

The Gospel of Jesus the Messiah according to The Hebrew Bible

By

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INTRODUCTION

THE HEBREW BIBLE Down the centuries, the Jews have honoured not one but two sets of sacred writings. The first is the Hebrew language Scriptures (which we shall call **The Hebrew Bible**). The second is a translation of the Hebrew Bible into Greek (which we might refer to as ‘The Greek translation of the Hebrew Bible plus other religious books’). **The Hebrew Bible** was written over a period beginning around eleven centuries before Jesus Christ up until around the fifth century before Jesus Christ.

THE GREEK VERSION By 250 BC the Greek language dominated the area and many Jews living in Alexandria and Egypt no longer spoke the Hebrew language. The Hebrew leaders arranged to have 70 scholars translate the **Hebrew Bible** into a Greek version. The Roman numeral for ‘70’ is LXX and this is the ‘short name’ for this version. Its common name is ‘the Septuagint’. Some researchers say there were actually 72 translators – six from each tribe ($6 \times 12 = 72$). Whatever, 70-72 translators began work on a Greek version of the Hebrew Scriptures around 250 BC. It was completed around 150 BC. Those Jews living in Egypt considered some other religious books sacred and these were included. These additional books are called ‘Apocrypha’.

THE CHRISTIANS After the Church came into being from the Day of Pentecost, the Christians began to recognise certain new writings as ‘Scripture’. Over the next few centuries the ‘New Testament’ gradually came into being. Both the traditional Hebrew people, and the early Christians, recognised the Hebrew Bible as authoritative and from God. At the European Reformation in the 1500’s, the reformers, while recognising the Hebrew Bible (as the Old Testament), made it clear that they did not accept the extra books the Greek version included. The Catholic Church however, officially accepted the ‘Apocrypha’ and has Catholic Bibles printed with these religious books placed between the Old and the New Testament.

Two things are of significance:

1. Whenever New Testament writers quote an Old Testament passage it is sometimes (a) a Greek translation of the Hebrew Scripture or sometimes it is a direct quote in Greek of the Greek Septuagint. This shows that the New Testament writers had a high regard for the Greek translation. Perhaps in the same way that we honour our English translations of the Bible.
2. Nowhere in our New Testament has any writer quoted from the other added ‘religious writings’. This tells us that the earliest Christians, in accord with the traditional Hebrew people, did not consider such writings to be sacred Scripture.

THE HEBREW BIBLE's LAYOUT

THE LAW (5) Torah	THE PROPHETS (8)	THE WRITINGS (11)
Genesis	Joshua (4 earlier)	Psalms (3 Poetical)
Exodus	Judges	Proverbs
Leviticus	Samuel	Job
Numbers	Kings	Song (5 Rolls)
Deuteronomy	Isaiah (4 later)	Ruth
	Jeremiah	Lamentations
	Ezekiel	Ecclesiastes
	The Twelve	Esther
		Daniel (3 Books)
		Ezra-Nehemiah
		Chronicles

However, the way the Greek version (LXX) was set out in the same way as our Old Testament – without the apocryphal books. It begins at Genesis and ends with Malachi – the same books as we have and in the same order.

We will be discovering that woven into the Hebrew Bible is the Gospel [Good News] of Jesus the Messiah. It will be exciting to trace, through our 'Old Testament' – The Hebrew Bible – the story of the Messiah coming into our earth's community as a little babe, growing up, speaking and bringing life and healing to many as he prepared to die a sacrificial lamb's death. The Hebrew Bible has a clear account of the earthly life of our Lord Jesus Christ. The story does not emerge in an orderly fashion in Genesis and end at Malachi (the last book written). Each Old Testament writer received a glimpse of a different segment of our Lord's life. So, let us begin to unwrap our gift package!

Brian Hooper 2008

The font used for Scripture references of the Hebrew Bible is '*Calibri*'.

THE MESSIAH IS PROMISED

The Hebrew Bible tells us that there would be a Messiah and that:

- He would have an amazing name Study 1
- He would have a miraculous birth Study 1
- He would be a descendent of Abraham Study 1
- He would be of the tribe of Judah Study 1
- He would be a son of David Study 1
- He would be born in Bethlehem Study 1
- His origins would go back to eternity Study 2
- He would be worshipped by royalty Study 2
- His birth would be accompanied by mourning Study 2
- He would have an Egyptian connection Study 2

1 HE WOULD HAVE AN AMAZING NAME

Therefore the Lord Himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. Isaiah 7:14.

Matthew (1:22-23) declares this prophecy was fulfilled by Jesus Christ, and quotes Isaiah 7:14 adding ‘and they will call him Immanuel – which means means, “**God with us.**”

The opening verse of the first book of the Hebrew Bible has this statement: “*In the beginning God created...*” The first verse of John’s Gospel is an echo of this verse with: “*In the beginning was the Word, and the Word was with God and the Word was God.*” Later in verse 11 John writes: “*He came unto his own but his own did not receive him.*”

Here we have within a few verses the declaration that Jesus was actually God – and this God came to be with us (but was not received). **God with us.** What an amazing name!

2 HE WOULD HAVE A MIRACULOUS BIRTH

Isaiah 7:14: *The virgin will be with child.*

A comment on Isaiah 7:14, Matthew’s quote 2:23 and the word **virgin**:

Some translation of Isaiah 7:14 use the word **virgin** and others say **young woman** or give a note saying that ‘young woman’ is the meaning. And some scholars, who clearly cannot accept the miracle of the ‘virgin birth’ point this out, stating that Isaiah 7:14 cannot be used to support a ‘virgin birth’ concept. While it is correct that the Hebrew word ‘*almah*’ can mean a woman not yet married (see Genesis 24:43 and Proverbs 30:19) we cannot confine it to that meaning. When Isaiah wrote 7:14 he may have had in mind the young woman betrothed to Isaiah (8:3) who was to become his second wife (his first wife presumably having died after Shear-Jashub (7:3) was born. While the Hebrew word ‘*almah*’ may mean a woman of marriageable age the Greek text (LXX) clearly uses a word for **virgin** (Hayford / J.L.S.). This suggests that the Hebrew translators believed that a virgin would conceive. Matthew is emphatic that

virgin means more than simply a virgin who has kept herself for a human husband. For Matthew in 1:20 records the words of an ‘angel of the Lord’ saying: “*Joseph, son of David, do not be afraid to take Mary as your wife for that which is conceived in her is of the Holy Spirit.*” Matthew goes on to quote Isaiah as: ***The virgin will give birth to a child...*** And from both Matthew and Luke (1:30-38) we have the foundation truth of a miraculous conception and birth that became an essential belief of the early Christians.

3 HE WOULD BE A DESCENDENT OF ABRAHAM

Genesis 12:1-3. *The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse. And all peoples on earth will be blessed through you.”*

Genesis 22:15-18. *The angel of the LORD called to Abraham from heaven a second time and said, “I swear by myself, declares the LORD, that because you have done this and you have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me.”*

The first book of the **Hebrew Bible** begins with: *In the beginning God created the heavens and the earth.*

John begins with: *In the beginning was the Word, and the Word was with God, and the Word was God.*

Matthew, the first book of the Christian Bible begins with: *A record of the genealogy of Jesus Christ the son of David, the son of Abraham.*

4 HE WOULD BE OF THE TRIBE OF JUDAH

Genesis 49: 1, 8-12

1. Then Jacob called for his sons and said, “Gather around so I can tell you what will happen to you in the days to come.” 8 “Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father’s sons will bow down to you. 9. You are a lion’s cub O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness – who dares to rouse him? 10. The sceptre will not depart from Judah, nor the ruler’s staff from beneath his feet, until he comes to whom he belongs and the obedience of the nations is his. 11. He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. 12. His eyes will be darker than wine, his teeth whiter than milk.

Judah’s descendent, Jesus Christ, is himself called “the Lion of the tribe of Judah” in Revelation 5:5. Verse ten has been traditionally understood as Messianic. It was initially fulfilled in King David, but will ultimately be fulfilled in Jesus Christ. The words *until he comes to whom it belongs* is repeated verbatim in Ezekiel 21:27, as coming from the LORD, (Ezekiel 21:26) in a section where Zedekiah, the last king of Judah, is told to “remove the crown” from his head because dominion over Jerusalem will ultimately be given to the one “to whom it rightfully belongs”.

Luke 3:23 and 33 say: *Now Jesus himself was about thirty years old when he began his ministry. He was the son, so it was thought, of Joseph...* (from here Luke begins to trace the ancestry of Jesus back through the legal line of Joseph. By v 33 we reach this part of the line: *...the son of Judah...* (the son of Jacob, the son of Isaac, the son of Abraham...

Hebrews 7:14 says: *For it is clear that our Lord descended from Judah...*

5. HE WOULD BE A SON (DESCENDENT) OF DAVID

2 Samuel 7:12-16 (v11 *The LORD declares to you David*) 12. *When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. 13. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. 14. I will be his father and he will be my son. If he commits iniquity, I will punish him with the rod of men and with the floggings inflicted by men. 15. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. 16. Your house and your kingdom will endure forever before me; your throne will be established forever.*

V12 declares that the kingdom will be through a natural descendent of David.

V13 affirms that the 'kingdom' will be eternal. V14 seems to foreshadow Jesus and the cross with references to (a) 'father' and 'son' relationship, (b) an acknowledgment of sin / iniquity and the necessity of a punishment for sin, and (c) the pre-cross scourging.

V15 the Father's love of Jesus was irreversible (John 3:16)

V16 promises an eternal kingdom of the line of David. There will be a specific 'father' and 'son' relationship (v14) that will be evident in the establishing of the eternal throne. The Father has one person in mind. See Psalms 2:7, 45:6 and 89:27. In Jesus this promise comes to ultimate fulfilment (see Matthew 1:1, Mark 1:11 and Hebrews 1:5).

