousand years we must defer to His timetable instead of our own. Those that adhere to the Dispensationalist doctrine look forward with joy to the kingdom being restored to Israel, knowing this to be the culmination of all things. Others associated with this movement include the Keswick and Prophetic Conferences, the Scofield Reference Bible, Moody Bible Institute, the Bible Institute of Los Angeles and Dallas Theological Seminary.

Jewish Zionism was motivated by both religious conviction and the instinct for survival. Throughout the dispersion there has always been a religious conviction among the Jews that they would one day return to their homeland of Israel. One of their famed rabbis, Maimonides, had great influence in fostering this hope. Their instinct for survival resulted from being constantly persecuted among the Gentile nations. A Jewish homeland would serve for them a safe haven.

## Balfour Declaration

Two members of these respective movements established a friendship in the aftermath of World War I. They were British Foreign Minister Arthur Balfour and Jewish chemist Chaim Weizmann. Weizmann developed a powerful explosive that helped bring about a victorious end for the allies in the First World War. The British, including Balfour, were very grateful to the Jewish chemist, thus, establishing a friendship between Balfour and Weizmann. Balfour was a Dispensationalist Christian who looked forward to the re-establishment of a Jewish homeland. Weizmann was a Jewish Zionist that fondly anticipated the same. Since World War I brought the land of Palestine under British rule, Balfour made his now famous Balfour declaration which called for the establishment of the ancient land of Israel as a Jewish homeland for all dispersed Jews to emigrate.

## Satanic Holocaust

Satan however had his plan to stop this from occurring. This plan came in the form of a swastika. Shortly after the Balfour declaration, Adolph Hitler began to formulate his philosophy into a book called “Mein Kampf”. Within two decades his plan was put into operation in what history has recorded as the Holocaust. There was certainly a demonic dimension to this endeavor. When the allies began to close in on the Third Reich, instead of protecting their headquarters, the Nazis put more resources in killing off the Jews. Satan’s plan, as always will be the case, backfired. The Nazis were defeated and the Jewish people that were left behind began in more earnest to migrate to that land the British had set aside for them. The horrors of the Holocaust gave a new urgency to this migration, which eventually led to the State of Israel becoming a reality in 1948. The dry bones of Ezekiel had begun to come alive.

## The World Against Israel

We saw that Israel was to, again, become a nation. Scripture tells us that in the latter days Israel will be opposed by many nations wanting to destroy her. This will eventually have its culmination in what scripture calls the time of Jacob's trouble. We first begin with another promise of restoration.

**Jer 30:3 For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.**

Notice, again, that they are to return to the land. This implies that they were once in the land, but were for a time evacuated. This does not immediately mean that all is well.

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

**Jer 30:5 For Thus, saith the LORD; We have heard a voice of trembling, of fear, and not of peace.**

**Jer 30:6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?**

**Jer 30:7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.**

The prophet Micah, also, speaks of the re-gathering and distress of Israel.

**Mic 4:6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;**

**Mic 4:7 And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.**

We see, again, the same people that were afflicted are being re-gathered. However, after being re-assembled as a nation there is great turmoil.

**Mic 4:9 Now why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.**

There is no king in Israel. Recall the judgment recorded by the prophets Ezekiel and Hosea that Israel would not have a king until the Messiah comes.

**Mic 4:10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.**

**Mic 4:11 Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.**

Notice after being re-gathered and becoming a nation many hostile nations will surround Israel. The prophet Zechariah tells us that the world will become pre-occupied with Jerusalem.

**Zec 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.**

**Zec 12:2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.**

**Zec 12:3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.**

This same prophet, also, reinforces the fact that many nations will be gathered against Israel.

**Zec 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.**

**Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

Let us now consult secular historians for evidence of Israel's travail. Much of this information is not historic at all, but instead falls under the heading of current events.

The Jews survived the holocaust to become a nation. However, they were surrounded by hostile Arab nations that did not recognize this new Jewish State. The surrounding Arab countries immediately declared war. During the first months of their existence the Jewish people, with meager weapons, had to defend themselves against their hostile neighbors. This war of independence was the first of four major wars that make up modern Israel's history.

