

**WHY JESUS
HAS TO BE
THE MESSIAH:
UNDERSTANDING
THE NEW COVENANT
AND THE
THE HEBREW ROOTS
OF
CHRISTIANITY**

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**ALL SCRIPTURES TAKEN FROM THE KING JAMES
VERSION, ADAPTED INTO MODERN ENGLISH WHEN
APPROPRIATE BY THE AUTHOR.**

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**AND BEGINNING
AT MOSES
AND ALL THE PROPHETS,
HE EXPOUNDED TO THEM IN
ALL THE SCRIPTURES
THE THINGS CONCERNING
HIMSELF.**

LUKE 24:27

INTRODUCTION

I remember a conversation I had with a pastor some years ago. I was sharing with him the need to teach who Jesus is through the Old Testament. Instead of agreeing with me, I was startled when he replied, "Oh, that's just for the Jews."

Since then I have heard this response from others, which indicates to me that they are merely parroting a blatantly ignorant perspective that is being handed down to them from a source that is obviously not originating at the foot of God's throne.

When I was a new Christian and began experiencing some doubts, the Lord led me back to the Old Testament scriptures and it was there that my faith in Jesus the Messiah was reinforced.

The purpose of this little book is to also reinforce Christians in their faith and provide for them a tool that they can use to share their faith with others.

Today, the storm winds of apostasy are whirling around us and many influences are seeking to eradicate the fact that Jesus is the prophesied Messiah. Sadly, too many professed Christians are being led away by this deception because of a lack of understanding of the many Old Covenant scriptures that affirm and verify the plan of redemption that God instigated from the beginning of time. That plan of redemption has been gloriously fulfilled by Jesus as the

scriptures confirm.

This book will reveal that no one has or can fulfill the many foreshadows, typologies and prophecies that have already been fulfilled by the Messiah Jesus.

While many Jews and others refuse to recognize the New Testament scriptures, I have chosen to insert them specifically to show how the New Testament authors were actually teaching from the Old Covenant, especially concerning the texts that foreshadow Jesus' divinity.

On the road to Emmaus, (Luke 13:25-27), Jesus showed us how we are to teach who He is and that is through the Old Testament. When the church neglects to follow His instructions, we fan the flames of apostasy. We have been clearly shown that the early Christians were taught to follow this model (Acts 28:23), and it is only by yielding to the voice of deception that this God appointed format is abandoned.

The Holy Scriptures that were given by God through the pens of Moses and the prophets show us very clearly how the God of Abraham, Isaac and Jacob has chosen to reveal Himself in the face, life and works of Jesus, the Messiah.

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**PART ONE:
THE MESSIAH IN THE TORAH –
THE FIRST FIVE BOOKS OF
MOSES**

**WHO HAS
MEASURED THE WATERS
IN THE HOLLOW OF HIS HAND,
AND METED OUT HEAVEN WITH THE SPAN,
AND COMPREHENDED
THE DUST OF THE EARTH IN A MEASURE,
AND WEIGHED THE MOUNTAINS IN
SCALES, AND THE HILLS IN A BALANCE?
WHO HAS GATHERED THE WIND IN HIS FISTS?
WHO HAS BOUND UP THE WATERS
IN A GARMENT?
WHO HAS ESTABLISHED
ALL THE ENDS OF THE EARTH?
WHAT IS HIS NAME,
AND WHAT IS HIS SON'S NAME,
IF YOU CAN TELL?**

ISAIAH 40:12, PROVERBS 30:4

CHAPTER ONE

THE MESSIAH IN GENESIS

THE SIMILITUDE OF GRACE

The third chapter of John's gospel describes a conversation Jesus had with "a ruler of the Jews;" a man named Nicodemus. Here we see this representative of the Old Covenant, taking a seat beside the Messiah who represents the prophesied "New Covenant" (Jeremiah 31:31,33; 32:39,40).

The first thing Jesus says to this religious leader is, "You must be born again." No one can enter the kingdom of God unless he has been "birthed;" given new life by the Holy Spirit of God (John 3:3-7).

Here Jesus is telling this one who had been brought up thinking that following the law was the key to eternal life, that he needed something more. His own efforts to achieve salvation were not enough. This would have been a massive shock to Nicodemus' indoctrinated religious thinking. He must have thought that what he was hearing was something completely new.

While the Pharisees would have been picking up stones to eradicate the heretic, Nicodemus had recognized that God was with this man Jesus through the evidence of the

abundance of miracles Jesus performed. Nicodemus understood that, "No man can do these miracles unless God be with Him" (verse 2). So this very wise religious leader remained to ask, "How can these things be?" (verse 9). He had previously associated a spiritual birth with a physical one, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" (verse 4). This is an indication that his religious upbringing was focused more on the physical, external realm rather than that which is inward and spiritual.

Jesus expressed His astonishment that this learned religious leader didn't understand spiritual concepts. Jesus was talking about a spiritual rebirth which was something that the law was incapable of producing under the Old Covenant. Jesus then proceeded to show Nicodemus that what He was telling him wasn't new; it had been prophesied through the pen of Moses ages before the Messiah would make His entrance upon the world's stage. -

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believes in Him should not perish, but have eternal life (John 3:14,15).

Here Jesus is directing our gaze back to an incident in history that He is telling us represents His prophesied death and its purpose. Amazing. Our Teacher has just shown us one instance of the beautiful typology that has been so brilliantly implanted throughout God's word to illustrate the coming and purpose of our Messiah Jesus. Astounding. It's time that those who are so willing to pick up stones to hurl at Jesus, put them down, emulate the wisdom of Nicodemus, sit and listen.

We have been directed back in time to an event in Israel's history when God's people were encountering yet another peril in their journey through the wilderness. In this particular

incident, many of the people were dying from being bitten by poisonous, "Fiery" snakes. This onslaught was the result of the people's bitter complaining against God and Moses for allowing them to journey through the wilderness with its lack of provisions. Being provided for miraculously with manna from heaven was even disdained. "Our soul hates this light bread" (Numbers 21:5).

The people finally realized that their own sinful attitudes had brought this reptilian pandemic upon them. They repented and in response, God told Moses to "*You make a fiery serpent, and set it upon a pole: and it shall come to pass that everyone that is bitten, when he looks upon it, shall live*" (Numbers 21:8). Moses made the serpent of brass, and the people were healed and did not die when they looked at the image of the serpent on the pole.

This is a similitude of God's grace operating though Jesus when we receive His sacrifice and we are healed from our sins and the infirmities they produce. The serpent represents our sins that Jesus took upon Himself and became sin for us in order for us to receive God's forgiveness, as the prophet Isaiah foretold. - *He was wounded for our transgressions, He was bruised for our iniquities... Isaiah 53:5.*

As we look at this brazen image of the serpent that Moses made, it reminds us of the very first encounter with a fiery serpent in Eden's paradise. We realize that this similitude of God's grace in the wilderness has roots that originated in the beginning of creation. With this in mind, we prepare ourselves for yet another journey back through time to the origins of grace and God's miraculous plan for the redemption of mankind. Here we encounter another serpent, whose bite would infect mankind and catapult humanity out of the earthly paradise that God had originally intended for them to inhabit. In this illustration, the serpent is used as a similitude of Satan, the devil, or Lucifer as he is called in the scriptures.

Many people especially the Jews, reject the concept of a devil. The Jewish people are taught that Satan is a Christian invention, even though the Old Covenant scriptures clearly refute this false teaching. I think it is important for people to understand the origin of evil as it relates to God's grace. Let's examine how the scriptures reveal this specter of wickedness that has infected humanity with its fiery bite of sin.

The oldest book of the Bible is said to be Job, and it is here that Satan is first mentioned. – *Now there was a day when the sons of God came to present themselves before the LORD,* and Satan came also among them (Job 1:6-12).*

In I Chronicles 21:1, the devil is mentioned again as the tempter who influenced David to number Israel.

David mentions him in Psalm 109:6 and asks the Lord to send him to resist his enemies. – *You set a wicked man over him: and let Satan stand at his right hand.*

The prophet Zechariah shows us in the first verse of the third chapter of his prophecy, that Satan is standing at the right hand of Joshua, the high priest, in order to resist him.

In Isaiah's prophecy we are shown that the devil is a fallen angel named Lucifer (Isaiah 14:12-17).

The king of Tyrus is compared with Satan in Ezekiel's prophecy, (Ezekiel 28:13-19). This is designed to show us that man's pride and exaltation of himself as god is satanic. It also shows us that the devil will ultimately be defeated.

The portrait of Leviathan in Job's chapter forty-one, is also a similitude of the evil one who is "king" over all that are infected with the devil's disease of pride (Job 41:34).

So we can clearly and definitely see that Satan is viewed as a real being in the Hebrew Scriptures and it is not a Christian invention by any means.

**Whenever capital letters are used in the scriptures as LORD, it is telling us that in the original Hebrew text, God's name YHWH (Yahweh) is being used (Exodus 3:14).*

We return to Genesis to confront this vile reptile. While many discount the appearance of a talking snake, the creature is a similitude of the devil. But as we have learned, Satan is a fallen angel. Angels have supernatural abilities, and I am sure it is in the devil's ability to assume different forms. With that in mind, the possibility of a talking snake is not beyond the scope of reality at that particular time.

This illustration of man's encounter with an evil angelic being in the form of a reptile, begins what is the first example of salvation by grace in the Bible.

The First Sacrifice

God commanded His first children, Adam and Eve, not to eat of the fruit of a certain tree, the tree of the knowledge of good and evil (Genesis 2:16,17). God wanted to keep them in a state of innocence. It was not necessary for them to go beyond what they already had in their present state. What they had and what they were was sufficient for them for eternity.

They only had this one commandment to obey then, just one. Maintaining their obedience to this commandment would preserve them in their state of innocence in a perfect world they could inhabit indefinitely.

God had told them what the consequences would be if they disobeyed Him and broke this commandment; they would experience death. The perfect life they enjoyed would be terminated.

When Eve was confronted by the devil, he challenged her belief system. God had been specific in His instructions as to what they needed to do in order to be "saved" so to speak. The devil quickly began to undermine God's original instructions by telling them, "*You shall not surely die*" (Genesis 3:4).

Eve was being tested. God tests the righteous (Psalm 11:5)

to see if His people will be faithful to His word. Adam and Eve were tested and they failed. They preferred the words of another above the words of God. They chose to believe a lie.

God was true to His word and they proceeded to experience the reality of their disobedience. They quickly learned that sin has consequences, which God had told them and us from the beginning.

After Adam and Eve had sinned, they realized they were naked and they attempted to cover themselves by making aprons out of fig leaves (Genesis 3:7). This temporary covering that would ultimately dry up and wither away, was obviously not a sufficient solution to the problem. The prophet Isaiah must have had this incident in mind when he said; -

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away (Isaiah 64:6).

God could have left His children shivering in their inadequate coverings, but He provided them with a more permanent solution. -

Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them (Genesis 3:21).

In order to make those coverings a sacrifice had to be made. We are being shown by this incident, three important things; - man is incapable of covering his own sin, man can only be covered by a sacrifice instigated by God, and thirdly: it is out of love for His children that this sacrifice is made.

Adam and Eve were shown at that moment the reality of death as they witnessed the life removed from the animal that was used to provide for their coverings. Thus we see the first illustration of the principle of salvation by grace. Man's own

efforts to cover himself, or remove his sins are vain. His sin must be covered by an act of God. The first sacrifice is a similitude of the Messiah's sacrifice for the sins of mankind. The scarlet river that was released through the blood of that first sacrifice, flows from Eden's garden throughout the pages of God's word until it comes to its fulfillment in the prophesied New Covenant.

Prior to God's act of grace in covering His children, the Lord had warned the devil that Adam's offspring would be avenged and the devil would be defeated. God said, -

I will put enmity (hatred) between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise His heel (Genesis 3:15).

As these words were ringing in the devil's ears, he watched the sacrifice that was the similitude of his defeat. He witnessed God lovingly clothe His children and the evil one knew that God would not abandon them. Satan's plan to destroy them had failed. And he hated them, just as God said he would.

Satan would persecute and afflict their offspring through the ages, attempting to thwart the plan that God was instigating for the devil's demise.

As we have seen, the sacrifice God made in Eden is a similitude of Jesus' sacrifice that defeats the devil. We also saw that the first tactic the devil used to deceive Eve was to undermine the authority of God's word. So we can see from these examples that those who are opposed to the Gospel emulate the devil in these two major areas; they will seek to undermine the authority of God's word, especially as it relates to the Gospel; and secondly, they will attack Jesus' sacrifice for the remission of sin.

We are told to test or try the spirits to see if they are of

God (I John 4:1). Again, anyone who seeks to undermine the authority of God's word and negates the cross, are emulating the tactics of the one who is the enemy of God and all mankind.

The Seed of the Woman

Christians recognize that the "seed" of the woman in Genesis 3:15, is a reference to the Messiah Jesus. –

And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

Critics argue that this is a mistranslation. The text in the original Hebrew as it is translated by some reads differently. –

*I will put enmity between you and the woman, and between your offspring and hers; they shall strike at your head, and you shall strike at their heel.**

The Jews interpret this to mean that the devil will be defeated by the nation of Israel, the seed, translated as "offspring." However, the Hebrew word, "zera," seed, that is being translated here in both versions, can be translated as an individual seed or "descendants," depending on the preference of the translator. In either case, what we are being shown here is that deliverance will come through the lineage of the woman. The devil will eventually be defeated just as God has promised.

Luke's Gospel contains the lineage of the Virgin Mary (Luke 3:23-38). It was a custom to list the wife's lineage under the name of the husband as they were viewed as one flesh

**This view is contested as both the early Greek translation from the original Hebrew, the Septuagint, made by Jews before Christ, and the later translation, the Masoretic text, both translate Genesis 3:15 in the singular; "his heel," and that is why this translation is used in most Bibles today.*

(Genesis 2:24). This is why Joseph's name is mentioned in verse 23. Joseph's lineage is listed in Matthew's Gospel (Matthew 1:1-17). It's interesting to note that his lineage is traced from Abraham up to Joseph. Mary's lineage however, is traced down all the way back to Adam. It has been discovered that the DNA of anyone is carried by the female. Therefore the Bible miraculously records Mary's lineage connecting the DNA from the first Adam to the last Adam, the Messiah Jesus.

Mary's lineage, the "offspring," consisted of individuals that God had chosen to be part of the Messiah's family line, including Noah, Abraham and David. They all had a part in helping to defeat the devil by being the seeds through which the Messiah Jesus would be born – the "Seed" of the "seeds."

So we can see that in this sense, deliverance is accomplished by the Jews, solely because their nation was chosen by God to be the womb through which He would birth salvation for everyone through the prophesied Messiah Jesus.

In either case, whether the word "seed," is translated in the singular or the plural "descendants" of the woman, both the "Seed" and the "seeds" have the same victory in any translation.

