

Messianic Christology
The Prophets
The Suffering Of The Servant

- to fulfill their own lusts. Those who would have you believe that we should be living our best lives now, as if we had our glorified bodies and were living in the Kingdom that Jesus will come back to establish.
- God loves us enough to give us a way out of our sin-filled life. He has told us that we are to believe on Him whom He has sent. When we believe on Jesus' death, burial and resurrection as payment for our sins, we are saved from the curse of the law that would send us all straight to the lake of fire. We have not put on an incorruptible body yet. We are not freed from ever sinning again. We have not been given authority, nor ever will, to tell God what He needs to do and when He needs to do it to satisfy our lustful needs. He has given us His only begotten son, Jesus, though to reconcile us back to Himself and save us from eternal damnation. Jesus paid the price described here in Isaiah 53 and clearly has shown himself to be this suffering Servant.
 - This section tells of how we are saved from eternal damnation, about how because of the suffering Servant paying the price for our sins and iniquities we are saved from eternal damnation. It does not tell us that we will live perfectly healthy, completely wealthy and sin free lives, as some would have you believe.

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He Was Oppressed, And He Was Afflicted, Yet He Opened Not His Mouth
Isaiah 53:7 – 9

- Isaiah 53:7 continues with a description of what the suffering Servant endured.
- We see two more points of suffering in verse 7:
 - He was oppressed
 - He was afflicted
- Oppressed is defined as being overburdened in an unreasonable manner. Many definitions you will find carry with it a description of the feeling of depression and anxiety that goes with being oppressed.
- We read previously in verse 3 that the suffering Servant was “a man of sorrows” and “acquainted with grief.”
- In Matthew 26, we read in verse 37 and 38 of how Jesus became sorrowful and very heavy, even to the point of death.
- He is later oppressed when after being falsely accused, he is forced not only to endure extreme hardships, but is even forced to carry the Cross to which he would be nailed.
- While there is much to be seen in how Jesus was oppressed, we will continue with the word afflicted.
- According to Noah Webster’s dictionary afflicted is defined as affected with continued or often repeated pain, either of body or mind; suffering grief or distress, of any kind.
- From what we have been studying, it would be better to show this as pertaining to both body and mind.
- I say of mind also, because of Jesus’ words on the Cross when he said, “My God, my God, why hast thou forsaken me?” as we have read in Matthew 27:46 and Mark 15:34.
- The continued and often repeated pain of body has been documented strongly already.
- What is truly amazing here is that Jesus not only suffered this, but his response is even more amazing.
- Isaiah 53:7 here prophesies that the suffering Servant will be oppressed and afflicted, but yet will not open his mouth.
- It says he is brought as a lamb to the slaughter, as a sheep before her shearers is dumb, so he opened not his mouth.
- Twice in this verse the fact that he opened not his mouth is spoken.
- Some great people in the Bible that faced oppression and suffering that did open their mouths against man and God include, Job who cursed his birth, Moses whose speaking out resulted in him being kept from the land of Canaan, and even Paul who spoke out against being beaten by using the law as his defense.

Job 3:1, Deu 32:48-52, Acts 22:25

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- In regards to this chapter referring to Israel, it can hardly be said that Israel has not opened its mouth. Much has been said by Israel of the suffering it has gone through.
- Jesus, on the other hand, as recorded in Scripture fits this very description given in Isaiah 53:7. Some verses showing this are Matthew 26:60 – 63 where Jesus does not respond to the false accusations given of him to the high priest, Matthew 27:12 – 14 where it is said that Jesus did not respond to the chief priests and elders and also did not answer Pilate, and Luke 23:9 where we find he did not answer Herod, but kept his mouth shut. He did all this in spite of the fact that he was being falsely accused.
- His silence showed his willingness to suffer the cost of sin for us.
- Verse 8 tells of the suffering Servant’s trial and execution.
- The problem with the trial of Jesus, is that it was a mockery as far as trials go.
- Verse 8 starts off with “He was taken from prison, and from judgment.”
- The word judgment here talks about the use of proper procedure, that there be a formal and fair process. The suffering Servant, Jesus, was not given this.
- The Jewish leadership could find no cause against him, so that made things up by bringing in false witnesses.
- Because of their blood lust, what they could do to Jesus was not as horrible as what the Romans could do, they handed him over to the Roman justice system. Pilate could find no wrong either.
- Verse 8 therefore continues, “who shall declare his generation?”
- The suffering Servant had been handed over for cruel execution. He was “cut off out of the land of the living:”
- The one who had not known sin, had not committed any sin, nevertheless died for “the transgressions of my people.”
- Transgressions refers to the act of the committing of sin.
- James 1:13 – 15 shows the links between being tempted with evil (that which is against God) and sin and death. Jesus committed no sin because he was never drawn away of his own lust and enticed. He had been tempted by Satan, yes, but not of his own lust. John 14:30 has Jesus stating the prince of this world cometh, and hath nothing in me.
- Jesus had said before, also, that he only does what he sees in the Father. This is seen in John 5:19.
- But Jesus was crucified for the sins of His people.
- Sin had to be dealt with for both the Jew and the Gentile. It was the Jew who was given the Law, however, so it was the Jew that had to be held accountable. See Romans 5:13. But, in order for the Gentile to be reconciled back with the Father, their sins had to be dealt with, also. Sin, no matter whether it is held accountable or not, cannot exist with the Father in heaven.