Matthew 1:1 opens with: *The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.* Mark 1:11 has: *"You are my much-loved son in whom I am very pleased."* Hebrews 1:5 has: *For to which of my angels did God ever say, "You are my Son; today I have become your Father"* (quoting Psalm 2:7).

6. HE WOULD BE BORN IN BETHLEHEM

Micah 5:2 *But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from old, from ancient times.*

Bethlehem means 'House of Bread' and is the birthplace of the Davidic dynasty. Many Jews contemporary with Jesus saw this as messianic and believed that the Messiah would be born in Bethlehem (Matthew 2:5-6; John 7:41-42). **Ephrathah**: A place name comparable in our culture to the name of the county inclusive of the town. **One who will be Ruler over (or in) Israel**. Here is one of the greatest prophecies about Jesus proclaimed seven centuries in advance of its fulfilment explicitly and only in Him. **Whose origins are from old, from ancient times (or from everlasting - Literally: 'from days of eternity')**: Though the Messiah's lineage could be traced back to His royal ancestor David, His roots go all the way back to eternity. [W.S .Elijahson Th.D / Hayford Bible Notes]

THE MESSIAH IS BORN

The Hebrew Bible tells us that there would be a Messiah and that:

- He would be born in Bethlehem (Our last study - Study One)
- His origins would go back to eternity
- He would be worshipped by royalty
- His birth would be accompanied by mourning
- He would have an Egyptian connection

7. HIS ORIGINS WOULD GO BACK TO ETERNITY

Micah 5:2 *But you, Bethlehem Ephratah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from old, from ancient times.*

Matthew (2:1-6) says: 1. Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men (Greek: *magoi*) from the East came to Jerusalem. 2. Saying, "Where is He who has been born king of the Jews? For we have seen his star in the East and have come to worship him." 3. When Herod the king heard this he was troubled, and all Jerusalem with him. 4. And when he had gathered all the chief priests and scribes of the people together, he enquired of them where the Christ was to be born. 5. So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet (Micah): 6. But you, Bethlehem, in the land of Judah, Are not the least in among the rulers of Judah; for out of you shall come a Ruler who will shepherd My people Israel. NKJV.

Luke 2:4-7 says: 4. So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. 5. He went there to register with Mary, who was pledged to be married to him and was expecting a child. 6. While they were there, the time came for the baby to be born, 7. And she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn. [NIV]

We need to remember that Micah claims to speak God's words - to be God's mouthpiece. The very first verse of Micah (1:1) says *The word of the LORD that came to Micah of Moresheth...* When we reach Chapter 5, the opening verse is a warning from God through Micah: *...a siege is laid against us. They will strike Israel's ruler on the cheek with a rod. But* then comes the famous prophecy, received by rabbis and the Hebrew people from that time on, that the future Messiah would emerge from Bethlehem, a little town in the region of Ephratah. This is where both Jews and Christians (both Jewish and Gentile) agree. The Messiah will emerge from Bethlehem. The Christians believe that has happened. Many, not all, Jews believe that it will happen.

Earlier (in 4:8) Micah had prophesied. *As for you, O watchtower of the flock, O stronghold of the Daughter of Zion, the former dominion will be restored to you; kingship will come to the Daughter of Jerusalem.*

King David built his royal castle on the highest ground of the city of Jerusalem. This was called 'Zion'. The rest of the city of Jerusalem was the protected 'daughter'. The prophet foresees a return to this state ('the former dominion will be restored to you). The Messianic Kingdom will come to the whole city of Jerusalem and the land (Daughter). When the Messiah comes the kingdom of David will be restored under his hand.

We read in Matthew 2 that Herod called for the chief priests and scribes asking them where their expected king would arise. They responded without hesitation: '**Bethlehem**'. They may not have known how it was to happen, but they were in no doubt as to place.

Micah's prophecy that the Messianic Ruler would come out of Bethlehem **in Ephratah** has one further and vitally important ingredient: *out of you will come for me one who will be ruler over Israel, whose origins are from old, from ancient times.*

The NIV says:	whose origins are from old, from ancient times.
The NKJV says:	whose goings forth are from old, from everlasting.
The Living Bible says:	who is alive from everlasting ages past.
The Amplified Bible says:	whose goings forth have been from old, from ancient days (eternity).

No earth-born king can fulfil this. Only an eternal, heavenly being - such as Jesus the Christ, born of a woman and thus human, but born of God the Holy Spirit also.

8. HE WOULD BE WORSHIPPED BY ROYALTY

Psalm 72: 8-15 8. *He will rule from sea to sea and from the River (Euphrates) to the ends of the earth.* 9. *The desert tribes will bow before him and his enemies will lick the dust.* 10. *The kings of Tarshish and of distant shores will bring tribute to him; the kings of Sheba and Seba will present him gifts.* 11. *All kings will bow down to him and all nations will serve him.* 12. *For he will deliver the needy who cry out, the afflicted who have no one to help.* 13. *He will take pity on the weak and needy and save the needy from death.* 14. *He will rescue them from oppression and violence, for precious is their blood in his sight.* 15. *Long may he live! May gold from Sheba be given him. May people ever pray for him and bless him all day long.*

This Psalm is by Solomon, David's son. It may have been written for Solomon as per the first verse that says: *Endow the king with your justice, O God, the royal son with your righteousness* (NIV). Or it may have been written by Solomon for himself and others following (Verses 1-17). Verses 18-20 are an added doxology by the people in response to the king's prayer. Later Jewish tradition saw in this psalm a description of the Messiah, as did the early church. From the passage we have printed, verse 11 seems a reference to royalty representing other nations being present at his birth: *All kings will bow down to him and all nations will serve him.* Verse 13 certainly speaks of the Messiah's earthly ministry: *He will take pity on the weak and needy.* And from the same verse we may have an insight into his relief of the dead and dying with: *and will save the needy from death.* And this could have a spiritual meaning for Jesus died on the cross in order to save the needy from spiritual death. The value the Messiah places on people is reflected in *precious is their blood in his sight.* This is certainly true of Jesus.

Isaiah 60:1-3 1. *"Arise, shine, for your light has come, and the glory of the LORD rises upon you.* 2. *See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you.* 3. *Nations will come to your light and kings to the brightness of your dawn.*

Verse 1 may refer to the pillar of cloud. These encouraging words were written* at a time when Israel was in captivity. While the prophecies of Isaiah may have brought great hope to the Hebrew people in captivity, the prophecies of Isaiah have always been understood by Hebrew scholars as Messianic. There has been some perplexity because there seems to be two strands of thought running right through Isaiah. One is the strand of a **victorious Messiah**; the other is the strand of a **suffering Messiah**. Jewish and Gentile Christians have no problem in reconciling both strands of revealed truth.

* [Isaiah was born around 750 BC (6:1,8) and died around 675 BC for he mentions Sennacherib who died in 689 BC see 37:37-38. Thus he lived about 75 years.]

9. HIS BIRTH WOULD BE ACCOMPANIED BY MOURNING

Jeremiah 31:15 *This is what the LORD says: "A voice is heard in Ramah. Mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more."*

Ramah was about 5 miles / 8 kilometres north of Jerusalem. It was one of the towns through which Jerusalem's people passed on their way to exile in Babylon (Jer 40:1; Is 10:29; Hos 5:8. 722 B.C.) **Rachel** was Jacob's favourite wife (Gen 29:30) and the grandmother of Ephraim and Manasseh (Gen 30:22-24; 48:1-2). They were the two most powerful and prominent tribes in the northern kingdom. Jeremiah 31:15 is quoted in Matthew's Gospel 2:16-18 to express grief over the slaughter of innocent babies

16. When Herod realised that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. 17. Then what was said through the prophet Jeremiah was fulfilled: 18. *"A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."*

10. HE WOULD HAVE AN EGYPTIAN CONNECTION

Hosea 11:1 *"When Israel was a child. I loved him, and out of Egypt I called my son."*

Matthew 2:14-15 says: *So Joseph got up, took the child and his mother during the night and left for Egypt, Where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."*

THE MESSIAH IS HERALDED BY THE LORD'S MESSENGER

All of us have noticed that the Book of Isaiah has been divided up into sixty-six chapters, the same number of chapters as there are books in our Christian Bible. The Book of Isaiah also has two clear groupings of 'chapters' within it. The first grouping is Chapters 1-39 and the second grouping is Chapters 40-66. Here is a simple outline:

WORDS OF JUDGMENT Chapters 1-39
WORDS OF COMFORT Chapters 39-66

Someone has suggested that the Book of Isaiah is like our Old and New Testaments with their similar number of books in the first section (39) and a similar parallel number in the second section (27). It is also a 'coincidence' that a major theme in each book of the Christian Bible has an echo in the same-numbered chapter in the Book of Isaiah.

Which leads us directly to Isaiah's second section – and the first chapter. Shall we call it "Isaiah's New Testament – the first book"? It was written between 701-681 BC, about 700 years before Matthew's Gospel. The actual words of the Hebrew Bible (below) are taken from a Jewish translation of the Hebrew Holy Scriptures in a volume called 'The Prophets'. You will notice that it is very much a 'fresh-new-beginning' kind of Scripture passage. The people can now receive comfort for a long period of harsh service and suffering is over. God's people have received forgiveness of sins. Someone is loudly proclaiming an exciting highway ahead. Someone very important is appearing.

