

**When He Returns: Exploring  
The Coming Kingdom**

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### **Session 1: The Coming Kingdom in Context**

What are the various alternatives with regard to the doctrine of the end-times? On what things do all Bible-believing Christians agree? Where does the modern premillennial position fall in this larger field of ideas? How does our view of the end times affect our Christian life? This first session introduces us to competing views of the end-times and their implications, with a special focus on HOPE.

### **Session 2: The Coming Kingdom in the Old Testament**

What did the future “Messianic Age” look like according to the language and imagery of the Old Testament prophets? In this session we walk through the vivid picture of the coming kingdom painted by the Old Testament, emphasizing the rich, detailed promises of future restoration and righteousness at the eve of the Messiah’s first advent.

### **Session 3: The Coming Kingdom in the New Testament**

What happened to the Old Testament expectations after Christ’s first advent? Did Jesus and the apostles set them aside? Spiritualize them? Apply the promises to the church? Or did they receive them and pass them forward for fulfilment at the second coming of Christ? In this session we walk through key New Testament passages related to the coming kingdom.

### **Session 4: The Coming Kingdom in Revelation 20**

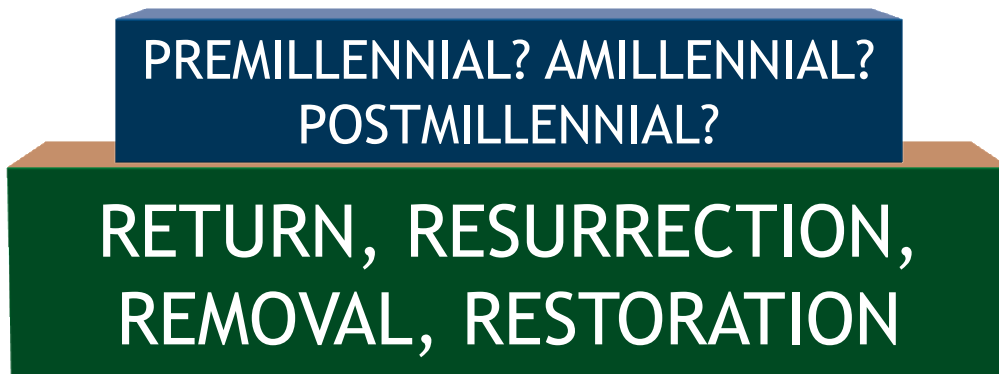
A detailed examination of Revelation 20:1-10 lends strong support to the classic premillennial expectation for the coming kingdom. We explore the relationship between Revelation 19 and 20, the nature of the binding of Satan, and the distinction between the first and second resurrections, demonstrating that a premillennial understanding best fits the exegesis of the text.

### **Session 5: The Coming Kingdom in the Early Church**

What did the earliest Christians believe about the millennium in the late first and early second centuries? Did they take the prophecies about an earthly kingdom literally or spiritually? This final session takes a look at the early, widespread, and well-developed premillennial eschatology of the earliest Christian pastors and teachers, demonstrating the historical precedence for the futurist view of the coming kingdom.

## I. The Consensus on Christian Hope

- **Return** of Christ as Judge and King
- **Resurrection** of the righteous and wicked
- **Removal** of sin, suffering, death, and devil
- **Restoration** of all creation



## II. The Competitors of Christian Hope

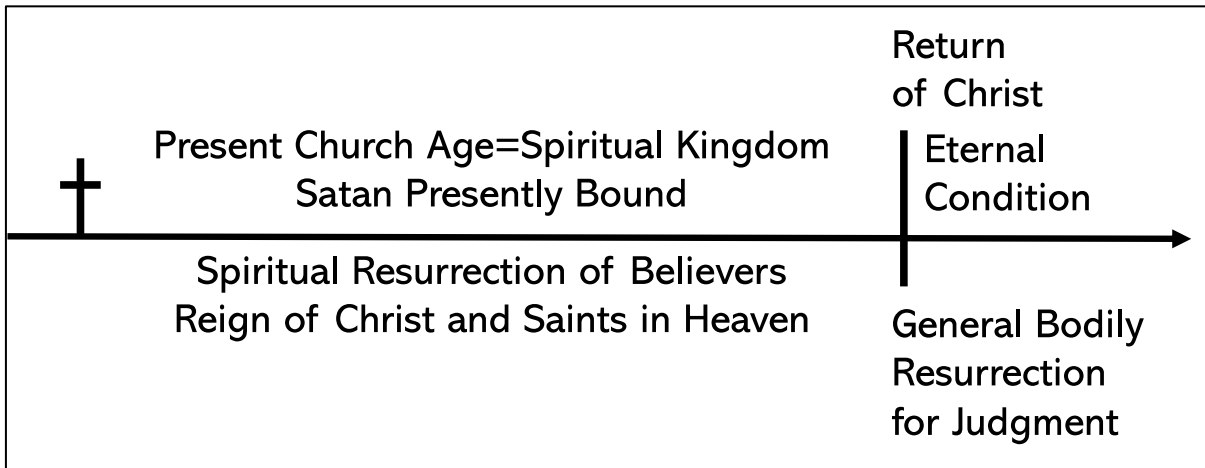
- **Amillennialism:** The *Realized* Kingdom—Christ’s millennial reign is present and heavenly/spiritual.
- **Postmillennialism:** The *Realizable* Kingdom—The millennium will begin when the gospel converts the world before Christ’s return.
- **Premillennialism:** The *Unrealized* Kingdom—Christ’s millennial reign will follow His second coming.

### II.A. Amillennialism

*“Amillennialism...holds that the millennium is not limited to a thousand years but includes the entire period of time between the first and second coming of Christ....This period is marked by conflict, martyrdom, and revolt against God. Revelation 20 depicts the church militant, not the church triumphant....There is a real millennium despite the amillennial nomenclature. The millennial age in which Christ rules, however, is a present reality and not a future hope.”*<sup>1</sup>

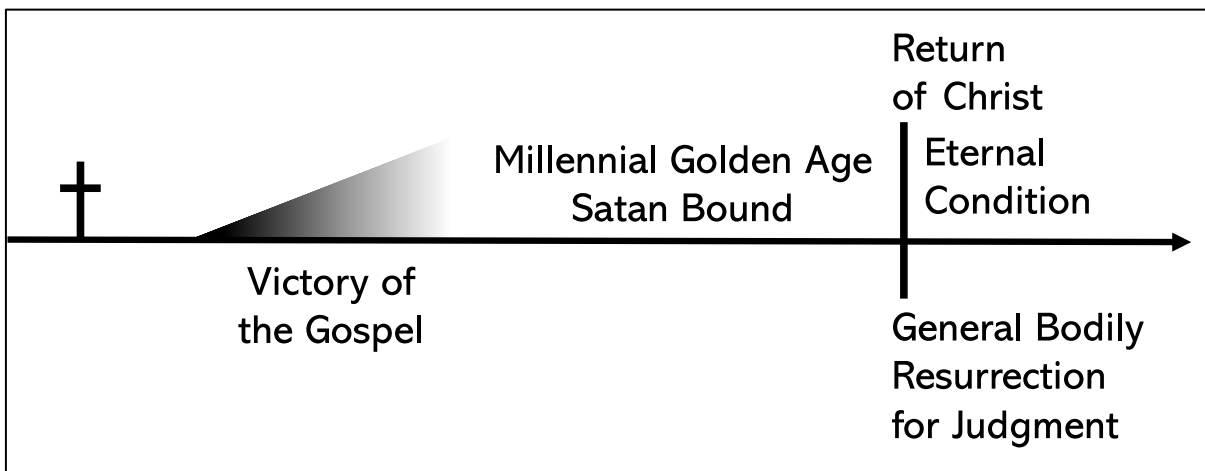
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<sup>1</sup> Kim Riddlebarger, *A Case for Amillennialism: Understanding the End Times* (Grand Rapids: Baker, 2003), 29, 234.



## II.B. Postmillennialism

“The thing that distinguishes the biblical postmillennialist, then, from amillennialism and premillennialism is his belief that Scripture teaches the success of the great commission in this age of the church. The optimistic confidence that the world nations will become disciples of Christ, that the church will grow to fill the earth, and that Christianity will become the dominant principle rather than the exception to the rule distinguishes postmillennialism from the other viewpoints.”<sup>2</sup>

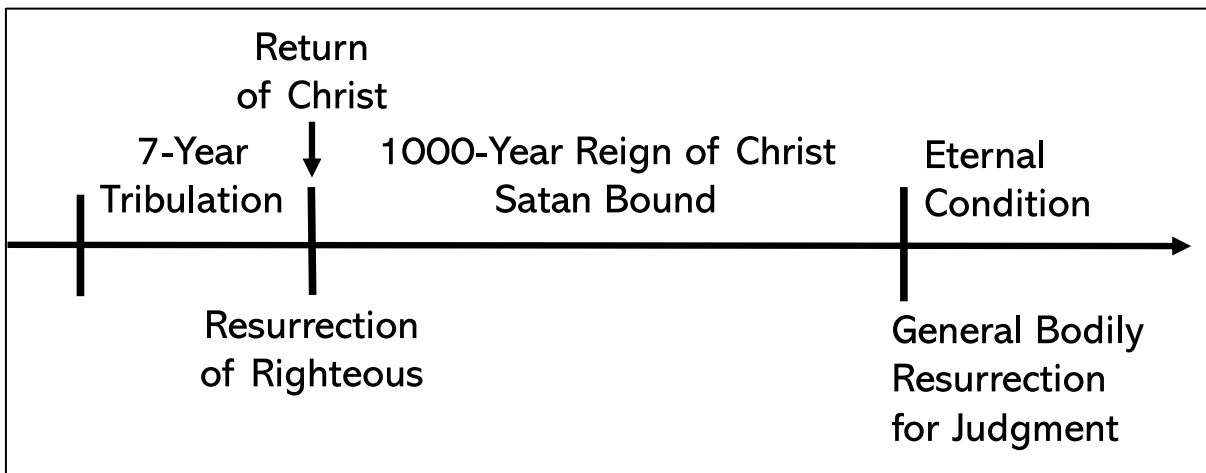


## II.C. Premillennialism

“Premillennialism...is the belief that the future kingdom that comes with Jesus will undergo a two-stage fulfilment: first, a millennial phase, a one-thousand year reign of Christ and his saints from the time of his coming to the time of the final judgment, and secondly, the final, eternal kingdom of God, extending from the time of the final judgment throughout all eternity, set within the conditions of God’s new creation. The word *premillennial* refers to the order of Christ’s coming in relation to

<sup>2</sup> Greg Bahnsen, “The Prima Facie Acceptability of Postmillennialism,” *Journal of Christian Reconstruction* 3 (Winter 1976-77): 68.

the millennial phase of the kingdom: his coming is premillennial because he comes before the millennium.”<sup>3</sup>

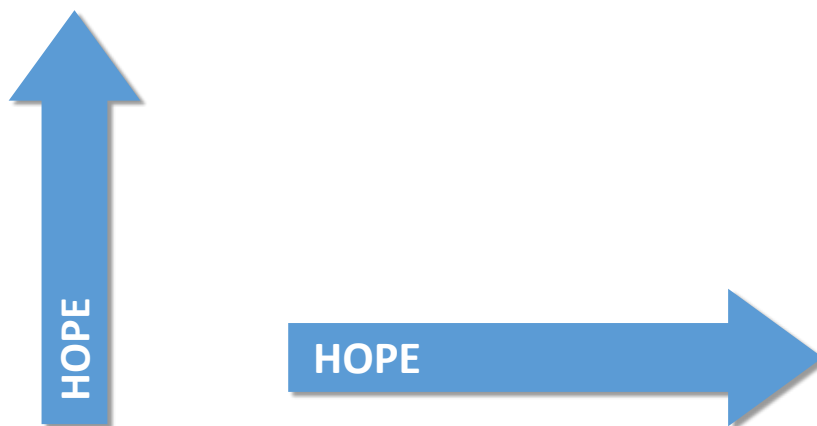


### III. The Context of Christian HOPE

- The Competing Trajectories of Hope
- The Clarity of Hope in Romans 8:18-25
- The Content of Christian Hope
- The Centre of Christian Hope

#### III.A. The Competing Trajectories of Hope

*The Christian Hope*  
 is not all the good things minus this world,  
 but this world minus all the bad things.



<sup>3</sup> Craig Blaising, "The Kingdom that Comes with Jesus: Premillennialism and the Harmony of Scripture," *SBJT* 14.1 (2010): 4-5.

### **III.B. The Clarity of Hope in Romans 8:18-25**

#### **III.B.1 Hope for the Hurting (Romans 8:18)**

<sup>18</sup> I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.

***Hope for the Hurting***  
**Our present sufferings will pale  
in comparison to our future splendour.**

#### **III.B.2. Hope for Creation (Romans 8:19-22)**

<sup>19</sup> For the creation waits in eager expectation for the children of God to be revealed.

<sup>20</sup> For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope <sup>21</sup> that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

<sup>22</sup> We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

***Hope for Creation***  
**The present corruption of nature  
will be cured by its future liberation.**

#### **III.B.3. Hope for the Frustrated (Romans 8:23-25)**

<sup>23</sup> Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption to sonship, the redemption of our bodies. <sup>24</sup> For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what they already have? <sup>25</sup> But if we hope for what we do not yet have, we wait for it patiently.

***Hope for the Frustrated***  
**Our present groaning  
will give way to our future glory.**

### **III.C. The Content of Christian Hope**

#### **III.C.1. The Promise of Bodily Resurrection (1 Thessalonians 4:13)**

Brothers and sisters, we do not want you to be uninformed about those who sleep in death, so that you do not grieve like the rest of mankind, who have no hope.

### III.C.2. The Promise of the Coming Kingdom (Acts 28:20, 30-31)

“For this reason, I have asked to see you and talk with you. It is because of the hope of Israel that I am bound with this chain.”

....

For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. He proclaimed the kingdom of God and taught about the Lord Jesus Christ.

### III.C.3. The Promise of Ultimate Righteousness (Galatians 5:5)

For through the Spirit we eagerly await by faith the righteousness for which we hope.