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- In verse 9 we read that the suffering Servant “made his grave with the wicked, and with the rich in his death;”
- That part speaking of “the rich in his death” is fulfilled in the New Testament with Jesus.
- We read in Matthew 27:57 – 60; Mark 15:43 – 46; John 19:38 – 42, the story of Joseph of Aramethea and the tomb where Jesus was laid. There are some surprises in this story, too!
- In the story of Joseph of Aramethea as told in the Gospel of John, we find mention of a man previously mentioned in John chapter 3. This is Nicodemus.
- Even those who are rich, such as Joseph, and those who are Pharisees, such as Nicodemus and he would be called Paul, can be saved!
- Just because someone is in a position of power, does not mean they cannot be saved. What is required though is the preaching of Jesus to them.
- We see this in John and we also see it in Acts 8 when Philip preaches Jesus to the Ethiopian eunuch.
- We must not stop short by not telling others about Jesus when we witness to them; because it is only by believing in Jesus that one can be saved!
- Isaiah 53:9 also speaks of the Servant making his grave with the wicked.
- The word grave here does not just refer to a burial place, like a tomb.
- It also speaks of the place where the dead have gone.
- Luke 16:19 – 31 contains the story of the beggar named Lazarus and a certain rich man.
- In this story it talks about a place where those who had died before Jesus went. Those people who were deemed righteous because of their faith in God, went to a place called Abraham’s Bosom. This is also referred to as Paradise. There was another place next to Abraham’s Bosom, separated by a great gulf, called hell.
- It was this place that Jesus went to proclaim judgment against the wicked in hell and to bring those in Abraham’s Bosom with him to heaven.
- See the events recorded in Matthew 27:52 – 53.
- A bit of a sideline. In the story of the rich man and Lazarus, the rich man pleads with Abraham to let Lazarus go and tell his brothers of what awaits them. It tells of Abraham’s response. Now there is a story of another man named Lazarus, also in John chapters 11 and 12. One of the things we can see here is the response of the certain rich man’s brothers to a man who had been dead and was brought back from the dead. John 12:10 shows us the response, while previous record of Scripture in John, specifically John 11:48. The evil only care about themselves.
- As we read in verse 9, we come across a semicolon after the phrase “and with the rich in his death;”
- The semicolon is followed by “because he had done no violence, neither was any deceit in his mouth.”
- According to the Oxford English Dictionary, two parts of a sentence divided by a semicolon balance each other, rather than leading from one to the other.

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- Based on this then, because the suffering Servant had done no violence, neither was any deceit in his mouth, balances the previous part of the sentence that he made his grave with the wicked, and with the rich in his death.
- If something balances something else, there must not only be a fulcrum on which these two sides balance, but each side produces a force against the other.
- This semicolon is so well placed. On one side we have man and his sin as a result of his evil heart. While on the other side we have Jesus who has no sin and is pure of heart. The Cross is that fulcrum which brings man into balance with God.
- Without Jesus nailed to the Cross along with our sins, we would go down with our sins. But since Jesus paid the price of our sin, we have been joined with Him in glory.
- How appropriate what was spoken in the Scripture, that contained the story of Lazarus, in John 12:28.