Isaiah 40:1-5 [The Jewish Publication Society of America 1978]

1. "Comfort, oh comfort My people, says your God. 2. "Speak tenderly to Jerusalem, and declare to her that her term of service is over, that her iniquity is expiated; for she has received at the hand of the LORD double for all her sins. 3. A voice rings out: "Clear in the desert: a road for the LORD! Level in the wilderness a highway for our God. 4. Let every valley be raised, every hill and mount made low. Let the rugged ground become level and the ridges become a plain. 5. The Presence of the LORD shall appear, and all flesh, as one, shall behold - for the Lord Himself has spoken.

Our next Scripture is also taken from a modern Jewish translation of the Hebrew Bible. This passage speaks of a messenger clearing the way before whoever the 'Me' is. 'Like a smelter's fire' means a white-hot furnace brightness. 'Fuller's lye' is an alkaline bleaching solution that caused clothes to become dazzling white.

Malachi 3:1-2 [The Jewish Publication Society of America 1978] *1. Behold, I am sending My messenger to clear the way before Me, and the LORD whom you seek shall come to His Temple suddenly. As for the angel of the covenant that you desire, he is already coming. 2. But who can endure the day of his coming, and who can hold out when he appears? For he is like a smelter's fire and like fuller's lye.*

In Isaiah 40:1-5, the prophet writes about a person in the desert who prepares the way for the LORD. This prophecy foreshadowed the life of John the Baptist, who played an important role in preparing the groundwork for the ministry of Jesus Christ. Jesus was born after John the Baptist but they were aged within six months of each other. So once they reached manhood together, John was able to preach to eager listeners and prepare the hearts of the people for the ministry of Jesus.

This preacher in the desert is considered so important in the New Testament that all four Gospel writers devote considerable space to his place in the story. Matthew, Mark and Luke and John all say that John the Baptist came in fulfilment of Isaiah's prophecy.

Matthew 3:1-3 says: In those days John the Baptist came, preaching in the Desert of Judea and saying, "Repent, for the kingdom of heaven is near." This is he who was spoken of through the prophet Isaiah: *"A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'"* NIV

Mark 1:1-3 says: The beginning of the gospel about Jesus Christ, the Son of God. It is written in Isaiah the prophet: *"I will send my messenger ahead of you, who will prepare your way – a voice of one calling in the desert, 'Prepare the way of the Lord, make straight paths for him.'"* NIV

Luke 3: 1-6 says: In the fifteenth year of the reign of Tiberius Caesar – when Pontius Pilate was governor of Judea, Herod, tetrarch of Galilee, his brother Philip tetrarch of Iturea and Trachonitis, and Lysanius tetrarch of Abilene – during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert. As it is written in the book of the words of Isaiah the prophet: *"A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him. Every valley shall be filled in, every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth. And all mankind will see God's salvation.'"* NIV

- **PREPARE THE WAY.** Before a king made a journey to a distant country, the roads he would travel were improved. By focussing on repentance, forgiveness and the need of a saviour, John the Baptist prepared the way for Jesus.
- **ALL MANKIND.** God's salvation was for all people – Jews and Gentiles. Simeon in Luke 2:29-32 says: *"Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles, and for glory to your people Israel."*

John 1:19-23 says: *Now this was John's testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, "I am not the Christ." (Gk. Or 'Messiah' Heb.) They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the prophet?" (of Deuteronomy 18:15,18). He answered "No." Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about your self?" John replied in the words of Isaiah the prophet, "I am the voice of one crying in the desert, 'Make straight the way for the Lord.'"* NIV

- Notice that John did not tell them immediately who he was – the part of Scripture he fulfilled. He had clearly stated he was NOT the expected Christ/Messiah.
- As they question him he seems to lead them on with increasingly short answers.
- 'Are you ELIJAH?' The Jews knew that Elijah had not died (2 Ki 2:11) and believed that the same prophet would come back to announce the end of time. In this sense John denied that he was Elijah. But he was an Elijah-like person in another sense. Jesus (Matt 11:14; 17:10-13) spoke of him as fulfilling the prophecy of Malachi 4:5 where God says *"See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes."* Even though the

fulfilment has an end-time element (possibly Rev 11:3) Jesus said John fulfilled it too. If we think a 'long-term' fulfilment, John heralded the Messiah.

- 'Are you THE PROPHET?' Deuteronomy 18:15-18. Though pointing to Moses and others who followed him, this Scripture is a clear reference to Jesus Christ. Peter in his sermon in Acts 3:17-26 quotes Deut.18:15-18. While acknowledging the role of all the prophetic voices he strongly affirms the pre-eminence of Jesus.

Friends, I realise that what you did to Jesus was done in ignorance; and the same can be said of your leaders. But God was fulfilling what all the prophets had declared about the Messiah beforehand – that he must suffer all these things. Now turn from your sins and turn to God, so you can be cleansed of your sins. Then wonderful times of refreshment will come from the presence of the Lord, and he will send Jesus your Messiah to you again. For he must remain in heaven until the time for the final restoration of all things, as God promised long ago through his prophets. Moses said: The Lord your God will raise up a prophet like me from among your own people. Listen carefully to everything he tells you. Then Moses said, Anyone who will not listen to that prophet will be cut off from God's people and utterly destroyed. Starting with Samuel, every prophet spoke about what is happening today. You are the children of those prophets, and you are included in the covenant God promised to your ancestors. For God said to Abraham, 'Through your descendants all the families on earth will be blessed.' When God raised up his servant (Son), he sent him first to you people of Israel, to bless you by turning you back from your sinful ways. New Living Translation

THE MESSIAH IS ANOINTED BY THE HOLY SPIRIT

Isaiah 11:1-10 [The Jewish Publication Society of America 1978]

1. *But a shoot shall grow of the stump of Jesse, A twig shall sprout from his stock. 2. The Spirit of the LORD shall alight on him: A spirit of devotion and reverence for the LORD. A spirit of wisdom and insight, A spirit of counsel and valor, 3. He shall sense the truth by his reverence for the LORD: He shall not judge by what his eyes behold, nor decide by what his ears perceive. 4. Thus he shall judge the poor with equity And decide with justice for the lowly of the land. He shall strike down a land (or 'the ruthless') with the rod of his mouth. And slay the wicked with the breath of his lips. 5. Justice shall be the girdle of his loins, And faithfulness the girdle of his waist. 6. The wolf shall dwell with the lamb, The leopard lie down with the kid; The calf, the beast of prey, and the fatling together, with a little boy to herd them. 7. The cow and the bear shall graze, their young shall lie down together; And the lion, like the ox, shall eat straw. 8. A babe shall play over a viper's hole, And an infant pass his hand over an adder's den. 9. In all of My sacred mount nothing vile or evil shall be done: For the land shall be filled with devotion to the LORD as water covers the sea. 10. In that day the stock of Jesse that has remained standing shall become a standard to peoples - Nations shall seek his counsel, and his abode shall be honored.*

THE KEY SCRIPTURE:

The key Scripture in Isaiah Chapter 11 is verse two with its *'The Spirit of the LORD shall alight on him'* etc. The book of Isaiah contains more references to the Holy Spirit than any other book in the Old Testament (Hebrew Bible). There are fifteen mentions.

ISAIAH CHAPTER ELEVEN:

This wonderful passage is so full of rich teaching we will take a close look at each of the first ten verses. Christians see many foreshadowings of Jesus Messiah in these verses.

1. **THE STUMP OF JESSE:** The Assyrians nearly wiped out the southern kingdom of Judah, but what they didn't finish the Babylonians did. Judah was taken into exile in 586 BC. The picture in verse one is that the tree has been felled and all that is left is the stump. But all is not lost. Out of that **stump** (David's father Jesse) will come a **shoot** that will become a strong branch with the hope of life and strength again. This is a clear reference to the Messiah, accepted by Jew and Gentile alike. The Messiah will come from the dynasty of David's line. Isaiah 6:13 says, *"And though a tenth remain in the land it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land."* (- out of which the nation will grow again.) The Book of the Revelation (5:5) says, *Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals."*

2. **THE HOLY SPIRIT:** The Messiah, like David (1 Sam 16:13) will be empowered by the Holy Spirit. The Spirit will endow him with the wisdom to undertake wise purposes and the power to carry them out. There are seven attributes of the Holy Spirit's anointing on the Messiah: 1. Alighting on him 2. Wisdom 3. Insight 4. Counsel 5. Valour 6. Devotion for the LORD 7. Reverence for the LORD. Some see here a parallel to the 'seven spirits' of God mentioned in Revelation 4:5 revealing multiplicity in the Holy Spirit's working. However, there is a parallel between this v 2 and Isaiah 9:6 that says: *For unto us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful-Counselor, Mighty-God, Everlasting-Father, Prince-of-Peace.* As the NIV notes say, 'Each of the four throne names consists of two elements'. This was quite unusual and not like normal Hebrew Bible (OT) names. 'Counselor' points to the Messiah as king (Micah 4:9) who determines and carries out a plan of action (14:27; Ps 20:4). As '*Wonderful-Counselor*' the coming Son of David will carry out a royal program that will cause all the world to marvel. This program is spelled out in Chapter 11 and more fully in chapters 24-27 (see 25:1). As '*Mighty-God*' (see 10:21) his divine power is stressed. As '*Everlasting-Father*' he will be an enduring, compassionate provider and protector (see 40:9-11). As '*Prince-of-Peace*' his rule will bring wholeness and well-being to individuals and to society (see 11:6-9). [With acknowledgment to the NIV Bible notes.]