The wording of the Hebrew texts illustrates the continuous warfare between the two lineages, the devil's agents and Eve's offspring. The bondage of death that the devil held was broken by the Messiah's death and victorious resurrection. Faith in Him breathes eternal life on all who believe as promised.

The Tree of Life

Adam and Eve were sent away from their garden paradise. God did not want them living forever in their fallen state, so He removed their access to the tree of life, which apparently was the source of their longevity (Genesis 3:22). This shows us

that their longevity could not be maintained except by a provision made by God. Someday God would grant them access to this tree again in the form of the Messiah, whose sacrifice would provide the means of eternal life. They would be given one commandment to obey that would grant them this life. "Eat of this tree - Believe." -

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life (John 3:16).

Cain and Abel

After Adam and Eve were expelled from their idyllic existence in Eden's paradise, Eve gave birth to her first child after their fall. Eve may have assumed that this son they had named Cain, was the promised redeemer when she exclaimed at his birth, "I have gotten a man from the LORD!" (Genesis 4:1)

The Lord was going to begin to establish the lineage through which the Messiah would be born, but as we shall see, it would not be through Cain's side of the family.

Her second son arrived and they named him Abel. The account of the brother's dispute and Abel's murder is recorded in Genesis 4:3-10. Both of the men offered the Lord gifts from their respective trades. Cain was a farmer and Abel was a herdsman.

God rejected Cain's offering of the fruits of his labors, but God accepted Abel's offering of his firstborn lambs. Why would God reject Cain's offering even though it was offered in sincerity?

God had cursed the ground because of Adam's transgression (Genesis 3:17). The land would no longer

produce on its own and would have to be worked in order to bring forth sufficient sustenance for their survival. Thus this judgment represents “works” or labor.

Abel’s offering represented the sacrifice God made to cover the men’s parents. Therefore that would be the offering that God could accept. The Lord was illustrating the principle behind His plan of redemption for mankind. Man’s own efforts or works, symbolized by the labor needed to bring forth the provision for their survival, could never be accepted as an offering of atonement. This symbolic produce which is akin to adorning oneself with fig leaves, represents the futility of man’s own attempts to make himself righteous or atone for his own sin. Again, Cain’s gift did not represent the sacrifice that God made to cover the sin of his parents, and for this reason could never be accepted, because it was not figurative of the plan of redemption that God was instigating.

Abel’s offering of the first born lambs represented what God had ordained for man’s redemption. Abel’s offering symbolized the sacrifice that God made Himself to cover the sin of his parents. That sacrifice in turn represented the sacrifice of God’s Son, the firstborn “Lamb of God.”

Cain became very angry at God’s rejection. Because he could not relinquish his pride in the works of his hands, he could not humble himself to recognize what was pleasing to God. Thus he symbolizes all those who refuse to acknowledge the plan of redemption that is ordained by God and will not come to Him on His terms alone.

God was instigating a plan of redemption that was designed to eliminate the spirit of pride and rebellion from His kingdom.

Cain was warned by God to master his anger or it would produce sin (Genesis 4:7). Cain disobeyed God’s command and allowed his anger and jealousy against his brother to

move him to commit the first murder. Like his parents, Cain would be banished, reaping the fruit of his disobedience.

Eve would bear another son named Seth. It would be through this son that the Messiah's lineage would be continued from Adam.

Cain could have contributed to this lineage if he had been willing to make a deal with his brother. I am sure Abel would have liked some nice, fresh vegetables to go with his lamb chops and he would have traded one of his lambs for some produce. Then Cain could have offered a lamb and that would have been accepted by God. But Cain's pride in his own works would not let him submit and he killed his brother. Likewise today, people who think they can be accepted by God by circumventing His plan of redemption through the Messiah Jesus, will only incur rejection. These ones are spiritually joined to the family of Cain; and like Cain, they reject, persecute and kill those who have humbly accepted God's plan for the salvation of mankind that He instigated in Eden.

Preserving the Holy Lineage

Because God had predetermined that the Messiah had to arrive at a specific junction in history, it was vital that the lineage through which He was ordained to be born was carefully preserved. What made this lineage unique is that these children of Adam all had knowledge of the one true God. They were monotheists in a world that had deviated into the worship of many gods. Thus this monotheistic belief distinguished God's people from the pagan nations around them and the Lord separated these "sons of Adam" (Deuteronomy 32:8) to be the Messiah's lineage.

It was the devil's intention to do whatever he could to pollute and destroy the holy bloodline that was designated by

God to bring Satan's defeat and to restore eternal life to those who choose the Lord's plan of redemption.

We read in Genesis 6:2 that the sons of God, the fallen angels, began to intermingle with the daughters of men. As a result, people became very evil to the point where God had to eliminate them. He could foresee the wickedness of that generation eventually continuing on to a point where it would pollute the holy lineage.

That lineage at that time, was preserved in Noah and his family. Noah was perfect in his generations (Genesis 6:9). This means his seed had not been polluted by the polytheism and sin that the fallen angels had instigated.

God instructed Noah to build an ark for his family's survival. Some see the ark itself as a similitude of the Messiah carrying those to safety who obey God by entering into Jesus by faith. With this in mind, we can understand the parable of the raven and the dove that is included in Noah's story (Genesis 8:7-9).

Noah released a raven and a dove to see if the waters of the flood were abating. The raven did not return to the safety of the ark which represents the rest we have when we put our trust in God through the Messiah Jesus. The dove, however, was wise enough to return to that place of rest; while the raven had to keep flapping, or working until the waters abated, refusing to return to the place where it would find rest.

These birds are used as similitudes of two types of people; the "doves" who believe and rest in the finished work of the cross, and those like Cain, the "ravens," who think their own efforts apart from God's grace, His ark, can save them.

The waters eventually abated and the ark came to its rest on dry ground. Noah was commanded to not eat any animal with the blood still in it (Genesis 9:4). God was establishing

a foreshadow that would be carried over to the tabernacle services that the Lord would ordain through Moses. The blood is holy and would be used to atone for sin, because: –

The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes atonement for the soul (Leviticus 17:11).

The sacrifices made in the tabernacle were symbolic of the Messiah's sacrifice that would be fulfilled by Jesus (Isaiah 53). Only the shedding of the holy blood of Jesus can make permanent atonement for sin, which the blood of animals could never do. Those sacrifices were only intended to be a foreshadow of their fulfillment in the Messiah's sacrifice. Thus again we see the relationship between that first sacrifice God made in Eden, with the continuing symbolism God implanted through the lives of those He had chosen to illustrate the principle of redemption.

After the flood and the wicked had been annihilated from the earth, along with Cain's hapless descendants, Noah and his family replenished the earth. The Lord would continue the holy bloodline through Noah's son, Shem. Shem's descendants would eventually birth a very special man called Abraham.

Abraham

In a world that was overridden by polytheism and idolatry, Abraham retained faith in the one true God that his ancestors had clung to since Adam. Abraham could hear God's voice calling him out from the nations. And he heard God tell him that, "in you shall all the families of the earth be blessed" (Genesis 12:3).

It would be through Abraham that the lineage through which the Messiah was to be born was continued. Thus Abraham's lineage would be a blessing to the Gentile nations, bringing them the redemption that God promised in Eden.

God loves the Gentiles, longing to make all people that He had made in His image one family with Abraham's children. God's plan was to unite them through the Messiah Jesus, who would be to the Gentiles, "rest" and "light" (Isaiah 11:10, Isaiah 42:6).

God had ordained the land where the Messiah was to be born, and promised this land to Abraham and his seed (Genesis 12:7, 13:14-17, 15:18). Abraham believed God's promises to him, and his faith was "counted to him for righteousness" (Genesis 15:6). This was before the written law was given, thus Abraham becomes a similitude of the believers in the future who receive Jesus, are justified by faith in Him alone, and are led by the Holy Spirit.

Melchisedec

Another example of how God uses similitudes (Hosea 12:10) to foreshadow the Messiah, is found in Genesis chapter fourteen. Abraham goes to war in order to rescue his nephew Lot, who had been taken captive during a conflict between several warring kings.

Abraham was victorious and it is recorded that Melchisedec who was a priest of God and king of Salem (which means king of peace), went out to congratulate him on his victory.

Here we are being introduced to a prophetic figure in the Old Testament that was designed to represent the priesthood of the future Messiah, who is to be a priest forever, an eternal priest. The prophet David also recognized the relationship

with Melchisedec to the coming Messiah when he wrote; -

*The LORD has sworn, and will not repent (change His mind)
You are a priest forever after the order of Melchisedec (Psalm 110:4).*

A pastor I met shared this insight with me. He said that in the Old Testament the Levitical priesthood would represent the people before God, but Jesus is a priest of a different order, a priest after the order of Melchisedec, who represents God to the people. Melchisedec came to Abraham offering him bread and wine. Jesus came to earth representing God the Father; He is the image of God, (Hebrews 1:3). When Jesus offers us His bread and wine, He is inviting us to partake of His royal priesthood and we are also called to represent God before the people; we are "Ambassadors of Christ" (II Corinthians 5:20).

When we receive the bread and wine of His sacrifice for us, then we too, are clothed spiritually in fine linen, the clothing of the priests which represents our God bestowed righteousness (Revelation 19:8).

Abraham had exhibited a tremendous amount of courage, and I am sure his faith in God enabled him to gain the victory over the armies of those powerful kings with only three hundred and eighteen of his trained servants.

Melchisedec seemingly appears out of nowhere to bestow a blessing upon Abraham for his victory (Genesis 14:18-20).

Abraham apparently knew who Melchisedec was and responded to the blessing he received from this priest by giving him tithes from the goods he had taken from the enemy.

There is no recorded genealogy of this priest, which sets him apart from the priests of the future Levitical priesthood that was established by God through Moses. This omission is significant and is intentionally designed to apply to the

Messiah, who would also be a king and a priest like Melchisedec.

Melchisedec predated the Levitical priesthood and received tithes from Abraham long before tithes were appointed to be given to the Levitical priests. In Melchisedec we see a priest so great that Abraham, the father of the priests of the Levitical order, submitted to Melchisedec by tithing to him.

Melchisedec's descent was not from Abraham, who was the father of the Levitical priesthood. Tithing was only to be given to the tribe of Levi for the Levitical priests, yet Melchisedec received tithes, predating the priesthood, and blessed Abraham, who by God, had been ordained to those wonderful promises. Abraham was great, but even though Abraham was so great, who was the promised father of Israel, and the progenitor of the lineage through which the Messiah would come; Abraham was blessed by a priest that was viewed as someone even greater; a similitude of the Messiah.

The Levitical priests were mere men who received tithes, and died, but Melchisedec represents the eternal priesthood of the Messiah who rose from the dead and lives forever. The prophet Isaiah foresaw the Messiah's death and resurrection when he prophesied that this One whose soul was made an offering for sin, "shall see His seed" and God would "prolong His days" - live again (from Isaiah 53:10).

Levi paid tithes symbolically through his father Abraham; this entire lineage of the priesthood was submitted to the greatness of Melchisedec. In this illustration we are shown that the Levitical priesthood is subordinate to the figure of Melchisedec, who in turn is a foreshadow of the Messiah. This shows us that there would be a time when there would no longer be any reason to depend on the imperfect sacrifices made through the Levitical priesthood for the forgiveness of sins, when the prophecy has stated that there would be

another eternal priesthood that would take its place. And this priesthood would not be after the order of Aaron, the Levites. Melchisedec therefore having no record of descent, is symbolic of a priesthood that is from another tribe, other than Aaron's, that never ministered at the altar that was established by God through Moses. Thus we see the Levitical priesthood being changed to a priesthood coming from another tribe, which was the tribe of Judah; David's tribe, "the stem of Jesse" (David's father- Isaiah 11:1), foreshadowed by Melchisedec. -

"You are a priest forever after the order of Melchisedec" (Psalm 110:4).

The office of the priesthood now held by Jesus, is the fulfillment of David's prophecy; - Jesus' priesthood is eternal, foreordained by God.

Jesus died, rose from the dead, thus guaranteeing an eternal priesthood through His everlasting life. This assures us of a better testament, an eternal one, far superior to the previous order that had to be continually maintained through the frailties of the previous priesthood. When we look at Melchisedec as a foreshadow of the eternal priesthood of the Messiah, we are also being shown again the practice of God to install this typology in the Old Testament to validate Jesus as the fulfillment of those typologies. No one else matches these foreshadows and descriptions which are numerous and varied.

The Covenant of Circumcision

When Abraham was 99 years old, God made a formal covenant with him, promising him that he would be a father of many nations (Genesis 17:4). This covenant, referred to as

the “everlasting covenant,” (Genesis 17:7), was given to Abraham so that his lineage would eventually be a blessing to many Gentile nations through the Messiah Jesus, thus making the Gentiles one with believing Messianic Jews. The sign of this covenant was circumcision (Genesis 17:10-14).

Have you ever wondered why the Lord would require the sign of this covenant to be placed on the most intimate part of a man’s anatomy; the appendage that is used to join a man with a woman to produce new life? What is God trying to say to us through this illustration?

I think we can summarize the whole concept by stating that circumcision is God’s way of showing us that He wants to be spiritually and intimately connected to His people. God used the practice of circumcision under the Old Covenant to illustrate this spiritual principle.

This symbol of intimacy with God was never fully understood throughout the ages that were classified as the Old Covenant, or testament. The intimacy that circumcision represents would not be achieved as long as the Old Covenant was in effect. During that time only certain people that God had chosen to speak for Him could be moved and influenced by God’s Holy Spirit, but not indwelt. God was orchestrating a unique plan that would enable His Spirit to actually come into all believers and the purpose of that union would be to restore the eternal life that was lost to us in Eden, and to produce the holy fruit of a transformed life; a new birth.

In order for God to achieve the intimacy He desires to have with His people, sin, the element that blocks that desired union, would have to be eliminated. The foreshadow of this plan to remove sin is illustrated for us in the third chapter of Genesis as we have been shown.

God wants to circumcise our hearts, cut off the things within us that are displeasing to Him and replace them with

the divine nature of Jesus. Under the New Covenant we are not justified by works, we are justified by the Messiah alone, and in turn that faith, that relationship with Jesus, works in the believer to change us into the people He wants us to become. When we are led by the Holy Spirit of God, He moves us away from sin and we naturally will want to walk in the things that please Him.

In the Old Covenant, Abraham is symbolic of the relationship that God wants to have with all of his children. Abraham was guided by God directly by His voice (Genesis 26:5) and naturally did the things that please the Lord by doing “Justice and judgment” (Genesis 18:19). This is the relationship all believers in the Messiah Jesus can have when they allow themselves to be led by the Holy Spirit.

Abraham was called God’s friend (Exodus 33:11, Isaiah 41:8) because of the intimate relationship he had with the Lord. Likewise, as God’s image, Jesus calls His disciples “friends” (John 15:15). Jesus died so that all who receive Him can have a relationship with God like Abraham.

Again, Abraham’s relationship with God is a foreshadow of the relationship that believers in Jesus have. This relationship is the fulfillment of Jeremiah’s prophecy of the New Covenant when the law would not be a list of things to follow, but a natural walk in response to the word of God that has been implanted within the heart (Jeremiah 31:33).