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

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Yet it pleased the LORD to bruise him; Isaiah 53:10 – 12

- Isaiah 53:10 – 12 is the very meat of the Gospel of Jesus Christ that we preach to every creature.
- When sin entered the world through the disobedience of the first Adam, we were all separated from God.
- In order for us to be reconciled back to God, there had to be a payment for the sin.
- But there was no way man could ever make that payment.
- First of all, blood was required for the remission of sin. Leviticus 17:11 tells us this in the Old Testament and Hebrews 9:22 in the New Testament.
- Secondly, when the law came about to identify sin, there was nothing in the law that permitted man to erase the sin committed.
- Romans 6:23 tells us the wages of sin is death.
- When that first Adam sinned, just as God promised, death entered the world.
- When we sin, death is the result.
- Our blood is tainted with sin, therefore it is impossible for our blood to make a final atonement for sin, or in other words, remove sin.
- In the Old Testament, the blood of an animal sacrifice granted a temporary relief from sin. But this atonement was temporary.
- The only cure for the problem of sin was the shedding of the pure blood of God.
- The law provides no way of restoring ourselves to God once we sin. It only curses us to death.
- Therefore once we commit a sin, we are given a death sentence in which there is no way for us to earn our way out of the sin.
- The only way out is by believing on Jesus and his substitutionary atonement for our sins.
- Just as the Jews at one time placed their hands on the head of the animal to take on their sins and then suffer being sacrificed, Jesus takes on our sins and has atoned for our sins.
- Thus it is written in Isaiah 53:10 that it pleased the LORD to bruise him.
- It is Jesus who was that Servant spoken of in Isaiah 53:10 – 11 that was put to grief and made his soul an offering for sin, and it is Jesus who made us righteous by bearing our iniquities.
- It is Jesus who receives a portion with the great and the spoil with the strong, because he poured out his soul unto death.
- There is a belief amongst some that is held in error and verse 12 here helps clarify this.
- That belief is that everyone was saved by the death, burial and resurrection of Jesus. This is simply not true.
- Scripture tells us that we who BELIEVE on the death, burial and resurrection of Jesus as atonement for our sins and shall CONFESS it with our mouth are saved.
- John 3:16 says that whosoever believeth in him should not perish, but have everlasting life.

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- Isaiah 53:12 contains the words “and he bare the sins of many”
- The keyword here is “many.”
- If what these people believe is true, then there would be no need for believing and confessing, and Isaiah 53:12 would read “and he bare the sins of all”
- This is not the case.
- Scripture does say in John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”
- There is no question that God loves us. People need to return that love and believe on Jesus, God’s only BEGOTTEN son.
- Jesus is that suffering Servant who bears the sins of many; who paid the price for sin, even though he never sinned; humbled himself to become as man to accomplish this work; suffered at the hands of those he was there to save; was humiliated, tortured, spit on, etc., and nailed to the Cross.
- Jesus gave us a commandment to go out and preach the Gospel to every creature. A task that is made much easier today because of technology, but is lacking because of spiritual immaturity and laziness, not to mention a growing hatred of God.
- God loved us enough to die on the Cross for us; to suffer the wrath of God in our place. Will you love him back?
- Jesus said in John 14:15, “If you love me, keep my commandments.”

SUMMARY OF ISAIAH 52:13 – 53:12

- Messiah would be born in natural circumstances with no unusual characteristics.
- Messiah’s first coming would be characterized by suffering.
- Messiah’s first coming would be characterized by rejection.
- Messiah’s would undergo a legal trial and be condemned to death.
- Messiah would be executed.
- Messiah would be buried in a rich man’s tomb.
- Messiah would be resurrected.
- All of Messiah’s sufferings and His death were to be substitutionary. He died so that we may have life. He died so that our sins may be removed from us. He died so that we may enter into a new relationship with God.
- Messiah would bring justification to all who believe in Him.

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Isaiah 61:1 – 3

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

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

³ To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

- This portion of the study will begin in Luke 4:18 – 21.

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

¹⁹ To preach the acceptable year of the Lord.

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

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

- As we read this portion in Luke, we should notice two things.
 - Verse 19 ends with a period, while the portion of this in Isaiah ends with a comma.
 - Verse 21 in Luke states, “This day is this scripture fulfilled in your ears.”
- The reason for this is an example of something we discussed when we first began our study. The Law of Double Reference applies here.
- There is a gap of time between “To proclaim the acceptable year of the LORD,” and “and the day of vengeance of our God;”
- This is a good place to be thankful there is a gap here. Because Jesus came to proclaim the acceptable year of the LORD, we have an opportunity for salvation by believing on the substitutionary atonement of Jesus as we have just studied. Those who don’t will get to experience the part that follows the gap, namely, the day of vengeance of our God.
- We will look at Isaiah 61:2 a little more, but first let us look at verse 1.
- This is actually the third time that Isaiah has spoken about the Spirit of the Lord being on the Servant. We saw this in our study of Isaiah 11:2 and Isaiah 42:1. Interestingly this was spoken of three times by Isaiah.
- We have seen that Jesus is this one upon whom the Spirit of the Lord is upon.
- The Spirit of the Lord came to Jesus after he came up out of the water after being baptized by John the Baptist.