3. **EYES AND EARS:** What a wonderful glimpse of Jesus Christ: *He will not judge by what his eyes see, nor decide by what his ears hear.* One of the marks of the Son of God when on earth was his perception into the hearts of people. He saw what was happening, he heard people speak, but his responses were singularly appropriate. When confronted by those leaders who brought an adulterous woman before him he judged them, not her [John 8:1-11]. When confronted by Satan he saw and heard Satan's intentions but rebuked the demon [Matthew 4:1-11, Mark 1:12-13, Luke 4:1-13]. When faced with the death of Lazarus and the anguish of sisters Mary and Martha, Jesus was compassionate. He saw and heard the anguish, and judged that the power of God needed to be exercised. It was. And God was glorified [John 11:1-19].

4. **A RULE OF JUSTICE:** Unlike Isaiah's day where rulers were unjust and unrighteous (1:17, 5:7) the Messiah will rule the nations with justice and strength (Psalm 2:9; Revelation 19:15). This, of course, points to the last days.

5. **JUST AND FAITHFUL: Girdle or belt.** When a man prepared for vigorous action he tied up his loose, flowing garments with a belt (see 5:27).

- 6-9. **PEACE and SAFETY:** The peace and safety of the Messianic age are reflected in the fact that little children will be unharmed as they play with formerly ferocious animals. Such conditions are a description of the future consummation of the Messianic kingdom. (See 2:2-4; 39:9; 65:20-25; Ezekiel 34:25-29). The three verses 6-8 is a picture of the future state of perfected, pastoral tranquillity – the feature of the end-time Messianic age. This stems from the earth's being '*filled with devotion to the LORD.*'

10. **IN THAT DAY:** *In that day* is a 'day' of victory and joy. It refers specifically to the glorious Messianic time (see 12:1 and 4).

A SUMMARY OVERVIEW: The Hebrew Scriptures, Chapter Isaiah 1:1-10, is a summary overview of both the First Coming (as told in the four Gospels) and the Second Coming of the Messiah to inaugurate the Messianic age.

- Verse 1 tells of the birth of Jesus from the ancestral line of Jesse.
- Verse 2 goes to his baptism by John and the descent of the Holy Spirit upon him.
- Verse 3 speaks of the gentle, discerning Son of God as he walked on earth.
- Verse 4 leaps time to describe the returning Messiah who will sort out our world.
- Verse 5 describes his task of restoring the world to Godly activity.
- Verses 6-9 picture the resulting peace, tranquillity, governance of that world.
- Verse 10 remembers his earthly origins as the descendent of Jesse but shows the risen, ascended, triumphant, reigning Jesus Christ as the one to honour.

As we take in the scope of Isaiah's words in Chapter 11 we return to the subject of the **Holy Spirit**. The Holy Spirit is identified and honoured at a key place in Isaiah's prophecy. Furthermore, not only is it simply stated that the Messiah was to be anointed by the Holy Spirit, but also the attributes of the Holy Spirit are displayed for us to recognise. Thus we give thanks for the wonderful way the Holy Spirit endows our Christ.

THE MESSIAH PERFORMS MIRACLES

Isaiah 35:4-6 [The Prophets - The Jewish Publication Society of America 1978]

4. Say to the anxious of heart, "Be strong, fear not; Behold your God! Requital is coming, the recompense of God- He himself is coming to give you triumph." 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6. Then the lame shall leap like a deer, and the tongue of the dumb shall shout aloud; for waters shall burst forth in the desert, Streams in the wilderness.....

That Jewish follower of Jesus, **Matthew** (9:35) writes in AD 65-90 (NIV):

Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.

"Be strong, fear not;"

God spoke to Joshua (1:6) with *"Be strong and resolute; do not be terrified or dismayed, for the LORD your God is with you wherever you go."* Two more times (1:9 and 1:18) God repeated this strong and encouraging command: *"I charge you: Be strong and resolute; do not be terrified or dismayed, for the LORD your God is with you wherever you go."* *"Only be strong and resolute."*

"He himself is coming....."

Similar language is used of the coming of the Messiah in Isaiah 62:11 with: *See, the LORD has proclaimed to the end of the earth: "Announce to Fair Zion, 'Your Deliverer is coming! See, his reward is with Him, His recompense before Him.' "*

Putting the two references together (Isaiah 35:4 and 62:11) **God the Messiah is coming!**

The Messiah came once (See John 1:27) and will come again (Revelation 22:12).

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6. Then the lame shall leap like a deer, and the tongue of the dumb shall shout aloud

FOUR DISTINCTIVES: Four distinctives identify the coming Deliverer. They are given in the passage above (Isaiah 35:5) and we shall look at each one and see whether each characteristic was exhibited by Jesus Christ:

	Matt	Mark	Luke	John
<i>Then the eyes of the blind shall be opened</i>				
Blind Bartimaeus receives sight	20:29	10:46	18:35	
Two blind men receive sight	09:27			
A blind man receives sight at Bethsaida		08:22		
Jesus heals a man born blind				09:01
<i>the ears of the deaf shall be unstopped</i>				
A deaf and mute man is healed		07:31		

the lame shall leap like a deer

Jesus heals a paralyzed man	09:01	02:1	05:17
A crippled woman is healed			13:10
The man with the swollen arms and legs			14:01
A lame man is healed			05:1

the tongue of the dumb shall shout aloud

A mute demoniac is healed	12:22		11:14
(A deaf and mute man is healed – see 2 nd category above)		07:31	

In addition to these ten encounters there are many other miracles Jesus performed. One list of his miraculous events is given at the conclusion of the four gospels in the Life Application Study Bible. Lists occur in a number of study Bibles and Bible Handbooks.

FOUR HEALINGS BY JESUS FULFILLING ISAIAH 35:5-6

Let us now look at four healings Jesus performed when on earth - selecting one for each of the four distinctives given in Isaiah 35:5-6. [*From here on the comments are those of my late wife Dr Rosemary Hooper from her Bachelor of Arts degree in Biblical Studies thesis “An Examination of Twenty-six Healing Encounters With Jesus”.*]

the eyes of the blind shall be opened **Mark 8:22-26**

1. **The person in need** was a blind man who lived in Bethsaida – a town at the Northern end of the Lake of Galilee. We do not know how old he was. He did not actually live in the town (v.26) but had come to town to see Jesus (v.23). He would probably be poor, perhaps unable to do any work to earn money for himself.
1. **The person’s need:** Was to be healed from his blindness. This need was not expressed by himself, but by others who brought him to Jesus.
2. **What was being sought?** They called upon Jesus to ‘touch’ (use his healing powers upon) the blind man.
3. **The cause:** Jesus did not say what the cause of the problem was, or what had caused his blindness.
4. **The initiative for healing was taken by:** Not the person in need. He followed other’s leading. Not Jesus – for he responded to the petition. Others took him to the one person they believed might heal the blind man.
5. **Processes leading to healing:** At first Jesus said nothing! But he did (a) take the man by the hand (b) lead him out of the town and (c) spat on his eyes. (d) After asking if he saw anything he (e) laid hands on him the second time (e) made the man look up and (f) sent the man home (g) charging him with secrecy. The person in need was not told to do anything except confirm twice whether he saw anything (vss.23,25). And to go home keeping things quiet. The others were not told to do anything.
6. **Personal evaluation:** The man’s need was as the record says. He was blind. He needed Jesus to restore his sight. If it wasn’t ‘born blind’, then it was a case of having ‘gone blind’ through some accident, or through something like glaucoma. The Bible doesn’t see the need to explain the background on this healing. Unlike the case of the “Man Born Blind” (John 9).
7. **Attitudes of people there:** The attitude of Jesus was ‘quietly responsive’. He listened to the request. He took the man by the hand and quietly led him out of town. He would have done that casually, I expect, because he was at pains not to have attention drawn to himself (v.26 and other miracles). He had just come to Bethsaida, and they set upon him with their request. Possibly, he had not even had time to rest or settle. If so, his attitude was one of “giving to others, responding to needs and putting others first”. The attitude of others is not mentioned. Neither is there any mention of any attitude by the person in need.

8. **Evidences of faith or love: Faith.** (a) Jesus does not tell this man of any special attitude to be adopted. (b) No expression of faith is given by the blind man. (c) A verbal expression of faith on the part of the others is mentioned ... "they earnestly begged Jesus to heal the man". (d) There were non-verbal evidences of faith: The fact that people brought the man to Jesus. The man allowed himself to be taken to Jesus. He also allowed himself to be led out of town. He did not object to having his eyes spat upon. **Love.** (a) Jesus responded to their request by taking the man by the hand. To the friends, this meant that he had 'taken over the case'. (b) Verse 23 is full of action... He took...He led...He spat...He put hands on...He asked. Jesus exercised faith in putting hands on the man the second time following the answer to a question ("Do you see anything?" "I see people; they look like trees walking around.")
9. **Personal notes:** The evidence of healing came in two stages: (a) men like trees – half healed (b) everything clear – complete healing. Why did Jesus heal? (a) Not for public acclaim (v.26) (b) Because he was asked to. (c) Because of his love and compassion. (d) To demonstrate his and God's power over infirmity. (e) Because the Father wished him to do it. Spitting on people is absolutely anathema to us. I haven't heard many sermons on this miracle.

