

Session 4: Messianic Expectation

I. ALTERED MESSIANIC EXPECTATION

¹ The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: (Mat 1:1 NASB)

- A. The New Testament begins with the acknowledgment of Messianic expectation by stating that the One promised to David (*cf. II Sam. 7*) and to Abraham (*cf. Gen. 12*) as their descendant came to the earth born of a woman. **Thus, reaffirming the hope of the Jewish audience not altering it.**
- B. For the most part, modern Christian theology – assuming a Platonic cosmology – is based largely upon a non-existent verse in the Bible. Most modern teachings regarding salvation, eschatology, the kingdom, and the Christ all assume a passage in the Scripture where Jesus (*and presumably reaffirmed by Paul*) corrects the foolish Jews for their naïve expectation of Him. The problem, of course, is that this passage does not exist.
- C. Because **the New Testament, as a whole, is built upon the assumption of Old Testament Messianic expectation**, the alteration (*and thus perversion*) of this expectation has been the primary source of confusion within the 38,000+ Christian denominations which exist on the earth today.
- D. The fact that most members of Christian churches assume the word ‘Christ’ to be little more than Jesus’ surname is primary evidence that something tragic has happened. Few acknowledge the amount of damage done by the Gnostic Christianity of the modern church.¹ Christoplatonism² has not only perverted Biblical theology (*namely Christology*), but Biblical hope as a whole.
- E. While the coming and ministry of Jesus and the apostles introduced **new understanding regarding the manner of inclusion into the promises made to Abraham (i.e. ALL who repent and believe), it is essential to note that there was never an alteration in the fundamental hope of the Patriarchs.** The hope in the Messianic seed who would resurrect and deliver the righteous, restore creation, and crush the wicked has always been the same.

¹ Pure Gnostic Christology – as displayed in Docetism (*i.e. that Jesus never had an actual body, but was incorporeal*) – was only really applied in a few limited geographical regions. However, the Gnostic ‘Jesus’ has become widely accepted by the church in the common view that He shed His physical body at the ascension. Thus, it is the Gnostic, immaterial Jesus who has ascended into the

² ‘Christoplatonism’ is a term used by Randy Alcorn and others to describe the new worldview which derived from the union of classical Christianity and classical Platonism. Primarily the product of the Alexandrian school, under the leadership of Origen whose mission was the synthesis of Hellenism and Christianity, ‘Christoplatonism’ is a modern term which the Apostles would have simply known as Gnosticism.

¹⁴ **"But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, believing everything that is in accordance with the Law and that is written in the Prophets; ¹⁵ having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. (Acts 24:14-15 NASB)**

³ **But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ (i.e. the Messiah). ⁴ For if one comes and preaches another Jesus (other than the Jewish Messiah) whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully. (2Cr 11:3-4 NASB)**

²² **Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. ... ²⁴ As for you, let that abide in you which you heard from the beginning (the promises from the OT)... (1Jo 2:22, 24 NASB)**

- F. Thus, the coming of Jesus was understood to be the reassurance of the promises given to the patriarchs and the prophets and not their redefinition.

¹⁹ **So we have the prophetic word (i.e. given to the patriarchs and prophets) made more sure, to which you do well to pay attention (i.e. the eyewitness accounts) as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. ²⁰ But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, ²¹ for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God (not the will of man, but the will of God). (2Pe 1:19-21 NASB)**

⁹ **"Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, ¹⁰ Declaring the end from the beginning, And from ancient times things which have not been done, Saying, 'My purpose will be established, And I will accomplish all My good pleasure' (i.e. as it was in the beginning); (Isa 46:9-10 NASB)**

II. CONTINUITY OF MESSIANIC EXPECTATION

- A. The New Testament assumes the same Messianic expectation as the Old Testament. **Because it assumes the same cosmogenical (i.e. the original perfection of creation) framework and the same eschatological conclusion (i.e. the restoration of all things) it also assumes the same means of accomplishing God the Father's "good pleasure" (cf. Is. 46:10, Is. 42:1).**