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- Matthew 3:13 – 17 records the following:

¹³ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

¹⁴ But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

¹⁵ And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

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

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

- Fortunately John listened to Jesus!
- Previously kings and prophets had been anointed with oil as a type and a shadow of things to come, it was here that Jesus was anointed not with oil, which was a type and a shadow of the Spirit of God, but with the Spirit of God itself.
- Isaiah 61:1 says “the Spirit of the Lord GOD is upon me;” This is then followed up by the statement, “because the LORD hath anointed me to preach good tidings unto the meek;”
- The word I want to look at here is “meek.”
- Noah Webster’s “An American Dictionary of the English Language” defines meekness as an adjective that describes one as mild of temper; soft; gentle; not easily provoked or irritated; yielding; given to forbearance under injuries; humble, in an evangelical sense; submissive to the divine will; not proud, self-sufficient or refractory; not peevish and apt to complain of divine dispensations.
- God’s word has a lot to say about the word meek and those who are meek. It is a desirable attribute according to God’s word.
- Moses was described as the meekest of all men that were upon the earth (Numbers 12:3). Jesus told us in Matthew 11:29 to learn of him because he is meek and lowly of heart. Matthew 5:5 says that the meek are blessed and that they shall inherit the earth.
- And, as we have here in Isaiah 61:1, the Servant has been anointed to preach good tidings unto the meek.
- When we believe on Jesus and submit ourselves to his will, we are the meek.
- As I read Isaiah 61:1, I am reminded of our brothers and sisters in Christ in countries where persecution is a reality to those who preach the Gospel. Yet, these Christians preach the Gospel to every creature anyway. Some are arrested, tortured, jailed, and some executed, some have their homes destroyed, some lose their families because of their willingness to preach the Gospel of Jesus Christ.

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And yet, they continue to preach the Gospel at every opportunity! These are the meek!

- Verse 1 goes on to say the Servant will be sent to bind up the broken hearted.
- Psalm 147:3 shows this to be one of the things the LORD does! For any Bible believer, this ought to help nail down the fact that Jesus is God!
- Most commentators that I have read speak of the remainder of this verse as relating to those that are captive to sin, and I believe this is partially true.
- It is my belief that this does not stop here, though. When our Lord, Jesus Christ, died on the Cross at Calvary, it is recorded that upon his resurrection, many of the graves were opened and those that had been dead were seen walking around in Jerusalem. These folks had been in holding in Abraham's Bosom up until this time. They could not go to heaven to be with the Father until Jesus came and paid the price for sin. I believe Isaiah 61:1 is also speaking of these folks who rose from the dead after Jesus was resurrected.
- In verse 2 we have Isaiah speaking about the Servant proclaiming the acceptable year of the LORD and the day of vengeance for our God. This is followed by a semicolon and the statement, "to comfort all that mourn."
- To comfort all that mourn balances out the first part of the statement ending with the semicolon.
- There are two things being proclaimed here, but both are being proclaimed to lend comfort to all that mourn. These two items are:
 - the acceptable year of the LORD.
 - the day of vengeance of our God.
- The acceptable year of the LORD as we have seen was fulfilled at the time Jesus stood up and read this passage.
- The day of vengeance of our God, is a future event that will occur after the Rapture of those who have believed on Jesus and before Jesus returns with us to establish his millennial kingdom.
- They both represent mercy and judgment. It is this that comforts all those that mourn.
- The mission of the Servant foretold here is therefore two-fold. The first part of the mission, Isaiah 61:1 – 2a has been completed. The second part of the mission Isaiah 61:2b – 3 is yet to be accomplished.
- We are presently living in that gap of time between the two missions.
- The acceptable year of the LORD refers to the time of Jubilee under Old Testament law.
- Leviticus 25:8 – 14 talks about this time of Jubilee.
- Now, the day of vengeance of our God is yet to happen. This will happen with the Messiah's second coming.
- The remainder of 61:2 and verse 3 deal with the future event.

Summary

- Messiah will be anointed by the Holy Spirit for his mission.
- Messiah would have a prophetic preaching ministry.