### III.C.4. The Promise of Future Glory (Colossians 1:27)

To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

### III.C.5. The Promise of Eternal Life (Titus 1:2; 3:7)

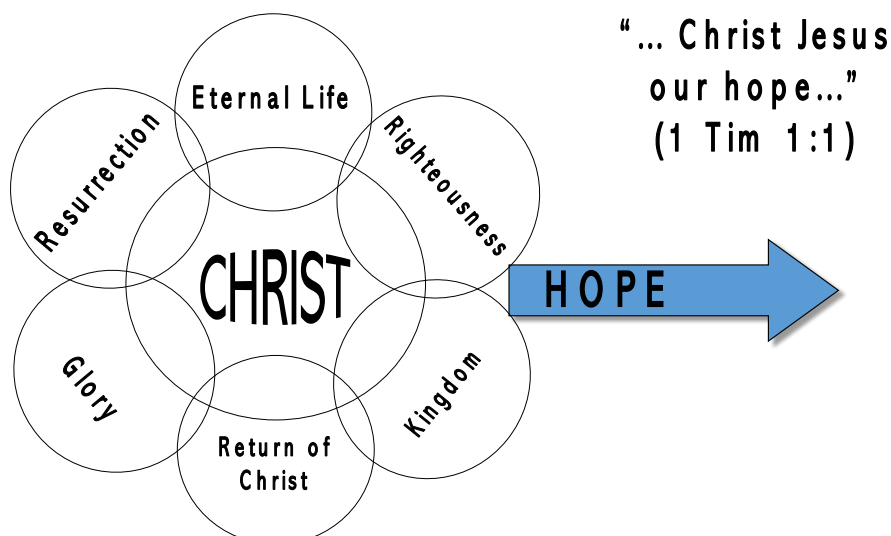
in the hope of eternal life, which God, who does not lie, promised before the beginning of time....

so that, having been justified by his grace, we might become heirs having the hope of eternal life.

### III.C.6. The Promise of Christ’s Physical Return (Titus 2:13)

We wait for the blessed hope—the appearing of the glory of our great God and Saviour, Jesus Christ.

### III.D. The Centre of Christian Hope



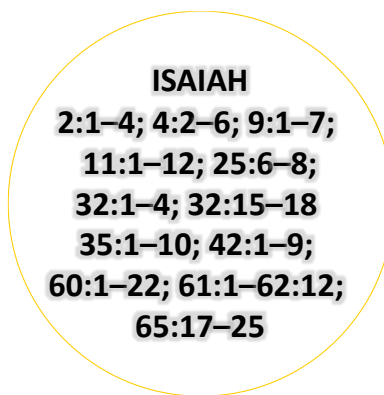


## Session 2 – The Coming Kingdom in the Old Testament

### I. Painting a Picture of the Coming Kingdom

- The Coming Kingdom according to Isaiah
- The Coming Kingdom in Jeremiah
- The Coming Kingdom in Ezekiel
- The Coming Kingdom in Daniel

#### I.A. The Kingdom according to Isaiah



##### I.A.1. Isaiah 2:1-4

<sup>1</sup> This is what Isaiah son of Amoz saw concerning Judah and Jerusalem:

<sup>2</sup> In the last days the mountain of the Lord's temple will be established

as the highest of the mountains; it will be exalted above the hills, and all nations will stream to it.

<sup>3</sup> Many peoples will come and say, "Come, let us go up to the mountain of the Lord, to the temple of the God of Jacob. He will teach us his ways, so that we may walk in his paths."

The law will go out from Zion, the word of the Lord from Jerusalem.

<sup>4</sup> He will judge between the nations and will settle disputes for many peoples.

**They will beat their swords into plowshares and their spears into pruning hooks.**

Nation will not take up sword against nation, nor will they train for war anymore.

### I.A.2. Isaiah 4:2-6

<sup>2</sup> In **that day** the **Branch of the Lord** will be **beautiful** and **glorious**, and the fruit of the **land** will be the pride and **glory** of the **survivors** in **Israel**.<sup>3</sup> Those who are left in **Zion**, who remain in **Jerusalem**, will be called **holy**, all who are recorded among the living in **Jerusalem**.<sup>4</sup> The Lord will **wash away** the filth of the women of Zion; he will **cleans**e the bloodstains from Jerusalem by a spirit

### I.A.3. Isaiah 9:1-7

<sup>1</sup> Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the **future** he will honour Galilee of the **nations**, by the Way of the Sea, beyond the Jordan—

<sup>2</sup> The people walking in darkness have seen a great **light**; on those living in the land of deep darkness a **light** has dawned.

<sup>3</sup> You have enlarged the nation and increased their **joy**; they **rejoice** before you as people rejoice at the harvest, as warriors rejoice when dividing the plunder.

<sup>4</sup> For as in the day of Midian's defeat, you have shattered the yoke that burdens them, the bar across their shoulders,

### I.A.4. Isaiah 11:1-12

<sup>1</sup> A **shoot** will come up from the stump of **Jesse**;

of judgment and a spirit of fire.<sup>5</sup> Then the Lord will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over everything the **glory** will be a canopy.<sup>6</sup> It will be a **shelter** and shade from the heat of the day, and a **refuge** and hiding place from the storm and rain.

the rod of their oppressor.

<sup>5</sup> Every warrior's boot used in battle and every garment rolled in blood will be destined for burning, will be fuel for the fire.

<sup>6</sup> For to us a **child** is born, to us a **son** is given, and the **government** will be on his shoulders.

And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.

<sup>7</sup> Of the greatness of his **government** and **peace** there will be **no end**. He will reign on **David's throne** and over his **kingdom**, establishing and upholding it with **justice** and **righteousness** from that time on and **forever**.

The zeal of the Lord Almighty will accomplish this.

from his roots a **Branch** will bear fruit.

<sup>2</sup> The **Spirit of the Lord** will rest on him—  
the Spirit of wisdom and of understanding,  
the Spirit of counsel and of might,  
the Spirit of the knowledge and fear of the Lord—

<sup>3</sup> and he will delight in the fear of the Lord.  
He will not judge by what he sees with his eyes,  
or decide by what he hears with his ears;

<sup>4</sup> but with **righteousness** he will **judge** the needy,  
with **justice** he will give decisions for the poor of the earth.

He will strike the earth with the rod of his mouth;  
with the breath of his lips he will slay the wicked.

<sup>5</sup> **Righteousness** will be his belt  
and faithfulness the sash around his waist.

<sup>6</sup> **The wolf will live with the lamb,  
the leopard will lie down with the goat,  
the calf and the lion and the yearling together;  
and a little child will lead them.**

#### I.A.5. Isaiah 25:6-8

<sup>6</sup> On **this mountain** the Lord Almighty will prepare  
a feast of rich food for **all peoples**,  
a banquet of aged wine—  
the **best of meats and the finest of wines**.

<sup>7</sup> On **this mountain** he will destroy  
the shroud that enfolds all peoples,

<sup>7</sup> **The cow will feed with the bear,  
their young will lie down together,  
and the lion will eat straw like the ox.**

<sup>8</sup> The infant will play near the cobra's den,  
and the young child will put its hand into the viper's nest.

<sup>9</sup> They will **neither harm nor destroy**  
on all my holy mountain,  
for the **earth will be filled with the knowledge of the Lord**  
as the waters cover the sea.

<sup>10</sup> In that day the **Root of Jesse** will stand as a banner for the peoples; the **nations** will rally to him, and his resting place will be **glorious**. <sup>11</sup> In **that day** the Lord will reach out his hand a second time to reclaim the surviving **remnant of his people** from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the Mediterranean.

<sup>12</sup> He will raise a banner for the **nations**  
and gather the exiles of Israel;  
he will assemble the scattered people of Judah  
from the four quarters of the earth.

the sheet that covers all **nations**;

<sup>8</sup> **he will swallow up death forever.**

The Sovereign Lord will wipe away the tears

from all faces;

he will remove his people's disgrace  
from all the earth.

The Lord has spoken.

### I.A.6. Isiah 32:1-4, 15-18

<sup>1</sup> See, a **king** will reign in **righteousness** and **rulers** will rule with **justice**.

<sup>2</sup> Each one will be like a **shelter** from the wind

and a **refuge** from the storm,  
like streams of water in the desert  
and the shadow of a great rock in a  
thirsty land.

<sup>14</sup> The fortress will be abandoned,  
the noisy city deserted;  
citadel and watchtower will become a  
wasteland forever,  
the delight of donkeys, a pasture for  
flocks,

<sup>15</sup> till the **Spirit** is poured on us from on  
high,

**and the desert becomes a fertile  
field,  
and the fertile field seems like a  
forest.**

### I.A.7. Isaiah 35:1-10

<sup>1</sup> The desert and the parched land will  
be **glad**;

the wilderness will **rejoice** and  
blossom.

Like the crocus, <sup>2</sup> it will burst into  
bloom;

it will **rejoice** greatly and shout for  
**joy**.

The **glory** of Lebanon will be given to  
it,

the splendour of Carmel and  
Sharon;

they will see the **glory** of the Lord,  
the splendour of our God.

<sup>3</sup> Strengthen the feeble hands,  
steady the knees that give way;

<sup>3</sup> Then the **eyes** of those who see **will  
no longer be closed**,  
and the **ears** of those who hear **will  
listen**.

<sup>4</sup> The fearful heart will know and  
understand,  
and the stammering tongue will be  
fluent and clear.

<sup>16</sup> The Lord's **justice** will dwell in the  
desert,  
his **righteousness** live in the fertile  
field.

<sup>17</sup> The fruit of that **righteousness** will  
be **peace**;

its effect will be quietness and  
confidence forever.

<sup>18</sup> My people will live in  
peaceful dwelling places,  
in secure homes,  
in undisturbed places of rest.

<sup>4</sup> say to those with fearful hearts,  
"Be strong, do not fear;

your God will come,  
he will come with vengeance;

with divine retribution  
he will come to **save** you."

<sup>5</sup> Then will **the eyes of the blind be  
opened**

**and the ears of the  
deaf unstopped**.

<sup>6</sup> Then will **the lame leap like a  
deer**,

and **the mute tongue shout for  
joy**.

Water will gush forth in the

wilderness  
and streams in the desert.  
<sup>7</sup> The burning sand will become a  
pool,  
the thirsty ground bubbling  
springs.  
In the haunts where jackals once lay,  
grass and reeds and papyrus will  
grow.  
<sup>8</sup> And a highway will be there;  
it will be called the Way of  
**Holiness**;  
it will be for those who walk on  
that Way.  
The unclean will not journey on it;

#### I.A.8. Isaiah 42:1-9

<sup>1</sup> “Here is my **servant**, whom I  
uphold,  
my **chosen one** in whom I delight;  
I will put my **Spirit** on him,  
and he will bring **justice** to the  
**nations**.  
<sup>2</sup> He will not shout or cry out,  
or raise his voice in the streets.  
<sup>3</sup> A bruised reed he will not break,  
and a smouldering wick he will not  
snuff out.  
In faithfulness he will bring forth  
**justice**;  
<sup>4</sup> he will not falter or be  
discouraged  
till he establishes **justice** on earth.  
In his **teaching** the islands will put  
their hope.”  
<sup>5</sup> This is what God the Lord says—  
the Creator of the heavens, who  
stretches them out,  
who spreads out the earth with all

wicked fools will not go about on it.  
<sup>9</sup> No lion will be there,  
nor any ravenous beast;  
they will not be found there.  
But only the **redeemed** will walk  
there,  
<sup>10</sup> and those the Lord has  
rescued will return.  
They will enter **Zion** with singing;  
everlasting **joy** will crown their  
heads.  
Gladness and joy will overtake them,  
**and sorrow and sighing will flee  
away.**

that springs from it,  
who gives breath to its people,  
and life to those who walk on it:  
<sup>6</sup> “I, the Lord, have called you in  
**righteousness**;  
I will take hold of your hand.  
I will keep you and will make you  
to be a **covenant** for the people  
and a **light** for the Gentiles,  
<sup>7</sup> to **open eyes** that are blind,  
to **free captives** from prison  
and to **release** from the dungeon  
those who sit in darkness.  
<sup>8</sup> “I am the Lord; that is my name!  
I will not yield my glory to another  
or my praise to idols.  
<sup>9</sup> See, the former things have taken  
place,  
and new things I declare;  
before they spring into being  
I announce them to you.”

### I.A.9. Isaiah 60:1-22

<sup>1</sup> “Arise, shine, for your **light** has come,

and the **glory** of the Lord rises upon you.

<sup>2</sup> See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his **glory** appears over you.

<sup>3</sup> **Nations** will come to your **light**, and kings to the brightness of your dawn.

<sup>4</sup> “Lift up your eyes and look about you:

All assemble and come to you; your sons come from afar, and your daughters are carried on the hip.

<sup>5</sup> Then you will look and be radiant, your heart will throb and swell with **joy**; the **wealth** on the seas will be brought to you, to you the **riches** of the **nations** will come.

<sup>6</sup> Herds of camels will cover your **land**, young camels of Midian and Ephah.

And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord.

<sup>7</sup> All Kedar’s flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my **glorious temple**.

<sup>8</sup> “Who are these that fly along like clouds,

like doves to their nests?

<sup>9</sup> Surely the islands look to me; in the lead are the ships of Tarshish, bringing your children from afar, with their silver and gold, to the honour of the Lord your God, the Holy One of Israel, for he has endowed you with splendour.

<sup>10</sup> “Foreigners will rebuild your walls,

and their kings will serve you. Though in anger I struck you, in favour I will show you compassion.

<sup>11</sup> Your gates will always stand open, they will never be shut, day or night, so that people may bring you the **wealth** of the **nations**— their kings led in triumphal procession.

<sup>12</sup> For the nation or kingdom that will not serve you will perish; it will be utterly ruined.

<sup>13</sup> “The **glory** of Lebanon will come to you,

the juniper, the fir and the cypress together,

to **adorn my sanctuary**;

and I will **glorify** the place for my feet.