¹⁹ **"Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰ and that He may send Jesus, the Christ appointed for you, ²¹ whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. (Act 3:19-21 NASB)**

²⁰ *For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope ²¹ that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. ²² For we know that the whole creation groans and suffers the pains of childbirth together until now. ²³ And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. (Rom 8:20-23 NASB)*

- B. The Messiah is the agent by which the Father is going to restore all things and to bring an end to wickedness and tyranny on the earth forever. The 'Gospel' spread in the 1st century is thus the gospel of Christ. The gospel is essentially that Jesus of Nazareth was the One whom God appointed to be the agent of restoration for creation and to establish everlasting righteousness on the planet under God's leadership – thus, judging the earth, purging it from wickedness.

⁴ *in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. (2Cr 4:4 NASB)*

⁴² *"And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead. (Act 10:42 NASB)*

⁶ *Then I saw another angel flying in midair, and he had the eternal gospel to proclaim to those who live on the earth--to every nation, tribe, language and people. ⁷ He said in a loud voice, "Fear God and give him glory, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water." (Rev 14:6-7 NIV)*

III. THE COVENANTS AS THE BACKDROP TO ALL MESSIANIC EXPECTATION

- A. Messianic expectation in the 1st century (as *it should be now*) was based on the covenants which God made to the Patriarchs of Israel. Any reference to 'promises' in the New Testament presupposes that the Biblical backbone of the whole narrative – i.e. the covenants – are known and understood by the audience. There is no reference to any arbitrary 'promises' in the New Testament, but only to those promises made within the context of the covenants given to the patriarchs.
- B. The beginning of the covenants was God's covenant to creation. This covenant is not a symbolic covenant, but an actual binding agreement which God made with His creation. Thus, God's faithfulness to creation as a whole is the context from which all of the covenants are interpreted.

²⁰ ***"Thus says the LORD: If you can break my covenant with the day and my covenant with the night, so that day and night will not come at their appointed time, ²¹ then also my covenant with David my servant may be broken, so that he shall not have a son (i.e. the Messiah) to reign on his throne, and my covenant with the Levitical priests my ministers. (Jer 33:20-21 ESV)***

³⁴ ***"My covenant I will not violate, Nor will I alter the utterance of My lips. ³⁵ " Once I have sworn by My holiness; I will not lie to David. ³⁶ "His descendants (lit. 'seed' singular) shall endure forever And his throne as the sun before Me. ³⁷ "It shall be established forever like the moon, And the witness in the sky is faithful." Selah. (Psa 89:34-37 NASB)***

- C. The lack of context given for the covenants has resulted in a liberal reinterpretation of the covenants as well as the context within which they were given. **All of the Biblical covenants look to the Messianic Kingdom for their fulfillment which is simply the restoration of the original Adamic Kingdom.**

²⁰ ***"and that He may send Jesus Christ, who was preached to you before, ²¹ "whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began (i.e. fall of Adamic Kingdom). (Act 3:20-21 NKJV)***

⁶ ***But one has testified somewhere, saying, (cf. Ps. 8) "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN (lit. from Heb. 'son of Adam'), THAT YOU ARE CONCERNED ABOUT HIM? ⁷ "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; ⁸ YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him (i.e. to Jesus as the son of Adam). But now we do not yet see all things subjected to him. (Hbr 2:6-8 NASB)***

- D. The rest of the covenants are simply reaffirmations of this original covenant with Adam, and simply serve to reinforce the certainty of God's covenant to restore the Adamic covenant within the context of a restored creation as a whole. **Thus, none of the covenants have been fulfilled, but await their fulfillment in the coming of the Messiah in the clouds.**

IV. OLD TESTAMENT SURVEY OF MESSIANIC HOPE

¹⁵ ***And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head (heb. 'rosh'), and you will strike his heel." (Gen 3:15 NIV)***

- A. Ireneaus de Lyons (*early mid 2nd century – c. 202AD*) called this verse the ‘*proto-evangelium*’ or the ‘*first gospel*’. The beginning of the Messianic expectation (*i.e. ‘the Gospel’*) is given within the context of the curse upon creation. Just as a man lead a rebellion against God, and brought a curse to the entire kingdom of man, so an offspring would be given who would crush the serpent and restore the effect of his influence³.
- B. Immediately after the curse is pronounced by God, men named themselves and their offspring in hope that they might be the appointed seed, and thus see an end to the curse upon the ground. Adam begins by naming his wife in accordance with the promise that the seed would come from her.