Lunchtime with God

It is often claimed by those who profess to be followers of Abraham that God cannot be a man, thus Christians are vilified and accused of idolatry for saying that Jesus is God. However, they fail to recognize the fact that Abraham shared a meal with a man that is referred to as God in the eighteenth chapter of Genesis.

In this instance, God appears to Abraham with two angels who would later be sent to retrieve Lot from Sodom.

It is obvious from this account that Abraham knew he was conversing with God. The word for God's name, YHWH, appears ten times in this chapter in the original language in verses 1,13,14,17,19 (twice), 20,22,26, and 33. Now we know that God is so holy no man can look upon His face and live. He only allowed Moses to see His back (Exodus 33:20-23). So how could Abraham dine with God and not be fried by His holiness? He was obviously beholding God's face in this instance and lived.

The word of God makes it very clear that God has no form (Deuteronomy 4:15) He is an invisible spirit. People are expressly forbidden to make any image that represents Him and worship that image as God (Exodus 20:4,5), to do so is idolatry. In Islam, to call a man God would be the highest form of blasphemy that anyone can commit. Yet in this instance in Genesis, Abraham is deferring to a man identified as God and it is not idolatry or blasphemy. Why? Because the man in this event really is God. How can this be?

Throughout the Old Testament scriptures the Messiah Jesus has appeared representing God the Father as His "theophany;" a manifestation or appearance of God. God is an invisible Spirit and when He manifests Himself physically to humans He operates through His image, or representative. That image always was and is the Messiah Jesus who is the image of God (Colossians 1:15). God was in Messiah reconciling the world to Himself (II Cor. 5:19). This is one reason why Jesus could say to the religious leaders of His day that "Before Abraham was 'I AM'" (Exodus 3:14, John 8:58). Jesus and the Father are one (John 10:30).

If no one would dare accuse our beloved father Abraham of idolatry and blasphemy for addressing a man as God, then

Christians should be exempt from those same accusations for also recognizing as did Abraham that God is capable of interacting with humans by indwelling the Chosen Image of Himself.

It was at this special luncheon that Abraham was informed that he was to have a son in his old age. This son who was called Isaac, was to be yet another very special link in the Messiah's lineage.

God fulfilled His promise to Abraham, and his wife Sarah, miraculously had a son in her old age. Imagine a ninety-one year old woman walking around their camp with her belly round with child. God told them to name this special child, "Isaac" which means laughter. God has a sense of humor.

Then one day, God told Abraham to sacrifice his beloved son to Him. God was testing Abraham's faithfulness. The broken-hearted father obediently followed God's direction and took Isaac to the place where the Lord said the sacrifice was to be made.

On the way, Isaac questioned his father as to why there was no animal for the sacrifice. Abraham replied, "My son, God will provide Himself a lamb for a burnt offering" (Genesis 22:8).

God had promised Abraham that it would be through this son, Isaac, that the Lord would establish an "everlasting covenant" through him and his seed (Genesis 17:19). Abraham walked to that place of sacrifice believing that what God had promised He would somehow fulfill, even though he thought this special son's life was about to be extinguished.

Then just at the moment when Abraham was about to plunge the knife into his beloved son's heart, God spoke through an angel, His representative, and stopped Abraham from killing his child.

Abraham looked up and saw that a ram was tangled in some bushes. He gratefully sacrificed the ram in his son's place. The ram in this instance is designed to represent the future sacrifice of the Messiah, whose death would spare the lives of multitudes and clothe them with forgiveness, just like our first parents experienced in Eden's garden.

The Lineage Continues

Abraham's son Isaac, was chosen by God to continue the Messiah's lineage. This lineage as we have seen, represents the lifeline for the nations.

Isaac had two sons, Jacob and Esau. Jacob valued his heritage, but Esau sold his birthright for a bowl of lentils (Genesis 25:29-34). Esau represents all those who do not value the things of God and ultimately, disdain and reject God's plan of salvation that He had ordained since Eden. This is why God says, "*Yet I loved Jacob, and I hated Esau*" (Malachi 1:2,3).

Abraham's seed multiplied as God had promised, eventually producing the twelve tribes of Israel. One of those tribes was named after Jacob's son, Joseph. In Joseph's story we are given a beautiful parable of redemption as we shall see.

Jesus and Joseph

The Messiah Jesus is God's well favored Son. He inspired jealousy among the religious leaders of His day and He was rejected by His own people. That rejection caused Him to be received and exalted by the Gentiles. That rejection would also result in His becoming the means through which He would be His people's provision and redeemer, saving their souls from death.

We can take these elements from Jesus' life and compare them with the life of Jacob's son, Joseph, and we see that Joseph's life was orchestrated to be a parable of redemption that Jesus would ultimately fulfill centuries later.

Joseph was the well favored son of his father which instigated jealousy among his brothers. Their rage against him expelled him from their midst, and caused him to be received by the Gentiles, and he was exalted into a position of great authority among them. That exaltation put Joseph in the position to save the lives of his people during a time of great famine.

When Joseph's brothers realized what they had done, and were mourning that had rejected him so cruelly, he comforted them with these words. -

Now therefore do not be grieved, nor angry with yourselves, that you sold me here: for God did send me before you to preserve life (Genesis 45:5).

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So it was not you that sent me here, but God: and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt (Genesis 45:7,8).

Joseph was trying to make his brethren see, that all their actions against him, were part of God's plan. If they had not rejected him, they all would have died in the famine. Joseph understood the plan and he forgave them.

When his brothers finally understood what had happened, I am sure they were rejoicing at God's miraculous care for them, even when they were at their worst, hating Joseph and wanting him dead.

We look at Jesus hanging on His cross with the angry mob

taunting Him while He suffered, bearing the rejection of His own people. And He prayed for them, as we should do as well. – *“Father, forgive them; for they know not what they do”* (Luke 23:34).

The Jews had no idea they were rejecting the Son of God, and they also did not understand that everything they were doing against Him, was also part of God’s plan to fulfill the prophecies concerning the Messiah’s purpose. –

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed (Isaiah 53:5).

Yet it pleased the LORD to bruise Him; He has put Him to grief: when You shall make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand (Isaiah 53:10).

Like Joseph, Jesus became the means through which His people would be saved.

Jesus was abundantly received by the Gentiles, fulfilling the prophecies that the Messiah would be accepted by them (Isaiah 11:10,42:1,6,49:6,63:16).

Joseph’s union with a Gentile wife produced two sons, Manasseh and Ephraim. Joseph’s father blessed them, and said that they would be accepted as Jews (Genesis 48:5,6).

When Gentiles come to God through Jesus, they are considered to be His sons through His Holy Spirit which He gives to them through Jesus. The Gentiles are made part of the divine union God desires to have with all people; the many nations promised to Abraham through the lineage that is fulfilled in the Messiah Jesus under the New Covenant.

Before Jacob died, he pronounced blessings on all his sons and prophesied over them. His son Judah is shown to be one

that his brothers shall praise, and bow down before him.

Judah is seen as a lion and it is in this prophecy the tribe Judah is indicated to be the tribe through which the Messiah would come at a time when the scepter would be departed. -

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (Messiah) come; and unto Him shall the gathering of the people be (Genesis 49:10).

It is recognized in both the Hebrew Targums and Midrash that this verse is messianic and that the word Shiloh is a name for the messiah.

The Messiah Jesus came at a time in Israel's history when the Jews were under Roman rule. This was the only time in their history when they were not permitted to pronounce capital judgements. This is why they had to take Jesus before Pilate to accomplish Jesus' execution. Thus Jacob's prophecy that Messiah (Shiloh) would come when the scepter had departed, was specifically fulfilled.

We return to our place with Nicodemus as he sits with Jesus, contemplating the significance of that serpent on a pole which is the symbol of the sins that used to be our own, now far removed through faith in the magnificent sacrifice of the sinless Lamb of God.

We wonder at the enormity of the plan that took so many years to fulfill and so many lives that were born to illustrate and connect us to the lineage that birthed our salvation.

The journey isn't over yet, there are still many more things to consider and explore; many more foreshadows and typologies that will further enhance our understanding of the plan of redemption God has orchestrated for our salvation in the New Covenant. With this in mind, we gaze back again through the lenses of time to behold a man named Moses.

CHAPTER TWO

THE MESSIAH IN EXODUS WITH LEVITICUS, NUMBERS AND DEUTERONOMY

Moses

Many years ago when I was a relatively young Christian, I had an animated conversation with a Jewish man. We were discussing our respective beliefs. He of course, as a Jew, was vehemently opposed to Jesus being the Messiah. "We do not need a mediator!" he exclaimed.

At that point in my walk with the Lord I had not yet gained the background in the scriptures that I needed in order to answer him adequately. I should have responded by saying, "Well, if it wasn't for Moses as your mediator then you and your people would all still be in Egypt."

So far in this study we have been shown how God uses similitudes, foreshadows and typologies to illustrate who the Messiah is and His purpose in God's plan of redemption for mankind. The story of the Messiah continues to unfold with the advent of God's mediator, Moses.

The ending chapters in Genesis left God's people as slaves in the land of Egypt. Their conditions worsened when a

Pharaoh rose up who “knew not Joseph” (Exodus 1:8). The favor that was shown to God’s people because of Joseph’s status in that land was forgotten

God had brilliantly engineered Moses to be adopted by Pharaoh’s daughter and he was raised as a prince. The spark of his role as a deliverer of his people was beginning to ignite in his soul. As a result he murdered an Egyptian who was abusing one of Moses’ brethren.

When the deed was made known, Moses had to flee from Egypt and he arrived in Midian. There he would be introduced to the God he was to serve, and where he would receive his commission to be the mediator of God’s people.

Moses received his instructions to liberate God’s people from their bondage in Egypt through the flames of some burning shrubbery that miraculously was not being consumed by the fire (Exodus 3:2).

The elements of fire and water are used in the scriptures to represent the Holy Spirit. God’s presence manifested through His Spirit and God spoke to Moses through “The Angel, (or representative) of His presence.”

Moses was given his instructions, was obedient to God’s voice and faithfully executed everything that he was commanded. The miracles that God did through His servant Moses were astounding and were orchestrated to reveal the One True God among the polytheist Egyptians.

Pharaoh’s stubborn refusal to let God’s people go, in spite of all the afflictions and miracles he witnessed, resulted in one final plague that would take the lives of all of the Egyptian’s firstborn. The Hebrews were spared from this disaster because they obeyed God’s instructions to put the blood of an unblemished lamb upon the doorposts of their houses. -

And you shall take a bunch of hyssop, and dip it in the blood that

is in the basin, and strike the lintel, and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when He sees the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer (permit) the destroyer to come in unto your houses to smite you (Exodus 12:22,23).

We look back through time once again to remind ourselves of the sacrifice that covered Adam and Eve. We remember Abel's offering from his flock that was accepted by God and the ram that was offered in the place of Abraham's beloved son. Then we behold the blood of sacrifice that spared the Hebrew's firstborn from death that resulted in the yearly memorial of this event called the Passover. Then we look ahead to the Passover meal that was shared with Jesus and His disciples and we hear Him say, - "*This is My body which is given for you: this do in remembrance of Me.*"

Likewise also the cup after supper, saying, "This cup is the New Testament (Covenant) in My blood, which is shed for you" (Luke 22:19,20).

Shortly after that Passover supper, the Lamb of God was sacrificed to spare you and me from eternal death; for when God sees the blood of the Messiah upon the doorposts of our hearts, death must pass us by.

God told His people not to break any of the bones of the lambs that were sacrificed for the Passover. Likewise, when the soldiers were instructed to break the legs of the crucified to hasten their deaths, (John 19:31-33), the life had already left the body of Jesus, and not a bone of this Passover Lamb was broken as the prophecy confirms, - *He keeps all His bones: not one of them is broken (Psalm 34:20).*

After the first Passover, the Hebrews were released from their bondage in Egypt. Likewise, all who have obeyed God and received Jesus' sacrifice to atone for their sins, are released from the bondage of the fear of death, and are set free to follow the Lord wherever His Spirit leads.

The Law and the Tabernacle of Grace

The Hebrews followed God into the wilderness to a mountain in Arabia (Galatians 4:25) called Mount Sinai. Moses would make three very significant treks up that mountain to commune with God.

On Moses' first excursion, God gave the law to him orally. When Moses came down and gave God's commandments to the people, they all responded, (I'm sure enthusiastically), "*All the words which the LORD has said we will do*" (Exodus 19:3-8, 24:3,7).

Yeah, sure.

Then Moses wrote all the words, and made an altar. Sacrifices were made, then Moses took the blood and *sprinkled* the altar with this scarlet representative of sacrifice. Then he took the book of God's law that he had made and read it again to the people. Once again the people declared, "*All that the LORD has said we will do, and be obedient*" (Exodus 24:7).

Was Moses skeptical or hopeful?

The God who knows all things led Moses to take the blood of the sacrifice and *sprinkle* it upon the people. Then Moses said, "*Behold the blood of the covenant, which the LORD has made with you concerning all these words*" (Exodus 24:8).

The law was not given to the people without the symbolic blood of God's grace covering them at the same time; a foreshadow of the Messiah's future sacrifice - "*So shall He sprinkle many nations*" (Isaiah 52:15).

Before Moses' second trip up the mountain, he and the elders "saw the God of Israel," and like Abraham, ate in His presence (Exodus 24:9-11). Again, the Image of the invisible God, appears to men as one of them, because with God nothing is impossible.

After this, Moses is called up the mountain a second time and he remained there for forty days and nights (Exodus 24:18). On this second camping trip with the Lord, Moses was given the plan for the tabernacle and all the details concerning it, including the plan for the Ark of the Covenant which symbolized God's presence among the people; and instructions for the priests (Exodus 25-31).

The tabernacle would be the place where forgiveness of sins was made; where blood would be offered upon the altar to make atonement for the soul. - *"For it is the blood that makes atonement for the soul"* (Leviticus 17:11).

After God had given Moses all the instructions for the tabernacle and the office of the priests who would serve there, He concluded with an emphasis on the importance of keeping the fourth commandment; to rest on the Sabbath. Here God is linking rest with the principle of grace, the forgiveness of sins that is represented by the tabernacle. We will return to examine the Sabbath in relation to the tabernacle and what it represents later on, but first we need to witness the events that required Moses to make his third climb up that mountain.

The commandments that God gave to Moses orally on his first trip to the mountain were now written in stone "by the finger of God" (Exodus 31:18). After God had written His commandments in stone, He informed Moses to get back down quickly because the people had corrupted themselves. -

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have

worshipped it, and have sacrificed to it, and said, 'These are your gods, O Israel, which have brought you up out of the land of Egypt' (Exodus 32:8).

It was at that point God declared that He would destroy the people and make a nation from Moses. But Moses the Mediator made intercession for the people and procured their deliverance from God's wrath. Likewise, Jesus the Mediator is seated at the right hand of God making intercession for us at this moment (Romans 8:34). Without those mediators there would be no Israel and no hope for the salvation of mankind.