The second such war occurred in 1956 and concerned the Suez Canal. This conflict fell out of Cold War politics. Egypt's pro-Soviet President Gamal Abdel Nasser angered the United States with his United Nations recognition of the Peoples Republic of China. The United States, as a result, withdrew an offer to build the Aswan Dam. Nasser responded by nationalizing the Suez Canal. By doing so he closed the canal as well as the Straits of Tiran to Israeli shipping. This led to an attack by Israel upon Egypt with British and French aid. This caused further tensions in that the Soviet Union had developed close ties to Egypt. The Suez Canal and Straits of Tiran were eventually reopened to Israeli shipping.

The most well known war, as far as the general public is concerned, is the Six Day War of 1967. Tensions were once again high between Israel and her Arab neighbors. The Arab countries began to amass troops along their borders with Israel. Egypt amassed 100,000 troops in the Sinai. Syria amassed 75,000 troops along its border with Israel. Jordan placed 55,000 troops at its border along with 100 Iraqi tanks and an Iraqi infantry division. The war began on June 5th when Israel launched surprise bombing raids against Egyptian air fields. Within six days the Israelis won a decisive land war taking control of the Gaza Strip and Sinai Peninsula from Egypt, the West bank and East Jerusalem from Jordan, and the Golan Heights from Syria.

The fourth war, which was fought in 1973, was called the Yom Kippur War. Egypt and Syria surprised Israel by attacking them on this most holy day. The citizen-soldiers were in their synagogues fasting and praying. Early on in the war Israel was in dire straits and it appeared that this tiny nation might not survive. The Israeli army gradually turned the tide and was able to push the Egyptian army across the Suez Canal and surround them in the desert south of Cairo. Egypt then called upon the Soviet Union for assistance. The Soviet army declared a red alert and prepared to send paratroopers to Egypt with relief supplies. The United States responded with its own red alert. Needless to say this was an extremely tense time in Cold War politics. Israel relaxed its grip upon the Egyptian army and relief was allowed resulting in a cease fire.

Such tensions surrounding Israel continue to this day. Currently she is threatened with destruction by an Iranian nuclear program. There are various terrorist organizations that would like nothing better than to drive her into the Mediterranean Sea. Surely modern Israel from its very inception has been subject to constant hostility as prophesied in scripture.

# History of Messiah

Having examined things from a historical perspective, we now consider the Messiah in respect to any possible conclusions. Let us first review scriptures already covered and then attempt to discern any correlations to history. We first review prophesies concerning judgment upon Israel which have a messianic tie.

**Deu 32:20** And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

**Deu 32:21** They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

Israel is provoked to jealousy by a foolish nation. The prophet Malachi more specifically makes reference to the Gentiles.

**Mal 1:10** Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

**Mal 1:11** For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.

**Mal 1:12** But ye have profaned it, in that ye say, The table of the LORD is polluted; and the fruit thereof, even his meat, is contemptible.

Our next scripture establishes the Messiah as a Light to the Gentiles.

**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.

Two things are clear from the above passages. First, the Gentiles are to be brought into true worship of the one true God. At the same time,

Israel is being rejected by that same God. The second fact is that the Servant referred to in Isaiah chapter 49 is to be the Light to the Gentiles. If this be the case, then one must conclude that the Servant must have been the catalyst in bringing the Gentiles into this relationship with the God of Israel. Either He is the Light to the Gentiles or He is not. This then brings up a very interesting implication. The Servant brought the Gentiles into true worship in conjunction with the nation of Israel being rejected. Notice that this Servant is also designated the One to raise up the tribes of Jacob and to restore the preserved of Israel. This reminds us of another messianic passage.

**Gen 49:9** Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

**Gen 49:10** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

We then establish that He is to be rejected by His own nation of Israel.

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

Notice He is despised of men and abhorred by a nation. We see this again in Isaiah chapter 53.

**Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

**Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

Yet He was afflicted and stricken for a purpose.

**Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**

This resulted in Him being cut off from the land of the living as a remedy for sin.

**Isa 53:8 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.**

Therefore, the Righteous Servant made Himself an offering for sin.

**Isa 53:10 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.**

**Isa 53:11 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.**

Notice that after being cut off from the living His days are prolonged. This would indicate that He had been resurrected from the dead. Subsequent to which He is to be highly exalted.