<sup>14</sup> The children of your oppressors will come bowing before you;

all who despise you will bow down at your feet and will call you the City of

the Lord,  
    **Zion** of the Holy One of Israel.  
<sup>15</sup> “Although you have been  
forsaken and hated,  
    with no one traveling through,  
I will make you the everlasting pride  
    and the **joy** of all generations.  
<sup>16</sup> You will drink the milk of **nations**  
    and be nursed at royal breasts.  
Then you will know that I, the Lord,  
am your Saviour,  
    your **Redeemer**, the Mighty One of  
Jacob.  
<sup>17</sup> Instead of bronze I will bring you  
gold,  
    and silver in place of iron.  
Instead of wood I will bring you  
bronze,  
    and iron in place of stones.  
I will make **peace** your governor  
    and **well-being** your ruler.  
<sup>18</sup> No longer will violence be heard in  
your land,  
    nor ruin or destruction within your  
borders,

### **I.A.10. Isaiah 61:1-62:12**

<sup>61.1</sup> The **Spirit** of the Sovereign Lord is  
on me,  
    because the Lord has  
**anointed** me  
    to proclaim good news to the  
poor.  
He has sent me to bind up the  
brokenhearted,  
    to proclaim **freedom** for the  
captives  
    and release from darkness for the  
prisoners,  
<sup>2</sup> to proclaim the year of the Lord’s

but you will call your walls Salvation  
    and your gates Praise.  
<sup>19</sup> The sun will no more be your light  
by day,  
    nor will the brightness of the moon  
shine on you,  
for the Lord will be your everlasting  
**light**,  
    and your God will be your **glory**.  
<sup>20</sup> Your sun will never set again,  
    and your moon will wane no more;  
the Lord will be your everlasting **light**,  
    and **your days of sorrow will end**.  
<sup>21</sup> Then all your people will be  
**righteous**  
    and they will possess the **land**  
forever.  
They are the shoot I have planted,  
    the work of my hands,  
    for the display of my splendour.  
<sup>22</sup> The least of you will become a  
thousand,  
    the smallest a mighty nation.  
I am the Lord;  
    in its time I will do this swiftly.”

favour  
    and the day of vengeance of our  
God,  
to comfort all who mourn,  
<sup>3</sup> and provide for those who grieve  
in **Zion**—  
to bestow on them a crown of **beauty**  
    instead of ashes,  
the oil of **joy**  
    instead of mourning,  
and a garment of praise  
    instead of a spirit of despair.  
They will be called oaks of

**righteousness,**

a planting of the Lord  
for the display of his splendour.

<sup>4</sup>They will **rebuild** the ancient ruins  
and **restore** the places long  
devastated;

they will **renew** the ruined cities  
that have been devastated for  
generations.

<sup>5</sup>Strangers will shepherd your flocks;  
foreigners will work your fields and  
vineyards.

<sup>6</sup>And you will be called priests of  
the Lord,

you will be named ministers of our  
God.

You will feed on the **wealth of nations,**  
and in their riches you will boast.

<sup>7</sup>Instead of your shame  
you will receive a double portion,  
and instead of disgrace  
you will **rejoice** in your inheritance.

And so you will inherit a double  
portion in your **land,**  
and everlasting **joy** will be yours.

<sup>8</sup>“For I, the Lord, love **justice;**  
I hate robbery and wrongdoing.  
In my faithfulness I will reward my  
people

and make an **everlasting**  
**covenant** with them.

<sup>9</sup>Their descendants will be known  
among the **nations**  
and their offspring among the  
peoples.

All who see them will acknowledge  
that they are a people the Lord has  
blessed.”

<sup>10</sup>I delight greatly in the Lord;  
my soul rejoices in my God.

For he has clothed me with garments  
of salvation

and arrayed me in a robe of his  
**righteousness,**

as a bridegroom adorns his head like a  
priest,

and as a bride adorns herself with  
her jewels.

<sup>11</sup>For as the soil makes the sprout  
come up

and a garden causes seeds to grow,  
so the Sovereign Lord will make  
**righteousness**

and praise spring up before all  
**nations.**

<sup>62.1</sup> For **Zion’s** sake I will not keep  
silent,

for **Jerusalem’s** sake I will not  
remain quiet,  
till her vindication shines out like the  
dawn,

her **salvation** like a blazing torch.

<sup>2</sup> The **nations** will see your vindication,  
and all kings your **glory;**  
you will be called by a new name  
that the mouth of the Lord will  
bestow.

<sup>3</sup> You will be a crown of splendour in  
the Lord’s hand,  
a royal diadem in the hand of your  
God.

<sup>4</sup> No longer will they call you  
Deserted,

or name your land Desolate.

But you will be called Hephzibah,  
and your land Beulah;

for the Lord will take delight in you,  
and your **land** will be married.

<sup>5</sup> As a young man marries a young  
woman,

so will your Builder marry you;



as a bridegroom rejoices over his  
bride,  
so will your God rejoice over you.

<sup>6</sup> I have posted watchmen on your  
walls, **Jerusalem**;

they will never be silent day or  
night.

You who call on the Lord,  
give yourselves no rest,

<sup>7</sup> and give him no rest till he  
establishes **Jerusalem**

and makes her the praise of the  
earth.

<sup>8</sup> The Lord has sworn by his right hand  
and by his mighty arm:

“Never again will I give your grain  
as food for your enemies,  
and never again will foreigners drink  
the new wine

for which you have toiled;

<sup>9</sup> but those who harvest it will eat it

### **I.A.11. Isaiah 65:17-25**

<sup>17</sup> “See, I will create  
**new heavens and a new earth.**

The former things will not be  
remembered,

nor will they come to mind.

<sup>18</sup> But be **glad and rejoice forever**  
in what I will create,

for I will create **Jerusalem** to be a  
delight

and its people a **joy.**

<sup>19</sup> I will rejoice over **Jerusalem**  
and take delight in my people;  
the sound of weeping and of crying  
will be heard in it no more.

<sup>20</sup> “Never again will there be in it  
an infant who lives but a few days,  
or an old man who does not live out  
his years;

and praise the Lord,  
and those who gather the grapes will  
drink it

in the courts of my sanctuary.”

<sup>10</sup> Pass through, pass through the  
gates!

Prepare the way for the people.

Build up, build up the highway!

Remove the stones.

Raise a banner for the **nations.**

<sup>11</sup> The Lord has made proclamation  
to the ends of the earth:

“Say to Daughter **Zion,**

‘See, your Saviour comes!

See, his reward is with him,

and his recompense accompanies  
him.”

<sup>12</sup> They will be called the Holy People,  
the **Redeemed** of the Lord;

and you will be called Sought After,  
the **City No Longer Deserted.**

the one who dies at a hundred  
will be thought a mere child;

the one who fails to reach a hundred  
will be considered accursed.

<sup>21</sup> They will build houses and dwell in  
them;

they will plant vineyards and eat  
their fruit.

<sup>22</sup> No longer will they build houses and  
others live in them,

or plant and others eat.

For as the days of a tree,

so will be the days of my people;

my chosen ones will long enjoy  
the work of their hands.

<sup>23</sup> They will not labour in vain,  
nor will they **bear children** doomed



<sup>8</sup> “**In that day,**’ declares the Lord Almighty,  
‘I will break the yoke off their necks and will tear off their bonds; no longer will foreigners enslave them.  
<sup>9</sup> Instead, they will serve the Lord their God and **David their king,** whom I will raise up for them.  
<sup>10</sup> “So do not be afraid, **Jacob** my servant; do not be dismayed, **Israel,**’ declares the Lord.  
‘I will surely **save you** out of a distant place, your **descendants** from the land of their exile. Jacob will again have **peace** and **security,** and no one will make him afraid.  
<sup>11</sup> I am with you and will **save you,**’ declares the Lord.  
‘Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only in due measure; I will not let you go entirely unpunished.’  
<sup>12</sup> “This is what the Lord says: “Your wound is incurable, your injury beyond healing.  
<sup>13</sup> There is no one to plead your cause, no remedy for your sore, no healing for you.  
<sup>14</sup> All your allies have forgotten you; they care nothing for you. I have struck you as an enemy would

and punished you as would the cruel, because your guilt is so great and your sins so many.  
<sup>15</sup> Why do you cry out over your wound, your pain that has no cure? Because of your great guilt and many sins I have done these things to you.  
<sup>16</sup> “But all who devour you will be devoured; all your enemies will go into exile. Those who plunder you will be plundered; all who make spoil of you I will despoil.  
<sup>17</sup> But I will **restore you to health** and **heal** your wounds,’ declares the Lord, ‘because you are called an outcast, **Zion** for whom no one cares.’  
<sup>18</sup> “This is what the Lord says: “I will **restore** the fortunes of Jacob’s tents and have compassion on his dwellings; the city will be **rebuilt** on her ruins, and the palace will stand in its proper place.  
<sup>19</sup> From them will come songs of thanksgiving and the sound of **rejoicing.** I will add to their numbers, and they will not be decreased; I will bring them honour, and they will not be disdained.  
<sup>20</sup> Their **children** will be as in days of old, and their community will be

established before me;  
I will punish all who oppress them.  
<sup>21</sup> Their **leader** will be one of their  
own;  
their **ruler** will arise from among  
them.  
I will bring him near and he will come

### I.B.2. Jeremiah 31:31-40

<sup>31</sup> “**The days are coming,**” declares  
the Lord,  
“when I will make a **new covenant**  
with the people of **Israel**  
and with the people of **Judah**.  
<sup>32</sup> It will not be like the covenant  
I made with their ancestors  
when I took them by the hand  
to lead them out of Egypt,  
because they broke my covenant,  
though I was a husband to them,”  
declares the Lord.  
<sup>33</sup> “This is the **covenant** I will make  
with the people of Israel  
after that time,” declares the Lord.  
“I will put my **law** in their minds  
and write it on their hearts.  
**I will be their God,**  
**and they will be my people.**  
<sup>34</sup> No longer will they teach their  
neighbour,  
or say to one another, ‘Know  
the Lord,’  
because they will all know me,  
from the least of them to the  
greatest,”  
declares the Lord.  
“For I will **forgive** their wickedness  
and will remember their sins no  
more.”  
<sup>35</sup> This is what the Lord says,

close to me—  
for who is he who will devote  
himself  
to be close to me?’  
declares the Lord.  
<sup>22</sup> “**So you will be my people,**  
**and I will be your God.**”

he who appoints the sun  
to shine by day,  
who decrees the moon and stars  
to shine by night,  
who stirs up the sea  
so that its waves roar—  
the Lord Almighty is his name:  
<sup>36</sup> “Only if these decrees vanish from  
my sight,”  
declares the Lord,  
“will Israel ever cease  
being a nation before me.”  
<sup>37</sup> This is what the Lord says:  
“Only if the heavens above can be  
measured  
and the foundations of the earth  
below be searched out  
will I reject all the descendants of  
Israel  
because of all they have done,”  
declares the Lord.  
<sup>38</sup> “**The days are coming,**” declares  
the Lord, “when **this city** will be  
rebuilt for me from the Tower of  
Hananel to the Corner Gate. <sup>39</sup> The  
measuring line will stretch from there  
straight to the hill of Gareb and then  
turn to Goah. <sup>40</sup> The whole  
valley where dead bodies and ashes  
are thrown, and all the terraces out to  
the Kidron Valley on the east as far as  
the corner of the Horse Gate, will be

holy to the Lord. **The city will never again be uprooted or demolished.**”

## I.C. The Coming Kingdom in Ezekiel

### I.C.1. Ezekiel 36:22-36

<sup>22</sup> “Therefore say to the Israelites, ‘This is what the Sovereign Lord says: It is not for your sake, people of **Israel**, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. <sup>23</sup> I will show the holiness of my great name, which has been profaned among the nations, the name you have profaned among them. Then the **nations** will know that I am the Lord, declares the Sovereign Lord, when I am proved holy through you before their eyes.

<sup>24</sup> “For **I will take you out of the nations**; I will **gather** you from all the countries and **bring you back** into your own **land**. <sup>25</sup> I will sprinkle clean water on you, and **you will be clean**; I will **cleanse you** from all your impurities and from all your idols. <sup>26</sup> I will give you a **new heart** and put a **new spirit** in you; I will remove from you your heart of stone and give you a heart of flesh. <sup>27</sup> And I will put my **Spirit** in you and move you to follow my **decrees** and be careful to keep my **laws**. <sup>28</sup> Then you will live in the **land** I gave your ancestors; **you will be my people, and I will be your God**. <sup>29</sup> I will **save** you from all your uncleanness. I will call for the grain and make it

plentiful and will not bring famine upon you. <sup>30</sup> I will **increase the fruit of the trees and the crops of the field**, so that you will no longer suffer disgrace among the nations because of famine. <sup>31</sup> Then you will remember your evil ways and wicked deeds, and you will loathe yourselves for your sins and detestable practices. <sup>32</sup> I want you to know that I am not doing this for your sake, declares the Sovereign Lord. Be ashamed and disgraced for your conduct, people of **Israel!**

<sup>33</sup> “This is what the Sovereign Lord says: **On the day I cleanse** you from all your sins, I will **resettle** your towns, and the ruins will be **rebuilt**. <sup>34</sup> The desolate **land will be cultivated** instead of lying desolate in the sight of all who pass through it. <sup>35</sup> They will say, “**This land that was laid waste has become like the garden of Eden**; the cities that were lying in ruins, desolate and destroyed, are now fortified and inhabited.” <sup>36</sup> Then the **nations** around you that remain will know that I the Lord have **rebuilt** what was destroyed and have **replanted** what was desolate. I the Lord have spoken, and I will do it.’