The depth of the people's sin is unimaginable when we consider the abundance of miracles that the Israelites had witnessed: the plagues in Egypt that led to their freedom, the parting of the Red Sea, (Exodus 14:19-29), the miraculous healing of the bitter waters of Marah (Exodus 15:23-25), the provisions of quail and manna (Exodus 16), the visible, continuous manifestations of God's presence in the cloud and pillars of fire (Exodus 13:21), and the momentous miracle of a massive rock splitting in two releasing a waterfall in the desert to meet their needs when they were thirsty (Exodus 17:1-7).

The sight of the people dancing around a replica of an Egyptian idol being worshipped in the place of the majestic and only true God threw Moses into a rage, and he broke the tablets of stone containing God's word (Exodus 32:19).

The people had already broken the first commandment, *"You shall have no other gods before Me"* (Exodus 20:3). The shattered stones that lay at Moses' feet shows us, that if we break one commandment we have broken them all.

Moses destroyed the golden idol and scattered the dust of it into "the brook that descended from the mount" and made the people drink from it (Exodus 32:20, Deuteronomy 9:21). There was no water in that place when they first arrived. That brook

was the result of the miraculous splitting of the rock that produced a continuous reminder of God's presence and His provision.

As the people sucked through their lips the golden dust of the false image they had worshipped, they were being directed to remember the awesome miracle that gave them life in the desert. How easy it was for them to forget the wonderful works that God had done for them. How easy it is for all of us to forget how much we need God's forgiveness.

The infinite God who knows well the weakness of the little clay creatures of His design, had the means through which we could receive His forgiveness prepared for us from the foundation of the world (Rev. 13:8). The plan and foreshadow of that forgiveness had already been given to Moses in the architecture of the tabernacle.

Moses was directed by God to make his third trip up the mountain, where God once again wrote His law on a new set of stone tablets that Moses had made (Exodus 34).

Moses was there another forty days and nights and when he came down his face was glowing from his intimate communion with God. The physical sign of Moses' intimacy with God was too much for the people to look upon and Moses was compelled to veil his face when he was in the presence of the people (Exodus 34:29-35). Sadly, even today there are many in the Christian camp who have difficulty with the concept of intimacy with God.

Moses again gave the commandments to the people with an emphasis on keeping the Sabbath as a day of physical rest. Then he immediately instructed them to construct the tabernacle, the place where their sins could be forgiven. Again, the emphasis on the Sabbath in conjunction with the tabernacle, links rest with the concept of forgiveness of sins through blood atonement.

The covering of the tabernacle was of ram's skins dyed red (Exodus 36:19). By now we should recognize what the covering of red ram's skins was designed to represent. The symbol of the first sacrifice that clothed our shivering first parents, now covered the place where other sacrifices would be made to symbolically cover God's people as a foreshadow of the future last sacrifice made by Jesus, the Lamb of God.

Strange Fire

The pattern that God gave Moses for the tabernacle had to be followed precisely. There were to be no man-inspired additions to anything associated with the tabernacle services. It had to be God's plan alone, because the tabernacle was designed by God to be a foreshadow of the plan of redemption He had ordained from the beginning of creation. Salvation, the redemption of the human soul, cannot be obtained through any means other than by what God has provided.

Aaron's well intentioned sons were incinerated by the Lord when they got creative and attempted to make an offering that was not part of God's original instructions. -

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which He commanded them not.

And there went out fire from the LORD, and devoured them, and they died before the LORD (Leviticus 10:1,2).

This event was designed to show us that salvation cannot be obtained apart from the plan that God has instigated. Any deviations from God's instructions will result in death, the loss of the soul, and that is why His plan of redemption

cannot be altered in anyway. Anyone who removes the cross from their theology is making the same fatal mistake that caused Aaron's son's charred remains to be dragged from the tabernacle.

There is only one way to God, as the tabernacle was designed to represent. This is why Jesus said, *"I am the way, the truth and the life: no man comes to the Father, but by Me"* (John 14:6).

God is a God of love and justice, but His ways are absolute. The Apostles were well aware of the "goodness and severity" of the Lord (Romans 11:22). His love seeks to corral humankind into the plan He has ordained to save their souls. It must be His way alone, for He is eliminating the spirit of rebellion from His presence. We cannot profess to worship God, and then criticize His methods and at the same time claim to be submitted to His authority.

A Bird in the Hand

The tabernacle services were designed by God to prepare His people for the future advent of the Messiah.

The ritual for the cleansing of a leper found in the fourteenth chapter of Leviticus, verses one through seven, is another wonderful example of the typology foreshadowing the prophesied Messiah that God has so brilliantly interwoven throughout the Holy Scriptures.

In this ritual, the priest commands that two birds be taken. One is killed in an earthen vessel over running water. Then a cedar stick with a scarlet cloth and hyssop are dipped in the blood of the sacrificed bird and placed upon the living bird. Then the priest sprinkles the leper with the blood on the scarlet hyssop pole seven times and releases the living bird to freedom and the leper is pronounced clean.

In this example we see a beautiful parable of the Gospel. The first bird is killed in an earthen vessel because someday the Spirit of God would be in a Man, the Messiah, for the purpose of saving His creation by making them clean from their sin. The Messiah would be birthed in an earthen vessel and be killed, enabling the Holy Spirit, symbolized by the running water, to be released into the believer.

The scarlet hyssop (healing) pole is symbolic of the cross, or pole, Jesus died upon in order to sprinkle His blood upon many nations, cleansing them from the leprosy of their sin. Then covered by the blood of the Messiah, the captive soul, represented by the second bird that has been touched by the blood of the sacrifice, is set free and can rise into new eternal life because of the other's sacrifice.

This illustration foreshadows the principle of the Gospel, the good news of Jesus the Messiah; the captive bird in an earthen vessel, sacrificed to purchase eternal life so all our cleansed, believing souls can be set free to soar into the limitless expanse of eternal life in the presence of God.

The Tabernacle and Salvation by Grace

The design for the tabernacle that was given to Moses by God, was divided into two parts. The first part was called the sanctuary. This part was used on a regular basis to fulfill the various ordinances like the ritual for the cleansing of lepers.

The second part was called the Holy of Holies. It was separated from the sanctuary by a thick, woven veil, said to be almost a foot thick. This portion of the tabernacle was designed to represent the presence of God in heaven. Inside the Holy of Holies was the Ark of the Covenant and the golden censer that held the blood of the sacrifices.

The plan of the Ark's construction was given to Moses

when he received the plan for the tabernacle. The Ark was overlaid with gold and inside it was a sample of the manna, the miraculous food that God provided for His people in the wilderness, Aaron's budded rod that was the sign that God had chosen his tribe to be the priesthood, (Numbers 17:8), and the second set of stone tablets that recorded God's commandments, His word.

The typology of the Ark is designed to represent the Messiah, who in turn represents God's presence among the people. The Messiah would come as a man, symbolized by the plain wooden box. The gold that covered it represents His divinity, purity and anointing.

The items inside the box that were chosen to represent God's word, His provision for His people and His chosen Priest, also describe the Messiah. He is the Word of God (John 1:1). He is the manna, God's provision for His people (John 6:31-35); and the High Priest of God's choosing "after the order of Melchisedec" (Psalm 110:4, Isaiah 42:1, Matthew 3:17, Hebrews 3:1).

Because the Ark is symbolic of God's presence among the people in the Messiah, the second set of stone tablets that were placed into the Ark, represents the word of God that is to be ministered under the covenant of grace that the Messiah would bring.

The space on top of the Ark was left open symbolizing the place where God resides in between two golden cherubim. The Ark again, represents God's presence among the people. Jesus said, *"I am the true vine, and My Father is the Husbandman"* (John 15:1). We can relate what Jesus is saying here to the Ark of the Covenant. Jesus is the true vine, the Ark representing God among the people. The Father resides upon this image of Himself and His Spirit is the "sap" that flows from Him through His image, giving life to all who abide in the true vine

of the Messiah Jesus.

The physical Ark and the invisible Spirit that resides upon it between the cherubim are One.

The Holy of Holies which was intended to represent the presence of God, was only entered once a year by the high priest who made atonement for himself and the people. The blood of a slain animal was sprinkled upon the altar with the golden censer.

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes atonement for the soul (Leviticus 17:11).

Entering into the Lord's presence back then was not something that was permitted by everyone, only the high priest. The high priest represented the future Messiah who was ordained to remove the sins of the people, even though at that time, this symbolism was not understood by the people.

God's presence remained separated from the outer court by a foot thick veil. Thus the characteristic of the first covenant was one of religious ritual and knowing God remotely, from a distance, symbolically separated from Him by that heavy thick curtain.

The entire set up was designed to illustrate the principle that God could not be approached by anyone other than a specially designated priest to make atonement for the people.

The carnal ordinances that were performed in the sanctuary, again, could not make anyone pure enough to approach God. No religious service or ritual can purify anyone. The "conscience" or the inner man, could never be purified or made holy by outward works or religious ceremony. No matter what attempts for cleansing were made in the first tabernacle, still only one person was permitted

once a year to symbolically enter "heaven" to represent everyone else, and that person, as previously mentioned, was designed to represent the coming and purpose of the Messiah.

This temporal illustration that the tabernacle was orchestrated to represent is very powerful. We want to enter that inner sanctuary where God resides, but nothing we do in our own efforts will make us holy enough to enter heaven which the Holy of Holies represents. No ritual will suffice, no discipline we can perform will make us worthy.

The physical tabernacle is a foreshadow of a heavenly sanctuary where our High Priest, Jesus, has entered the heavenly Holy of Holies through His once for all time sacrifice, the offering of Himself for our sins. He alone has purchased our salvation by His own blood; the sacrifice that has secured our eternal redemption.

When certain sacrifices were made in the tabernacle, the priests were instructed to eat those sacrifices after they were offered to God (Leviticus 6:16,18,26,7:6). When Jesus was being followed by a large group of His disciples, He turned to them and said, "Eat My flesh and drink My blood" (John 6:53).

This offended all but His twelve disciples, and the remainder left. They did not understand the symbolism that Jesus was showing them. Knowing that He was to be sacrificed as the offering to God for their sins, He was relating His death to the commands that God had given the priests concerning their ingestion of the sacrifices.

As the priests were instructed to eat the sacrifice, we in turn are instructed to eat the Lamb of God; to ingest Him into our lives. We do that by repenting of our sins, and receiving Him as our Savior by believing that He died for our sins and rose from the dead. We are thus indwelt by His Holy Spirit, which is the Life in His blood that is imparted to us so we may have

eternal life and we are made one with Him and God.

The priests and all the people were forbidden to drink blood, or eat an animal with the blood still in it. The blood had to be thoroughly drained before the meat could be eaten. When Jesus said, "Drink My blood," that would have been extremely offensive to the Jews who could not understand that Jesus was speaking in spiritual symbolism and was referring to the Holy Spirit.

Before His crucifixion at the last supper He shared with His disciples, He gave them bread, the symbol of His broken body and told them to eat it and drink the wine, which is the symbol of His shed blood.

Just as God instructed the priests to eat the sacrifices, so are we instructed to eat of the sacrifice that was made to atone for our sins. We symbolically ingest Jesus' body; the bread, which represents God's holy word. We drink the wine, the symbol of Jesus' shed blood, and ingest the Holy Spirit; the new life, that the wine has been designed to represent.

God told Moses, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that makes an atonement for the soul" (Leviticus 17:11). God has never changed this requirement for the forgiveness of sin. The blood of Jesus contains the eternal life, the Holy Spirit that is released to us by Jesus' sacrifice, the last sacrifice.

God put an end to the temple sacrifices in 70 AD when the temple was destroyed, only forty years after Jesus' death for our sins, showing us that the old system was only meant to be a foreshadow and a preparation for the ministry of the Messiah Jesus. It was no longer necessary for animals to be slain by a priest who was merely a symbolic representative of the One who made the removal of our sins and entrance into heaven possible, something that the blood of calves and bulls could never do.

The Life in the Blood

After Jesus rose from the dead, fulfilling Isaiah's prophecy that the Messiah would be killed and then miraculously be able to "see His seed," live again (Isaiah 53:10), He breathed the Holy Spirit into His disciples (John 20:22). The only other time the word "breathed" (Hebrew - way yip paḥ) is used in the scriptures is when God breathed the breath of life into Adam (Genesis 2:7). Thus we are shown by this example that Jesus is operating as the Creator in bestowing new, eternal life in His people through His Holy Spirit, which is the "life in His blood." The early church clearly recognized that Jesus' spirit is "the Spirit of the Father" (Matthew 10:20, Romans 8:9).

We note that Adam was given life by the "breath," the neshamah in Hebrew (Genesis 2:7). The apostles recognized the distinction between the life source that animated Adam and the Holy Spirit that birthed the Messiah. *The first man Adam was made a living soul; the last Adam was made a quickening (life giving) spirit (I Corinthians 15:45).*

Jesus said, *For as the Father has life in Himself: so He has given to the Son to have life in Himself (John 5:26).*

Jesus was born with the life in Himself because He was given life by the Holy Spirit, not the neshamah, the breath.

Because human beings were intended to live forever in the earth realm, the neshamah, the breath of life, was never designed to transport our souls into heaven after the death of the body. After sin entered, and death became a reality, provision had to be made in order to permit the soul to ascend into God's presence when the soul is released from the body. In order to accomplish this, the soul would need a new source of life that could transport the soul into God's realm. Through Jesus, the life in His blood is transferred onto our souls when we believe and thus enables the soul to ascend into heaven.

Without this divine attachment of the Holy Spirit with the soul, souls are doomed to drift in a cold outer darkness after the prophecies concerning the destruction of the planet are eventually fulfilled (II Peter 3:10-11, Revelation 20:11, 21:1, Isaiah 65:17).

God is offering people the only lifeline, the only provision for the preservation of the soul through the Messiah Jesus.

The Sabbath Rest

We noted earlier in this study, that the Sabbath was mentioned several times in conjunction with God's instructions concerning the law and the tabernacle. The emphasis of the Sabbath commandment was physical rest. The people rested on that day. Attending religious services was not instigated at that time; again, the emphasis was on physical rest.

See, for that the LORD has given you the Sabbath, therefore He gives you on the sixth day the bread of two days; you abide every man in his place, let no man go out of his place on the seventh day.

So the people rested on the seventh day (Exodus 16:29,30).

Six days you shall do your work, and on the seventh day you shall rest: that your ox and your ass may rest, and the son of your handmaid, and the stranger, may be refreshed (Exodus 23:12).

One purpose of the Gospel is to give us rest from our labors. That is, through faith in the atonement we have rest. Our salvation is not contingent on our frail abilities to keep all of God's commandments perfectly all of our lives; especially when we consider that the tenth commandment, "Thou shalt not covet" deals with the heart and our thought lives.