**Isa 53:12 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.**

**Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

This results, as well, in the nation being rejected by their Messiah. We demonstrate that by first looking forward to the time of consummate restoration and glory.

**Mic 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.**

**Mic 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**

The house of the Lord becomes the world's focal point.

**Mic 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**

Here we see the King Messiah being referred to as Judge. When we proceed to the next chapter of Micah we see the Judge in a position of humiliation rather than glory.

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

The Judge is struck upon the cheek. Micah then gives more elaboration concerning Him.

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

This Judge is to become that Ruler coming forth from Israel, yet existed from eternity past. Recall another glorious passage from the prophet Isaiah.

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

We notice however that before this time of glory this future Ruler rejects Israel for a time.

**Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

This rejection is temporary as in the last days He re-gathers His remnant.

**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

**Mic 5:5 And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.**

The prophet Hosea, as well, gives an account of both rejection and restoration.



**Hos 5:14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.**

**Hos 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

**Hos 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.**

**Hos 6:2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

**Hos 6:3 Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.**

His coming as the latter and former rain has an interesting messianic connection by the psalmist.

**Psa 72:6 He shall come down like rain upon the mown grass: as showers that water the earth.**

**Psa 72:7 In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.**

**Psa 72:8 He shall have dominion also from sea to sea, and from the river unto the ends of the earth.**

We then determine from the prophet Daniel when He is to be cut off from the land of the living and resurrected.

**Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

The people of the prince referred to here can only be the Romans, since Daniel was written while already in Babylonian captivity. Thus, the Messiah was cut off just prior to that event.

We have Thus, far simply reviewed ground already gone over. However, it is presented again in order to arrive at some specific conclusions. The Messiah, at some point in time, was to be born out of the nation of Israel even though His pre-existence was from all eternity. He was to be cut off from the land of the living as a remedy for sin. He was to be the Light to the Gentiles while at the same time He was rejected by His own nation. He was to reject that nation until some time in the future in which He is to re-gather and restore a remnant of Israel. His cutting off was to occur just prior to the Romans destroying the city of Jerusalem and, for that matter, the whole nation. Given these facts what can we conclude from History?

When considering the Messiah from a historical perspective one name screams out at us, namely Jesus of Nazareth. He was cut off from the living shortly before the Romans destroyed Jerusalem and dispersed the nation. The Western world, which at that time was the Roman Empire, took on fundamental and profound changes resulting from His message. This is well documented by Alvin J. Schmidt in his interesting book "Under the Influence". He is alleged to have died as an offering for sin, and be resurrected to an exalted position. We may best illustrate this scenario by considering objections to it.

Let us first consider objections from practitioners of Judaism. One of their main objections is the fact that Jesus of Nazareth failed to accomplish what the Messiah was to accomplish. He did not bring peace to the earth and the lion does not dwell with the lamb unless of course the lamb is inside the lion. The answer to

this objection is that the work of the Messiah is a work in progress. Let us chart some of His path. First He was born on earth as a product of the nation of Israel.

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

**Jer 23:5 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.**

We later see Him at the right hand of the Father.

**Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**

Where is the father seated?

**Psa 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.**

**Psa 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.**

**Psa 2:6 Yet have I set my king upon my holy hill of Zion.**

**Isa 66:1 Thus, saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?**

His Father is seated in the Heavens. We see that He is seated at the right hand of His Father until His enemies are made His footstool. This would imply an event in the future. Thus, , while He is seated at the right hand of His Father in the heavens, His enemies are not yet subdued so there is not this peace on the earth. If He was born on earth how is it that He is seated in Heaven having not brought peace to the earth? We see from the prophet Daniel that He is to one day come out of Heaven, conquer His enemies, and bring that everlasting peace.

**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. Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

We submit that Jesus of Nazareth is currently sitting at the right hand of His Father after His resurrection. There will be further elaboration on this in the next section.

Another Jewish objection to Jesus being the Messiah is by way of comparisons made to false messiahs. One such false messiah would be Shimon Ben-Kosiba. He led a revolt against Rome and was wrongly bestowed with the name "Bar-Kochba" ("son of a star"). His revolt failed and he was killed by the Romans. The point is made that both Jesus of Nazareth and Shimon Ben-Kosiba were killed by the Romans and neither brought peace to the earth. Why should we believe Jesus of Nazareth to be the Messiah any more than we would believe the same of Shimon Ben-Kosiba?