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Messiah The King

Jeremiah 23:5 – 6

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

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

- While this section of Scripture deals primarily with the Second Coming of the Messiah, there is an aspect that pertains to the First Coming, also.
- This section also shows the fact that the Servant, the Messiah, is both God and man.
- Verse 5 speaks of the righteous Branch coming from David.
- This establishes Messiah is a man, as we have previously seen, also.
- It speaks of him as a King, which refers to Messiah's Second Coming.
- Verse 6 gives us the name of the King, THE LORD OUR RIGHTEOUSNESS.
- His name in Hebrew is Jehovah Tsidqunew.
- Early rabbis understood this section of Scripture as talking about Messiah.
- It is only somewhat recently that rabbis have not accepted this.
- One argument is that there are other areas of Scripture that give names of God that do not carry the same weight as Jeremiah 23:6.
- The letters YHWH are the key here, however.
- The names that are brought up do not use all 4 letters shown here. Usually only 2 or 3 letters appear in the name.
- Some examples provided include: Jeremiah which means "Jehovah will establish" and Isaiah which means "Jehovah is salvation."
- These names do not include all 4 letters YHWH in them.
- The name given here in Jeremiah 23:6 does contain all 4 letters, however, and therefore is understood to be speaking of God directly.
- So while this portion of Scripture does not deal exclusively with the First Coming of Messiah, it does bring out a few facts which are listed in the summary.

SUMMARY

- Messiah would be a God-Man.
- That is, Messiah would be Jehovah Himself; Jehovah would become a man.
- The Messiah would come from the line of David and therefore be a king. This section of Jeremiah reaffirms the Davidic Covenant which we will discuss at a later date.

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Bethlehem Ephratah

Micah 5:2

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

- Bethlehem means “City of Bread.”
- Ephratah means “fruitful.”
- We have seen in our study so far, that the Messiah would come out of the line of Judah.
- Specifically, we saw in our previous study that He would come from the line of David and therefore would be a king.
- Scripture once again backs itself up. In Micah 5:2 we see that the very town is prophesied by name from where the Messiah would come.
- This is so tightly interwoven, that we even see from other Scriptures how the Messiah, David, a King, and Bethlehem all tie together.
- We are speaking specifically of Bethlehem Ephratah and not of any of the other Bethlehems that existed in Israel.
- We read in 1 Samuel 16:1:

And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

- So here we have mention of one called Jesse a Bethlehemite and a son of his that would be king.
- We read on in 1 Samuel 16:18 – 19:

¹⁸ Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the LORD *is* with him.

¹⁹ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

- Now, we see mention of the son of Jesse the Bethlehemite, David.
- This means that David also came from Bethlehem.

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Bethlehem Ephratah

- We now continue on to 1 Samuel 17:12:

¹² Now David *was* the son of that Ephrathite of Bethlehemjudah, whose name *was* Jesse; and he had eight sons: and the man went among men *for* an old man in the days of Saul.

- Here we see that David was specifically from Bethlehem Ephratah in the land of Judah.
- As we remember in Isaiah 11:1, that a rod shall come forth from the stem of Jesse, and a Branch shall grow out of his roots.
- In our previous lesson from Jeremiah 23:5 – 6, we saw that this Branch would become King.
- All Scripture ties together so tightly and prophecy has built upon prophecy, further defining who the Messiah would be and from whom He would come.
- We now see that the Messiah would come from that specific town in the land of Judah called Bethlehem Ephratah.
- So we have here more proof of the Man side of the Messiah. His lineage is further shown to come from David.
- We also remember from our previous lessons that the Messiah would be God, also.
- We see this also here in Micah 5:2 where it is written that this ruler of Israel has had “going forths” from not only “of old,” but also “from everlasting.”
- In Hebrew, the word everlasting here is yom olam. Yom olam means “day of eternity.”
- Psalm 90:2 uses the word olam.
- God is the only one who is eternal. Man has a beginning and his physical self has an end. God is the only one who has had no beginning and who will have no end.
- As we saw in Isaiah 7:14 and Isaiah 9:6, a child, a son, is given unto us. This is a man. We see here in Micah 5:2, amongst other Scripture, that Messiah would be God.
- So this verse really does show that Messiah would be a God-Man.

SUMMARY

- The Messiah would be born in Bethlehem, the city of David.
- The Messiah would be God as well as man, having existed from eternity past.