Jesus is the only one who did keep God's commandments perfectly and His righteousness is imparted to us. God receives us as He receives His own Son. Therefore we do not have to work for our salvation, it is a Divine gift, and Jesus gives us rest from that labor. - *Come to Me all you that labor and are heavy laden, and I will give you rest (Matthew 11:28).*

That rest is foreshadowed in the fourth commandment. God commanded His people to rest on the seventh day, as God also rested after He finished creation (Genesis 2:2). Thus this scenario shows us God's plan of redemption through the Messiah. In Jesus we rest from our own works and rely on His work for us. So the Gospel was preached to us in a form through the fourth commandment. There would be a rest from our works.

God tells us through the prophet Ezekiel that the Sabbaths are a "sign." - *Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the LORD that sanctify them (Ezekiel 20:12).*

If we reject God's plan of redemption and insist on working for our salvation, relying on our own efforts or flawed righteousness, then we are like the man who was found gathering sticks on the Sabbath (Numbers 15:32-35). This one blatantly disregarded God's command to rest and he was put to death.

While the punishment may seem to us today as severe, the Lord was illustrating the fact that if His commandment to rest in the Messiah is not obeyed, the result will be death, for there is no other provision for the redemption of the soul apart from what God has ordained.

Therefore we can see why this rest, symbolized by the Sabbath, was emphasized with the plan of the tabernacle which foreshadowed the rest that is given us through the Messiah Jesus. ...*and His rest shall be glorious (Isaiah 11:10).*

Why Moses was not Allowed to enter the Promised Land

God forbade Moses to enter the Promised Land for two reasons: he disobeyed God in a crucial scenario, and also because he represented the Old Covenant of the law.

Joshua led the people into the new land because he is used by God in this instance to be a type of the Messiah Jesus, who is the mediator of the New Covenant. It is through Jesus that we can enter into the promised land of eternal life (John 3:16). Keeping this in mind, we can see that it is no coincidence that Moses changed Joshua's name before he entered that land (Numbers 13:16). Joshua's name was Oshea which means salvation. It was changed to Jehoshua, "the Lord is salvation," which is the name of the Messiah; Yehoshu'a in the Hebrew, Yeshu'a/Aramaic, Jesus, the Greek derivative.

God used Moses' disobedience to disqualify him. In this instance, Numbers 20:1-12, the people again needed water and were complaining. God told Moses to speak to the rock (verse 8). Moses allowed his anger at the people to override God's command and Moses struck the rock with his staff, just as he did at mount Sinai (Exodus 17:1- 6). The water gushed out because of God's mercy toward His thirsty people, but because Moses did not speak to the rock as he was instructed, God forbade him to enter the Promised Land.

The real sin here was that Moses' disobedience marred the parable God was constructing in His word. In the first rock splitting incident, God told Moses to strike the rock. The rock itself represented the Messiah, who would be struck and wounded for our transgressions (Isaiah 53:5).

In the second incident Moses was told to speak to the rock instead of being told to strike it. This is because the Messiah would only be struck or crucified once, then after the atonement, we are to only call upon the Lord, or "speak to the

rock” in order to receive salvation. We are saved by His grace and we cannot be justified by our own efforts (Romans 3:20). This parable of the gospel was then disrupted by Moses, who as a representative of the law, symbolically could not speak to the rock in the dispensation he was under.

At the time poor Moses didn’t understand what he was designed to represent, and why his punishment was so severe, even though he begged God to forgive him and allow him to enter. He didn’t know he was part of a story that God was writing through the centuries and through the lives of the people that He had chosen to illustrate His plan of redemption for mankind.

I’m sure Moses understands now. And because of the Messiah Jesus, all those who have placed their faith in the sacrificed Lamb of God, will have the privilege of celebrating our salvation with Moses in the Promised land of eternal life.

**THE LORD YOUR GOD
WILL RAISE UP UNTO YOU
A PROPHET
FROM THE MIDST OF YOU,
OF YOUR BRETHREN, LIKE UNTO
ME; UNTO HIM YOU SHALL
HEARKEN; -
MOSES
DEUTERONOMY 18:15**

PART TWO

THE MESSIAH IN THE PROPHETS

CHAPTER THREE:
SIMILITUDES

The Similitude of David

God tells us through the mouth of His prophet Hosea, that; -

I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. – Hosea 12:10

The definition of a similitude is “a person or thing that is like or the match or counterpart of another.”

Throughout the scriptures God has used similitudes to foreshadow the Messiah Jesus. For example, the prophet David is used as a similitude of the Messiah. –

But they shall serve the LORD their God, and David their king, whom I will raise up to them (Jeremiah 30:9).

And I the LORD will be their God, and My servant David a prince among them: I the LORD have spoken it (Ezekiel 34:24).

And David My servant shall be king over them; and they shall have one shepherd: (John 10:16) they shall also walk in My judgments, and observe My statutes and do them (Ezekiel 37:24).

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt therein, even they and their children, and their children's children forever: and My servant David shall be their prince forever (Ezekiel 37:25).

Here the prophets Jeremiah and Ezekiel are obviously referring to a similitude of David, one who is to come long after David had died. It is also obvious from these references that God is not referring to a mere man in these instances, but a ruler that will reign "forever" - eternally.

In order for a man to reign forever, he would have to be born, die, and be resurrected with a new eternal body - exactly what the Messiah Jesus did, fulfilling all the prophecies concerning His death and resurrection from the dead.

Jesus prophesied of His supernatural return to earth (Matthew 24:26-44) and we also see that supernatural second coming in Zechariah 14. In Zechariah's prophecy, the Messiah is referred to as God Himself, the LORD. Obviously this Messiah can reign forever and not die.

God was in Messiah reconciling the world to Himself (II Corinthians 5:19).

I and My Father are One (John 10:30).

The prophet Isaiah foretold of the New Covenant that the Messiah would bring, linking that covenant with David as the Messiah's similitude. – *Incline your ear, and come to Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David (Isaiah 55:3).*

We know that God made an everlasting covenant with Abraham to be God to him (Genesis 17:7), but here we are being shown that God would make a new everlasting covenant, associating that covenant with the salvation of the soul – “hear and your soul shall live.” This new covenant is established through the “sure mercies of David.” As we have seen, David is the similitude of the prophesied Messiah. Therefore this new “everlasting covenant” is instigated by the Messiah. This covenant of the gospel assures all those who can “hear” that their souls shall have eternal life through the mercy of the Messiah Jesus. –

For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life (John 3:16).

Christians are often accused of idolatry for worshipping Jesus. We are actually worshipping God through Him (Ephesians 3:21) for they are the same Spirit (Romans 8:9).

In I Chronicles 29:20, we are shown the literal king David being worshipped with God. –

*And David said to all the congregation, “Now bless the LORD your God.” And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, **and the king.***

This scripture does not indicate that this event is idolatry.

The reason for that is again, that king David is a similitude of the Messiah in the scriptures. The Messiah is a representative or image (Genesis 18, Colossians 1:15) of the one true God of Israel and for this reason they are viewed as one. It is not idolatry to worship what God has chosen to represent Him.

The writer of Hebrews quotes from an ancient Hebrew source that has since been lost. - "Let all the angels of God worship Him" (Hebrews 1:6). Here God directs worship to someone other than Himself; His Son and representative, His image.

When Jesus told the religious leadership of His day that God was His Father, (John 5:18) they wanted to stone Him for blasphemy. According to a custom of their time, whenever a father sent a son to represent him in business, the transaction was made as if the son was the father himself. Therefore Jesus was claiming to be equal with God.

Jesus the Messiah, was fulfilling His role as God's image and representative, and He was declaring in this instance, His inseparable union with God. When we see Jesus, we are seeing the Father who resides within Him through His Holy Spirit (John 14:9-11).

Therefore David is worshipped with God as a similitude of the Messiah who is to be seen as God Himself manifested in human flesh (I Timothy 3:16), and this worship is not idolatry, for God and His image are one.

David, the messianic similitude, died at a mere seventy years. The resurrected immortal Savior, as we have been shown, will reign forever; for Jesus is "the fullness of the Godhead bodily" (Colossians 2:9) - the similitude of God.

The Union of God and Man

The prophet Isaiah recognized that Messiah would be called the Mighty God and the Prince of Peace (Isaiah 9:6). "And His name shall be called Immanuel" (Isaiah 7:14) which means - God with us.

Jesus said, "*He who has seen Me has seen the Father*" (John 14:9). "*I and My Father are one*" (John 10:30).

The prophet David recognized the union of God and the Lord when he declared, "*The LORD said to my Lord sit on My right hand until I make your enemies your footstool*" (Psalm 110:1). God speaks to David's Lord, the Messiah. Jesus is the Lord and His Father is God in Him, through His Spirit. God was in Messiah reconciling the world to Himself (II Corinthians 5:19) because nothing is impossible for Him.

The voices who declare that God cannot be a man, have limited Him in this respect. They have forgotten that with God all things are possible, and nothing is too hard for Him (Jeremiah 32:17,27). To them, this is the one thing that God cannot do, even though the scriptures proclaim that there is nothing He cannot do.

We turn the pages of time in our minds and sit with Abraham as he shares a lunch with a man who is referred to as God in Genesis 18.

We then transport ourselves into the future recorded in God's word through the pen of the prophet Zechariah (Zechariah 14). He recounts for us what happens when God returns to rule the world as man, after He lands supernaturally on the Mount of Olives, the force of which splits the mount in half, reminding us of the power He demonstrated before Moses when He descended upon Mount Sinai (Exodus 19:18).

How does God, who cannot be a man, appear as a man in these instances? Obviously, it is because nothing is too hard for Him as His own words proclaim.

God desires for His people to understand how He accomplishes the impossible in this area and He has placed the means for us to understand it within the pages of His word.

He tells us that he has a person/soul (Isaiah 42:1, Psalm 11:5) that is so holy no man can behold Him (Exodus 33:20,23). But He also is one Spirit (John 4:24) that fills the universe and can be everywhere at one time (Jeremiah 23:24). The Holy Spirit is "The Spirit of the Father" (Matthew 10:20). We are shown in Psalm 104:30 that His person/soul directs the operations of His Holy Spirit "*You send forth Your Spirit they are created.*" The Person wills and the Spirit responds.

God operates through His Spirit which acts as sort of an insulation, or a shield, allowing a holy God to interact with His creation. It's a little like the insulation around an electrical cord; we can touch the cord and not be electrocuted by the power it is insulating.

God has influenced men and communicated with them by His Spirit through the ages, but there is only One Man He has actually indwelt. That privilege was reserved for the Messiah. - "*For as the Father has life in Himself: so He has given to the Son to have life in Himself*" (John 5:26). And that indwelling power enabled Jesus to rise from the dead fulfilling the prophecy that after death the Messiah would "see His seed" (Isaiah 53:10), live again, to behold those He has birthed through faith in His death and resurrection.

God operates through His Holy Spirit in the Messiah Jesus, enabling Him to perform miracles, "*The Father that dwells in Me, He does the works*" (John 14:10), which is another reason Jesus could say, "*He that has seen Me has seen the Father*" (John 14:9), and why it is not idolatry to worship God through Him, because God is in Him and they are one Spirit.

The Arm of the LORD

The first verse of the fifty-third chapter of Isaiah's prophecy that describes the Messiah's suffering for the sins of the people, consists of two questions; "Who has believed our report? And to whom has the arm of the LORD revealed?"

The first question is an indication that the gospel message contained in Isaiah's prophecy would be unbelievable to some. Therefore the second question answers the first; the "arm" of the LORD would have to be "revealed." In other words, the LORD reveals His "arm" to those He knows through His foreknowledge will receive the truth of His message.

The "arm" is used in this passage as a similitude for the Messiah, whose death for the sins of Isaiah's people (verse 8), is described in the prophecy; "You shall make His soul an offering for sin" (verse 10). God's Arm is an extension of Himself that He sent to gather those who have been chosen through His foreknowledge into His embrace.

In Isaiah 51:9, the Arm is addressed as a distinct person. -

Awake, awake, put on strength O Arm of the LORD; awaken as in the ancient days, in the generations of old. Are you not it that has cut Rahab, and wounded the dragon?"

In the first messianic prophecy (Genesis 3:15) we were shown that the Messiah would "bruise" the head of the serpent, the devil, who is also referred to symbolically as a dragon (Isaiah 27:1, Rev. 12:3). Thus we can see that this "Arm," this person who pre-existed in the ancient days, operated as the devil's nemesis throughout history, and was also the arm God used to guide His people through the

wilderness. -

That led them by the right hand of Moses with His glorious "Arm," dividing the waters before them, to make Himself an everlasting name (Isaiah 63:12).

Behold, the LORD God will come with strong hand and His "Arm" shall rule for Him, and His work before Him.

He shall feed His flock like a shepherd: He shall gather the lambs with His "Arm," and carry them in His bosom, and shall gently lead those that are with young (Isaiah 40:10,11).

My righteousness is near; My salvation is gone forth, and My arms shall judge the people; the isles shall wait upon Me, and on My "Arm" shall they trust (Isaiah 51:5).

And He saw that there was no man, and wondered that there was no intercessor: therefore His "Arm" brought salvation to Him, and His righteousness it sustained Him (Isaiah 59:16; see also Isaiah 63:5).

We can conclude with another question. Can you trust on the Arm of the LORD? Has God revealed His Arm to you, this One who was wounded for our transgressions, bruised for our iniquities? (Isaiah 53:5).

CHAPTER FOUR: THE MOUNTAIN OF THE LORD'S HOUSE

The Mountain of the Lord's House

The first Messianic prophecy that occurs in the book of Isaiah concerns the Messiah's second coming "in the last days."

And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it (Isaiah 2:2).

And many people shall go and say, "You come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isaiah 2:3).

And He shall judge among the nations, and shall rebuke many people: (Matthew 25:31-46, Ezekiel 34) and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore (Isaiah 2:4).

The prophet Isaiah is showing us a time in the future, the “last days” when all people will be coming to the Lord in Jerusalem. This is a reference to the time when the Messiah Jesus has returned and this event is also described in Zechariah’s prophecy in chapter fourteen.

We have been shown by Moses what the condition of the Jews will be prior to this massive move of repentance. –

For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands (Deuteronomy 31:29).

This evil will ultimately cause Israel to come into another captivity prior to the Lord’s return. This captivity is also mentioned in the first two verses of Zechariah’s prophecy concerning the second coming of the Messiah. –

Behold the day of the LORD comes, and your spoil shall be divided in the midst of you.

For I will gather all nations against Jerusalem to battle; (Ezekiel 38:16,17) and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city (Zechariah 14:1,2).

This correlates with Jesus’ prophecy in Matthew 24. This event is called the great tribulation, and the sign of its instigation is the “abomination that makes desolate” (Daniel 9:27, Matthew 24:15). That abomination is man declaring himself to be god in the place of God (II Thessalonians 2:3,4, Daniel 11:36-38). Those who are faithful to God, will recognize this abomination and refuse to bow their knee and

worship the “antichrist.” All those who worship the one true God of Israel; Jews, Christians and Muslims, will be targets for elimination.