There are two answers to this question. First the death of Shimon Ben-Kosiba does not fit into the timeline given by Daniel. The Messiah was to be cut off prior to the destruction of Jerusalem. Shimon Ben-Kosiba was killed around 132 AD, sixty years after that destruction took place. Jesus of Nazareth was killed around 32 AD, less than 40 years prior to the destruction.

Another more potent answer is the fact that there is no evidence that Shimon Ben-Kosiba was a light to the Gentiles. The Romans did not stop the gladiatorial games in the name of Shimon Ben-Kosiba. They did not stop killing and abandoning their unwanted infants in the name of Shimon Ben-Kosiba. They did not stop the practice of pedophilia and homosexuality in the name of Shimon Ben-Kosiba. They did not stop considering suicide as an honorable form of death in the name of Shimon Ben-Kosiba. All these things were done, however, in the name of Jesus of Nazareth. The Gentile world took on a Judeo-Christian ethic in the name of Jesus of Nazareth and not Shimon Ben-Kosiba.

Another source of objection comes from the secularist. They view all talk of the Bible having validity as nonsense. They point to the fact that all civilizations have their religion and that Christianity is just another example of such. They relegate Christianity and Judaism to the realm of fables. Thus, , they reject the notion that Jesus of Nazareth rose from the dead.

Let us suppose their assumption to be true. Then Jesus Christ did not rise from the dead. Thus, , His immediate disciples suffered cruel deaths proclaiming what they knew to be a lie. We also have some incredible coincidences occurring. Although Jesus did not rise from the dead, world history in a remarkable way matches Bible prophecy. The whole Western world was changed from polytheism to belief in the God of Israel. We know in history that the victors in conquest often hold influence over those they conquered. In this case, however, we have the reverse. Israel was at the time an inconsequential state conquered by the mighty Roman Empire. However, today we may name our dogs Caesar, Nero, or Caligula, but we name our children John, Peter, Paul, etc. Our Messiah, although one day He will conquer, did not do so at His first advent. In fact He suffered a cruel death which ironically impacted the world.

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

**Isa 49:7 Thus, saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.**

The whole Western world was changed by one Jesus of Nazareth, not by the sword of conquest, but by giving Himself an offering for sin. How could such an unlikely scenario occur, which just happens to line up with scripture, and be a mere coincidence? Moreover, the fact that the Jews rejected Him was also prophesied by scripture. Thus, , today Gentiles tend to celebrate Christmas while Jews tend to celebrate Hanukkah. Since He was born of the Jews it certainly would be a remarkable coincidence indeed that His own people rejected Him while the Gentile world received Him, rejecting their old manner of life for that of a conquered vassal state. All of this, of course, just by happenstance lining up with what was prophesied from a Holy Book produced by those same conquered people. Many will no doubt consider all this as mere coincidence, but in my humble opinion they must do so at their own peril.

## History of Israel

Having considered the Historical evidence for the identity of the Messiah, we now examine evidence as to how history matches prophesy concerning Israel. There are, of course, many exhaustive writings on this topic. We intend to examine this in a thumbnail sketch to avoid getting too mired in detail. Much of the ground that is covered here was also covered when examining the history of the Messiah. We will use different scriptures, however, to make the same points in order to reinforce their scriptural foundation. We begin by reviewing prophesies spoken by Moses prior to Israel's entry into the land.

**Deu 28:64** And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

**Deu 28:65** And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

**Deu 28:66** And thy life shall hang thesebbgbh doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:

**Deu 28:67** In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

This was a prophesy of warning in which the Lord tells Israel what will happen to them if they were to disobey. Israel did not heed these warnings and, as we say, the rest was history. They were scattered among the nations and found no rest. As we saw earlier they were continually persecuted. After the Holocaust there was a great impetus among the Jews to have a homeland of their own. They were tired of being persecuted. They no longer wished to endure a trembling heart, failing of eyes, and sorrow of mind. This impetus led to the rebirth of modern Israel.

We have examined Israel's rejection of their Messiah when considering messianic history. We will do so again taking a different scriptural path. We begin by identifying the Shepherd of Israel.