## .D. The Coming Kingdom in Daniel

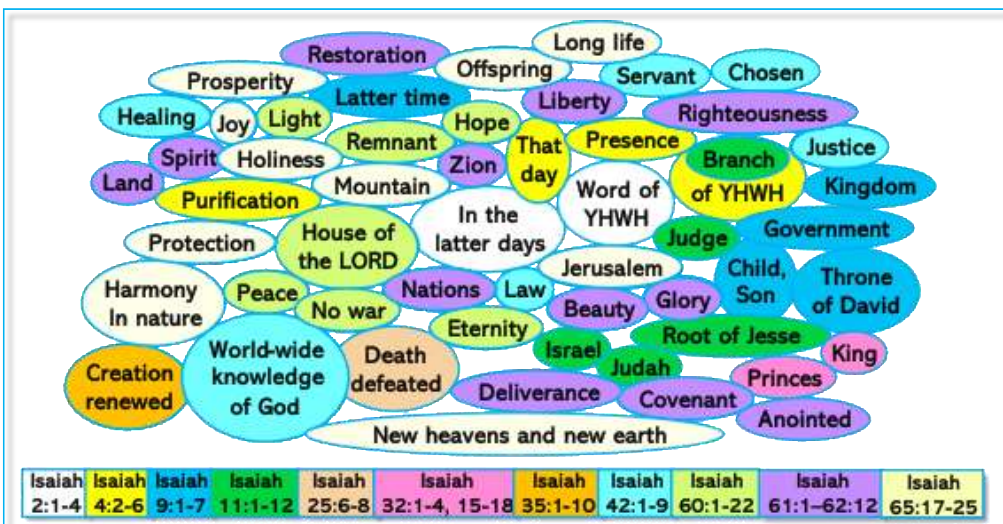
### I.D.1. Daniel 7:14, 27

<sup>13</sup> “In my vision at night I looked, and there before me was one like a **son of man**, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. <sup>14</sup> He was given

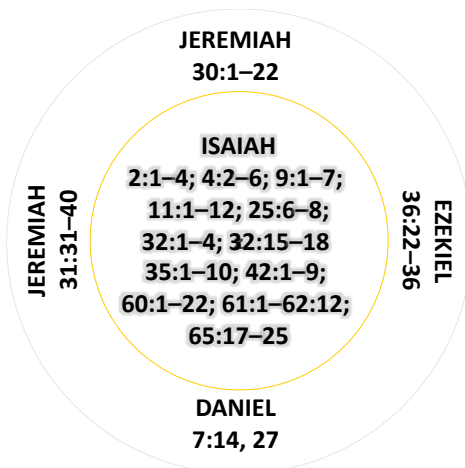
**authority, glory and sovereign power**; all **nations** and peoples of every language worshiped him. His dominion is an **everlasting dominion** that will not pass away, and his **kingdom** is one that will **never be destroyed**.

<sup>26</sup> “But the court will sit, and his power will be taken away and completely destroyed forever. <sup>27</sup> Then the sovereignty, power and greatness of all the

kingdoms under heaven will be handed over to the **holy people of the Most High**. His **kingdom** will be an **everlasting kingdom**, and all **rulers will worship and obey him**.



- Jeremiah 30:1-22
- Jeremiah 31:31-40
- Ezekiel 36:22-36
- Daniel 7:14, 27



## II. Summary of the Coming Kingdom in the Old Testament

What do non-vested scholars say about the testimony of the Old Testament?

### II.A. Karl Barth

“Along with the idea of the king there are other ideas with which Old Testament expectation is linked; **nation, land, temple, the lordship of God, judgment.** At the same time it cannot be denied that all these other ideas...culminate and become concrete in this one, the idea and expectation of the **king** of the end of time.”<sup>4</sup>

### II.B. Bill T. Arnold

“Israelite eschatology is manifested in the expectation of a **future** eon radically discontinuous with the present. In it, the circumstances of history will be transformed but not transcended. The present cosmos, created as ‘good’ by Yhwh but temporarily marred by injustice, infirmity, war, and sin, and in general by evil will be **reclaimed** and **redeemed** by God. There is no escapist eschatology, since it never completely forsakes the world we now inhabit. Rather it longs for, indeed expects, a period in which Yhwh **triumphs over evil, redeems** his people **Israel**, and finally rules the world in **peace** and **salvation.**”<sup>5</sup>

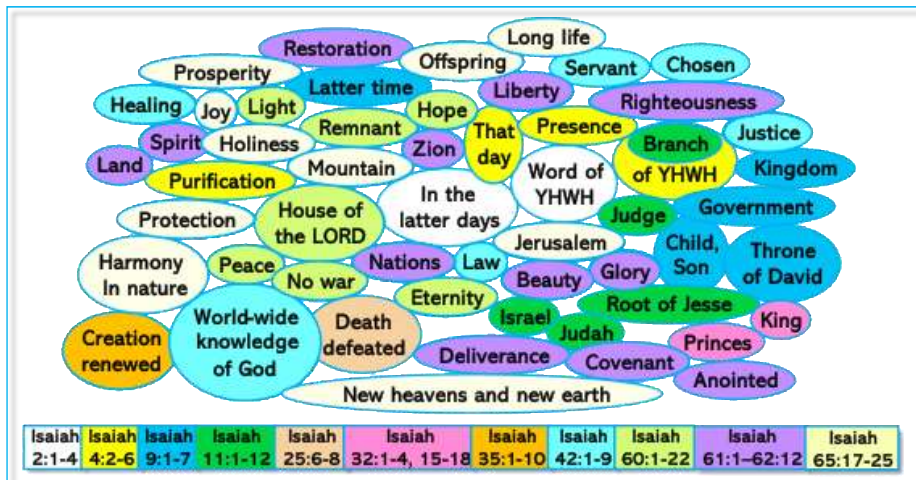


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<sup>4</sup> Karl Barth, *Church Dogmatics*, vol.1.2, *The Doctrine of the Word of God*, study ed. (London: T&T Clark, 2010), 101 [99].

<sup>5</sup> Bill T. Arnold, “Old Testament Eschatology and the Rise of Apocalypticism,” in *The Oxford Handbook of Eschatology*, ed. Jerry L. Walls (Oxford: OUP, 2008), 24–25.

## Session 3 – The Coming Kingdom in the New Testament



Jeremiah  
30:1-22

Jeremiah  
31:31-40

Ezekiel  
36:22-36

Daniel  
7:14, 27

### I. What Becomes of the Old Testament Promises?

- Are they set aside with the rejection of Israel?
- Are they spiritualized by the New Testament?
- Are they subsumed under the church's blessings?
- Are they symbols of the New Creation?

#### I.A. Amillennial Explanations of the Old Testament Language and Imagery

##### I.A.1. Kim Riddlebarger

“Historically, Protestant interpreters have argued that the New Testament provides the controlling interpretation of the Old Testament. The goal of the interpreter of eschatology is to determine how prophecies made in the Old Testament are treated and applied by writers of the New. If the New Testament writers spiritualize Old Testament prophecies by applying them in a nonliteral sense, then the Old Testament passage must be seen in light of that New Testament interpretation, not vice versa. Moreover, a major step toward finding an answer to the millennial question is to develop a contextual framework of interpretation from the New Testament itself.”<sup>6</sup>

“The Old Testament prophets and writers spoke of the glories of the coming messianic age in terms of their own pre-messianic age. They referred to the nation

<sup>6</sup> Kim Riddlebarger, *A Case for Amillennialism: Understanding the End Times*, Expanded Edition (Grand Rapids: Baker, 2013), 50–51.



of Israel, the temple, the Davidic throne, and so on. These all reflect the language, history, and experience of the people to whom these prophecies were originally given. But eschatological themes are reinterpreted in the New Testament, where we are told these Old Testament images are types and shadows of the glorious realities that are fulfilled in Jesus Christ. According to amillenarians, this means that Jesus Christ is the true Israel. Jesus Christ is the true temple. Jesus Christ is the heir to David's throne, and so on."<sup>7</sup>

### **I.A.2. Sam Storms**

"Jesus Christ is not simply analogous to the Old Testament nation of Israel nor simply parallel to her in terms of his experience, and far less is he merely one more Israelite in a long line of individual descendants of Abraham, Isaac, and Jacob. Jesus is Israel in the sense that God's purposes, promises, and predictions for the nation are fulfilled in his life, death, resurrection, exaltation, session, and second coming. This principle of the consummate fulfilment of the nation's destiny in the person of Christ is necessarily extended to his spiritual body, the Church. Since the Church is the body of Christ, of which he himself is the Head, what God intended for him, God also intended for her. What is true of him is true of her. *Both Jesus and his body, the Church, constitute the true Israel in and for whom all the promises of the Old Testament find their fulfilment.*"<sup>8</sup>

### **I.B. A Few Preliminary Problems:**

- Assumes a necessary "either/or" approach—either these have a literal, future fulfilment *or* they have a spiritual, present application.
- Assumes a Protestant, amillennial perspective without adequately considering the approach of early Christian premillennialists.
- Overlooks important New Testament counter-evidences that frustrate this approach.

## **II. New Testament Counter-Evidences of Continuity with Old Testament Promises**

### **II.A. During Jesus' Ministry (Matthew 19:28)**

<sup>28</sup> Jesus said to them, "Truly I tell you, at the renewal of all things (*palingenesia*), when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel."

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<sup>7</sup> Kim Riddlebarger, *A Case for Amillennialism: Understanding the End Times*, Expanded Edition (Grand Rapids: Baker, 2013), 51.

<sup>8</sup> Sam Storms, *Kingdom Come: The Amillennial Alternative* (Fearn, Scotland: Mentor, 2013), 41–42.

### II.A.1. “renewal of all things” (Greek *palingenesia*)

“of the renewing of the world in the time of the Messiah” (*BDAG*)<sup>9</sup>

“an era involving the renewal of the world (with special reference to the time of the Messiah)” (Louw-Nida)<sup>10</sup>

“It lies outside our object to discuss the meaning of this term in the teaching of the Stoics and Pythagoreans, but as illustrating its reference to the Messianic ‘rebirth’ of the world in Mt 19:28, we may cite its application to the world’s renewal after the flood in Philo *Vit. Mos.* (ed. Cohn) II. 65 and to the restoration of Judah in Jos. *Antt.* XI. 66 (iii. 9).”<sup>11</sup>

### II.A.2. “his glorious throne”

See Matthew 25:31—“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne” (Matt 25:31)

### II.B. Post-Resurrection/Pre-Pentecost (Acts 1:3-7)

<sup>6</sup> Then they gathered around him and asked him, “Lord, are you at this time (*chronos*) going to restore (*apokathistēmi*) the kingdom to Israel?”

<sup>7</sup> He said to them: “It is not for you to know the times (*chronos*) or dates (*kairos*) the Father has set by his own authority.”

### II.B.1. Jeremiah 16:14-15 (Greek Septuagint [LXX])

<sup>14</sup> “Because of this, look, the days are coming,” says the Lord, “and they will no longer say, ‘The Lord lives, he who brought the sons of Israel from the land of Egypt,’ <sup>15</sup> but instead, ‘The Lord lives, who brought the house of Israel out of the land of the north and out of all the territories where they had been forced.’ And I will restore (*apokathistēmi*) them to their land that I gave to their fathers.”

### II.B.2. Jeremiah 23:7-8 (Greek Septuagint [LXX])

<sup>7</sup> “Therefore look, the days are coming,” says the Lord, “and they will no longer say, ‘As the Lord lives, who brought up the house of Israel from the land of Egypt,’ <sup>8</sup> but ‘As the Lord lives, who gathered all the seed of Israel from the land of the

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<sup>9</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 752.

<sup>10</sup> Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 648.

<sup>11</sup> James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), 476.

north and from all the territories where he had thrust them, and restored (*apokathistēmi*) them to their land.”

### **II.B.3. Jeremiah 27:19-20 (Greek Septuagint [LXX])**

<sup>19</sup> “And I will restore (*apokathistēmi*) Israel to his pasture, and he will feed on Carmel and on Mount Ephraim and in Gilead, and his soul will be satisfied. <sup>20</sup> In those days and at that time they will seek the injustice of Israel, and there will be none; and they will seek the sins of Judah, and they shall not be found, because I will be merciful to those who remain upon the land,” says the Lord.

### **II.C. Post-Pentecost (Acts 3:19-21)**

<sup>19</sup> “Repent, then, and turn to God (*epistrphō*), so that your sins may be wiped out, that times (*kairos*) of refreshing may come from the Lord, <sup>20</sup> and that he may send the Messiah, who has been appointed for you—even Jesus. <sup>21</sup> Heaven must receive him until the time (*chronos*) comes for God to restore (*apokastasis*) everything, as he promised long ago through his holy prophets.”

### **II.C.1. Jeremiah 24:6-7 (Greek Septuagint [LXX])**

<sup>6</sup> And I will set my eyes upon them for good things, and I will restore (*apokathistēmi*) them to this land for good things. And I will rebuild them, and I shall not tear them down, and I will plant them and shall not pluck them up. <sup>7</sup> And I will give them a heart for them to know me, that I am the Lord, and they will be a people for me, and I will be a God for them, for they will return to me (*epistrephō*) with their whole heart.”

### **II.D. Regarding Jewish Rejection (Romans 11:25-27)**

<sup>25</sup> I do not want you to be ignorant of this mystery, brothers and sisters, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in, <sup>26</sup> and in this way all Israel will be saved. As it is written:

“The deliverer will come from Zion;  
he will turn godlessness away from Jacob.

<sup>27</sup> And this is my covenant with them  
when I take away their sins.”

### **II.D.1. Isaiah 59:20-21 (Greek Septuagint [LXX])**

<sup>20</sup> The deliverer will come for the sake of Zion, and he will turn ungodliness back from Jacob <sup>21</sup> “And this is my covenant with them,” says the Lord. “My spirit which is upon you, and my words which I put in your mouth, will not cease from your mouth or from the mouth of your descendants.”

## II.D.2. Jeremiah 31:33-34 (Greek Septuagint [LXX])

<sup>33</sup>“For this is my covenant that I will establish with the house of Israel after those days,” declares the Lord... <sup>34</sup> And each one will not teach his fellow citizen, or each his brother, saying, ‘Know the Lord!’ because everyone will know me, from the smallest of them to the greatest of them, because I will be gracious to their injustices. And I will by no means remember their sins any longer.”

## II.E. Reckoning with Resurrection (1 Cor 15:22-26)

<sup>22</sup> For as in Adam all die, so in Christ all will be made alive. <sup>23</sup> But each in turn: Christ, the first fruits; then, when he comes, those who belong to him. <sup>24</sup> Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. <sup>25</sup> For he must reign until he has put all his enemies under his feet. <sup>26</sup> The last enemy to be destroyed is death.