It is after this period of tribulation (Matthew 24:29) that we see Jesus return supernaturally (Matthew 24:27) as described by Zechariah (Chapter 14). It is only then that Isaiah’s prophecy of a warless world can be fulfilled. -

And it shall come to pass, that everyone that is left of all nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of Hosts, and to keep the feast of Tabernacles (Zechariah 14:16).

We were shown in Isaiah 2:2, that “the mountain of the LORD’s house shall be established.” Mountains are sometimes used in the scriptures to represent empires. In the second chapter of the book of Daniel which describes his interpretation of Nebuchadnezzar’s dream, the image is being destroyed by a “stone cut without hands” (Daniel 2:34). This stone represents a work of God “cut without hands” or man’s efforts. That stone represents the Messiah at His second coming when He returns to defend His people as described by Zechariah.

The stone smashes the feet of the image. The entire image represents all the previous world empires. The toes of the feet are the appendages that represent the demonic powers that operated in all the previous world empires. These are the powers that will be operating in the last days, “the toes” that are smashed and destroyed by the stone.

...and the stone that smote the image became a great mountain, and filled the whole earth (Daniel 2:35).

The great mountain is the world kingdom that is ruled by God in His image, the Messiah Jesus. This "Mountain" is established at His second coming, as described by Zechariah's chapter fourteen which correlates to Jesus' prophecy in Matthew 24.

And in the days of these kings (the ten toes) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever (Daniel 2:44).

In other words, the establishment of the Lord's kingdom will not be a work of man or something that is achieved by man's efforts, but it will be entirely a work of God through the Messiah Jesus, the "stone cut without hands," who returns supernaturally. We see in Zechariah's prophecy that the Messiah lands upon the Mount of Olives. The force of His arrival creates a massive earthquake that splits the mount in two parts (Zechariah 14:4). Jesus prophesied of His return on that very location (Matthew 24:3). We are shown in that chapter, the "stone cut without hands," this work of God, returning as "lightning" (Matthew 24:27).

The prophet Zechariah has shown us the One who returns is God, the LORD.

And the LORD shall be king over all the earth: in that day shall there be one LORD, and His name one (Zechariah 14:9).

"I and My Father are one" - Jesus (John 10:30).

While many Jews today see themselves, the nation of Israel, as the stone that overcomes the oppressors in the latter days, we can see that the prophecies paint quite a different picture. As we have been shown in Zechariah 14,

Israel will have been invaded. This invasion is also prophesied in Ezekiel 38:16, and Daniel 11:41.

This judgment is permitted by God because of the sins of the people and the world. *"I will gather all nations against Jerusalem to battle"* (Zechariah 14:2). Israel will be rendered helpless and in a state of needing to be rescued. -

In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem (Zechariah 12:8,9).

As we have been shown in our previous segment, "The Similitude of David," David represents the Messiah. The house of "David will be as God." The people will at last recognize the identity of the Messiah Jesus and those who do will be made one with the Messiah and be "as David." -

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourns of His only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn (Zechariah 12:10).

It is recorded in the New Covenant that *"God was in Messiah reconciling the world to Himself"* (II Corinthians 5:19). Zechariah tells us that the people will look upon "Me" God, and mourn for "Him," the Messiah, the One in whom God was in, and the people will see Him as He once appeared as a man to Abraham (Genesis 18) and Moses (Exodus 24:9-11).

The Stone Cut without Hands

We retain the picture in our minds of the stone cut without hands that returns to topple the man-made world empire that is operating in rebellion against God in the last days. The evil forces that have assembled themselves together in defiance of God, have been shown their end from the beginning as the prophet David has proclaimed. –

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sits in the heavens shall laugh: the LORD shall have them in derision.

Then shall He speak to them in His wrath and vex them in His sore displeasure.

“Yet have I set My King upon My holy hill of Zion.”

I will declare the decree: the LORD has said to me, “You are My Son; this day have I begotten you.

Ask of Me, and I shall give you the heathen (Gentiles) for your inheritance, and the uttermost parts of the earth for your possession” (Psalm 2:1-8).

We know from our examination of David as a similitude of the Messiah, that even though this Psalm is related to David’s coronation as king, it is also referring to him in his role as the Messiah’s representative.

We know that David was not literally birthed or begotten directly from God’s substance, or Spirit, therefore he did not possess supernatural powers, or rise from the dead, as

demonstrated by the Messiah Jesus. David was also not given dominion over the 'uttermost parts of the earth;' and he did not receive the Gentiles as his inheritance. The prophecies concerning the Gentiles show that they would come to the Messiah and those prophecies have been fulfilled by Jesus.

And the Gentiles shall come to your light, and the kings to the brightness of your rising (Isaiah 60:3).

I will give you for a light to the Gentiles, that you may be My salvation unto the end of the earth (Isaiah 49:6).

The Psalm continues, bringing us back again to the image in Daniel's prophecy of the "stone cut without hands" that returns to topple the world powers that have assembled against Him. -

You shall break them with a rod of iron; you shall dash them in pieces like a potter's vessel.

Be wise now therefore, O you kings: be instructed, you judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest He be angry, and you perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him (Psalm 2:9-12).

David reiterates by sharing another prophetic word from God. -

The LORD said unto my lord, (the Messiah) sit on My right hand until I make your enemies your footstool (Psalm 110:1).

The enemies of the Messiah and all His people, will be

placed under the feet of the Messiah as the prophecies from David, Isaiah, Daniel, and Zechariah have aptly revealed.

The Imagery of the Stone

In Daniel's prophecy the stone that smashes the last world empire and topples all its powers, represents God's wrath coming down to eradicate His enemies and the oppressors of His people.

In Isaiah's and Zechariah's prophecies we are shown another picture of a stone that is also used to represent the Messiah. In this example the stone is designed to illustrate God's grace and forgiveness.

Therefore thus says the LORD God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believes shall not make haste (hurry- will be able to rest) (Isaiah 28:16).

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

In both of these descriptions, the word "stone" is referring to the Messiah. In Isaiah's prophecy, the stone is the cornerstone of a building, representing God's church, His people.

Zechariah's prophecy depicts a stone that is engraved. Engraved stones were used as signets. Cuts were made in the stone, then the stone was pressed into clay or softened wax to imprint the seal that was engraved into the stone to officiate legal documents, deeds, etcetera.

This particular stone was engraved with seven eyes. Multiple eyes in the scriptures represents God's omnipresent Holy Spirit. Plural eyes can see in more than one place at a time.

This stone, that represents the Messiah, has been indwelt, (engraved) by God's Holy Spirit for the purpose of "sealing" the people with God's Spirit as the evidence that their sins have been removed.

In the Apostle John's prophecy, we are shown Jesus as a slain Lamb, the last offering for the sins of the people, who also has the "seven eyes."

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns (symbols of power) and seven eyes, which are the seven Spirits of God sent forth into all the earth (Revelation 5:6).

God is one Spirit as Jesus has affirmed (*God is Spirit, John 4:24*). The seven spirits or eyes, represent God's Holy Spirit that can operate as more than one. This principle is illustrated for us by the prophets Joel and Hosea. –

And it shall come to pass afterward, that I will pour out My Spirit (Singular – one Spirit) upon all flesh ... (Joel 2:28).

This outpouring is likened to rain. –

Be glad then, you children of Zion, and rejoice in the LORD your God: for He has given you the former rain moderately, and He will cause to come down for you the rain, the former rain and the latter rain in the first month (Joel 2:23).

Then shall we know, if we follow on to know the LORD: His going forth is prepared as the morning; and He (God the Father), shall come to us as the rain, as the latter and former rain to the earth (Hosea 6:3).

In this scripture there is no distinction made between God and His Holy Spirit, they are the same element; as Jesus said, the Holy Spirit is the Spirit of the Father (Matthew 10:20).

When rain is poured out it falls in individual droplets, as more than one, even though it is the same element. Likewise, when God pours out His Spirit, it descends in multiples of the One Spirit that is God. Like rain, or multiple eyes, the Holy Spirit operates as more than one without being more than the one Spirit that is God's Spirit.

We see the eyes (Holy Spirit) engraved on the signet stone in Zechariah's prophecy and also on Jesus the Messiah, who is also referred to as the rock of our salvation by New Covenant scholars who have recognized the relationship of the Messiah with the Old Covenant symbolism (Romans 9:33, I Corinthians 10:4, I Peter 2:7,8).

The Hebrew scholars have also recognized that the Spirit that moved upon the waters in Genesis 1:2, is the same Spirit that God has placed upon the Messiah in Isaiah 11:2 and would also have to be the same Spirit in Isaiah 42:1. -

Behold My servant, whom I uphold; My elect, in whom My soul delights; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles (Isaiah 42:1).

God has engraved His Spirit in the Messiah like a signet. He transfers His Spirit into a believing heart, sealing us with His salvation through the Messiah Jesus and we become the possession of the Most High God through faith in His plan of redemption; the atonement of Jesus, the Lamb of God: the

last sacrifice.

Joel's prophecy (Joel 2:28,29) of the Spirit being poured out on everyone, ordinary people, and not just specially selected prophets as in the past, was dramatically fulfilled in the second chapter of Acts. We see in this instance the Holy Spirit manifesting in individual tongues of fire upon the heads of each believer, showing us the beautiful truth that God is the God of the individual.

The Branch

We return to the imagery introduced to us in Zechariah's chapter three. We are standing before the high priest, Joshua. We have examined the significance of the stone engraved with seven eyes that was presented before him. In the first part of Zechariah's message, we see that this stone is related to one whose name is the Branch, tzemach, in the Hebrew, which means a shoot or a sprout. -

Hear now, O Joshua the high priest. You and your fellows that sit before you: for they are men wondered at: for, behold, I will bring forth My servant the BRANCH (Zechariah 3:8).

This branch, or shoot, is associated with the Messiah, as prophesied by Isaiah. -

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots (Isaiah 11:1).

The Messiah is to come from the stem of Jesse. The stem is the offspring of Jesse which was king David, the rod or ruler from the tribe of Judah. The word for branch here is venetzer, which has the same meaning as tzemach, a sprout,

or growth.

The word branch, *tzemach*, is again associated with the Messiah in Jeremiah's prophecy. -

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness (Jeremiah 33:15,16).

Zechariah mentions the branch again in the sixth chapter of his prophecy. This time Joshua is referred to as the branch. -

*And speak to him, saying, Thus speaks the LORD of hosts, saying, Behold the man whose name is the branch (*tzemach*); and he shall grow up out of his place, and he shall build the temple of the LORD: (Zechariah 6:12).*

The high priest Joshua, was of the tribe of the Levites, which was the only tribe that was permitted to minister before the Lord, the tribe of the priests. But the prophecies reveal that the Messiah is to be from the tribe of Judah, David's lineage (Isaiah 11:1), a priest after the order of Melchisedec, (Psalm 110:4), a priest not from the Levites. Therefore we conclude that Joshua (Jeshua) is used as a similitude of the Messiah, who is "the Branch." It is no coincidence why the angel that addressed Joseph, was told to name Mary's baby Joshua/Jesus (Matthew 1:21). God is actually indicating through Zechariah's prophecy what the name of the Messiah will be.

The stone that is laid for the construction of the second

temple, was to these Jews, the temple that would see the arrival of the Messiah. "Grace, grace," was proclaimed to it, (Zechariah 4:7) because it was foreseen that God's saving grace would walk through the doors of this sanctuary; and Jesus certainly did.

God's people would be saved, their souls would dwell safely, for He alone has been ordained to remove their sins and thus they will call Him, "the LORD our righteousness;" for ... "their righteousness is of Me" (Isaiah 54:17).

The House of Glory

The stone engraved with the seven eyes is laid before the high priest, Joshua, who also shares the name of the future Messiah. This stone is also figurative of the cornerstone mentioned in Isaiah's prophecy (Isaiah 28:16), which points to this time when the second temple was to be built after the Babylonian captivity. God's people had sinned against Him by placing their "their threshold by My thresholds, and their post by My posts" (Ezekiel 43:8). In other words, they had disregarded the words of the Lord making their doctrines equal to the words of the Most High and polluted the structure of His house by their own corrupted ways. Their disobedience had opened the door to their enemies, they were invaded and remained captives in Babylon for seventy years. They were eventually permitted to return to their own land and build a new temple to replace Solomon's grand edifice that had been destroyed by the Babylonians. The prophecies in Haggai and Zechariah are relating to this time of restoration.

The engraved stone with the seven eyes, is associated with atonement, the removal of sin, "in one day" (Zechariah 3:9). Thus this new temple will be the temple that will see

the arrival of that which can make the actual removal of sin possible; something that the sacrifices of bulls and calves could never do. Those sacrifices were merely intended to prepare the people for the once for all time last sacrifice of the Messiah Jesus, who removed our sins in "one day," the day of His crucifixion. Jesus declared before His body died, "It is finished" (John 19:30), placing the final period at the end of the centuries long parable that foreshadowed this monumental moment in time.

Joshua the high priest and Zerubbabel the governor of Israel are encouraged by the prophet Haggai (Haggai 2:4). They are assured by the Lord through the mouth of the prophet that "the desire of the nations" the Messiah, shall come and fill this house, the second temple with glory (Haggai 2:7).

And I will shake all the nations, and the desire of all nations shall come: and I will fill the house with glory, says the LORD of hosts.

The glory of this latter house shall be greater than of the former, says the LORD of hosts: and in this place will I give peace, says the LORD of hosts (Haggai 2:7,9).

In verse nine God says that the glory of the latter temple shall be greater than the previous temple, which was Solomon's grand architectural masterpiece.

The people did return to the land and the temple was rebuilt. When the foundation was laid for this temple, there was a celebration. While many shouted for joy, those who were old enough to remember the splendor of Solomon's magnificent temple wept. -

But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice: and many shouted for joy (Ezra 3:12).

Those elders who remembered the first temple could see by comparison this new second temple was not going to be as magnificent as Solomon's temple. In Haggai's prophecy, the Lord makes mention of this fact as well. -

Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing? (Haggai 2:3).

But as we have been shown, God promised them that the glory of this second temple would be much greater than Solomon's temple.

The glory of the second temple was not in any physical grandeur. Its prophesied glory rested in the fact that this would be the temple upon which the feet of the Messiah would tread, bringing in an everlasting righteousness through faith in His name, and the promise of eternal life; a spiritual peace that is so superior to anything this world can provide.

This is the "peace" mentioned in Haggai's prophecy. It is the spiritual peace a believer receives when he believes the "Gospel;" that the Messiah died for our sins, rose from the dead and through Him we receive the gift of eternal life. We no longer need to keep the law for our justification, we are justified and sanctified by Jesus' sacrifice alone. The Holy Spirit enters believers and leads them to walk in the things that are pleasing to God, which is the evidence of a genuine salvation. He places His law in our hearts, as prophesied in

Jeremiah 31:33.