Now it is your turn. Using the ten points under each healing incident, make your own personal comments on the three remaining accounts.

the ears of the deaf shall be unstopped **Mark 7:31-37**

1. The person in need:
2. The person's need:
3. What was being sought:
4. The cause:
5. The initiative for healing was taken by:
6. Processes leading to healing:
7. Personal evaluation:
8. Attitudes of people there:
9. Evidences of faith or love:
10. Personal notes:

the lame shall leap like a deer **John 5:1-16**

1. The person in need:
2. The person's need:
3. What was being sought:
4. The cause:
5. The initiative for healing was taken by:
6. Processes leading to healing:
7. Personal evaluation:
8. Attitudes of people there:
9. Evidences of faith or love:
10. Personal notes:

the tongue of the dumb shall shout aloud **Matt 12:22** **Luke 11:14**

1. The person in need:
2. The person's need:
3. What was being sought:

4. *The cause:*
5. *The initiative for healing was taken by:*
6. *Processes leading to healing:*
7. *Personal evaluation:*
8. *Attitudes of people there:*
9. *Evidences of faith or love:*
10. *Personal notes:*

[Note and acknowledgment:

Rosemary Hooper B.A., M.Th, Th.D (1941-1995) completed three study assignments. Her B.A. in Biblical Studies thesis was “An Examination of Twenty-Six Healing Encounters With Jesus”, her Master of Theology thesis was “An Examination of Ten More Healing Encounters With Jesus and Other New Testament Passages”. Her Doctor of Theology dissertation was “Healing Mentions in the Old Testament, BWH.]

THE MESSIAH PREACHES THE GOOD NEWS

Isaiah 61:1-3 [The Prophets - The Jewish Publication Society of America 1978]

1. *The Spirit of the Lord God is upon me, Because the LORD has anointed me; He has sent me as a herald of joy to the humble, to bind up the wounded of heart, to proclaim release to the captives, Liberation to the imprisoned;*
2. *To proclaim a year of the LORD'S favour, and a day of vindication by our God; To comfort all who mourn*
3. *To provide for the mourners in Zion - To give them a turban instead of ashes, Festive ointment instead of mourning, A garment of splendour instead of a drooping spirit. They shall be called the terebinths of victory, planted by the LORD for his glory.*

Luke 4:14-21 [The New Testament – New International Version]

14. Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. 15. He taught in their synagogues, and everyone praised him. 16. He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. 17. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: 18. "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19. to proclaim the year of the Lord's favour." 20. Then he rolled up the scroll and gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, 21. and he began by saying to them, "Today this scripture is fulfilled in your hearing."

Many years ago, in a farming district on north New Zealand, a fire destroyed a farmer's house. I knew the family as I taught one of their children (Patrice) at the local School. Another farming couple took the farmer, his wife and family in and rallied the neighbouring farmers to help the fire-stricken family in their midst. The rescuing couple were Christian friends of mine who were liked and respected by all in the district. As a mark of gratitude to my friends the Fosters, Mr B asked his neighbours to permit the Fosters to take their children for 'Sunday School' each week. Guess who was called in to help? Well, faced with an instant class of 35 young people placed with us to learn about God I had to find some teaching material. I found two books about the life of Jesus designed as a two-year course. Divided into two sets of 52 lessons they were entitled THINGS JESUS SAID and THINGS JESUS DID by a Rev.G.Harding-Wood. What a wonderful foundation they proved to be. The Bible **is about Jesus!** And its about **what he said and what he did.**

In our last study we saw some of **what Jesus did**. In this study we look at **some of the things Jesus said**. We will do this by looking at John Chapter five. John is different from the other three Gospel writers. In Matthew, Mark and Luke we have mostly a history of **what Jesus did** – with some of his important teachings (e.g. The Sermon on the Mount in Matthew 5-7). In John we have just eight miracles recorded – just four of them healings. But accompanying the healing John has selected, he records the teaching Jesus gave. In other words, the healing miracle Jesus performed was an opportunity to teach the people about the wonderful truths of God.

We will use Rosemary Hooper's comments on John 5:1-16 to lead us into the chapter.

the lame shall leap like a deer (**Read**) **John 5:1-16 NIV**

*John wrote of only four healing miracles, and was the **only** gospel writer of this one.*

1. **The person in need:** *The person in need was a man approaching middle age at least. The NIV says he 'had been an invalid for thirty-eight years'. It does not say 'from birth' as with the man born blind (John 9:2). So perhaps he was 38 or possibly an old man who had been sick for 38 years. No doubt he was poor, being unable to work all that time. He had no money to hire a helper, and no friends to help him (v.7).*
2. **The person's need:** *His need was for a healing from his long-standing ailment or disability, expressed by his waiting around hopefully at a pool of water that had reputed powers of healing. It was not expressed by others for him (he had no man to lift him down into the water). Others there were expressing their own need, or waiting to help other individuals in need. Again, healing was being sought by others also, but not for him—either for themselves or their friends. No one was there to seek healing for him; or if they were there with him, they were either too young or too physically weak to help. Jesus went to the pool with only one man's healing in mind—(which the Father had either shown Him, or told Him of) (v.19b). Perhaps God read the man's heart, and found repentance there. If not, then it is just a case of God's compassionate healing heart at work for the glory of His name; for much solid doctrine came out as a result (v.17-47). Jesus himself had a compassionate heart, but He did not go around healing every sick person in sight. The others around the man were all believers in the possibility of healing. Only, their faith was in the water's power. While the people heartily accepted Jesus' words, and work for the man, **it was, once again, the religious leaders who reacted strongly against the incident.***

Reactions to the healing: *The man went to the temple to show the priest and to give thanks to God. He also went back to the Jews and answered their question: "Who healed you?" (v.15) We read about are the legalistic Jews, who reminded him that being the Sabbath Day he should not carry his bed. (Implying that any other day would have been fine?) Implying also that ritualistic Sabbath-keeping was of more importance than His compassionate display of God's Power. These also began to persecute Jesus for "Sabbath-breaking", that led to a worse 'crime'—that of "making Himself equal with God".*

And at this point we shall move on to John's comments following the healing of the man who had suffered for thirty-eight years. But first, let us look again at Luke 4:18-19:

18. *"The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, 19. to proclaim the year of the Lord's favour."*

It is a combining of **what Jesus came to do** – and **what he came to teach**. So now we read the rest of the fifth chapter of John: **John 5:15-47**. It is rich in teaching:

- V17 **Jesus teaches he is equal with God** by calling the Father "My Father".
- V18 John notes that this was correctly interpreted by the Jewish leaders.

- V19 Further, he says: “Whatever the Father does **the Son does also.**”
- V20 Further, “The Father loves the Son and shows him all he does.”
- V21 Further, “As the Father raises the dead and gives life – **so does the Son...**”
- V22 Further, “The Father judges no one but has entrusted judgment to the Son.”
- V23 So that “all may honour the Son as they do the Father.”
- V24 Whoever hears my word, believes the Father, **has** eternal life, and **will not** be condemned, **but has crossed over** from death to life.
- V25 Those ‘dead in sin’ will hear the voice of the Son and live.
- V26 In the fundamental matter **of life itself both Father and Son have it.**
- V27 The Son has authority to judge because he is the Son of Man (Daniel 7:13 where it denotes humanity and is connected with dominion.)
- V28 Those in the graves **will hear the voice of the Son of Man.**
- V29 **All will rise** – the good to life and the evil to be condemned.
- V30 On earth Jesus seeks to please **the One who sent him.**
- V31 If Jesus were to bear witness to himself in isolation from the Father, it would not be true.
- V32 John the Baptist was a witness to Jesus.
- V33 Jesus tells the Jewish leaders that they consulted John (who testified to the truth about Jesus for he saw the Holy Spirit descend upon him).
- V34 Jesus points out to the Jews that he doesn’t rely on human testimony.
- V35 But acknowledges that John the Baptist was a light of testimony.
- V36 Jesus says that his own personal testimony was greater than that of John. **The mighty works of Jesus testify the Father sent him.**
- V37 Jesus claims that **the Father testifies of him.**
- V38 The word of the Father doesn’t dwell in the Jewish leaders because they don’t **believe in the one the Father has sent.**
- V39 He tells the Jewish leaders that they study the Scriptures and think that by so doing they have eternal life. He says **the Scriptures speak of him.**
- V40 He tells them, “yet you refuse to **come to me to obtain life**”.
- V41 “I do not receive praise from men.”
- V42 “You (Jewish leaders) do not have the love of God in your hearts.”
- V43 **“I have come in my Father’s name** but you do not accept me.”
- V44 Jesus chides them for receiving praise from men – rather than from God.
- V45 He tells them that Moses will accuse them – and added:
- V46 “If you believed Moses, you would have believed me, for Moses wrote of me.”
- V47 “But since you do not believe what he wrote, how can you believe what I say?”

A SUMMARY OF JOHN 5:1-47

Let us extract the main truths John is seeking to identify as we look at John Chapter Five:

1. Jesus healed the man with a 38 year-old illness to demonstrate that he had the power to release sin-stricken souls from an illness that would end in spiritual death. The key verse is verse 21: “Just as the Father raises up the dead and gives them life [makes them live on], even so the Son also gives life to whomsoever He wills and is pleased to give it.” (Amplified Bible)
2. Jesus validated what he could do in the spiritual realm by performing mighty beneficial works in the earthly realm. This is clearly expressed in John 5:24:

“I assure you, most solemnly I tell you, the person whose ears are open to My words [who clings to my message] and believes and trusts in and clings to and relies on Him who sent Me (possesses now) eternal life. And he does not come into judgment [does not incur sentence of judgment, will not come under condemnation but he has already passed over out of death into life.”

3. Jesus is revealed (verses 17-37) as being: (a) Co-equal with the Father (b) Co-holder with the Father of God’s life (c) and together with the Father as Co-giver of life in its widest sense and scope (physical and spiritual).