²⁰ Adam named his wife Eve, because she would become the mother of all the living. (lit. ‘life’) (Gen 3:20 NIV)

- C. Next a son is given to them. In hopes that he will deliver them from the curse Eve names him Cain – acknowledging that she was given a seed by God who had promised the seed who would crush the serpent and restore the ground.

¹ Now the man had relations with his wife Eve, and she conceived and gave birth to Cain (heb. ‘qa-yin’ lit. ‘possession’), and she said, “I have gotten a manchild (i.e. as a gift) with the help of the LORD.” (Gen 4:1 NASB)

- D. After Cain murdered Able, it was clear that he was not going to restore the earth and cleanse it from sin. Another son was given to them. Seth was named within the same context that the Lord would give them the promised seed from Eve who would crush the serpent. After it became evident that Seth nor his offspring could be the promised see, men began to call upon the Lord. This was not simply a cry for help, but a plea in the context of His covenant with creation and with Adam.

²⁵ Adam had relations with his wife again; and she gave birth to a son, and named him Seth (lit. ‘appointed’), for, she said, “God has appointed me another offspring (i.e. seed) in place of Abel, for Cain killed him.” ²⁶ To Seth, to him also a son was born; and he called his name Enosh (lit. ‘mortal’). Then men began to call upon the name of the LORD. (Gen 4:25-26 NASB)

- E. Enoch saw the day of the seed’s coming, and named his son in response to the prophecy. Most likely, the Lord told him that a day of judgment was coming when his son died, but Enoch named his son with the hope that the seed would restore everything at his death. The year that Methuselah died, the fountains of the deep were opened.

³ The Hebrew word ‘*rosh*’ (translated ‘*head*’ in Genesis 3:15) not only implies the physical crushing of the serpent’s seed at the end of the age (cf. Rev. 12), but also a reversal of his perverted influence upon the earth...i.e. the curse. The word is translated elsewhere ‘*ruler, beginning, top, captain, first, etc...*’.

²¹ Enoch lived sixty-five years, and became the father of Methuselah (lit. 'when he dies, it will come'). ... ²⁷ So all the days of Methuselah were nine hundred and sixty-nine years, and he died. (Gen 5:21, 27 NASB)

¹⁴ It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, ¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." (Jud 1:14-15 NASB)

- F. Thus, Lamech – Methuselah's son – named his son with the expectation that he would be the promised seed.

²⁸ Lamech lived one hundred and eighty-two years, and became the father of a son. ²⁹ Now he called his name Noah, saying, "This one will give us rest from our work and from the toil of our hands arising from the ground which the LORD has cursed." (Gen 5:28-29 NASB)

- G. After the flood, the promise of the seed was narrowed to a particular race. Of Noah's three sons, the seed would come through Shem (*through whom we have Semitic tribes*). Though the curse was upon the earth and God had withdrawn His immediate presence, Noah prophesied of the day when He would dwell on the earth again. It would be in the 'tents of Shem' where the immediate physical dwelling of God would be restored to the earth – thus bringing blessing to the whole earth.

²⁵ he said, "Cursed be Canaan; a servant of servants shall he be to his brothers." ²⁶ He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant. ²⁷ May God enlarge Japheth, and let him (i.e. God) dwell in the tents of Shem, and let Canaan be his servant." (Gen 9:25-27 ESV)

- H. Abraham – *who was born before Noah died* – was visited with the promise that the seed would come through his specific family. Again, the covenant with Abraham is not a new one which is meant to anchor him to a new hope. Rather, it is a reiteration of the promise to Abraham serving to motivate him to continue on in righteousness because of the assurance of what has been promised.