### II.E.1. “But each in turn (*tagmati*)”

*tagmati*= “class, group” ... “a stage in a sequence, order, turn” (BDAG)<sup>12</sup>

### II.E.2. “then...then (*epieta...eita*)”

*eita/epieta*=BDAG: “being next in order of time” (BDAG)<sup>13</sup>

#### II.E.2.a.

NOTE: By using two “THEN”s, Paul describes three *separate* phases of resurrection:

1. Christ’s resurrection (past)
2. THEN Christians’ resurrection *at his future coming* (future)
3. THEN The End, *when death is destroyed* (far future)

#### II.E.2.b.

NOTE: Only if this second “THEN” were absent would Paul be asserting a single resurrection/final consummation at the second coming.

### II.E.3. “when...when (*hotan...hotan*)”

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<sup>12</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 987-988.

<sup>13</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 295, 361.

hotan=“at the time that, whenever, when” (BDAG)<sup>14</sup>

NOTE: The “kingdom” handed over, during which all enemies are subdued—even death—is a kingdom established between the Christians’ resurrection and “the End”.



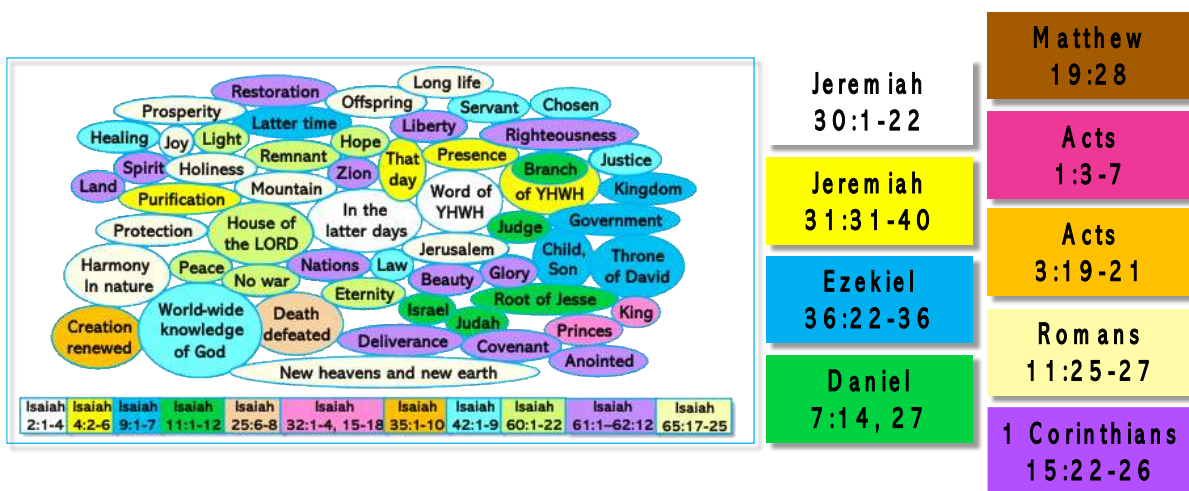
## II.F. Summary and Implications

### II.F.1. What Becomes of the Old Testament Promises?

- Are they set aside with the rejection of Israel? NO
- Are they spiritualized by the New Testament? NO
- Are they subsumed under the church’s blessings? NO
- Are they symbols of the New Creation? NO

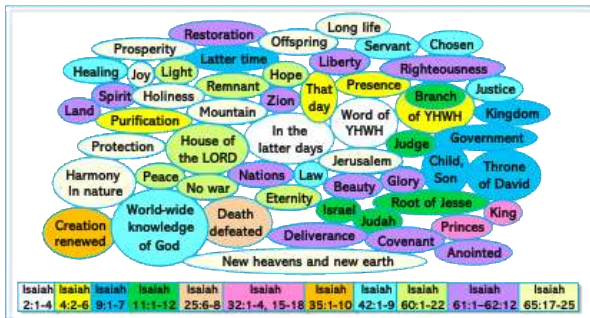
### II.F.2. What Becomes of the Old Testament Promises?

- They are reasserted in the New Testament...but postponed until Christ’s second coming and the repentance and restoration of Israel



<sup>14</sup> William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 730.

## Session 4 – The Coming Kingdom in Revelation 20



Jeremiah  
30:1-22

Jeremiah  
31:31-40

Ezekiel  
36:22-36

Daniel  
7:14, 27

Matthew  
19:28

Acts  
1:3-7

Acts  
3:19-21

Romans  
11:25-27

1 Corinthians  
15:22-26

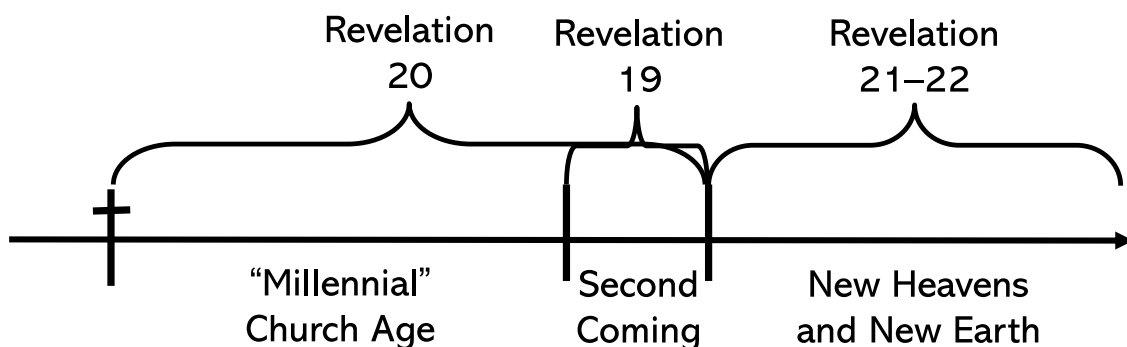
Revelation  
20:1-10

### I. Contents of Revelation 20:1-10

- Satan bound for 1000 years (20:1–3)
- Thrones for rule/judgment established (20:4)
- Souls of martyrs raised to reign (20:4)
- Second resurrection after kingdom (20:5–6)
- Satan released to deceive nations (20:7)
- Satan and followers destroyed (20:8-10)

#### I.A. Amillennial View of Revelation 20:1-6

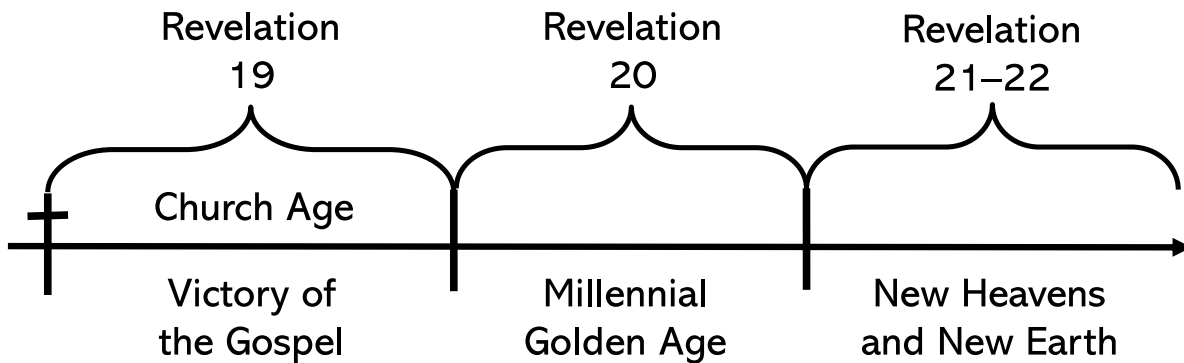
- These events describe the present church age until the second coming of Christ and general resurrection
- Satan is currently bound to prevent him from thwarting the preaching of the gospel
- Revelation 19:11-21 and Revelation 20:1-10 are *separate visions*
- The events of 19:11-21 coincide with the events of 20:7-10



AMILLENNIALISM (Separate Visions)

**I.B. Postmillennial View of Revelation 20:1-6**

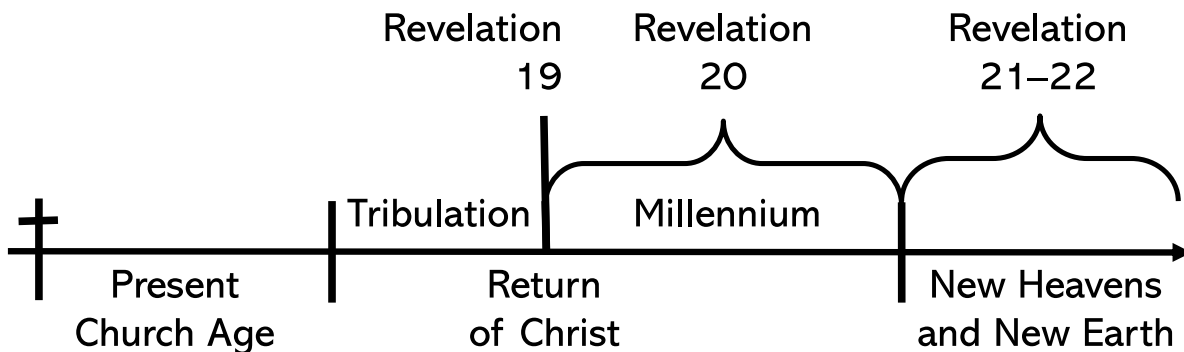
- These events describe the future result of the victory of the gospel in converting the world
- Satan is increasingly bound as the church is victorious against the spirits of wickedness
- Revelation 19:11-21 symbolically pictures Christ’s kingdom advancing by the gospel
- Revelation 19 and 20 portray sequential events
- 



**POSTMILLENNIALISM (Consecutive Events)**

**I.C. Premillennial View of Revelation 20:1-6**

- These events describe the future earthly reign of Christ after His second coming with His saints
- Satan was bound at Christ’s second coming to be released at the end of the millennium
- Revelation 19:11-21 pictures Christ’s coming after the Tribulation
- Revelation 19 and 20 is one single vision of sequential events



**PREMILLENNIALISM (Single Progressive Vision)**

## I.D. One Progressive Vision in Rev 19–20

- Crucial Text: Revelation 20:4
- The Greek text—καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ’ αὐτοὺς καὶ κρίμα ἐδόθη αὐτοῖς (*kai eidon thronous kai ekathisan ep’ autous kai krima edothē autois*)
- Literal translation—“And I saw thrones, and **they** sat upon them, and judgment was given to them.”
- Problem: Who are **they**?

### I.D.1. Modern Translation Confusion

“Then I saw thrones, and **those seated on them** were given authority to judge.”  
(NRSV)

“Then I saw thrones, and **the people sitting on them** had been given the authority to judge” (NLT)

“I saw thrones **on which were seated those who** had been given authority to judge.” (NIV)

OR

“Then I saw thrones, and **they sat on them**, and judgment was given to them.”  
(NASB)

“And I saw thrones, and **they sat upon them**, and judgment was given unto them”  
(KJV)

“And I saw thrones, and **they sat down on them**, and authority to judge was granted to them.” (Lexham English Bible)

### I.D.2. Problem: John Uses a Simple Past Tense Verb, *not* a Participle in Revelation 20:4

- When John wants to describe somebody *already seated* when the vision opens, he uses a participle

“At once I was in the Spirit, and there before me was a throne in heaven with someone sitting (*kathēmenos*) on it. And the one who sat there (*kathēmenos*)...”  
(Rev 4:2-3, NIV)

“I looked, and behold, a white horse, and the one who sat (*kathēmenos*) on it had a bow...” (Rev 6:2, NASB)



### I.D.3. SO...

- IF John knows how to use participles to indicate when somebody is already seated when the vision opens (Rev. 4:2-3; 5:2)
- AND John *doesn't* use a participle (“those seated on them”) in Revelation 20:4, but uses a simple past tense (“they sat on them”)
- WHY do many modern versions translate the phrase as if it were a participle?