THE MESSIAH IS PRESENTED AS THE PROMISED KING

In our two previous studies we have read in the Hebrew Bible that the prophet Isaiah foretold that the Messiah to come would **perform miracles** (35:4-6) and **preach the good news** (61:1-3). *“The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped...the lame shall leap like a deer and the speechless shall shout aloud.”* *“The Spirit of the Lord is upon me, because the Lord has anointed me...as a herald of joy to the humble, to bind up the wounded of heart, to proclaim release to the captives, liberation to the imprisoned, to proclaim a year of the Lord’s favour....”*

These were clear predictions of the Messiah Jesus. We now look at four more prophetic declarations and note how they were fulfilled in the earthly life of Jesus. The first is that

THE MESSIAH WOULD MINISTER IN GALILEE

Isaiah 9:1-6 [The Prophets - The Jewish Publication Society of America 1978]

1. *The land of Zebulun and of Naphtali... Galilee of the Gentiles.*
2. *The people that walked in darkness have seen a brilliant light; On those who dwelt in a land of gloom Light has dawned.*
3. *You have magnified that nation, Have given it great joy; They have rejoiced before You As they rejoiced at reaping time, As they exult When dividing spoil.*
4. *For the yoke that they bore And the stick for their back- The rod of their taskmaster- You have broken as on the day of Midian.*
5. *Truly, all the boots put on to stamp with And all the garments donned in infamy Have been fed to the flames, Devoured by fire.*
6. *For a child has been born to us. And authority has settled on his shoulders. He has been named “The Mighty God is planning grace; The Eternal Father, a peaceable ruler”-*

V1 *“The people that walked in darkness have seen a brilliant light....”*

A clear reference to Jesus the Messiah. Quoted by Matthew (4:12-16) with:

And leaving Nazareth, Jesus went to Capernaum, in the regions of

Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet

saying: “The land of Zebulun and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light...”

V2-4 Speak of a nation in slavery joyfully released from their fiery furnace.

V6 *“For unto us a child is born....”* A triumphant prediction of the Rescuer.

THE MESSIAH WOULD ENTER JERUSALEM ON A DONKEY

Zechariah 9:9 [The Prophets - The Jewish Publication Society of America 1978]

9. *Rejoice greatly, Fair Zion; Raise a shout fair Jerusalem! Lo, your king is coming to you. He is victorious, triumphant, yet humble, riding on an ass, on a donkey foaled by a she-ass.*

Matthew 21:1-9 says:

[Weymouth translation]

1. *When they were near Jerusalem and had arrived at Bethphage and the Mount of Olives, Jesus sent two of the disciples on in front, saying to them, 2. 'Go to the village you see facing you, and at once you will find a she-ass tied up and a colt with it. Untie it and bring them to me. 3. And if anyone says anything to you, say, "The Master needs them," and he will at once send them.'* 4. *This took place in order that the Prophet's prediction might be fulfilled: 5. 'tell the daughter of Zion, "see, your king is coming to you, gentle, and mounted on an ass, on a colt the foal of a beast of burden"' (Isa.62:11; Zech 9:9)*

6. *So the disciples went and did as Jesus had instructed them : 7. they brought the she-ass and the foal, and threw their outer garments on them. So He sat thereon; 8. and most of the crowd kept spreading their garments along the road, while others cut branches from the trees and carpeted the road with them, 9. and the multitudes – some of the people preceding Him, and some following – sang aloud, 'Hosanna to the son of David! blessed be he who comes in the Lords's name! Hosanna in the highest!' (Ps.118:25,26).*

JESUS WOULD PRESENT HIMSELF AS THE PROMISED KING-MESSIAH

Matthew 21:1-9 says: [Weymouth translation]

10. *When He entered Jerusalem, the whole city was thrown into commotion, everyone enquiring, 'Who is this?' 11. "This is Jesus, the Prophet, from Nazareth in Galilee,' replied the crowds.*

Daniel 9:25-26 [The Prophets - The Jewish Publication Society of America 1978]

25. *You Must know and understand: From the issuance of the word to restore and rebuild Jerusalem until the [time of the] anointed leader is seven weeks; and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress.*

26. *And after those sixty-two weeks, the anointed one will disappear and vanish.*

The New King James Version says, *And after sixty-two weeks the Messiah shall be cut off. The Amplified Bible says, ...cut off or killed and shall have nothing [and no one] belonging to [and defending] Him. The Living Bible says, After this period of 434 years, the Anointed One will be killed, his kingdom still unrealized.*

Sir Robert Anderson ("The Coming Prince") and others have researched and calculated the meaning of the 'weeks' of Daniel 9 and concluded that one 'day' means 'one Hebrew year' of 360 actual days. Then a calculation has been made that begins when Artaxerxes in 445 B.C. decreed the rebuilding of Jerusalem. The number of actual days ends at the point in A.D.32 when Jesus was crucified.

The Spirit-Filled Life Bible edited by Dr Jack Hayford (B.A., B.Th.,D.D.,Lit.D.) contains notes by Coleman COX Phillips (B.Th., B.A.,M.Ed.,D.D.) Senior Pastor of, Cathedral of the Valley, California, USA who has these notes:

SEVEN SEVENS 49 years – 445 to 396 B.C. (From Artaxerxes' decree to the arrival of Nehemiah and the covenant renewal celebration at Jerusalem.)

SEVENTY-TWO SEVENS 434 years – 396 B.C. to A.D. 32
(From the dedication of the second temple to the crucifixion of the Lord Jesus Christ.)

ONE SEVEN
7 years – unfulfilled.

THE MESSIAH WOULD CLEANSE THE TEMPLE

Malachi 3:1 [The Prophets - The Jewish Publication Society of America 1978]

1. *Behold I am sending My messenger to clear the way before Me, and the Lord whom you seek shall come to His temple suddenly.*

The New Testament writer Matthew (21:12) says;
Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. NKJV

The money changers and other merchants were fraudulent in their transactions. Jesus fulfils the prophecy of Malachi 3:1-3 by another enacted parable, this one demonstrating his messianic authority with respect to the fraudulence and the commercialization of the sacrificial system. This was most likely His second temple cleansing (see John 2:13-22). [J.Lyle Story, B.A.,M.Div.,Ph.D. Associate Professor of Biblical Studies Regent University VA USA in Dr.Hayford's Bible]

The moment Jesus cleansed the temple some startling and incredible things happened:

- The blind and the lame came to him at the temple and he healed them. Mt 21:14
- Children were shouting in the temple area, "Hosanna to the Son of David"
- The chief priests and the teachers of the law saw the wonderful things he did
- And heard the children shouting (So what was their response?)
- "Do you hear what these children are saying?" they asked Jesus.
- "Yes," replied Jesus. "Have you never read (Psalm 8:2) "Out of the mouths of babes and nursing infant You (God) have perfected praise."

Mark (11:18) and Luke (47-48) tell us that after this event the chief priests and teachers of the law began to find a way to kill Jesus.

Orville Daniel in his 'HARMONY OF THE FOUR GOSPELS' (Baker Book House) gives a date of the cleansing of the temple as Monday the 3rd April – the beginning of what we call 'The Holy Week' leading to his condemning to die a criminal's death. From the time Jesus cleansed the temple he visited the temple several times during that week. Here is an outline of events during the week leading up to his crucifixion using Orville Daniel's chronology [There is a calculation based on the words of Jesus in Matthew

12:39, “For just as Jonah was in the belly of that great sea-monster for three days and nights, so will the Son of Man be in the heart of the earth for three days and nights.” JB Phillips that says we must take this statement by Jesus literally. In which case Jesus died on our Wednesday]:

Sunday April 2nd

Jesus rides into Jerusalem demonstrating his Messiahship, (Mt 21:1-11 Mk 11:1-11 Lk 19:29-44 Jn 12:12-19).

Monday 3rd Morning

Jesus condemns a fruitless fig tree (Mt 21:18-19 Mk 11:12-14)

Cleanses the temple a second* time (Mt 21:12-16 Mk 11:15-18 Lk 19:45-48)

[* The first was early in his ministry at that Passover Festival at Jerusalem in the Spring of A.D.27 and is recorded by John in 2:13-22.]

Late morning or early afternoon

Some Greeks desire to see Jesus. He responds by speaking on the significance of his approaching death (Mt 21:17 Mk 11:19 Jn 12:20-50)

Tuesday 4th

The withered fig tree becomes a faith lesson (Mt 21:17-22 Mk 11:19-25).

Jesus is challenged by the Sanhedrin (Mt 21:23-22:14 Mk 11:27-12:12 Lk 20:1-19).

The Pharisees try a word-trap on Jesus (Mt 22:15-22 Mk 12:13-17 Lk 20:20-26).

The Sadducees try one on the resurrection (Mt 22:23-33 Mk 12:18-27 Lk 20:27-40).

The Pharisees try again (Mt 22:34-40 Mk 12:28-34, after above is Lk 21:37).

Wednesday 5th Morning

Jesus finally silences the Pharisees (Mt 22:41-46 Mk 12:35-37a Luke 21:38, 20:41-44).

Jesus comments on the widow putting in two small coins (Mk 12:41-44 Lk 21:1-4).

Afternoon On the Mount of Olives

In the afternoon Jesus tells of the soon-to-come destruction of Jerusalem and of the end of the world (Mt Chapters 24-25 Mk 13:1-37 Lk 21:5-36).

While Jesus is on the Mount of Olives, and warning of his impending crucifixion, the religious leaders in Jerusalem are plotting his death (Mt 26:1-5 Mk 14:1-2 Lk 22:1-2).

Evening At Bethany

Mary’s * lavish expression of devotion to Jesus (Mt 26:6-13 Mk 14:3-9 Jn 12:2-8)

[* There are seven women called Mary. 1. Mary, mother of Jesus 2. Mary of Magdala 3. Mary, mother of James and Joses 4. Mary, wife of Clopas 5. **Mary of Bethany** (sister of Martha) 6. Mary, mother of John Mark and 7. Mary, member of the Church at Rome.]