⁴ "As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations. ⁵ "No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations. ⁶ "I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you. ⁷ "I will establish My covenant between Me and you and your descendants (lit. 'seed' singular) after you throughout their generations for an everlasting covenant, to be God to you and to your descendants (lit. 'seed' singular) after you. (Gen 17:4-7 NASB)

- ¹⁶ **Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ (i.e. the Messiah). (Gal 3:16 NASB)**
- ¹³ **For the promise to Abraham or to his descendants that he would be heir of the world (i.e. in the age to come) was not through the Law, but through the righteousness of faith. ... ¹⁶ For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all, ¹⁷ (as it is written, "A FATHER OF MANY NATIONS HAVE I MADE YOU") in the presence of Him whom he believed, even God, who gives life to the dead and calls into being that which does not exist. (Rom 4:13-17 NASB)**
- ²¹ **whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. ... ²⁵ "It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED. (cf. Gen. 22:18)' ²⁶ "For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways." (Act 3:21, 25-26 NASB)**
- ²³ **On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him, ... ²⁹ But Jesus answered and said to them, "You are mistaken, not understanding the Scriptures nor the power of God. ... ³¹ "But regarding the resurrection of the dead, have you not read what was spoken to you by God: ³² 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB'? He is not the God of the dead but of the living." (Mat 22:23, 29, 31-32 NASB)**

⁸ **By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going. ⁹ By faith he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise; ¹⁰ for he was looking for the city which has foundations, whose architect and builder is God. (Hbr 11:8-10 NASB)**

- ¹² **Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. ¹³ So, let us go out to Him outside the camp, bearing His reproach. ¹⁴ For here we do not have a lasting city, but we are seeking the city which is to come. (Hbr 13:12-14 NASB)**

- I. Abraham's grandson, Israel (or Jacob), prophesied over his 12 sons prior to his death within this same framework. Just as Enoch prophesied the logical conclusion that if there were to be a complete reversal of the curse, then wickedness could not dwell on the earth again. Thus, the seed had to come to cleanse the earth from wickedness. **Now, Israel prophesies another requirement for perpetual righteousness – and thus perpetual life without a curse – the seed has to stay and govern over the nations.**

- J. Speaking to Judah, Israel said that his family line would hold the scepter of leadership in Israel until the Messiah comes.

¹⁰ "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples. (Gen 49:10 NASB)

*"Many sources, including the Targum (Aram. paraphrase of the OT), see "Shiloh" as a title of the Messiah. However, the Hebrew word šīlōh should be rendered "whose it is," that is, **the scepter will not depart from Judah ... until He comes** whose it (i.e., the scepter) is (or as the NIV puts it, **to whom it belongs**). Similar words in Ezekiel 21:27, "until He comes to whom it (the crown, Ezek. 21:26) rightfully belongs" were addressed to the last king of Judah." ⁴*

- K. Balaam, a foreign prophet, prophesied about the coming seed who would also be the ruler of Israel. From Israel, Judah specifically, the Seed was going to rise by crushing many surrounding nations.

¹⁷ "I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter (cf. Gen. 49:10) shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth. ¹⁸ "Edom shall be a possession, Seir, its enemies, also will be a possession, While Israel performs valiantly. (Num 24:17-18 NASB)

V. DAVIDIC COVENANT

- A. The life of David introduces the family through which God has chosen to bring the blessing upon the whole earth and to restore creation.