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Riding On A Donkey

Zechariah 9:9 – 10

⁹ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

¹⁰ And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

- Here again, we have prophecies dealing with two different events with no noticeable separation between the two.
- Many will state that verse 9 speaks of Messiah's first coming and verse 10 Messiah's second coming, but this is not exactly the case!
- We will see this as we go through the Gospels and see how this prophecy was handled.
- Matthew 21:1 – 5 deals with this prophecy being fulfilled.

¹ And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

² Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

³ And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

⁴ All this was done, that it might be fulfilled which was spoken by the prophet, saying,

⁵ Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

- Notice here which part of the prophecy was fulfilled according to Scripture itself.
- This is a good place to remember a golden rule of Bible study. If Scripture says something, do not try to make it say something else! It sounds like common sense, but violation of this rule is the primary reason we have so many cults.
- Comparing Zechariah 9:9 with Matthew 21:5, we see some parts of Zechariah 9:9 were not included.
- Namely, “shout, O daughter of Jerusalem” and “he is just, and having salvation.”
- I believe Luke 19:41 – 44 shows why “shout, O daughter of Jerusalem” was not mentioned.
- Verses 41 and 42 in particular explain it.
- Zechariah here was speaking of a shout of joy, a shout of triumph. But the daughter of Jerusalem did not know this to be the case on this day.

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Riding On A Donkey

- We know Messiah's first coming was to suffer. He had to pay the price of sin against God and this price was death.
- When he returns the second time, then Messiah will come as King and it will be said then that "he is just, and having salvation."
- Therefore, the part Matthew spoke of pertained to the first coming of Messiah and the remainder of Zechariah 9:9 pertains to the second coming of Messiah.
- The first time He came was to die for redemption, the second time He comes will be to reign as King.
- I think it is interesting that we, as Gentile believers, shout and rejoice about the Messiah, Jesus.
- 1 Peter 1:7 – 12 shows what I believe was a mystery to the prophets including Zechariah.
- A donkey during this time did not have the same notoriety it has these days.
- During the times of the Old Testament, a donkey was what princes and kings rode on. Some think of horses in the case of what kings and princes would have rode on, but a horse was an animal used in war. If a king or prince rode on a horse, it was in time of combat.
- So, with Jesus riding in upon a colt, the foal of an ass, it was a sign of a king coming into Jerusalem. This would have been a donkey that had never been ridden before, also.
- Jesus came riding into Jerusalem in this manner and we remember what we read in Luke 19:41 – 42.
- According to Rabbinic writings, this is one of the places where the idea of two Messiahs was used to explain this section of prophecy. The suffering Messiah, the son of Joseph, and the conquering King Messiah, the son of David.
- Fortunately, we who believe on Jesus, know He was the suffering Messiah and the conquering King Messiah in one. There are not two different Messiahs, but one Messiah accomplishing both requirements.
- The parts of verse 9 and verse 10 show Jesus' Second Coming as the conquering King Messiah.

Summary

- Messiah's First Coming would be characterized by humility and meekness.
- Messiah's official presentation as King would come when he rode into Jerusalem, riding on the foal of a donkey. Keep this in mind for a later discussion of prophecy from the book of Daniel.

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Zechariah 11:1 – 17

¹ Open thy doors, O Lebanon, that the fire may devour thy cedars.

² Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

³ *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

⁴ Thus saith the LORD my God; Feed the flock of the slaughter;

⁵ Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

⁶ For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

⁷ And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

⁸ Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

⁹ Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

¹⁰ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

¹¹ And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

¹² And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.

¹³ And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

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¹⁴ Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and Israel.

¹⁵ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

¹⁶ For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

¹⁷ Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

- While a reading of Zechariah 9 and 10 speaks of blessing and prosperity for Israel, what precedes it is described here in chapter 11.
- All of Zechariah 11 deals with the First Coming of Messiah and the events surrounding his coming.
- It is broken up into three sections:
 - Verses 1 – 3 the destruction of the entire land of Israel from north to south is described. This was fulfilled in the two revolts against Rome in 70 A.D. and 135 A.D.
 - Verses 4 – 14 the First Coming and the rejection of the true shepherd, Messiah, leading to the destruction of 70 A.D. are described.
 - Verses 15 – 17 the choosing of a false shepherd leading to the destruction of 135 A.D. is described.
- We will look at these three sections individually in this study.