**Because they can't seem to answer the question,  
“Who are *THEY*?” (What is the antecedent?)**

### I.D.4. The Best Solution

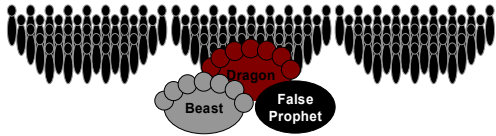
- Solution: The remote visionary antecedent
- See Revelation 21:9, 15; 22:1-6—a similar example of the interpreting angel as a remote visionary antecedent
- The subject of ἐκάθισαν (*ekathisan*)—“and they sat” is *Christ and His armies described in Revelation 19:11-21, as these are the only figures remaining in the vision.*

### I.D.5. Order of Events in Revelation 19:11–20:10

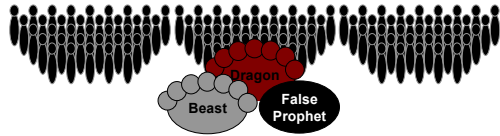
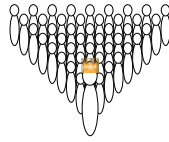
- Dragon, Beast, and False Prophet gathered with kings and armies of the earth for Armageddon (Rev 16:12-16)
- Christ descends to earth with army of heaven; birds gathered to feast on the wicked (19:11-18)
- Beast, kings, and armies gathered to fight Christ (19:19)
- Beast and False Prophet thrown into lake of fire (19:20)
- All remaining wicked kings and armies destroyed by Christ and eaten by birds (19:21)
- Angel descends and confines Satan for 1000 years (20:1-3)
- Christ and army sit on the thrones (20:4a)
- Tribulation martyrs are raised to life and reign with Christ and the armies for 1000 years (20:4-6)
- Satan released to deceive nations (20:7)
- Satan and followers destroyed (20:8-10)

### I.D.6. Visualization of the Single Vision

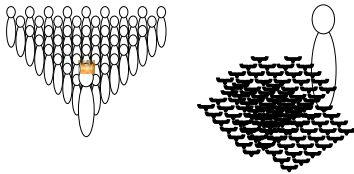
Revelation  
16:12-16



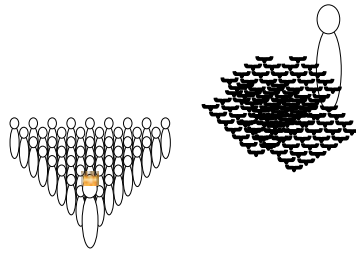
Revelation  
19:11-16



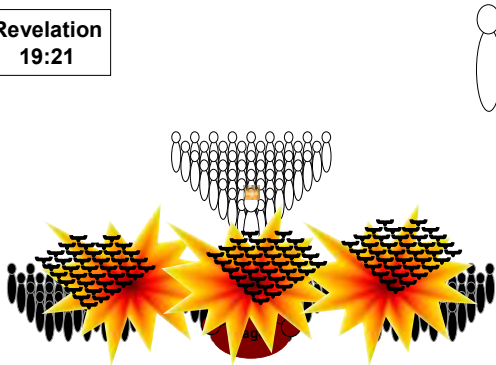
Revelation  
19:17-18



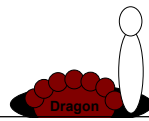
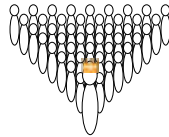
Revelation  
19:19-20



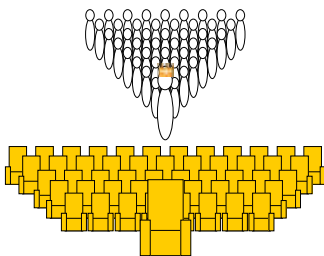
Revelation  
19:21



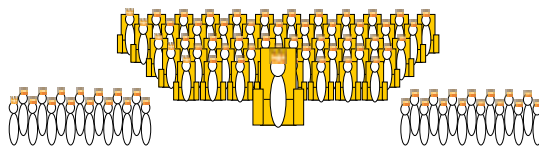
Revelation  
20:1-3



Revelation  
20:4a



Revelation  
20:4b-6



## **II. The Binding of Satan in Revelation 20:1-3**

<sup>1</sup>And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. <sup>2</sup> He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound him for a thousand years. <sup>3</sup> He threw him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended. After that, he must be set free for a short time.

### **II.A. Amillennial Interpretations of the Binding**

#### **II.A.1. Henry D. M. Spence**

“The thousand years’ binding, and the loosing for a little time, describe two events which occur contemporaneously. While the godly need have no fear, because even in this world Satan’s power as regards them is completely limited by Christ’s act of redemption, yet in another sense, as regards the ungodly, Satan is loosed and obtains power over them. The chief difficulty in this interpretation lies in the words, ‘after this.’ But it must be remembered that the ‘thousand years’ do not express a period of time, but the quality of completeness. Therefore the loosing of Satan must not be supposed to take place in a period subsequent to the period of the binding.”<sup>15</sup>

#### **II.A.2. Anthony A. Hoekema**

“What is meant, now, by the binding of Satan? In the Old Testament times...all the nations of the world except Israel were, so to speak, under Satan’s rule. At that time the people of Israel were the recipients of God’s special revelation, so that they knew God’s truth about themselves, about their sinfulness, and about the way they could obtain forgiveness for their sins. During this same time, however, the other nations of the world did not know that truth...except for an occasional person, family or city which came into contact with God’s special revelation. One could say that during this time these nations were deceived by Satan, as our first parents had been deceived by Satan when they fell into sin in the Garden of Eden. We conclude, then, that the binding of Satan during the gospel age means that, first, he cannot prevent the spread of the gospel, and second, he cannot gather all the enemies of Christ together to attack the church.”<sup>16</sup>

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<sup>15</sup> H. D. M. Spence-Jones, ed., *Revelation*, The Pulpit Commentary (New York: Funk & Wagnalls, 1909), 471.

<sup>16</sup> Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979), 228.

### **II.A.3. R. C. H. Lenski**

“The binding of Satan means that he shall not prevent this heralding of the gospel to all the nations. Once the nations were without this heralding, all were under the deception of Satan. One nation alone had the Word. Then came Christ and his command: ‘Having gone into all the world, herald the gospel to every creature!’ Mark 16:15; Matt. 28:19, 20. Where was Satan to stop it? The strong symbolism of being bound with a great chain and thrown into the abyss reveals how mighty was the foe who above all else intended to stop this heralding, and what was required to stop him, and how thoroughly he was stopped. Is the imagery too strong for you? Perhaps the Lord who uses it in this vision knows the dragon better than you do, seeing that he conquered him on the cross at the cost of his own death.”<sup>17</sup>

### **II.A.4. Kim Riddlebarger**

“The imagery that Satan is presently bound means that he cannot deceive God’s people en masse, nor can he attack the covenant community with relative impunity, as he did before the coming of the Messiah....

Although Satan remains a fierce foe, persecuting God’s people as he is allowed, he cannot triumph because he is bound until released at the end of the millennial age. When Satan is released, the rebellion of the nations in Revelation 20:7–10 occurs, and the beast deceives the nations (Rev. 13)...The binding of Satan for a thousand years and his subsequent release surely belong to the present age.”<sup>18</sup>

### **II.A.5. Sam Storms**

“Although Satan may and will do much in this present age (as the New Testament epistles clearly indicate), there is one thing of which John assures us: Satan will never be permitted to incite and organize the unbelieving nations of the world in a final, catastrophic assault against the Church, until such time as God in his providence so determines. That event, which the Lord will immediately terminate with the fiery breath of his mouth (Rev. 20:9), will come only at the end of this age.”<sup>19</sup>

### **II.A.6. G. K. Beale**

“So what does the binding precisely mean? Satan’s deceptive powers are restricted in two ways. First, during the church age he is unable to deceive the

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<sup>17</sup> R.C.H. Lenski, *The Interpretation of St. John’s Revelation* (Columbus: Lutheran Book Concern, 1935), 575-576.

<sup>18</sup> Kim Riddlebarger, *A Case for Amillennialism: Understanding the End Times*, Expanded Edition (Grand Rapids: Baker, 2013), 238, 240.

<sup>19</sup> Sam Storms, *Kingdom Come: The Amillennial Alternative* (Fearn, Scotland: Mentor, 2013), 440.

elect among the peoples of the world and prevent them from being saved and God's church from being built. Second (and this is the primary focus of the "binding"), until God's appointed hour, he is unable *to deceive the pagan nations into gathering together for a final assault on the church.*"<sup>20</sup>

## II.B. Premillennial Interpretation of the Binding

### II.B.1. Grant R. Osborne

"The amillennial position takes this as a description of the church age, saying that Satan is restricted from stopping the missionary enterprise of God's people.... But I maintain that the language of binding here is much stronger than this. It says here that Satan will not be able to 'deceive the nations,' yet that is exactly what he does in this present age. During the time of the millennial reign, Satan will not be present and will be kept from deceiving the nations. In this present age, he is only restricted with respect to believers; he has full control over the unbelieving nations. He 'blinds their minds' (2 Cor 4:4), traps them (1 Tim 3:7), and devours them (1 Pet 5:8). In Revelation 20:1–10 he does not deceive anyone until the period is ended (20:7–8). Therefore, this is not the partial binding of the present age but the full binding of a future period after Christ returns."<sup>21</sup>

## II.C. Background Imagery and Language of Revelation 20:1-3

<sup>1</sup>And I saw an angel coming down out of heaven, having the key to the Abyss and holding in his hand a great chain. <sup>2</sup> He seized the dragon, that ancient serpent, who is the devil, or Satan, and bound (*deō*) him for a thousand years. <sup>3</sup> He threw (*ballō*) him into the Abyss, and locked and sealed it over him, to keep him from deceiving the nations anymore until the thousand years were ended (*achri telesthē ta chilia etē*). After that, he must be set free for a short time.

### II.C.1. 1 Enoch 10.4-5

"And again the Lord said to Raphael: 'Bind (*deō*) Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast (*ballō*) him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light."

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<sup>20</sup> G. K. Beale, *Revelation: A Shorter Commentary* (Grand Rapids: Eerdmans, 2015), 430.

<sup>21</sup> Grant R. Osborne, *Revelation: Verse by Verse* (Bellingham, WA: Lexham, 2016), 324–325.

### **II.C.2. 1 Enoch 10.11-12**

“And the Lord said unto Michael: ‘Go, bind (*deō*) Semjâzâ and his associates....bind (*deō*) them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation (*mechri hēmas kriseōs autōn, mechri hēmeras teleōseōs*).””

### **II.C.3. 1 Enoch 54.4-6**

““For whom are these chains being prepared?’ ... He said unto me: ‘These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation....that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.””

### **II.D. The Crucial Background Imagery of 1 Enoch**

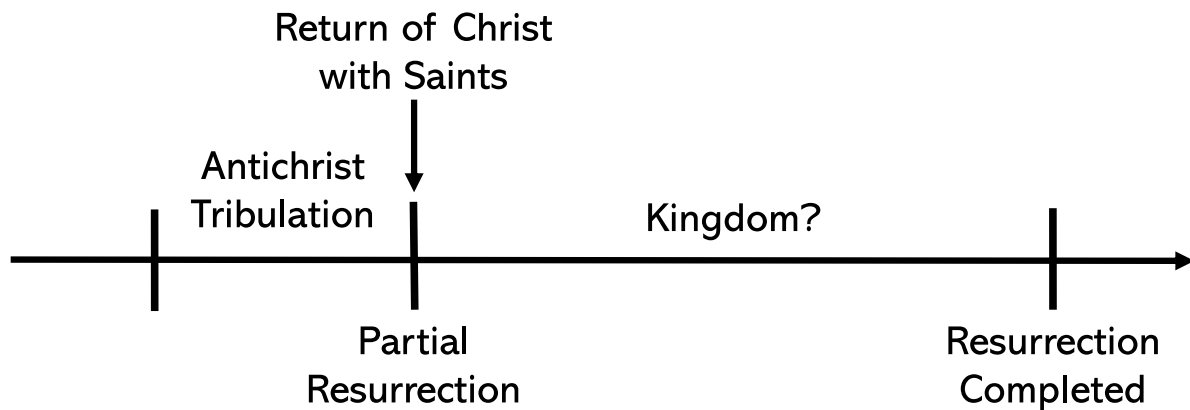
- In every case those demonic spirits being bound and imprisoned are *utterly incapable of any influence on the earth*.
- Thus, the language and imagery of the binding of Satan in Revelation 20:1-3 draws from a well-established apocalyptic idiom representing *complete impotence of those bound*.
- Our interpretation of Revelation 20:1-3 must match the symbols as they would have been understood in their first-century context.
- No first-century Jewish or Christian reader familiar with Enochian imagery would conclude that Revelation 20:1-3 pictured anything other than total incapacity—an utter removal from the inhabited creation.
- Amillennial interpreters *ignore* this evidence.

### **II.E. Conclusion**

When Christ returns, Satan will be definitively bound so as not to exercise any influence over people, Christ will complete the physical resurrection of the saints from the dead, and His earthly reign will begin to fulfil the OT covenantal kingdom promises to Abraham, Isaac, Jacob, Israel, and David.



## The *Didache* (c. 50-70)



### II.B. *Epistle of "Barnabas"* (c. 80s or 130s)

"In six thousand years the Lord will bring everything to an end, for with him a day signifies a thousand years. And he himself bears me witness when he says, 'Behold, the day of the Lord will be as a thousand years.' [2 Peter 3:8] Therefore, children, in six days—that is, in six thousand years—everything will be brought to an end.

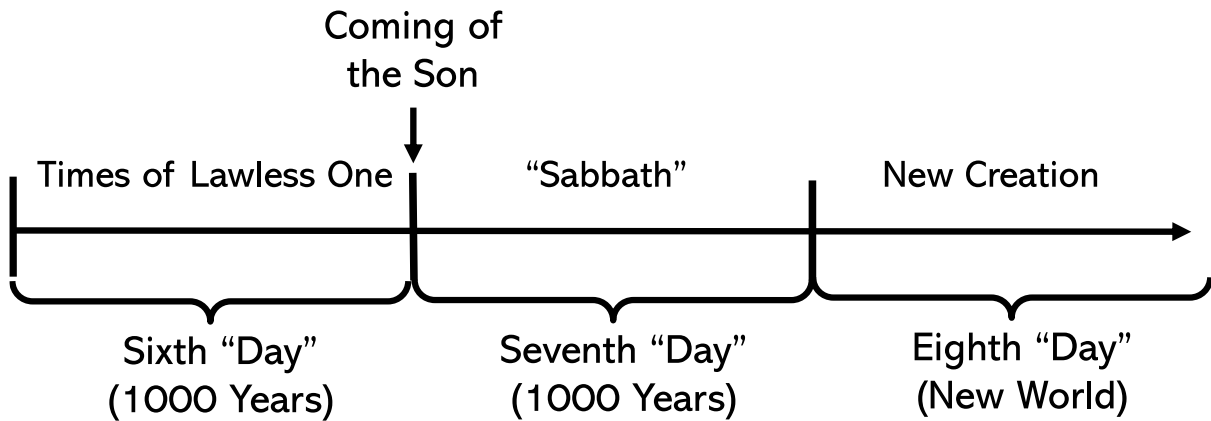
'And he rested on the seventh day.' This means: when the Son comes he will destroy the time of the lawless one and will judge the ungodly and will change the sun and the moon and the stars, and then he will truly rest on the seventh day.

Furthermore, he says: 'You shall sanctify it with clean hands and a clean heart.' If, therefore, anyone now is able, by being clean of heart, to sanctify the day which God sanctified, we have been deceived in every respect. But if that is not the case, accordingly then we will truly rest and sanctify it only when we ourselves will be able to do so, after being justified and receiving the promise; when lawlessness no longer exists, and all things have been made new by the Lord, when we will be able to sanctify it, because we ourselves will have been sanctified first.