¹¹ "When your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants (lit. 'seed' singular) after you, who will be of your sons; and I will establish his kingdom. ¹² "He shall build for Me a house, and I will establish his throne forever. ¹³ "I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. ¹⁴ "But I will settle him in My house and in My kingdom forever, and his throne shall be established forever."'" (1Ch 17:11-14 NASB)

² The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed (heb. ma-shiyach), saying, ... ⁵ Then He will speak to them in His anger And terrify them in His fury, saying, ⁶ "But as for Me, I have installed My King Upon Zion, My holy mountain." ⁷ "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. ⁸ 'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. ⁹ 'You shall break them with a rod of iron, You shall shatter them like earthenware.'" (Psa 2:2, 5-9 NASB)

⁴ Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures (Ge 49:8-12)*. Wheaton, IL: Victor Books.

- ³² **"And we preach to you the good news (Gr. euangelizo) of the promise made to the fathers, ³³ that God has fulfilled this promise to our children in that He raised up Jesus (i.e. from the dead), as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'** (Act 13:32-33 NASB)

¹ **A Psalm of David. The LORD (Heb. YHWH) says to my Lord (Heb. adonay): "Sit at My right hand Until I make Your enemies a footstool for Your feet." ² The LORD will stretch forth Your strong scepter from Zion (mountain in territory of Judah), saying, "Rule in the midst of Your enemies." ³ Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. ... ⁵ The Lord is at Your right hand; He will shatter kings in the day of His wrath. ⁶ He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. (Psa 110:1-3, 5-6 NASB)**

- ¹⁹ **Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. ²⁰ Come, my people, enter into your rooms And close your doors behind you; Hide for a little while Until indignation runs its course. ²¹ For behold, the LORD is about to come out from His place To punish the inhabitants of the earth for their iniquity; And the earth will reveal her bloodshed And will no longer cover her slain. (Isa 26:19-21 NASB)**

³ **"I have made a covenant with My chosen; I have sworn to David My servant, ⁴ I will establish your seed forever And build up your throne to all generations." Selah. ... ²⁴ **"My faithfulness and My lovingkindness will be with him, And in My name his horn will be exalted. ... ²⁷ "I also shall make him My firstborn, The highest of the kings of the earth. ... ²⁹ "So I will establish his descendants (lit. 'seed' singular) forever And his throne as the days of heaven. ... ³⁴ "My covenant I will not violate, Nor will I alter the utterance of My lips. ³⁵ "Once I have sworn by My holiness; I will not lie to David. ³⁶ "His descendants (lit. 'seed' singular) shall endure forever And his throne as the sun before Me. ³⁷ "It shall be established forever like the moon, And the witness in the sky is faithful." Selah. (Psa 89:3-4, 24, 27, 29, 34-37 NASB)****

⁶ **For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ⁷ There will be no end to the increase ('immeasurable prosperity' NET, i.e. abundance) of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this. (Isa 9:6-7 NASB)**

¹ **Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. ... ⁴ But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. ⁵ Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. ... ¹⁰ Then in that day The nations will resort to the root of Jesse, Who will stand as a signal for the peoples; And His resting place will be glorious. (Isa 11:1, 4-5, 10 NASB)**

VI. THE ARM OF THE LORD

- A. The prophet Isaiah also introduced the Messiah as the Arm of the Lord – or the agent who will bring the day of God’s vengeance upon earth.

³⁰ ***The LORD will cause men to hear his majestic voice and will make them see his arm coming down with raging anger and consuming fire, with cloudburst, thunderstorm and hail. ... ³² Every stroke the LORD lays on them with his punishing rod will be to the music of tambourines and harps, as he fights them in battle with the blows of his arm. ³³ Topheth (i.e. Valley of Ben Hinnom, cf. 2 Ki. 23:10; Jer. 7:31f; 19:6) has long been prepared; it has been made ready for the king. Its fire pit has been made deep and wide, with an abundance of fire and wood; the breath of the LORD, like a stream of burning sulfur, sets it ablaze. (Isa 30:30, 32-33 NIV)***

⁹ ***You who bring good tidings (LXX ‘euongelizo’) to Zion, go up on a high mountain. You who bring good tidings (LXX ‘euongelizo’) to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, “Here is your God!” ¹⁰ See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him. (Isa 40:9-10 NIV) ⁵***