**Eze 34:22** Therefore, will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

**Eze 34:23** And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

**Eze 34:24** And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it.

Here the Servant, being David's greater Son, is to be both Prince and Shepherd to His people. There is also another identity attached to this Son of David which has its roots back in Genesis.

**Gen 49:24** But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

We see from this passage that the Shepherd of Israel is also the Stone of Israel. This Stone is to become a foundation Stone.

**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.

This Stone is rejected by the nation.

**Psa 118:22 The stone which the builders refused is become the head stone of the corner.**

Israel is rejected by the Stone.

**Isa 8:13 Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread.**

**Isa 8:14 And he shall be for a sanctuary; 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 8:15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.**

**Isa 8:16 Bind up the testimony, seal the law among my disciples.**

The Lord hides His face from Israel.

**Isa 8:16 Bind up the testimony, seal the law among my disciples.**

**Isa 8:17 And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.**

This corresponds to the Lord hiding His face from the nation when they provoked Him to jealousy.

**Deu 32:20 And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.**

**Deu 32:21 They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.**

This led to them being scattered and persecuted among the nations.

**Deu 32:26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:**

**Amo 9:8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.**

**Amo 9:9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.**

**Amo 9:10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.**

As already demonstrated, history bears record of these things. The Jews did indeed reject Jesus of Nazareth and were dispersed among the nations, where they were persecuted. They found no peace for their souls or a place to rest their feet. Many took the position that they were permanently forsaken and that God would have no further dealings with a future Israel. The kingdom forever belonged to the church and a Jew would need to join that church to have any part in that kingdom. There appears to be no justification for this position if one looks at holy writ in its totality. Currently it is the case that any Jew that wishes to have part in the kingdom of God must join the church, not by formality, but by reception of the Messiah into their heart. Cheerfully we in this current day witness more and more Jews doing just that. These are not

forced conversions, but genuine regenerations of the heart. However, there will come a day when Jew or Gentile will come to the Messiah and by doing so become partakers of the Kingdom as citizens of a literal Israel. Currently, the modern state of Israel exists divorced from its God. As we have noted before, the nation currently is surrounded by enemies bent on destroying her.

**Psa 83:1 Keep not thou silence, O God: hold not thy peace, and be not still, O God.**

**Psa 83:2 For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.**

**Psa 83:3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.**

**Psa 83:4 They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.**

We have seen Biblical prophecy fulfilled concerning the Messiah; likewise Biblical prophecy foretold what is now history concerning Israel. They were to be dispersed and persecuted and so they were. They were to reject their Messiah and so they did. They were to be temporarily replaced by a foolish nation primarily of Gentile extraction and so that occurred. They were to become a nation again in the latter days and, Thus, we have modern Israel. They were to be surrounded by enemies and so they are. The fulfillment of all these things, as well as that pertaining to the Messiah, gives us confidence that there will be a day of vengeance and glory for the nation of Israel. The Messiah, or Anointed One, Himself will be the agent of that vengeance.

**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;**

The word anointed is from the same root as the Hebrew word for Messiah. He will one day proclaim the day of vengeance. This will result in victory and glory for Israel.

**Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.**

**Isa 61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.**

**Isa 61:5 And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.**

**Isa 61:6 But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.**

The prophet Ezekiel gives more evidence to counter notions of replacement theology.

**Eze 39:25 Therefore, Thus, saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;**

**Eze 39:26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.**

Notice they have borne the shame of their captivity.

**Eze 39:27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;**

The same people that bore their shame are the same people that are re-gathered from the nations to which they were dispersed and persecuted.

**Eze 39:28 Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.**

**Eze 39:29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.**

The same people that are re-gathered will have the Spirit of the Lord poured out to them. He will hide His face from them no more. He hid His face from them when He made them jealous with a foolish nation and became a Stone of stumbling to them. There will be a time when they will again be His people. There is no sense of a permanent replacement in this passage. In fact the Lord will one day fight for His people against their enemies.

**Zec 14:2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.**

**Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

Israel's enemies are gathered against her. The Lord engages them in battle. He will physically stand upon the earth.

**Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

This has its conclusion in Him being the Lord and King over all the earth.