The glory and peace He proclaims that is associated with the second temple is a spiritual glory and peace, not a physical deliverance from war or oppression. The glory of this second house is the coming of the Messiah, "the desire of the nations."

Peace I leave with you, My peace I give to you: not as the world gives, give I to you. Let not your heart be troubled, neither let it be afraid (John 14:27).

CHAPTER FIVE: THE NEW EVERLASTING COVENANT

The prophet Jeremiah had accurately revealed that Israel would go into a 70 year captivity because of her sins and rebellion against God. Then after they had served their sentence, so to speak, God would restore them to their land once again. God speaks through the prophet concerning this time. –

Behold, I will gather them out of all the countries, where I have driven them in My anger, and in My fury, and in great wrath; and I will bring them again to this place, and I will cause them to dwell safely: (Jeremiah 32:37).

The people were allowed to return to their land just as God had promised and right on time.

And they shall be My people, and I will be their God (Jeremiah 32:38).

They had previously broken the covenant God made with them by Moses (Jeremiah 31:32). This covenant was

conditional based on their obedience. If they obeyed the law, they could remain in the land. If they didn't, then God would permit their enemies to remove them from it as their history aptly confirms. Their disobedience instigated their removal from the land and caused them to be captives in Babylon.

The "everlasting covenant" that God made with Abraham dealt with the personal relationship God desires to have with His people to "be their God" (Genesis 17:7).

Here we see in Jeremiah's prophecy, that relationship would be restored when they returned to the land; "*and they shall be My people.*"

We are being shown here that even the "everlasting covenant" that God made with Abraham had to be restored for God to see them once again as His people. In order for that relationship to be restored, God promised them a new everlasting covenant.

And I will make an everlasting covenant with them, that I will not turn away from them to do them good; But I will put My fear in their hearts, that they shall not depart from Me (Jeremiah 32:40).

The prophet Ezekiel also mentions this New Covenant. -

Nevertheless I will remember My covenant with you in the days of your youth, and...

Because God remembered the covenant He made with them which they broke,...

.... I will establish to you an everlasting covenant (Ezekiel 16:60).

This covenant is not by anything they make themselves “*but not by your covenant*” (verse 61).

And I will establish My covenant with you; and you shall know that I am the LORD (Ezekiel 16:62).

God is talking about establishing an entirely New Covenant that would replace the previous covenants He made with them and restore their relationship with Him.

This is all concerning the time frame of their restoration to their land after the captivity, and the construction of the second temple. It is during this time that this New Covenant with them would be made. *And they shall be My people, and I will be their God.*

Through their idolatry, they had severed the relational everlasting covenant that God had instigated through Abraham to be their God. It would only be through this new everlasting covenant that the relationship could be restored and God would once again recognize them as His people.

And I will give them one heart, and one way, (John 14:6) that they may fear Me forever, for the good of them, and of their children after them:

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me (Jeremiah 32:39-40).

Behold, the days come, says the LORD, that I will make a New Covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers I the day that I took them by the hand to bring them out of the land of Egypt; which covenant they broke, although I was a husband to

them, says the LORD: (Jeremiah 31:31,32).

This covenant would not be “according to the covenant” that God made through Moses, which was based on their ability to keep the law. It would be a relational covenant like the one He made with Abraham.

But this shall be the covenant that I will make with the house of Israel; After those days, says the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people (Jeremiah 31:33).

Everyone who receives this New Covenant will “know the Lord” and will have their sins forgiven, Jeremiah 31:34.

The sign of the first covenant that God made with Abraham formally establishing their relationship was physical circumcision. The sign of this New Covenant would be the circumcision of the heart. This New Covenant would enable the law, God’s word, to come into the hearts of the people. It would actually enable them to be indwelt by God’s Holy Spirit, changing them into the people God wants them to be.

As we have been shown, this New Covenant that would restore the relationship between God and His people would be given to them when they returned to their land after the Babylonian captivity and the second temple was built. This New Covenant would be made through the Messiah, the Branch, the root and offspring of David, the precious cornerstone of a New Beginning.

CHAPTER SIX: WHY JESUS HAS TO BE THE MESSIAH

While the Israelites were still enduring their captivity in Babylon, the prophet Daniel, who like other prophets had received visions from the Lord of future events, was now visited by an angel who showed him the future concerning the Messiah and the second temple. This prophecy is called, "The Prophecy of the Seventy Weeks." This prophecy is also about the redemption from sin.

Seventy weeks are determined upon your people and your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy (Daniel 9:24).

God's plan of redemption for the human race was foreshadowed in Eden when He made a sacrifice to cover His naked children, (Genesis 3:21) and cumulates with the arrival of the prophesied Messiah. Thus that vision is to be "sealed up," finished or concluded when the Messiah makes

“reconciliation for iniquity” (Daniel 9:24).

In this chapter we are shown that Daniel had been reading the prophet Jeremiah and he discovered that Jeremiah had foretold that the captivity would last seventy years. We can imagine Daniel’s exhilaration when he realized that their seventy year sentence had reached its conclusion. This knowledge propelled Daniel into a heartfelt and earnest prayer of repentance for his sins and the sins of his people. In response to that prayer, Daniel was visited by an angel who revealed the secrets of the future to this one who was to God “greatly beloved.”

Daniel is told that Jerusalem, which had been destroyed would be rebuilt along with the temple. The city would be destroyed again, but before that the Messiah, the anointed one would be killed, “cut off.” (Daniel 9:26).

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, in troublous times (verse 25).

We have already been shown that this prophecy was fulfilled. The Jews were permitted to return to Jerusalem and build the second temple.

And after threescore and two weeks shall Messiah be cut off, but not for Himself:... (Some Hebrew translations read ‘and will be no more’).

The Messiah would be killed and then: -

... and the people of the prince that shall come shall destroy the

city and the sanctuary; and the end shall be with a flood, and unto the end of the war desolations are determined (verse 26).

So far we have been shown that Jerusalem would be rebuilt, then the Messiah would come after the, “seven weeks, and threescore and two weeks,” be killed, and the city will be destroyed once again. The prophet Daniel has clearly been shown that the promised Messiah would come before the destruction of Jerusalem and the second temple. The prophecy of the destruction of the second temple was fulfilled in 70AD, forty years after Jesus also prophesied of its destruction because “they did not know the time of their visitation;” they did not recognize that Messiah had come (Luke 19:44).

In chapter three of Malachi’s prophecy, God says through the prophet, “Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom you seek, shall suddenly come to His temple, even the messenger of the covenant, whom you delight in: behold, He shall come, says the LORD (YHWH) of hosts” (Malachi 3:1).

When the prophecy of Malachi was given, the Jews had been allowed to return to Palestine and the temple had been rebuilt. The prophecy states that the Lord will come to His temple and He is the messenger of the covenant. “He shall come, says the LORD of hosts.” That’s God talking about the Messiah, the Lord, coming to the temple. It would have been the understanding of the people at that time that Messiah was coming to that new temple, which He did before it was destroyed, according to Daniel 9:25,26.

The first part of the verse is referring to John the Baptist the messenger/prophet who would prepare the way before the Lord, who is the messenger of the covenant. That covenant would be the prophesied New Everlasting

Covenant (Jeremiah 32:40, Isaiah 55:3).

The wording used here in the Hebrew for Lord can also be used to designate God, but in the scriptures God is not referred to as a messenger, that term is reserved for prophets. So here we have a prophet designated by the word messenger, who can also be referred to as God, according to the usage of the word in Hebrew, being sent by God (YHWH). No one fulfills the description better than Jesus, the Messiah.

There are some who claim that Daniel's verses 25 and 26 are referring to two "anointed ones" because of the wording in some Hebrew translations. –

...until the time of an anointed prince (verse 25).

...an anointed one shall be cut off (verse 26).

The word "anointed" is pronounced as "messiah" in these scriptures and is used for both. While the word "anointed" is used in association with many individuals in the scriptures, there is only one prophesied messiah that is to be the long awaited redeemer of Israel. That redeemer is to be a "priest after the order of Melchisedec" (Psalm 110:4), who was a king and also a priest.

In Daniel 9:25 and 26, we see these same two characteristics associated with one "Messiah." He is a prince and an anointed one, a description that is also used for priests.

Daniel's prophecy has been perfectly fulfilled. Even if the Jews did not recognize Jesus as the messiah at that time, they still acknowledged that He did miracles. The Jewish historian Josephus also recorded that Jesus did miracles, which certainly would qualify Him as being anointed. So we see in Daniel's prophecy the anointed one killed before the destruction of the city, and the "prince that is to come" emerges from the people who destroyed the city in 70 AD

(verse 26).

We have to understand at this point, the element of duality in this prophecy in regards to the city's invasion and destruction. It will happen again. Jesus' prophecy in Matthew twenty-four is clearly speaking about another attack on Jerusalem in the generation before He returns, and this correlates to Zechariah's prophecy (Zechariah 14:1,2).

Today the Jews have returned and are returning to the nation of Israel. They are currently awaiting a "prince that is to come," who they believe will be their long awaited messiah. But Daniel's prophecies do not reveal a benevolent deliverer, but quite the opposite. Another piece to the puzzle is added in Daniel's chapter eleven.

This chapter is in two parts. The first part from verses twenty-one through thirty-one describes the advent of Antiochus Epiphanes, an evil ruler who was dedicated to destroying the Jew's religion. Antiochus was eventually defeated by the Maccabees which is foreshadowed in verses thirty-two through thirty-five of Daniel's prophecy. These verses serve as a bridge that transitions us to the picture of the final prince that is to come, the antichrist, (Daniel 11:36-45) of whom Antiochus is a foreshadow. We can see that this villain will be operating through the great tribulation of the latter days, also prophesied by Jesus which is known as the time of Jacob's trouble (Matthew 24:21, Daniel 12:1). In Daniel's prophecy we see that this time continues until the very end and all history cumulates at the last judgment at the feet of the Ancient of Days, God Himself.

Then we have to ask, where is the Jew's vision of them ruling the world from Jerusalem with their messiah in prophecy? When are those prophecies of a warless world fulfilled?

So far we have seen that the Messiah who was killed

before the destruction of the second temple was Jesus, who prophesied that He would return as “lightning” (Matthew 24:27). It is here we need to examine Zechariah’s prophecy which was deposited through his pen by the Lord to complete the picture of the vision of the future initiated through Daniel.

We see in verses one and two of Zechariah’s message, that Israel is enduring yet another brutal captivity. This correlates to the time of Jacob’s trouble which is the tribulation. This judgment was prophesied by Ezekiel. God would bring Israel’s enemies upon them (Ezekiel 38:16,) and this captivity would continue until the Lord’s return as we are shown in Zechariah’s prophecy.

We see in Zechariah that it is God who descends upon the Mount of Olives, the place from which Jesus also prophesied of this event in His Olivet discourse (Matthew 24:3).

When Jesus returns He destroys the world’s oppressors including the antichrist and the beast of Revelation, which is the last world empire. He then begins His rule from Jerusalem (Rev. 19). The prophecies of the time frame of His rule vary in the accounts in the Apocrypha in II Esdras and the Book of Revelation. Esdras is told by an angel that this time will encompass four hundred years. In Revelation it is one thousand years. In either case this time is far longer than a mere man can live.

Because Jesus is God manifest in human flesh (I Timothy 3:16), Jesus’ reign of peace will last far longer than a man’s average lifetime. This is one reason why Jesus had to come twice, once to be the last sacrifice for the sins of the people fulfilling all the foreshadows of the temple services and the prophecies in the Old Testament. After His resurrection from the dead He ascended and received His resurrected body which would enable Him to live forever and reign on

earth for such a long time.

This same Jesus who is the image of God (Colossians 1:15) who dined with Abraham, (Genesis 18) will be the finale of all the Jew's expectations and they will finally be able to "Look upon Me (God the Father) whom they have pierced, and they shall mourn for Him (Jesus the Messiah) as one mourns for his only son" (Zechariah 12:10).

When all the prophecies concerning the messiah in the scriptures are taken into consideration, they only paint one portrait, no matter how many attempts are made to circumvent them. Jesus has to be the messiah because there is no other benevolent anointed one appearing anywhere in scripture after the destruction of the temple in 70AD. The antichrist, the evil prince that is to come is the false messiah that will deceive the Jews and all those who reject Jesus. One of the ancient Hebrew manuscripts describes this "prince that is to come" arriving upon "the wings of horrors."

The Jews will never rule the world from Jerusalem with their "messiah," except for possibly a brief interlude of deception before the antichrist demands to be worshipped in the place of God (II Thessalonians 2:3,4), the "abomination of desolation" (Matthew 24:15, Daniel 9:27).

While the Jew's dream of world domination will never be fulfilled as they have imagined, the repentant survivors of the time of Jacob's trouble, will be privileged to serve under the Anointed One that was killed, resurrected and supernaturally returns to be the true King as He always was and is, the Messiah Jesus.

Light of the Gentiles

Let's go back and take another look at the time frame the angel gave Daniel for these events.

There were several commands issued by Persian kings to rebuild the temple and Jerusalem. The first one was issued by Cyrus to allow the Jews to return to their land and rebuild the temple (Ezra 1:1,2). The prophet Isaiah miraculously foretold this event approximately one hundred and fifty years earlier (Isaiah 45:1,13). The command to rebuild the city was given by King Artaxexes in 457 BC. (Nehemiah 2:18).

The seventy weeks are divided into three parts - seven weeks, sixty-two weeks and one week (verse 27).

The weeks are generally thought by most scholars to be "weeks of years." This interpretation is based on the year day theory taken from the examples in Ezekiel 4:6 and Numbers 14:34. Each day of the weeks in the prophecy represents a year, therefore each week represents seven years. So the time span illustrated in the prophecy looks like this. -

7 weeks = 49 years,
62 weeks = 434 years,
1 week = 7 years.

Seventy times seven equals 490, therefore the seventy week prophecy covers a time span of 490 years.

The seven weeks, which is designated as the time frame in which the temple is rebuilt, is distinguished in the prophecy from the sixty-two weeks, the longer period of time it took to rebuild the city, miraculously indicating the two distinct commands that were made, one to rebuild the temple by Cyrus and the command to build Jerusalem by Artaxexes.

When we compare the actual time it took to build the temple and Jerusalem, we understand that the time frames contained within the prophecy are symbolic.

The actual construction of the temple where forgiveness of sins would be resumed through animal sacrifice would only take from six to seven years. The rebuilding of the city took longer, it was completed in approximately seventy years. Therefore the construction of the temple and the city were completed well under the time frame of the seven weeks (49 years) to build the temple and sixty-two weeks, (434 years) to restore the city.

What we are being shown here is a prophetic designation of time that has been orchestrated to reveal the generation in history's calendar when the Messiah was scheduled to arrive. This period of 483 years designates the amount of time required to "bring in everlasting righteousness" or the permanent removal of sin; something that animal sacrifice was never capable of doing. Remember, the entire prophecy is about this atonement (Daniel 9:24).