Finally, he says to them: 'I cannot bear your new moons and sabbaths.' You see what he means: it is not the present sabbaths that are acceptable to me, but the one that I have made; on that Sabbath, after I have set everything at rest, I will create the beginning of an eighth day, which is the beginning of another world."  
(*Barnabas* 15.4–8)



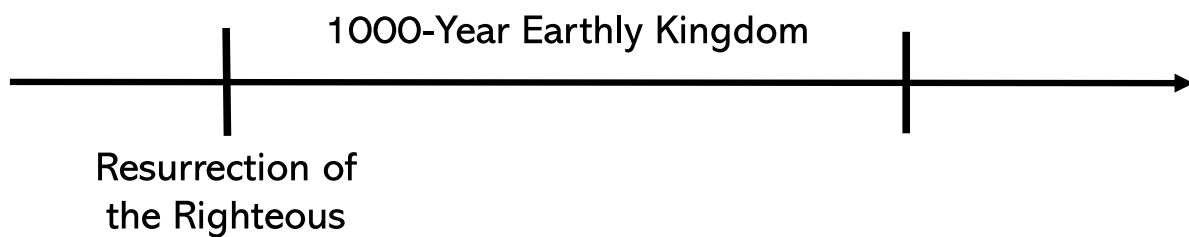
## Epistle of "Barnabas" (c. 80s or 130s)



### II.C. Papias of Hierapolis (c. 100-150)

"Among other things he [Papias] says that there will be a period of a thousand years after the resurrection of the dead when the kingdom of Christ will be set up in material form on this earth." (Eusebius, *Church History* 3.39.12)

### Papias of Hierapolis (c. 100-150)



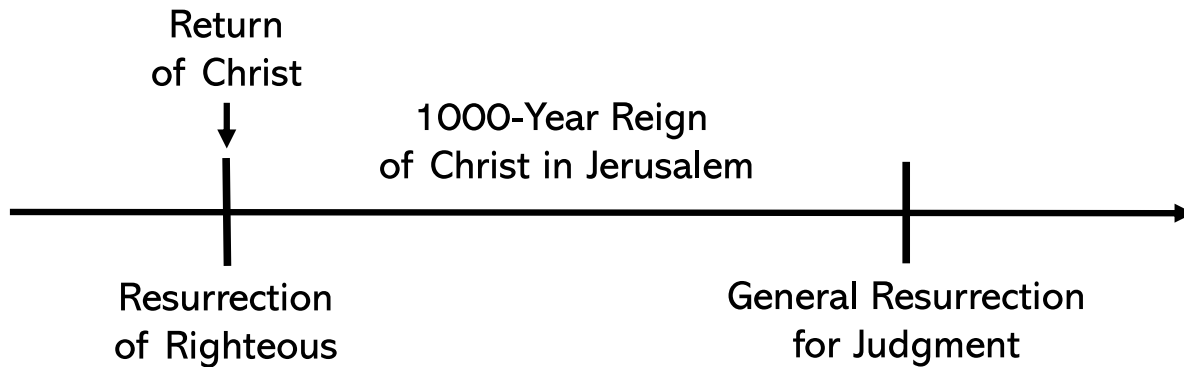
### II.D. Justin Martyr (c. 150)

"I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged, as the prophets Ezekiel and Isaiah and others declare." (Justin, *Dialogue with Trypho* 80)

"And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in our Christ would dwell a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and

judgment of all men would likewise take place.” (Justin, *Dialogue with Trypho* 81)

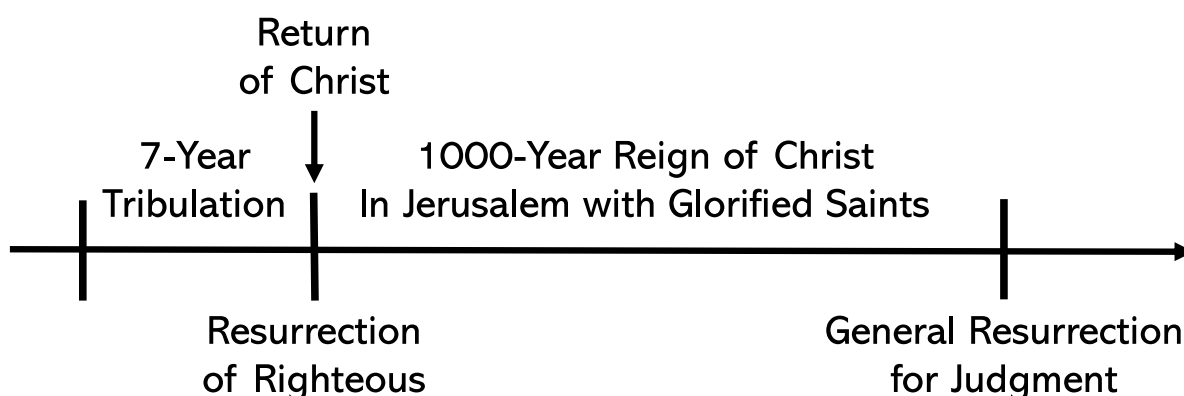
### Justin Martyr (c. 150)



### II.E. Irenaeus of Lyons (c. 180)

“But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire, but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that ‘many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob.’” (Irenaeus, *Against Heresies* 5.30.4)

### Irenaeus of Lyons (c. 180)

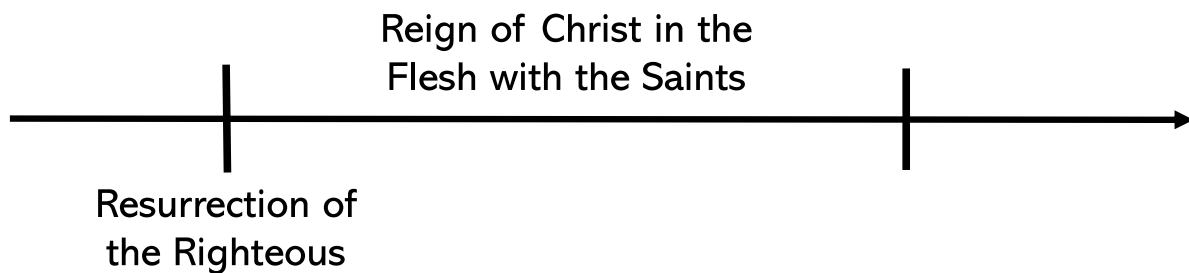


### II.F. Apollinarius of Hierapolis (c. 180)

“He [Papias] is the one who is said to have promulgated the Jewish tradition of a millennium, and he is followed by Irenaeus, Apollinarius, and others, who say

that after the resurrection the Lord will reign in the flesh with the saints.” (Jerome, *Lives of Illustrious Men* 18)

## Apollinarius of Hierapolis (c. 180)



### III. Premillennialism in the Early Church

- *When they were not silent*, first and second century fathers seem to have held a premillennial perspective (*Didache*, “*Barnabas*”, Papias, Justin, Irenaeus, Apollinarius)
- This premillennial perspective was not isolated, but geographically widespread
- This premillennial perspective appears in very diverse texts and traditions

### IV. From Premillennialism to Amillennialism

- A non-premillennial view first appears in the second century, regarded as a deviant view with dubious origins (Justin, Irenaeus)
- There are no clear, explicit, first-hand affirmations of amillennialism in the second century
- Amillennialism gradually replaced premillennialism as the dominant view from the second to fifth centuries

#### IV.A. Amillennial Christians per Justin Martyr (c. 150)

“I and many others are of this opinion, and believe that such [end-times events] will take place, as you assuredly are aware; but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged.” (Justin, *Dialogue with Trypho* 80)

#### **IV.B. Amillennial Christians per Irenaeus of Lyons (c. 180)**

“Since, again, some who are reckoned among the orthodox go beyond the pre-arranged plan for the exaltation of the just, and are ignorant of the methods by which they are disciplined beforehand for incorruption, they thus entertain heretical opinions... For the heretics, despising the handiwork of God, and not admitting the salvation of their flesh, while they also treat the promise of God contemptuously and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death they shall pass above the heavens and the Demiurge, and go to the Mother (Achamoth) or to that Father whom they have feigned.” (Irenaeus, *Against Heresies* 5.31.1)

#### **IV.C. Origen of Alexandria (Third Century)**

“Certain persons, then, refusing the labour of thinking, and adopting a superficial view of the letter of the law.... say that after the resurrection there will be marriages, and the begetting of children, imagining to them-selves that the earthly city of Jerusalem is to be rebuilt.... Such are the views of those who, while believing in Christ, understand the divine Scriptures in a sort of Jewish sense.” (Origen, *On First Principles* 2.11.2)

#### **IV.D. Eusebius of Caesarea (Fourth Century)**

“[Papias] says there will be a period of a thousand years after the resurrection of the dead when the kingdom of Christ will be set up in material form on this earth. These ideas he got through a misunderstanding of the apostolic accounts, not realizing that the things recorded in figurative language were spoken by them mystically....For he certainly appears to be a man of very little intelligence.” (Eusebius, *Ecclesiastical History* 3.39.12–13)

#### **IV.E. Augustine of Hippo (Fifth Century)**

“Now, those who, on the strength of this passage, got the notion that the first resurrection was to be a bodily one, were influenced in this direction mainly by the matter of the thousand years. The notion was that the saints were destined to enjoy so protracted a sabbath of repose, a holy leisure, that is, after the labours of the six thousand years stretching from the creation of man, his great sin, and merited expulsion from the happiness of paradise into the unhappiness of this mortal life. The interpretation was worked out in the light of the Scripture text: ‘One day with the Lord is as a thousand years, and a thousand years as one day.’ Thus, there was supposed to follow upon the six thousand years taken as six days a seventh day—or sabbath—taking up the last thousand, and to be given over to the resurrecting saints for celebration.

One might put up with such an interpretation if it included belief in some spiritual delights accruing to the saints from the Lord's company during that sabbath rest. In fact, I myself at one time accepted such an opinion. But when these interpreters say that the rising saints are to spend their time in limitless gormandizing with such heaps of food and drink as not only go beyond all sense of decent restraint but go utterly beyond belief, then such an interpretation becomes wholly unacceptable save to the carnal-minded. But the spiritual-minded term those who can swallow the literal interpretation of the thousand years "Chiliasts" (from the Greek, *chilias*, 'a thousand') or "Millenarians" (from the corresponding Latin word). To refute them point by point would take too long. My present obligation will be, rather, to show how the Scriptural passage in question ought to be understood." (Augustine, *City of God* 20.7)<sup>22</sup>

## Augustinian Amillennialism



### V. Reasons for the Shift from Premillennialism

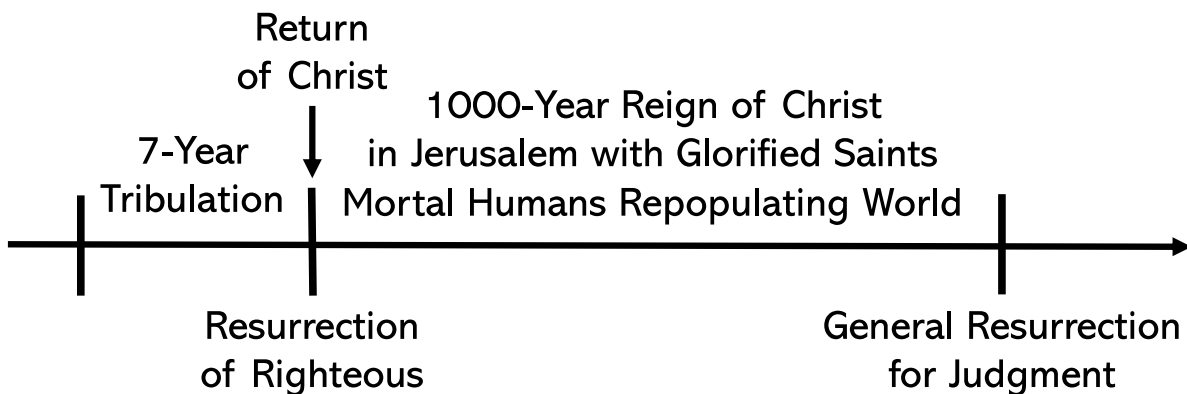
- *Intellectual*—Premillennialism was increasingly viewed as less sophisticated, too naïve
- *Philosophical*—Influence of Platonic thought, dichotomizing physical and spiritual, exalting spiritual above physical
- *Hermeneutical*—Rise of allegorical and spiritual approaches to interpretation
- *Political*—Premillennialism no longer made sense in an increasingly Christianized human government and society

<sup>22</sup> Translation: *Saint Augustine: The City of God, Books XVII–XXII*, trans. Gerald G. Walsh and Daniel J. Honan, The Fathers of the Church (Washington, D.C.: Catholic University of America Press, 2008), 265-266.

- *Prejudicial*—Increasing anti-Judaism and anti-Semitism rendered Premillennial view unfavourable

## VI. Classic (Irenaeus) Premillennialism

### Irenaeus Premillennialism



#### VI.A. Prophetic Literalism with Spiritual Application

*“And the wolf shall feed with the lamb, and the leopard with the kid, and the calf and the lion shall pasture together’.”* (Isa. 11:6) ... Now as to the union and concord and peace of the animals of different kinds, which by nature are opposed and hostile to each other, the Elders [disciples of the Apostles (cf. 3)] say that so it will be in truth at the coming of Christ, when He is to reign over all. For already in a symbol he announces the gathering together in peace and concord, through the name of Christ, of men of unlike races and yet of like dispositions.” (Irenaeus, *Demonstration* 59, 61).

