



## Lesson 9 | The Messiah in the Later Prophets | 2/3/2021

Following last week's lesson, we add again to the numerous Scriptural references that point to Messiah and how Jesus, as the Son of God, fulfills it. The message of the New Testament cannot stand alone – it begins with the Old Testament and is necessarily bookended with it to make our appreciation of what Jesus did complete. Jesus was careful to distinguish himself from other teachers in His day. Sometimes he made statements about himself in the context of asking questions. For example, once he asked his disciples who people were saying he was:

- They replied, "Some say John the Baptist [a first-century prophet, and a contemporary of Jesus]; others say Elijah; and still others, Jeremiah or one of the prophets. "But what about you?" he asked. "Who do you say I am?" Simon Peter answered, "You are the Christ (i.e. Messiah), the Son of the living God." Jesus replied, "Blessed are you, Simon son of Jonah, because flesh and blood did not reveal this to you, but My Father who is in heaven." (Mat 16:14-17)
- In Acts 13:33 (a speech in a synagogue) Paul says that Psalm 2 (see below) where the "Son" who would be given "the sure blessings of David" (v.34, Isa 55:3) portrays the resurrection of Jesus as his coronation to be the King of Davidic Legacy, and his entry into his Davidic rule as the Son of David (c.f. Mat 1:1; 15:22; 20:30; 21:5,9). In Romans 1:4 as well: Jesus "was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead." The verb "declared" is elsewhere rendered things like "determined, appointed" (e.g., Acts 11:29; 17:26, 31; Heb. 4:7). The resurrection did not initiate Jesus into deity; it initiated him into his Davidic role, and this brings the widespread conversion of the Gentiles (Rom. 1:5), just as in Psalm 2.
- "Son of God" in some contexts refers to Jesus as the (human) heir of David, while in some it surely refers to him as deity (e.g., Matt. 28:19). It lies with us the readers to discern between the usages.

In lesson one, we addressed three Psalms that pointed to the Son who would be Messiah:

- **Psalm 2:7** | "I will surely tell of the decree of the LORD: He said to Me, 'Thou art My Son, Today I have begotten Thee.'" | This is quoted in Acts 13:33 as a reference to Jesus and His resurrection from the dead. The final part of this verse is quoted in Hebrews 1:5 as a reference to Jesus with regard to His superiority over angels. The final part of this verse is also quoted in Hebrews 5:5 as a reference to Jesus being called by God to be the High Priest for those who believe in Him. Psalm 2:7, 12 are not used anywhere else to refer to any other son of David other than Jesus, descendant of David (see Mat 22:41-45).
- **Psalm 16:8-11** | "Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. For You will not abandon my soul to Sheol; You will not allow Your Holy One to undergo decay" (9-10) | According to Peter's sermon (2:25-28), this prophecy is about the messiah's triumph over death, i.e., the resurrection of Jesus. The proof of it is that "David both died and was buried and his tomb is with us to this day" (2:29). Peter reasons that since God raised Jesus up, having loosed the pangs of death, because it was not possible for him to be held by it. For "knowing that God had sworn with an oath to him that he would set one of his descendants upon his throne, he foresaw and spoke of **the resurrection of the Christ**, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and we are all witnesses of it (2:24–32). And again, Paul said in the synagogue at Antioch. "And as for the fact that he raised him from the dead, no more to return to corruption, he spoke in this way, 'I will give you the holy and sure blessings of David...' For David, after he had served the counsel of God in his own generation, fell asleep, and saw corruption; but he whom God raised up saw no corruption" (Acts 13: 34–37).

Then there are other prophets:

- **Hosea 11:1** | "When Israel was a youth I loved him, And out of Egypt I called My son." | The last part of this verse is quoted in Matthew 2:15 as a reference to Jesus and His return to Israel from Egypt.
- **Isaiah 9:6** | "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, The Mighty God, The Everlasting Father, The Prince of Peace." | Long names for royal children was not uncommon. Yet, this is a birth announcement



more than a “royal enthronement” hymn. Also, is verse about Hezekiah or Messiah? Yet, it’s fulfillment is seen in the NT as Jesus (c.f. Luke 2:11). “A name like ‘God with us’ is clearly referring to the incarnation in Jesus Christ. While it is possible that Isaiah’s audience may have thought their future king, Hezekiah, Ahaz’s son could be its fulfillment. However, in chapters 38 and 39, Hezekiah died as a grown man, while the Israelites were still in captivity. And he could hardly be nicknamed “God with us” when he only turned to prayer on his deathbed. And titles like ‘Mighty God’ and ‘Everlasting Father’ could only apply to a child who would also be divine, like Jesus. Further, the rule promised in verse 7 transcends a normal and earthly rule, like Hezekiah whose rule was confined to Judah nor perpetual. The reign of this son would be peaceful, prosperous, and with a reign that would be both universal and eternal.

- **Ezekiel 37:24-27** | “And David my servant will be king over them; and they will all have one shepherd: they will walk in my ordinances, and observe my statutes, and observe them.” | The person, named David, is one who would under God reunite the people into One (stick, v.19) as a Shepherd of Israel who rules over the House of Judah (16) and over the Tribe of Joseph (17). It can’t be David himself since the united monarchy of Israel was divided in two reigns *after the death of his son* Solomon (999–931), son of David. Furthermore, Ezekiel (622–570) wrote four centuries after this narration speaking of something future. Therefore, as the “stick of Judah” stands for the House of Judah, and the “stick of Joseph” stands for his tribe (verse 19), the expression “David my servant shall be king over them” (verse 24) may be read as a prophecy about the Son from the House of David who would come to rule (c.f. Psalm 2).
- **Zechariah 9:9** | “Rejoice greatly, daughter of Zion! Shout in triumph, daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.” | And Matthew says succinctly that “this took place” (namely that Jesus knowingly sent the disciples to acquire a donkey because the Lord has need of them) “that what was spoken through the prophet might be fulfilled. This “triumphal march” into Jerusalem was what the prophet Zechariah was speaking about – and an act that all the gospels (Mk 11:7-10; Lk 19:38) connect to the “King” who comes in the name of the Lord. John also affirms Zechariah’s prophecy as fulfilled in Jesus’ march into Jerusalem (12:14-15) even through the disciples had not made the connection on their own in the moment (12:16).
- Zechariah 12:10 | “And I will pour out on the house of David and on the inhabitants of Jerusalem [h]the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” | This will be a passage that the Apostle John uses to affirm the crucifixion of Messiah as an element of prophecy that was fulfilled. “And again another Scripture says, “They shall look on Him whom they pierced.” (19:37).

So in application, the bulk of Messianic prophecies are connected to His death and to His resurrection because those two historical events were what the promises were focused upon. The gospel is this message (1Cor 15:1-8). And this is the good news we are obliged to know and to share.

Next Week | Lesson 10 | The Messiah in the Flesh.