**Zec 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.**

Zechariah gave us another view of this in an earlier chapter.

**Zec 2:8 For Thus, saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.**

**Zec 2:9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.**

The Lord makes it very clear Who the Savior of Israel will be. Their enemies will be destroyed by the Lord Himself Who becomes King and Ruler.

**Zec 2:10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.**

**Zec 2:11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.**

Continuing with this passage we will see more evidence that counters any notions of Replacement Theology.

**Zec 2:12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.**

**Zec 2:13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.**

Up to this point in history we see the nation of Israel having come back to life as was the case of the dry bones of Ezekiel. We have seen historically their dispersion and persecution. We have seen them reject and be rejected by their God and Messiah. When we put all this together along with the historical evidence regarding the Messiah, we can rest in the fulfillment of Bible prophesy and look for the return of the Messiah along with the glorious restoration of His people.



# Messianic Path

## He Goeth as Written

There is a New Testament passage that speaks of the path of the Son of Man.

**Mat 26:24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.**

Very often this verse is sighted in contemplation of the sad destination of Judas Iscariot. Our focus will instead be upon the first part of the verse, in which it declares that the path of the Son of Man is according to written scripture. This would not include the New Testament since at the time of this statement the New Testament had not yet been written. Thus, the path of the Son of Man must have been recorded in the Old Testament. However, I dare say that most Christians would be at a loss to give a complete trace of that written path. This is our current objective.

## Eternal Beginning and Birth

When attempting to trace one's path we would logically start as close to the beginning as possible. This creates a special challenge when speaking of the Messiah since He has no beginning.

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

This is one of those scriptures we refer to many times, each with a different emphasis. This time we will emphasize the fact that He is **"from of old, from everlasting"**. Let us consider another verse pertaining to Jehovah God.

**Psa 90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.**

The Hebrew word for everlasting in the 90<sup>th</sup> Psalm is the same as that of Micah 5:2. **Therefore, however everlasting God was God from eternity past, that is however everlasting the existence of the Messiah from eternity past.** We see also that He is to go forth from Bethlehem. This would indicate a birth, which He pre-existed. We saw from the prophet Isaiah that He indeed did have a birth.

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

Thus, the Messiah existed from eternity past and, at an appointed time, entered creation as a man.

## Death and Resurrection

We have seen that the Messiah was to be born on earth. We now consider His death and resurrection. The passage that best describes this from an Old Testament perspective is found, of course, in chapters 52 and 53 from the prophet Isaiah. We first consider chapter 53.

**Isa 53:1 Who hath believed our report? and to whom is the arm of the LORD revealed?**

**Isa 53:2 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.**

We pick up from His birth and, interestingly, notice that He was not a man of exceptional outward appearance.

**Isa 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.**

He is rejected of His own countrymen.

**Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.**

**Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.**

**Isa 53:6 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.**

He was smitten of God for a purpose. He was to bear His wounds for transgressions and iniquities.

**Isa 53:7 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.**

This verse tells of how He did not react to the judgment placed upon Him. He meekly accepted it. Now let us look to chapter 52 to get a glimpse of the severity of this affliction.

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

We notice the affliction being so severe, that with all His wounds, He did not even appear to be human. Continuing with chapter 53 we see His death.

**Isa 53:8 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.**

**Isa 53:9 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.**

He was cut off from the land of the living, a clear reference to His death. He was even buried as he made His grave with the wicked.

**Isa 53:10 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.**

**Isa 53:11 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.**

We now see His resurrection from the dead in the fact that His days are to be prolonged.

**Isa 53:12 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.**

After His resurrection, He is to be exalted in that He is divided a portion with the great. We see this exaltation spoken of as well in chapter 52.

**Isa 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**

**Isa 52:14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:**

**Isa 52:15 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.**

This is an interesting passage in that verses 13 and 15 speak of His exaltation, and sandwiched between them, verse 14 speaks of His great affliction.

## Right Hand of The Lord

We now consider where the Messiah went after His resurrection. An interesting question arises when considering a passage from the prophet Micah.

**Mic 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

**Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**

This passage has in view both the humiliation and ultimate exaltation of the Messiah. His humiliation is depicted by Him being struck on the cheek. His exaltation is that He is to be ruler of Israel. The question arises in the next two verses.