- ¹² ***“Behold, I am coming quickly, and My reward is with Me (cf. Is. 40:10), to render to every man according to what he has done. (Rev 22:12 NASB)***

⁹ ***Break forth, shout joyfully together, You waste places of Jerusalem; For the LORD has comforted His people, He has redeemed Jerusalem. ¹⁰ The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God. (Isa 52:9-10 NASB)***

- B. The revelation of the Arm of the Lord, or the Messiah who will cleanse the earth from wickedness is not novel to Isaiah. It was the logical conclusion of the restoration of creation, lest the earth be filled with wickedness and violence again. Enoch also saw the Messiah coming in this way to cleanse the earth of the wicked.

¹⁴ ***It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord came with many thousands of His holy ones, ¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (Jud 1:14-15 NASB)***

- C. Adam lived for 930 years. When Adam was roughly 620 years old his great, great, great, great grandson was born. His name was Enoch. Enoch is well known for having ‘walked with God’ and then being ‘no more for God took him’. While this event – and thus the man – are well known, they are seldom put in the context of the actual historical setting within which Enoch lived.

⁵ The LXX uses the word euongelizo (or preach the gospel) in Is. 40:9. This is one of the primary reasons why there is little direct commentary about what the euongelion (or gospel) is in the New Testament. It is simply assumed that it is the same good news from Old Testament expectation.

- D. Enoch really lived with his great⁴ grandfather for over 300 years. Living prior to the tower of Babel in Genesis 11 - and thus the scattering of the people - he probably lived in the same general vicinity as his ancestors. The Book of Enoch was not only known by the early church⁶, but it was quoted in the New Testament by Jude. While the book was not included in the canon, the book was considered of sound Christian theology for centuries after the resurrection.

¹ The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be ² living in the day of tribulation, when all the wicked and godless are to be removed... The Holy Great One will come forth from His dwelling, ⁴ And the eternal God will tread upon the earth, (even) on Mount Sinai, [And appear from His camp] And appear in the strength of His might from the heaven of heavens. ⁸ But with the righteous He will make peace. And will protect the elect, And mercy shall be upon them. And they shall all belong to God, And they shall be prospered, And they shall all be blessed. And He will help them all, And light shall appear unto them, And He will make peace with them'. ⁹ And behold! He cometh with ten thousands of His holy ones To execute judgement upon all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him. (1 Enoch 1:1-9)

¹⁴ It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, ¹⁵ to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him." (Jud 1:14-15 NASB)

- **²¹ "For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes. ²² "For not even the Father judges anyone, but He has given all judgment to the Son, ²³ so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him. ²⁴ "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life. (Jhn 5:21-24 NASB)**

- E. It was well acknowledged in the early church that Enoch was a prophet of the second coming of the Messiah, but the context of Enoch's life was always assumed when he was referenced. Enoch, undoubtedly, shared in the hope of his contemporary and patriarch Adam.

VII. THE CRUCIFIED CHRIST: SUFFERING BEFORE GLORY

- A. While the primary expectation of the Messiah was clearly established from the Scriptures, the fact that the Arm of the Lord was going to suffer before entering His glory (*i.e. kingdom and the resurrection*) was largely unknown.

⁶ Several early church fathers like Irenaeus, Justin Martyr, and Tertullian quoted from the Book of Enoch often to substantiate theological claims. Tertullian references the book as "Scripture" and even uses Jude's reference of the Book of Enoch to substantiate the authenticity of Jude.