The Devastation Of The Land – Zechariah 11:1 – 3

- In these verses we hear of the cedars and firs of Lebanon and the oaks of Bashan being destroyed.
- We hear of the shepherds howling because their glory has been spoiled and the roaring of the young lions because the pride of Jordan is spoiled.
- These represent those that watched over and ruled over Israel.
- As we will see as we read through the rest of Zechariah 11, this is the result of Israel rejecting the Messiah, the true Shepherd.
- This destruction started in 70 A.D. when Titus brought his armies down into Israel and destroyed Jerusalem, and was completed with the second uprising in 135 A.D.
- The rest of these verses deal with the reasons for this destruction, namely the rejection of the true Shepherd and the acceptance of the false shepherd.

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The Rejection of the True Shepherd – Zechariah 11:4 – 14

The Commission To The Prophet – Zechariah 11:4 – 6

- In these verses, Zechariah is given a commission.
- He is given a role to act out as a message to the people.
- He is to play the part of the Messiah at his first coming.
- The Messiah at his first coming is portrayed as a shepherd, to feed his flock.
- The flock is the nation of Israel.
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The Price Of The Good Shepherd – Zechariah 11:12 – 14

- These verses describe what the people of the covenant considered the righteous price for the work of the good Shepherd, the Messiah.
- The price given was weighed out to thirty pieces of silver.
- This price is interesting in at least a couple of ways.
- First, the price given was the same as that given according to the Law for a manservant or maidservant that had been killed by an ox.
- Exodus 21:32 says this,

³² If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

- There is a price paid for the servant and the source of the killing is condemned.
- This is what we see happening in Zechariah 11:12 – 14, where the price of 30 pieces of silver is paid and the staff called Bands is cut asunder to break the brotherhood of Judah and Israel.
- Verse 13 tells of the “goodly” price, I believe this to be what we may describe as sarcastic, to be cast to the potter.
- As we shall see in this next section coming up, this is especially meaningful.
- For our study, what is even more interesting is the literal fulfillment of this part of prophecy.
- The story is presented in Matthew 26:14 – 16 and Matthew 27:3 – 10.

¹⁴ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

¹⁵ And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

¹⁶ And from that time he sought opportunity to betray him.

³ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

⁴ Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.

⁵ And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

⁶ And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

⁷ And they took counsel, and bought with them the potter’s field, to bury strangers in.

⁸ Wherefore that field was called, The field of blood, unto this day.

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⁹ Then was fulfilled that which was spoken by Jeremy the prophet, saying,
And they took the thirty pieces of silver, the price of him that was valued,
whom they of the children of Israel did value;

¹⁰ And gave them for the potter's field, as the Lord appointed me.

- This whole section fits amazingly well with what Zechariah prophesied.
- Judas sold out Jesus for thirty pieces of silver.
- He took the money and when he realized what he had done, Judas cast the thirty pieces of silver back at the chief priests and elders and then hung himself.
- The thirty pieces of silver were used to buy the potter's field.
- Each of these fits nicely and shows even more.
- As we have already seen, thirty pieces of silver was the price given for a slave that had been killed.
- The chief priests and elders equated Jesus with a slave. This was all the value they gave to their Messiah.
- These same self-righteous chief priests and elders wouldn't put the money back into the treasury, because that would be wrong, so they purchased the potter's field.
- The potter's field was a piece of land belonging to the potter and was used to throw away pieces of clay that didn't form right or were broken.
- The field was purchased to bury strangers in.
- We will look at the rest of what is described in Matthew at a future time. Specifically, the part addressing the prophecy of Jeremy being fulfilled.
- Verse 14 then speaks of cutting asunder the staff called Bands.
- This was done "that I might break the brotherhood between Judah and Israel.
- As we had studied before, there was a dispersion of the Jews that happened during the period covering 70 AD to 135 AD.
- During this time Judah and Israel were indeed scattered and separated as they went their different ways.
- Interestingly, prior to Titus coming into Jerusalem in 70 AD, there was already a civil war going on in Jerusalem.
- Three factions of Jews, one led by John of Gischala, one by a man named Simon and Simon's son, Eleazar. It is reported that Simon had control of the upper city and a majority of the lower city, John had the Temple Mount and Eleazar had the Inner Court of the Temple.
- Needless to say, it wasn't hard for Titus to step in and we can see that the staff called Bands had been cut asunder.

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The Foolish Shepherd – Zechariah 11:15 – 17

- In the previous verses we saw how the Jewish leadership rejected the good Shepherd.
- The full story does not end here with Israel rejecting the good shepherd, however, but in their acceptance of the bad shepherd.
- What makes this so intriguing though, is what God calls foolish.
- In Psalm 14:1, God's word says,

“The fool hath said in his heart, *There is no God*. They are corrupt, they have done abominable works, *there is none that doeth good.*”

Proverbs 1:7 says this,

“The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction.”