**Mic 5:3 Therefore, will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.**

**Mic 5:4 And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.**

Israel is given up by their Messiah for a time. After this time of tribulation He gathers a remnant and feeds them in the strength of the Lord. The question arises as to where the Messiah went from the time He gave Israel up to the time He re-gathers them. The prophet Hosea gives us somewhat of a hint.

**Hos 5:14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.**

**Hos 5:15 I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

We see that after He gives up Israel to judgment He returns to His place. The fact that He returns is interesting in that it implies that this was His rightful place from the beginning, a place which He left for a time. What, or where, might this place be? We find a transition point in regard to this by looking to the Psalmist David.

**Psa 16:1 Preserve me, O God: for in thee do I put my trust.**

**Psa 16:2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;**

**Psa 16:3 But to the saints that are in the earth, and to the excellent, in whom is all my delight.**

**Psa 16:4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.**

**Psa 16:5 The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.**

**Psa 16:6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.**

**Psa 16:7 I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.**

David expresses His delight in His relationship with the Lord. In the Psalms, however, the speaker often will morph into someone else. This is the case when we examine the rest of this psalm.

**Psa 16:8 I have set the LORD always before me: because he is at my right hand, I shall not be moved.**

**Psa 16:9 Therefore, my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.**

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

The word for hell is the Hebrew word *shehole* and is the place of departed spirits. The speaker makes reference to his soul being in this place and is, Thus, , speaking about His location immediately after His death. The fact that His expectation is not to see corruption would indicate an expectation of a resurrection prior to His body corrupting. This could not be in reference to the King David. The argument against such a notion is found in the New Testament. The apostle Peter gives the following testimony:

**Act 2:25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:**

**Act 2:26 Therefore, did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:**

**Act 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.**

Peter quotes the Psalmist and makes the following point.

**Act 2:29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.**

**Act 2:30 Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;**

The point he is making is that the body of David did see corruption. Therefore, the psalmist was not speaking of himself but of his greater Son.

When we continue with the psalm we get more hints as to location.

**Psa 16:11 Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.**

His soul is not to be left in the place of departed spirits but He is to see the path of life. This implies having His life being restored. His place is at the right hand of God of whence there are pleasures forevermore. For further elaboration we look to another psalm.

**Psa 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.**

**Psa 110:2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.**

Here is the place that is spoken of. He is to be seated at the right hand of the Lord until His enemies are made His footstool.

## Messiah the King

Having seen from the 110<sup>th</sup> Psalm the Messiah's place at the right hand of God, let us return to that same Psalm to view the beginning of His final station.

**Psa 110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.**

**Psa 110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.**

**Psa 110:7 He shall drink of the brook in the way: Therefore, shall he lift up the head.**

Notice that there is to be a day of wrath in which the Lord is to destroy kings. He is, also, to judge among the heathen. This connects Him directly to the Messiah.

**Mic 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.**

**Mic 4:2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us**

**of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**

**Mic 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.**

The One Who is to judge among the heathen in the 110<sup>th</sup> Psalm is the same that is to judge many people according to the prophet Micah. Therefore, this Judge is the same that is to strike through many kings. The prophet Zechariah depicts this as well.

**Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.**

**Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.**

The prophet Isaiah gives His perspective of this event in the Arm of the Lord.

**Isa 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.**

**Isa 30:31 For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.**

Isaiah gives yet another depiction of this as it concerns the Arm of the Lord in the Day of Vengeance.

**Isa 63:4 For the day of vengeance is in mine heart, and the year of my redeemed is come.**

**Isa 63:5 And I looked, and there was none to help; and I wondered that there was none to uphold: Therefore, mine own arm brought salvation unto me; and my fury, it upheld me.**

**Isa 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.**

We return to Zechariah chapter 14 for the conclusion.

**Zec 14:9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.**

The One spoken of here can only be David's greater Son.

**Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**

The prophet Daniel gives yet another view of this.

**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.**

**Dan 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

We, of course, cannot leave out the famous passage from Isaiah chapter nine.

**Isa 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.**

**Isa 9:7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

The Messianic path, therefore, takes us from eternity past to His birth as a man, to His death and resurrection, His place at the right hand of God, and His reign as everlasting King.