We were shown that - after threescore and sixty-two weeks (amount of years based on the solar calendar) shall Messiah shall be cut off, but not for Himself: and the people of the prince that is to come shall destroy the city and the sanctuary; and the end shall be with a flood, and unto the end of the war desolations are determined (verse 26).

So what we see here is that after the seven weeks, and the sixty-two weeks, (four hundred and eighty three years), the temple would again be destroyed which happened in 70 AD. And in the time period between the rebuilding of the temple and its destruction in 70 AD, the prophesied "anointed one," the Messiah would appear and be killed.

Using the solar calendar, when we add the four hundred and eighty-three years to the year four hundred and fifty seven BC, the year the decree was made by Artaxexes to rebuild the city, we are brought into the generation where Jesus made His grand entrance through the gates of

Jerusalem. Therefore, the scriptures give us a remarkably accurate encapsulation of the time frame that chronicles the arrival of the prophesied Messiah.

Why would God use numbers that match the solar calendar to pin-point the Messiah's arrival, when the Jews used the lunar calendar which would place the end of the four hundred and thirty-four years arriving well after Jesus had come and gone?

God, through His foreknowledge, knew that the Jews would reject Jesus, but He would be received by the Gentiles as prophesied in the Scriptures. Knowing that the Gentiles use the solar calendar, God gave a time frame to Daniel that the Gentiles would decode, to encourage them that their faith in Messiah Jesus had not been misplaced, and they would recognize "the brightness of His rising" (Isaiah 60:3) - like the sun of the solar calendar!

CHAPTER SEVEN: ISAIAH 53 AND THE LAST SACRIFICE

Come now and let us reason together, says the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool. - Isaiah 1:18

In part one of this study of the Messiah in the Torah, we were shown the magnificent symbolism that God had constructed in His word regarding the purpose of the Messiah. The high priest that entered the Holy of Holies once a year to make atonement for himself and the people, was a foreshadow of the Messiah, the High Priest who would sacrifice Himself for the sins of the people. This last sacrifice was prophesied explicitly in the fifty-third chapter of Isaiah's prophecy.

One of the pastors I met had a neighbor who was Jewish. This Jewish man vehemently rejected Jesus being the prophesied Messiah. One day while he was visiting the pastor, and they were having their usual theological discussion, the pastor opened his Bible and said, "I am going to read something from God's word. Tell me if it is from the Old Testament, or the New."

The pastor read him the fifty-third chapter from the book

of Isaiah in the Old Testament. When he was finished, the Jewish man promptly exclaimed. "That's obvious. It's from the New Testament. It's all about Jesus." Then the pastor showed him that what he had read was actually from the Old Testament.

The pastor told me that the man's face turned as red as the carpet and he quickly fled the house.

It was sad that this Jewish man could not remain to honestly and humbly admit that what he had been shown was an accurate prophetic declaration that Jesus was the promised Messiah, the Redeemer of mankind. While Isaiah's prophecy is such an accurate description of the Messiah's suffering for the souls of mankind, the Jews for the most part are taught to believe that Isaiah is actually referring to the nation of Israel as mankind's redeemer. Because of the reference in verse eleven to God's righteous servant, and the fact that Israel is also called God's servant in other places in the Old Testament, the assumption is made without really consulting any other texts. But that was not always the case. The bulk of Jewish scholars recognized that the prophet Isaiah was writing about the Messiah, who is also referred to as God's servant (Isaiah 42:1). This correct interpretation is abundant in their writings and was the accepted interpretation.

In the Talmud (Sanhedrin 98b), it says, "The Rabbis said that Messiah's name is the Suffering Scholar of Rabbi's House (or 'Leper scholar'). For it is written 'Surely He has born our griefs and carried our sorrows yet we did esteem Him stricken, smitten of God and afflicted' (Isaiah 53:4).

In a commentary on Genesis, Rabbi Moses (The Preacher, 11th century), wrote; - From the beginning God has made a covenant with the Messiah and told Him, "My righteous Messiah, those who are entrusted to you, their sins will

bring you into a heavy yoke'...And He answered, 'I gladly accept all these agonies in order that not one of Israel should be lost.' Immediately, the Messiah accepted all agonies with love, as it is written: 'He was oppressed and He was afflicted.'

There are many other references to the suffering Messiah, but the traditional view began to change when it was noted that the Christians were using Isaiah 53 as an effective tool to bring Jews to the Messiah Jesus. The concept of the nation of Israel being the suffering servant of Isaiah's prophecy began to emerge from the shadows. Then a Rabbi named Rashi (1046-1105) promoted the budding concept that Isaiah was somehow speaking about the nation of Israel as the suffering servant. Many of the Rabbis of his day rejected Rashi's interpretation. One of them, Rabbi Moshe Kohen Ibn Crispin of Cordova, (1350), called it "forced and farfetched." He was absolutely right.

One of the Rabbis who refused to depart from the correct interpretation wisely noted; "Since Messiah bears our iniquities which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself" (Rabbi Elijah de Vidas (16th century) - Driver and Neubauer pg. 331).

I think that it's important to understand how the Jewish scholars choose to interpret scripture. They have a concept called "Takanot." This allows them to take a scripture out of context, build new doctrine around it or alter its meaning. If all the other Rabbis are in agreement with it, then it becomes "law" even if it contradicts the Bible. So we can see why it is easy for them to ignore verse eight in Isaiah's prophecy that contradicts their interpretation that the nation of Israel is the suffering servant of Isaiah 53 and not Jesus.

In verse eight God makes a very definite designation between His people, Israel, and a specific individual, the Messiah: - "...for the transgression of my people (Isaiah's people, Israel) was He stricken."

It is also fairly ludicrous to believe that sinners can atone for the sins of another sinner, when all have sinned. Every human being is standing on the same feet of clay that tripped and fell in Eden's garden.

The pattern and means that God established for the remission of sins in the Old Testament, has also been removed or diminished. God stated very clearly that, *The life of the flesh is in the blood, and I have given it upon the altar to make atonement for the soul, it is the blood that makes atonement for the soul (Leviticus 17:11)*. God has never changed or altered this requirement for the remission of sin, which is foreshadowed throughout the Old Testament.

When Jesus declared the Gospel to Nicodemus in John 3:16, He wasn't really stating anything new. The concept of grace, or having one's sins covered by sacrifice had already been established in the book of Genesis when God made the first sacrifice to cover Adam and Eve, showing us that their futile attempt to cover their own sin by self-effort was worthless and could never be accepted by God (Genesis 3:21). In view of this, to say that Israel could be the redeemer of mankind in Isaiah's prophecy, is not based on any objective evaluation of scripture.

I have discovered that some of the Hebrew traditions verify Isaiah's portrait of the messiah, but many of the Jews have not been able to connect the dots, so to speak. In one of those traditions, the messiah would come and then be hidden. It was also recognized that the messiah would be killed. They also know that the scriptures show that the messiah would rule and reign in David's throne. Because

they could not coordinate what they were being shown, they came up with this explanation: there would have to be two messiahs, one that would be killed, Ben Joseph, and another following after that would reign, Ben David. Unfortunately they failed to see that the Messiah Jesus fulfilled their traditions. He came, was killed and is currently being hidden from them until the time of His return to rule the world from Jerusalem as prophesied in Zechariah 14. When we look at all the prophecies concerning the messiah in the Old Testament, they all contribute to the same scenario.

Jesus is the fulfillment of all the foreshadows, similitudes, prophecies and typologies relating to the Messiah throughout the writings of Moses, and the prophets. No one else has ever, or will ever duplicate what the Messiah Jesus has fulfilled. Jesus is the prophesied Messiah.

**I AM
THE WAY, THE TRUTH,
AND THE LIFE
NO ONE
COMES TO THE FATHER
BUT BY ME.-
JESUS
JOHN 14:6**

CONCLUSION

When Jesus was confronted by the religious leadership, He was grilled on a variety of issues in their attempts to discredit Him.

In one such encounter, Jesus responded by asking them a question. "What do you think of Messiah? Whose son is He?" They answered Him, "The Son of David."

Then He said to them, "Then why does David in the Spirit call Him Lord, saying, 'The LORD said to my *Lord*, sit on My right hand, till I make Your enemies Your footstool? If David then called Him Lord, how is He his Son?'"

Jesus left them speechless (Matthew 22:41-46).

The Lord was showing them several things in this encounter; that the religious knowledge that they were so proud of was insufficient; the Holy Spirit is also necessary in order to reveal the depths of God's word. They were also being reminded that the Messiah is divine, He is Lord. Additionally, Jesus was directing them to examine His lineage. The Messiah is to be a descendant of David from the tribe of Judah. Therefore, the Messiah is David's son, in the sense that he was from David's lineage, his descendant, as was Jesus (Luke 3:23-38).

If the Pharisees had taken the time to do a thorough

investigation of Jesus' origins, they would have discovered that He had been born in Bethlehem as the prophet Micah foretold (Micah 5:2, Matthew 2:1). His birth was miraculous, He would be born from a virgin* (Isaiah 7:14) and His name would be called symbolically, 'Emmanuel,' which means 'God with us' (Isaiah 7:14, Matthew 1:22-23).

When the Pharisees were debating Jesus' origins, they came to the erroneous conclusion that there would be no prophet arising out of the region where Jesus had begun His ministry, which was Galilee (John 7:52). Even though these religious leaders had memorized all the writings of the prophets, they had overlooked the prophecy that the Messiah would emerge from Galilee. - *Nevertheless the dimness shall not be such as was in her vexation, when at first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.*

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them has the light shined (Isaiah 9:1, 2, Matthew 4:13-16).

This only goes to show that even experts in the law can overlook important details and fail to make the connections necessary in order to understand the truth.

They also should have recognized that according to the scriptures, the Messiah would heal the blind; *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house (Isaiah 42:7).*

The LORD opens the eyes of the blind:...(Psalm 146:8).

**The word for virgin in the original Hebrew in Isaiah 7:14, is Almah which means a young unmarried woman. That would mean a virgin in the culture at that time. The Jews who translated the Hebrew into the Greek Septuagint rightly understood the word meaning and translated Almah as "virgin." The same word is also used in the Old Testament Hebrew to describe the virgin, Rebecca.*

There are no references in the Old Testament scriptures that record a blind person being healed. The only instances we have in scripture of sight being restored to the blind is in the New Testament. The fact that healing the blind is one of the identifying abilities of the Messiah, the Pharisees should have known immediately that Jesus had to be the Messiah.

They also failed to realize that it was prophesied that their Messiah would come to them riding on a donkey (Zechariah 9:9), a seat generally reserved for women; those who have been humbled by society. This should have shown them that their king would come to them in great humility, which He did: and also at a time in history when animals were the principle means of transportation.

The Messiah would also come at a time when they had lost their ability to make capital judgments (Genesis 49:10). This is why they had to obtain permission from Pilate to have Jesus put to death.

They also did not realize that they were fulfilling Isaiah's prophecy that the Messiah would be rejected by His own and be killed for the sins of the people (Isaiah 53).

From His hellish perch of crucifixion, Jesus cried the words from David's prophecy of this event, "*My God, My God, why have you forsaken Me?*" (Psalm 22:1). In the Jewish culture at the time, when the first line of a Psalm was quoted it was understood that the entire Psalm was being referred to. Even in His agony, Jesus was teaching. He was directing them to examine the details of the event they were witnessing. - His hands and feet were pierced as if they had been bitten by dogs (Psalm 22:16). They watched the soldiers cast lots for His clothing (Psalm 22:18, Matthew 27:35).

Through Jesus' anguished cry, He was quoting scripture from a Psalm that ends in victory. He was sending a message to His persecutors, that even though He was

enduring this great affliction and agonizing death, like the Psalm, it would end well. God would not leave His Holy one to see corruption, or rot in the grave (Psalm 16:10). He would live again, rise from the dead as the eyewitness testimonies proclaim. Thus He would see His seed His offspring; (Isaiah 53:10), those who by faith in Him have become adopted into the kingdom of God.

He was rejected by His own people, yet He gathered the Gentiles into His embrace; multitudes through the centuries and approximately 2.5 billion of them around the world today that proclaim Him as their Lord and Savior.

Do you? And if you don't, what would it take to convince you?

M.B Blecker (Jan. 25, 1903 October 19, 2002), was an engineer who invented a helicopter prototype and the ram jet engine. He was also a Christian who self-published a little book entitled, "An Engineer Evaluates the Bible." There are over three hundred prophecies concerning the Messiah Jesus interwoven throughout the Old Testament. Mr. Blecher took one hundred and fifty of those prophecies that Jesus fulfilled and calculated the odds of His fulfilling those prophecies. The odds of one man fulfilling one hundred and fifty prophecies in one lifetime are one in 1,039,851,278,722,473,896,502,516,467,047,788,121,009,514,090,594,304.

The odds of Jesus fulfilling just eight of them in His lifetime are one in - 100,000,000,000,000,000.

I'm not a mathematician or an engineer, so I can't define these numbers for you in millions, billions or trillions, I don't have a clue. But what I do know when I look at these amazing figures is that God, The Ultimate Mathematician, has given us the numbers that point the way to the miracle of Messiah Jesus.

As of this writing, the Jewish people are anxiously awaiting the coming of their messiah. They believe that the third temple must be built in order for him to arrive. They have failed to realize that has already been fulfilled. The prophecy of the messiah coming after a temple is built concerns the building of the second temple as this study has shown.

Let's not allow ourselves to be deceived by any counterfeits. We are shown very clearly from the scriptures that there would be many false prophets and messiahs that would deceive many (Matthew 24:4,5,11,23 -27; II Cor. 11:14, I John 4:1-3). Today's technology can produce what some could misconstrue as "miracles." Holograms can mislead people into thinking their messiah is coming from the sky. Having a close, personal relationship with the Lord now and reading His word, is the best protection from deception a believer can have. Unfortunately the Jews who have rejected the Messiah Jesus/Yeshua, will not have that protection.

Zechariah 11:16, shows us that God will raise up a shepherd in the land, which will not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that stands still: but he shall eat the flesh of the fat, and tear their claws in pieces.

This is a prophecy of the antichrist that will precede Jesus' second coming. God will allow the Jews to experience the horrific evil reign of the messiah they have preferred over Jesus. When the Lord returns and eliminates this evil, releasing them from their captivity, they will see the contrast of God's reign through Jesus of compassion and true justice.

Currently, there is also a massive effort being made to influence Christians to renounce their faith in Jesus and return to Judaism. We need to recognize the importance of Judaism; the system of belief that was designed by God to be

the womb through which redemption would be birthed for the entire world. But it is just a cocoon; the New Life God has ordained for us through faith in the prophesied Messiah Jesus, has broken free. Christianity is the only faith that enables us to fly into the arms of God when we die. Returning to the cocoon would be disastrous for any butterfly, as it is for all who prefer the smothering darkness of a now empty, yet wonderfully fulfilled religion.

**FOR I KNOW THAT
THAT MY REDEEMER LIVES,
AND THAT HE SHALL STAND AT
THE LATTER DAY
UPON THE EARTH.
JOB 19:25**

NOTES