Night Jerusalem

Judas bargains with the Jewish leaders (Mt 26:14-16 Mk 14:10-11 Lk 22:3-6).

Thursday 6th Morning Jerusalem

The disciples prepare for the Passover (Mt 26:17-19 Mk 14:12-16 Lk 22:7-13)

Evening Jerusalem - Upper Room

As it begins, Jesus washes feet (Mt 26:20 Mk 14:17 Lk 22:14-16, 24-30 Jn 13:1-20).

During the Passover meal, Jesus makes a final unsuccessful appeal to Judas, by indicating that he is aware of his intentions (Mt 26:21-25 Mk 14:18-21 Lk 22:21-23 Jn 13:21-30).

Night Jerusalem – Upper Room

After the departure of Judas, Jesus institutes the ordinance of the Lord’s Supper (Mt 26:26-29 Mk 14:22-25 Lk 22:17-20 Jn 13:31-32).

Jesus begins his farewell discourse to the disciples (Mt 26:31-35 Mk 14:27-31 Lk 22:31-38 Jn 13:33-14:31).

Towards Midnight Jerusalem – to the Garden of Gethsemane

Leaving the upper room, Jesus continues his farewell address to the disciples on the way to the Garden of Gethsemane (Mt 26:30 Mk 14:26 Lk 22:39 John chapters 15& 16).

Jesus prays to the heavenly Father (John Chapter 17)

Midnight Jerusalem – the Garden of Gethsemane

His agony in Gethsemane (Mt 26:36-46 Mk 14:32-42 Lk 22:40-46 John 18:1).

Friday 7th Just after Thursday midnight

Jesus is betrayed, arrested, forsaken (Mt 26:47-56 Mk 14:43-52 Lk 22:47-53 Jn 18:2-12a)

Probably before 1:00am Jesus is taken and is first examined by Anna, the former High Priest.

Perhaps around 2-3am Jesus is informally tried and condemned by the Sanhedrin.

Study Eight

THE MESSIAH IS REJECTED AND CONDEMNED TO DIE

We have reached a most solemn point in the earthly life of our Lord Jesus Christ. To focus on Jesus Christ who, as the Messiah, was fulfilling God's plan, we continue following Orville Daniel's 'Harmony of the Four Gospels' outline.

BETRAYED BY A FRIEND

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons. (John 18:2-3) Now the betrayer had arranged a signal with them: 'The one I kiss is the man; arrest him and lead him away under guard.' Going at once to Jesus, Judas said, 'Rabbi!' and kissed him. (Mark 14:44-45) Jesus, knowing all that was going to happen to him, went out and asked them, 'Who is it that you want?' 'Jesus of Nazareth,' they replied. 'I am he,' Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, 'I am he,' they drew back and fell to the ground. Again he asked them, 'Who is it you want?' And they said, 'Jesus of Nazareth.' 'I told you that I am he,' Jesus answered. 'If you are looking for me, then let these men go'. This happened so that the words that he had spoken would be fulfilled: 'I have not lost one of those you have me (John 18:4-9)

Psalm 41:10 [The Writings - The Jewish Publication Society of America 1978]

My ally in whom I trusted, even he who shares my bread, has been utterly false to me.

The story of Judas is a perplexing one. Why did Jesus choose Judas to be a disciple and companion? Why was it God's plan to permit such a person to infiltrate the chosen group and to engineer a betrayal process? Would it not have been better to simply arrange that the religious leaders trap Jesus and arrange that he be killed somehow?

The Gospels tell us that *Jesus went out into the hills to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles. (Luke 6:12) that they might be with him and that he might send them out to preach and to have authority to drive out demons. These are:* (Mark 3:13-15). Matthew 10:2-4, Mark 3:16-19 and Luke 6:14-16 list the twelve and all end with: *and Judas Iscariot who betrayed him.*

So here we have a seeming contradiction. On the one hand Jesus begins his ministry by going to prayer overnight in order to seek the Father's face as to whom he should choose. At the end of his earthly period Jesus is again recorded as praying to the Father and acknowledging that the Father gave all the disciples to him (John 17:6-12). Jesus tells the Heavenly Father that he has kept them all in the 'Name' of the Father – except that one is 'lost'. What does the word 'lost' mean?

[NOTE: V12 In the Greek there is a play upon words, a kind of "the son of lostness lost". The IVF Commentary says that there may be a Hebraism indicating 'doomed to perish' but there is no 'predestination to judgment'. So the question remains: What did Jesus mean? Was Judas lost for eternity in hell? That's not said. Lost from this earthly life? Was Jesus indicating Judas' pending

suicide? Or was his 'lostness' of the same kind as Luke 15 where the same Greek word is used? In other words, lost for the cause.]

ARRESTED

Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, "Am I leading a rebellion, that you have come with swords and clubs? Every day I was with you in the temple courts, and you did not lay a hand on me." (Lk 22:52-53) But the Scriptures must be fulfilled."(Mk 14:49) Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus." (Jn 18:12)

FORSAKEN

Then all the disciples deserted him and fled. (Matthew 26:56) A young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind. (Mark 14:50-51).

Zechariah 13:7 [The Prophets - The Jewish Publication Society of America 1978]

O SWORD! Rouse yourself against My shepherd, The man in charge of My flock - says the LORD of Hosts. Strike down the shepherd And let the flock scatter And I will also turn my hand.

JESUS IS TAKEN TO THE FORMER HIGH PRIEST, ANNAS.

Then seizing him, they led him away and took him into the house of the high priest. (Luke 22:54) They bound him and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest for that year. Caiaphas was the one who advised the Jews that it would be good if one man died for the people. Meanwhile the high-priest questioned Jesus about his disciples and his teaching. "I have spoken openly to the world," Jesus replied. "I always taught in the synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why question me? Ask those who heard me. Surely they know what I said." When Jesus said this, one of the officials nearby struck him in the face. "Is that any way to answer the high priest?" he demanded. "If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?" (John 18:12-23)

This occurred late Friday April 7th, just after midnight, according to Orville Daniel's chronology: Peter and another disciple, probably John, followed at a distance and slipped into the courtyard of the ex-high priests residence. A girl at the door asked if Peter was one of the disciples of Jesus. Peter replied in the negative. (See John 18:15-18 for this.)

JESUS IS THEN TAKEN TO CAIAPHAS THE HIGH PRIEST

Then Annas sent him, still bound, to Caiaphas the high priest (John 18:24) where the teachers of the law and the elders had assembled. The chief priests and the whole Sanhedrin were looking for false evidence against Jesus so that they could put him to death. But they did not find any, though many false witnesses came forward. Finally two came forward and declared, "This fellow said, 'I am able to destroy the temple of God and rebuild it in three days.' Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God." Jesus replied, I am. And I say to all of you: In the future you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has spoken blasphemy!! Why do we need any more witnesses? Look, now you have heard the blasphemy. What do you think? "He is worthy of death," they answered.

The four Gospel writers, Matthew, Mark, Luke and John between them recount the next events that occurred between 1:00am and 5:00am as follows:

- Peter denies Jesus three times (Matt 26:69-75, Mark 14:66-72, Luke 22:56-61 who give full accounts of this episode. John 18:25-27 is a brief account.)
- The Sanhedrin condemns Jesus (Mt 27:1-2, Mk 15:1, Lk 22:66-23:1, Jn 18:28)
- Judas is filled with remorse and commits suicide (Matthew 27:3-10) thus:

So they decided to use the money to buy the potter's field as a burial place for foreigners. That is why it has been called the Field of Blood to this day. Then what was spoken by Jeremiah the prophet was fulfilled: 'They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter's field, as When Judas who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders. "I have sinned," he said, "for I have betrayed innocent blood." "What is that to us?" they replied. "That's your responsibility." So Judas threw the money into the temple and left. Then he went away and hanged himself. The chief priests picked up the coins and said, "It is against the law to put this money into the treasury, since it is blood money." the Lord commanded me.' (Zechariah 11:12-13 and Jeremiah 32:6-9)

Zechariah 11:12-13 [The Prophets - The Jewish Publication Society of America 1978]

So they weighed out my wages, thirty shekels of silver – the noble sum that I was worth in their estimation. The LORD said to me, "Deposit it in the treasury in the House of the LORD.

THE MESSIAH DIES

We have arrived at the most solemn event in all eternal history. The Messiah dies a sinner's death that we may escape the penalty of sin and live in the presence of God forever. There are two passages in the Hebrew Bible that tell us about that death. David in the Writings - and Isaiah in the Prophets.

Psalms 22:1-23 [The Writings - The Jewish Publication Society of America 1978]

In the Hebrew Bible, the Psalms give the heading title a verse number. This puts the verse numbering one digit out compared with Christian translations of the Psalms.

For the leader; on ayyeleth ha-shahar. A psalm of David.