²⁵ **He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken!" ²⁶ Did not the Christ have to suffer these things and then enter his glory?" ²⁷ And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. (Luk 24:25-27 NIV)**

- ⁸ **"She has done what she could; she has anointed My body beforehand for the burial." ⁹ Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her." (Mar 14:8-9 NASB)**

⁴⁴ **He said to them, "This is what I told you while I was still with you (cf. Luke 9:22): Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." ⁴⁵ Then he opened their minds so they could understand the Scriptures. (Luk 24:44-45 NIV)**

- ³⁸ **Now as they were traveling along, He entered a village; and a woman named Martha welcomed Him into her home. ³⁹ She had a sister called Mary, who was seated at the Lord's feet, listening to His word. (Luk 10:38-39 NASB)**

- B. It is important to note that this new piece of information did not invalidate the primary expectation of the Messiah. Rather it strengthened the early disciples to preach with even more boldness because if the suffering was prophesied beforehand, then the promises of the resurrection, the Kingdom, and the day of the Lord were even more certain.

¹⁸ **"But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled." ¹⁹ "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; ²⁰ and that He may send Jesus, the Christ appointed for you, ²¹ whom heaven must receive until the period of restoration of all things (i.e. the resurrection) about which God spoke by the mouth of His holy prophets from ancient time. ²² Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. ²³ 'And it will be that every soul that does not heed that prophet shall be utterly destroyed (i.e. on the Day of the Lord) from among the people.' ... ²⁶ "For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways." (Act 3:18-23, 26 NASB)**

² **And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, ³ explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ." (Act 17:2-3 NASB)**

²⁶ **... But now he has appeared once for all at the end of the ages to do away with sin by the sacrifice of himself. ²⁷ Just as man is destined to die once, and after that to face judgment, ²⁸ so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him. (Hbr 9:26-28 NIV)**

¹⁰ As to this salvation, the prophets who prophesied of the grace that would come to you made careful searches and inquiries, ¹¹ seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. ... ¹³ Therefore, prepare your minds for action, keep sober in spirit, fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. (1Pe 1:10-11, 13 NASB)

VIII. THE MESSIAH BUILDING THE TEMPLE

- A. Another expectation for the Messiah was the result of the culmination of the two great story lines running through the Scripture. First, that creation would be restored to its original glory. The second, that God would dwell on the earth with man again like it was in the beginning.

³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ⁴ and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." (Rev 21:3-4 NASB)

³ There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; ⁴ they will see His face, and His name will be on their foreheads. (Rev 22:3-4 NASB)

- B. The Scripture portrays the various temples, tabernacles, and tents as being symbols and ultimately shadows of something that is coming. God's dwelling on the earth will be, as it always has been, in a Temple. The Messiah is the One who will build it for Him.

¹² "Then say to him, 'Thus says the LORD of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. ¹³ "Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices."' (Zec 6:12-13 NASB)

- C. Ezekiel was the prophet who was shown most clearly what this temple will be like. Ezekiel saw the dimensions and witnessed the activities which are going to take place after the Messiah establishes this Temple after His coming. The primary function is to be the dwelling place of God with man forever from mount Zion.

⁷ He said to me, "Son of man, this (i.e. the Temple) is the place of My throne and the place of the soles of My feet, where I will dwell among the sons of Israel forever. And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die, (Eze 43:7 NASB)

- D. Being another clear expectation of the Messianic mission, Jesus referenced the enormous temple to His disciples in John 14 as a place with enough room for them to live there. His Father's 'house' is not an allegory for heaven. Rather it is a reiteration of the expectation that the Messiah is going to build the temple where God will ultimately dwell.

⁴⁹ And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" (Luk 2:49 NASB)

¹⁶ and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business." (Jhn 2:16 NASB)

² "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. (Jhn 14:2 NASB)

- E. The description of the temple to Ezekiel references many rooms in the Temple complex. Jesus is simply reaffirming them that He is going to make a place for them there. The passage in Ezekiel says that there are going to be three levels of rooms within the Temple complex.

¹ Then the man led me northward into the outer court and brought me to the rooms ... ⁴ In front of the rooms was an inner passageway ten cubits wide and a hundred cubits long. Their doors were on the north. ⁵ Now the upper rooms were narrower, for the galleries took more space from them than from the rooms on the lower and middle floors of the building. ⁶ The rooms on the third floor had no pillars, as the courts had; so they were smaller in floor space than those on the lower and middle floors. (Eze 42:1-6 NIV)