- The list goes on, but to be called foolish by God means you not only do not believe that God exists, but even if you do, you hate any instruction from Him!
- In verse 15, Zechariah is asked to take up the tools of a foolish shepherd.
- Zechariah is instructed to do this because the Jews had rejected the Good Shepherd and their shepherds were like those described in Ezekiel 34:1 – 4,

¹ And the word of the LORD came unto me, saying,

² Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

³ Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

⁴ The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.”

- If you take the time to read Ezekiel 34, you will find this is exactly what happened to Israel after she refused the Good Shepherd.
- We will look some more at this after looking at Zechariah 11:16, which again says,

“For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.”

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- If we compare this with Ezekiel 34:7 – 8, we see some definite ties,

⁷ Therefore, ye shepherds, hear the word of the LORD;

⁸ As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;”

- God had commanded the Good Shepherd to feed his flock and this he did. The bad shepherd, however, did just the opposite.
- The foolish shepherd fed himself and not the flock.
- For this reason, God is against the foolish shepherd.
- Zechariah 11:17 tells us this,

“Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.”

- Remember, all this was prophesied well before Messiah Jesus came on the scene.
- Jesus, the Good Shepherd, had come down to purchase his sheep from the bondage they were in.
- Instead of allowing Jesus to be their shepherd, they chose to crucify him.
- In fact, when given the chance to have Jesus returned to them, the Jews called out loudly for a murderer named Barabbas. They did this at the instruction of the chief priests and elders! See Matthew 27:20.
- As we see further in the prophetic words of the Old Testament, the Jews were scattered as a result of their actions and as a result of the direction of their shepherds.
- Now we need to ask ourselves a question. Which shepherd will we choose to follow? Will we follow the Good Shepherd Jesus, or will we follow the foolish shepherds of this world?
- As a society, we have made some very bad choices and history will once again repeat itself.
- We, as Christians, cannot stop this move, but we can and must go out and spread the Gospel of Jesus Christ, the Good Shepherd. By doing this we not only help others by giving them the opportunity to choose the Good Shepherd, but we also show that we love Jesus by keeping His commandments.
- Will you hear Jesus say, Well done my good and faithful servant?

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What We Have Learned In Zechariah 11:1 – 17

- Messiah's First Coming would be rejected, especially by the Jewish leaders.
- While the whole nation of Israel rejected Messiah, there would be a small remnant of believers who would accept Him.
- The leadership of Israel would sell Messiah out for thirty pieces of silver.
- The results of His rejection would be two-fold:
 - First, protection would be removed making them vulnerable to Gentile attack, 70AD – 135AD
 - Second, unity would be removed causing them to be scattered.
- Because they rejected the true Messiah, they would foolishly accept the false messiah. This resulted in the second devastation of the land in 135AD. This is also a harbinger of a future event where Israel will accept the Antichrist.
- If the destruction foretold in Zechariah 11:1 – 3 was fulfilled in 70AD, then Messiah must have come before 70AD.
- Messiah, Jesus that is, is the good shepherd as told in John 10:11 – 18.

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- Scripture then goes on to say that Zacharias was at that time, also, filled with the Holy Ghost and began to prophesy concerning the people of Israel and specifically about the roll of his son, John.
- John's roll is prophesied by Zacharias in Luke 1:76 – 79 and serves to confirm what the prophets had spoken before.

⁷⁶ And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

⁷⁷ To give knowledge of salvation unto his people by the remission of their sins,

⁷⁸ Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

⁷⁹ To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

- The rest of this description provided here also comes from the first chapter of Luke. It is well worth the while to read this first chapter of Luke and study it.
- In addition to the confirmation of prophecy we looked at in Luke 1:76, there are also a few other places in the New Testament that directly confirm this prophecy in Malachi 3:1 and Isaiah 40:3. These can be found in Matthew 11:10, Mark 1:2, Luke 7:27, and John 1:23. John the Baptist himself is the one speaking in John 1:23!
- Such confirmation only serves to prove that John the Baptist is this one spoken of as “preparing the way of the Lord.” As such, this only serves to prove by the work John did, who the Messiah is. There is once again, no question, Jesus is the Messiah.

What We Have Learned in Malachi 3:1

- Messiah's First Coming would be preceded by a herald.