*1. My God, my God, why have you abandoned me; why so far from delivering me and from my anguished roaring? 2. My God, I cry by day – You answer not; by night, and I have no respite. 3. But You are the Holy One, enthroned, the praise of Israel. 4. In You our fathers trusted; they trusted, and You rescued them. 5. To You they cried out and they escaped; in You they trusted and were not disappointed. 6. But I am a worm, less than human; scorned by men, despised by people. 7. All who see me mock me; they curl their lips, they shake their heads. 8. "Let him commit himself to the LORD; let Him rescue him, let Him save him, for He is pleased with him." 9. You drew me from the womb, made me secure at my mother's breast. 10. I became Your charge at birth; from my mother's womb, You have been my God. 11. Do not be far from me, for trouble is near, and there is none to help. 12. Many bulls surround me, mighty ones of Bashan encircle me. 13. They open their mouths at me like tearing, roaring lions. 14. My life ebbs away: all my bones are disjointed; my heart is like wax, melting within me; 15. my vigor dries up like a shard; my tongue cleaves to my palate; You commit me to the dust of death. 16. Dogs surround me; a pack of evil ones closes in on me, like lions [they maul] my hands and feet * See note below 17. I take the count of all my bones while they look on and gloat. 18. They divide my clothes among themselves, casting lots for my garments. 19. But You, O LORD, be not far off; my strength, hasten to my aid. 20. Save my life from the sword, my precious life from the clutches of a dog. 21. Deliver me from a lion's mouth; from the horns of wild oxen rescue me. 22. Then I will proclaim Your fame to my brethren, praise You in the congregation.*

Note on verse 17 (verse 16 in Christian translations): [*they maul*] *my hands and feet*. This is translated in most Christian Bibles as ***they pierced my hands and my feet***. (e.g. King James Version, New King James Version, Amplified Bible, New International Version, New American Standard Version, Living Bible and New Living Translation.) The late Lesley McCaw, whom I have met personally in Wales, contributed to the New Bible Commentary. He wrote: '...the mass of howling beasts have begun to bite and gnaw at his hands and feet'. The Septuagint says that their teeth 'pierce'. This may be David's personal experience but there is no doubt that the Divine Author of the Scriptures intended there to be a second meaning to the 'pierced my hands and my feet' expression. We can honestly apply David's lion experience to Jesus' death.

13. Indeed, My servant shall prosper, be exalted and raised to great heights. 14. Just as the many were appalled at him – so marred was his appearance, unlike that of a man, his form, beyond human semblance – 15 Just so he shall startle many nations. Kings shall be silenced because of him, for they shall see what has not been told them, shall behold what they have never heard. (53) 1. Who can believe what we have heard? Upon whom has the arm of the LORD been revealed? 2. For he has grown, by His favor, like a tree-crown, like a tree-trunk out of arid ground. He had no form or beauty, that we should look at him: No charm, that we should find him pleasing. 3. He was despised, shunned by men, a man of suffering, familiar with disease. As one who hid his face from us, He was despised, we held him of no account. 4. Yet it was our sickness that he was bearing, our suffering that he endured. We accounted him plagued, smitten and afflicted by God; 5. But he was wounded because of our sins, crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed. 6. We all went astray like sheep, each going his own way; and the LORD visited upon him the guilt of all of us. 7. He was maltreated, yet he was submissive, he did not open his mouth; Like a lamb being led to slaughter, like a ewe, dumb before those who shear her, he did not open his mouth. 8. By oppressive judgment he was taken away, who could describe his abode? For he was cut off from the land of the living through the sin of My people, who deserved the punishment. 9. And his grave was set among the wicked, and with the rich, in his death – though he had done no injustice and had spoken no falsehood. 10. But the LORD chose to crush him by disease, that, if he made himself an offering for guilt, he might see offspring and have long life, and that through him the LORD’S purpose might prosper. 11. Out of his anguish he shall see it; he shall enjoy it to the full through his devotion. “My righteous servant makes the many righteous, it is their punishment that he bears; 12. Assuredly, I shall give him the many as his portion, he shall receive the multitude as his spoil. For he exposed himself to death and was numbered among the sinners, whereas he bore the guilt of many and made intercession for sinners.”

King David and the Prophet Isaiah speaking prophetically each gave a very accurate account of the suffering and death of the Messiah. It is valuable to take the above passages and, privately, go through them statement by statement seeking to see how each utterance prefigures the suffering Jesus Christ. Yet more than David and Isaiah have seen the crucified Christ. We now identify some of the predictions putting them in time order.

HEBREW BIBLE PREDICTIONS IN CHRONOLOGICAL ORDER

KEPT SILENT BEFORE ACCUSERS

Isaiah 53:7

7. He was maltreated, yet he was submissive, he did not open his mouth; Like a lamb being led to slaughter, like a ewe, dumb before those who shear her, he did not open his mouth. **Matthew 27:12**

WOUNDED AND BRUISED

Isaiah 53:5

5. But he was wounded because of our sins, crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed.

Zechariah 13:6

And if he is asked, "What are those sores on your back?" he will reply, "From being beaten in the homes of my friends." Matthew 27:26

SMITTEN AND SPAT UPON

Isaiah 50:6

I offered my back to the floggers, and my cheeks to those who tore out my hair. I did not hide my face from insult and spittle.

Micah 5:1

They strike the ruler of Israel on the cheek with a staff. Matthew 26:67 Luke 22:63

MOCKED

Psalm 22:7-8

All who see me mock me; they curl their lips, they shake their heads. "Let him commit himself to the LORD; let Him rescue him, let Him save him, for He is pleased with him." Matthew 27:31

FELL UNDER THE CROSS

Psalm 109:24-25

My knees give way from fasting; my flesh is lean, has lost its fat. I am the object of their scorn; when they see me they shake their head. John 19:17 Luke 23:2 Matthew 27:31-32

HANDS AND FEET PIERCED

Psalm 22:16

like lions [they maul] my hands and feet. (They pierced my hands and my feet)

Zechariah 12:10

But I will fill the house of David and the inhabitants of Jerusalem with a spirit of pity and compassion; and they shall lament to Me about those who are slain, wailing over them as over a favourite son and showing bitter grief as over a firstborn. Luke 23:33 John 20:25

CRUCIFIED WITH THIEVES

Isaiah 53:12

12. Assuredly, I shall give him the many as his portion, he shall receive the multitude as his spoil. For he exposed himself to death and was numbered among the sinners, whereas he bore the guilt of many and made intercession for sinners." Matthew 7:38 Mark 15:27-28

INTERCEDES FOR OTHERS

Isaiah 53:13

13. And was numbered among the sinners, whereas he bore the guilt of many and made intercession for sinners. John 7:5, 48 / 1:11 Matthew 21:42

HATED WITHOUT A CAUSE

Psalm 69:4

More numerous than the hairs of my head are those who hate me without reason; many are those who would destroy me, my treacherous enemies.

Isaiah 49:7

*Thus says the LORD, The Redeemer of Israel, his Holy One, to the despised being, to the abhorred nation, to the slave of rulers: Kings shall stand up; Nobles, and they shall prostrate themselves- to the honor of the LORD, who is faithful, to the Holy One of Israel who chose you. **Luke 23:49 Mark 15:40***

FRIENDS REMAIN FAR OFF

Psalm 38:11

*My friends and companions stand back from my affliction; my kinsmen stand far off. **Luke 23:49 Mark 15:40 Matthew 27:55-56***

PEOPLE SHOOK THEIR HEADS

Psalm 109:25

*I am the object of their scorn; when they see me, they shake their head. **Psalm 22:7**
All who see me mock me; they curl their lips, they shake their heads. **Matthew 27:39***

THEY STARED UPON HIM

Psalm 22:17

*I take the count of all my bones while they look on and gloat. **Luke 23:35***

HIS GARMENTS PARTED and LOTS CAST

Psalm 22:18

*They divide my clothes among themselves, casting lots for my garments. **John 19:23-24***

HE SUFFERS THIRST

Psalm 69:21

They give me gall for food, vinegar to quench my thirst.

Psalm 22:15

*my vigor dries up like a shard; my tongue cleaves to my palate; You commit me to the dust of death. **John 19:28***

GALL AND VINEGAR OFFERED TO HIM

Psalm 69:21

*They give me gall for food, vinegar to quench my thirst. **Matthew 27:34 John 19:28-29***

HIS FORSAKEN CRY

Psalm 22:1 *My God, my God, why have you abandoned me; **Matthew 27:46***

HE COMMITS HIMSELF TO GOD

Psalm 31:5 *Into Your hand I entrust my spirit; You redeem me O LORD, faithful God. **Luke 23:46***

Although it is obvious that many of the statements were the anguished utterances of Bible writers such as King David in his dark and life-threatening moments, there is also some amazing predictions of the suffering Messiah. We can simply stand back and marvel at the incredible way God was preparing his people for the suffering Messiah.

In our final study we desire to let God speak through the writers of the Hebrew Bible. So, we will have three sub-headings and underneath each the text from the Scriptures.

Study Ten

THE MESSIAH IS VICTORIOUS OVER DEATH

HE ROSE FROM THE TOMB

Psalm 16:9-10

So my heart rejoices, my whole being exults, and my body rests secure. For You will not abandon me to Sheol, or let Your faithful one see the pit.

Psalm 30:3

O LORD, You brought me up from Sheol, preserved me from going down into the pit. (See Acts 2:25-33)

Psalm 41:8-11

All my enemies whisper together against me, imagining the worst for me. "Something baneful has settled on him; he'll not rise from his bed again." My ally in whom I trusted, even he who shares my bread, has been utterly false to me. But You, O LORD, have mercy on me; let me rise again and repay them. (See Matthew 28:6, Luke 24:46)

Psalm 118:17

I shall not die but live and proclaim the works of the LORD. (See Mark 16:16)

Hosea 6:2

In two days He will make us whole again; On the third day He will raise us up, and we shall be whole by His favor. (See Acts 3:33)

HE ASCENDED INTO HEAVEN

Psalm 28:18

You went up to the heights, having taken captives, having received tribute of men, even of those who rebel against the LORD God's abiding there. (See Acts 3:33, and Ephesians 4:8)

AND SITS AT THE RIGHT HAND OF GOD

Psalm 110:1

The LORD said to my Lord, "Sit at My right hand while I make your enemies your footstool." (See Acts 2:34, Hebrews 1:3, Mark 16:19, Acts 2:34-35)