#### VI.B. Glorified Saints and Mortal Tribulation Survivors

“For all these and others [passages of OT prophecy] were without controversy spoken with regard to the resurrection of the just, which will happen after the advent of Antichrist and the perdition of all nations existing under him; at which time the righteous will rule in the earth, growing greater by the vision of the Lord, and through Him they will become accustomed to receive the glory of God the Father, and, with the holy angels, they shall receive in the kingdom conversation and fellowship and union with spiritual beings. And [the words of the prophecies about the millennium were spoken with reference to] those whom the Lord shall find in the flesh, expecting him from heaven and suffered tribulation, which also escaped the hands of the Wicked One. For it is in reference to them [those in the

flesh expecting him after the reign of Antichrist] that the prophet says: 'And those that remain will multiply on the earth' [Isa 6:12]. And however many of the believers God has prepared for this, to multiply those remaining on the earth, and to be both under the rule of the saints and to minister to this Jerusalem, and reigning in it, Jeremiah the prophet speaks about." (Irenaeus, *Against Heresies* 5.35.1)

"We shall arise again to Him, who have been devoted to Him. And they shall be incorruptible, even already living without death. And neither will there be any grief nor any groaning in that city. They shall come also who overcame cruel martyrdom under Antichrist, and they themselves live for the whole time, and receive blessings because they have suffered evil things; and they themselves marrying, beget for a thousand years." (Commodianus, *Instructiones*, 44)

#### **VI.C. Conversion and Restoration of Israel**

"Of these and such like words written by the prophets...some have reference to the first advent of Christ...but others had reference to His second advent, when He shall appear in glory and above the clouds; and your nation shall see and know Him whom they have pierced, as Hosea, one of the twelve prophets, and Daniel, foretold." (Justin, *Dialogue with Trypho* 14)

"And Jeremiah does not merely point out his sudden coming, but he even indicates the tribe from which he [the Antichrist] shall come, where he says, 'We shall hear the voice of his swift horses from Dan;...' This, too, is the reason that this tribe is not reckoned in the Apocalypse along with those which are saved." (Irenaeus, *Against Heresies* 5.30.2)

"Now I have shown a short time ago [cf. 5.32.2] that the church is the seed of Abraham; and for this reason, that we may know that He who in the New Testament 'raises up from the stones children unto Abraham' is He who will gather, according to the Old Testament, those that shall be saved from all the nations (*ex omnibus gentibus*), Jeremiah says: 'Behold, the days come, says the Lord, that they shall no more say, The Lord lives, who led the children of Israel from the north, and from every region where they had been driven; He will restore them to their own land which He gave to their fathers.'" (Irenaeus, *Against Heresies* 5.34.1)

"Christ is the proper and legitimate High Priest of God. He is the Pontiff of the priest-hood of the uncircumcision, constituted such, even then, for the Gentiles, by whom He was to be more fully received, although at His last coming He will favour

with His acceptance and blessing the circumcision also, even the race of Abraham, which by and by is to acknowledge Him.” (Tertullian, *Against Marcion* 5.9)

“For He says by Malachi: ‘Lo, I will send to you Elias the Tishbite, to turn the hearts of the fathers to the children, according to the time of calling, to recall the Jews to the faith of the people that succeed them.’ And to that end He shows, as we have said, that the number of those that shall believe, of the Jews and of the nations, is a great multitude which no man was able to number.” (Victorinus, *Commentary on the Apocalypse* 7.2)

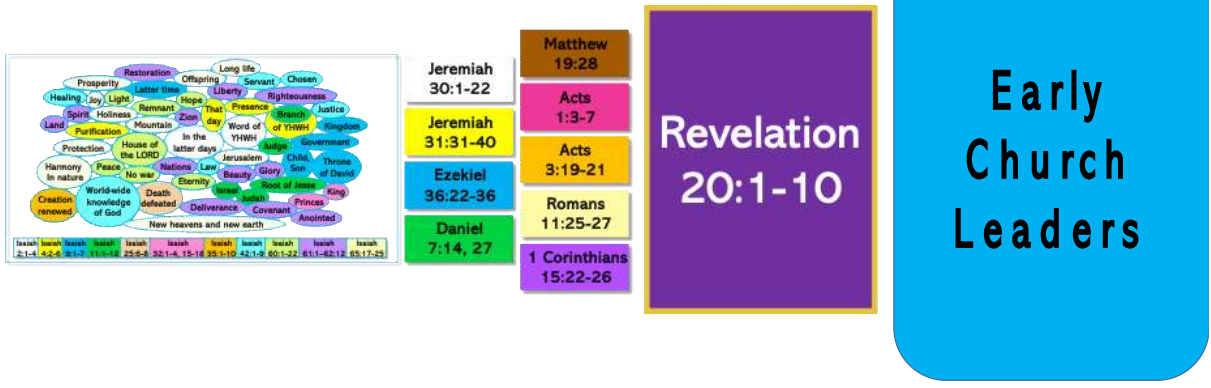
**VI.D. Amillennial Rejection of Israel’s Restoration**

“One fact, then, which proves that Jesus was something divine and sacred, is this, that Jews should have suffered on His account now for a lengthened time calamities of such severity. And we say with confidence that they will never be restored to their former condition. For they committed a crime of the most unhallowed kind, in conspiring against the Saviour of the human race in that city where they offered up to God a worship containing the symbols of mighty mysteries. It accordingly behoved that city where Jesus underwent these sufferings to perish utterly, and the Jewish nation to be overthrown.” (Origen, *Against Celsus* 4.2.2)

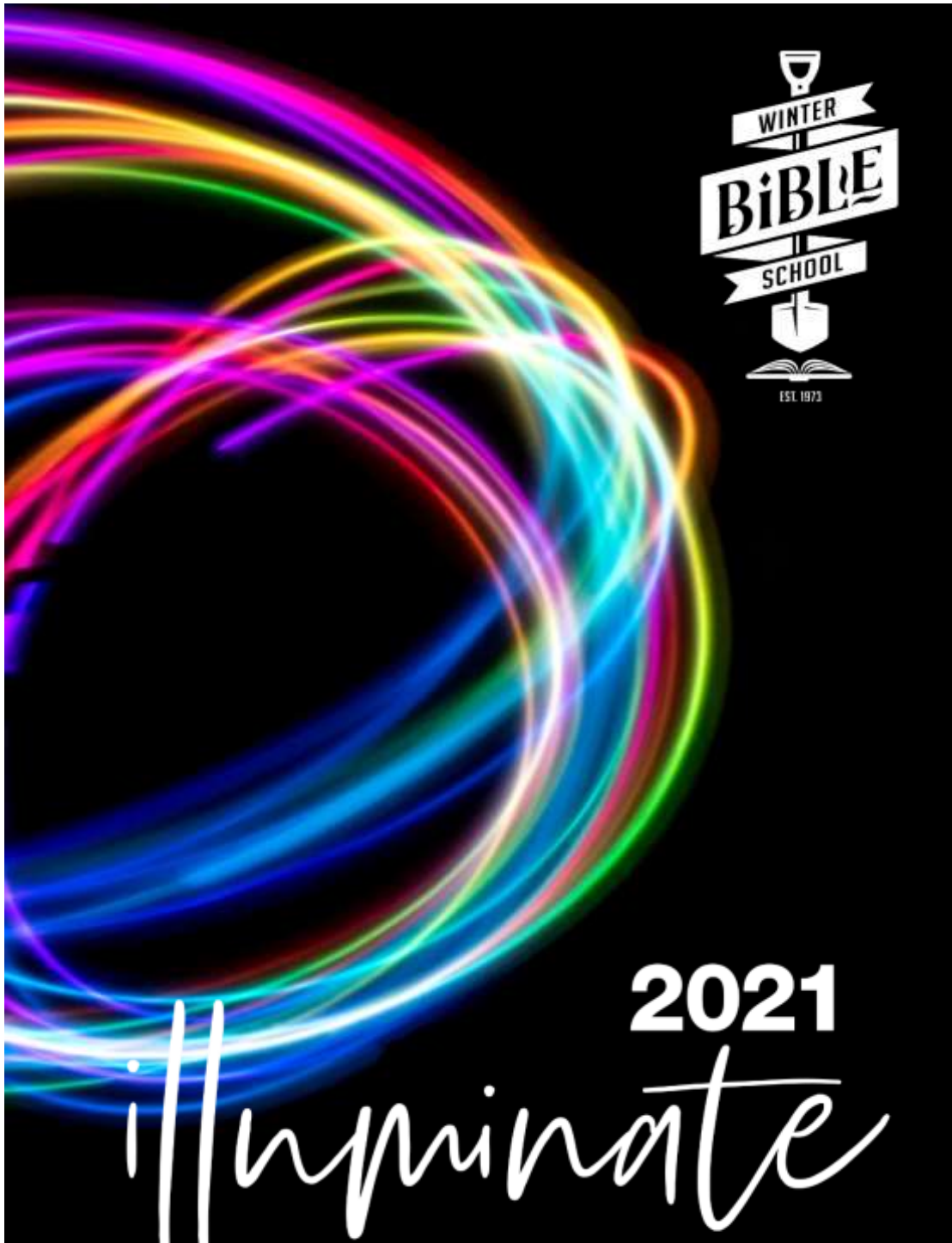
**VII. CONCLUSION**

I believe the classic Irenaean premillennial view of the coming kingdom is the most scripturally faithful and historically authentic eschatology.

When Christ returns, His earthly reign will begin to fulfil the Old Testament covenantal kingdom promises to Abraham, Isaac, Jacob, Israel, and David.







**1 & 2 Samuel**

*Geoff Smith*



## Session 1 – Introduction to Samuel

- Title:** Named after the central character of the early part of the Samuels. These two books were originally one scroll in the Hebrew Bible. With the two books of Kings, they comprise a complete history of the kingdoms of Israel and Judah. The division into four books began with the Septuagint (LXX/ 70 or 72 scholars who translated it about 250 BC): 1 & 2 Kingdoms (our 1 & 2 Samuel); 3 & 4 Kingdoms (our 1 & 2 Kings). Jerome modified the names from 'kingdoms' to 'kings'.<sup>23</sup> It wasn't until about 1448 that the change took place to call them 1 & 2 Samuel.
- Author:** Traditionally assigned to Samuel, Nathan and Gad (1 Chronicles 29:29) – Samuel probably contributing the material up to the time of his death (1 Sam 24). Since Samuel's death is recorded in 1 Sam 25, it makes his authorship beyond that point impossible. It seems Nathan and Gad were probably the authors of the remainder (1 Chron.29:29). The detailed descriptions and exactitudes throughout the Samuels suggest all the authors were eyewitnesses of the events (cf. 2 Sam 1:18; 1 Chron. 27:24). However it's entirely possible that an anonymous compiler may have given the finally shape to the original material, working it into the unified composition it is today. Given 1 Sam 27:6, it seems this might have been composed after the division of the kingdom in 931 BC. But "Keil and Delitzsch admit that the distinction between the tribes of Israel and Judah (See 1 Sam 27:6) cannot be pressed too far, for such a distinction had existed for centuries before the division of the kingdom (Joshua 18:5;19;9; Judges 10:9; 1 Sam 11:8; 17:52; 18:16; 2 Sam 3:10; 24:1), and that any advocacy of a date in the period of the divided kingdom must be counterbalanced by the fact that 2 Samuel closes without an obituary to the man whom later generations looked back on as an ideal king (i.e. David). This omission argues for an early date...and warns us that a

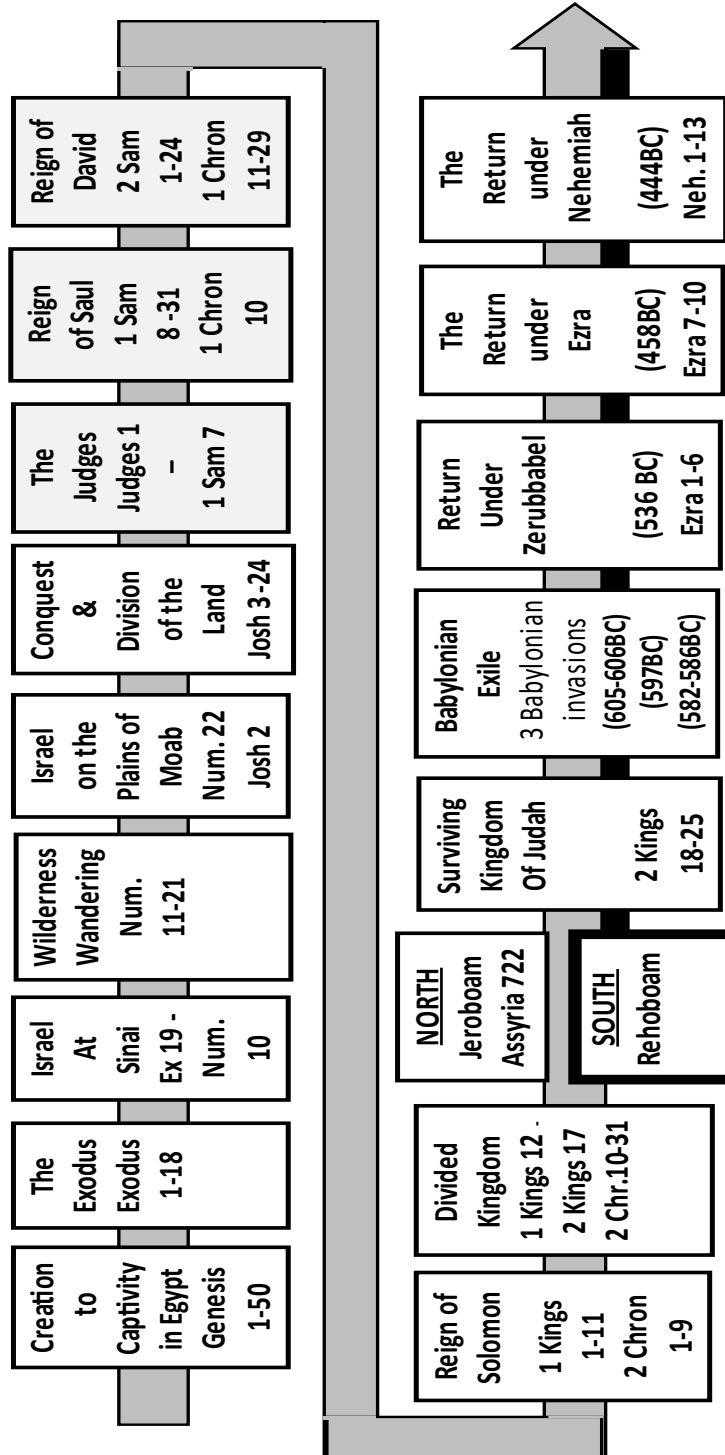
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<sup>23</sup> Stanley A Ellison, Knowing God's Word, p. 74-75

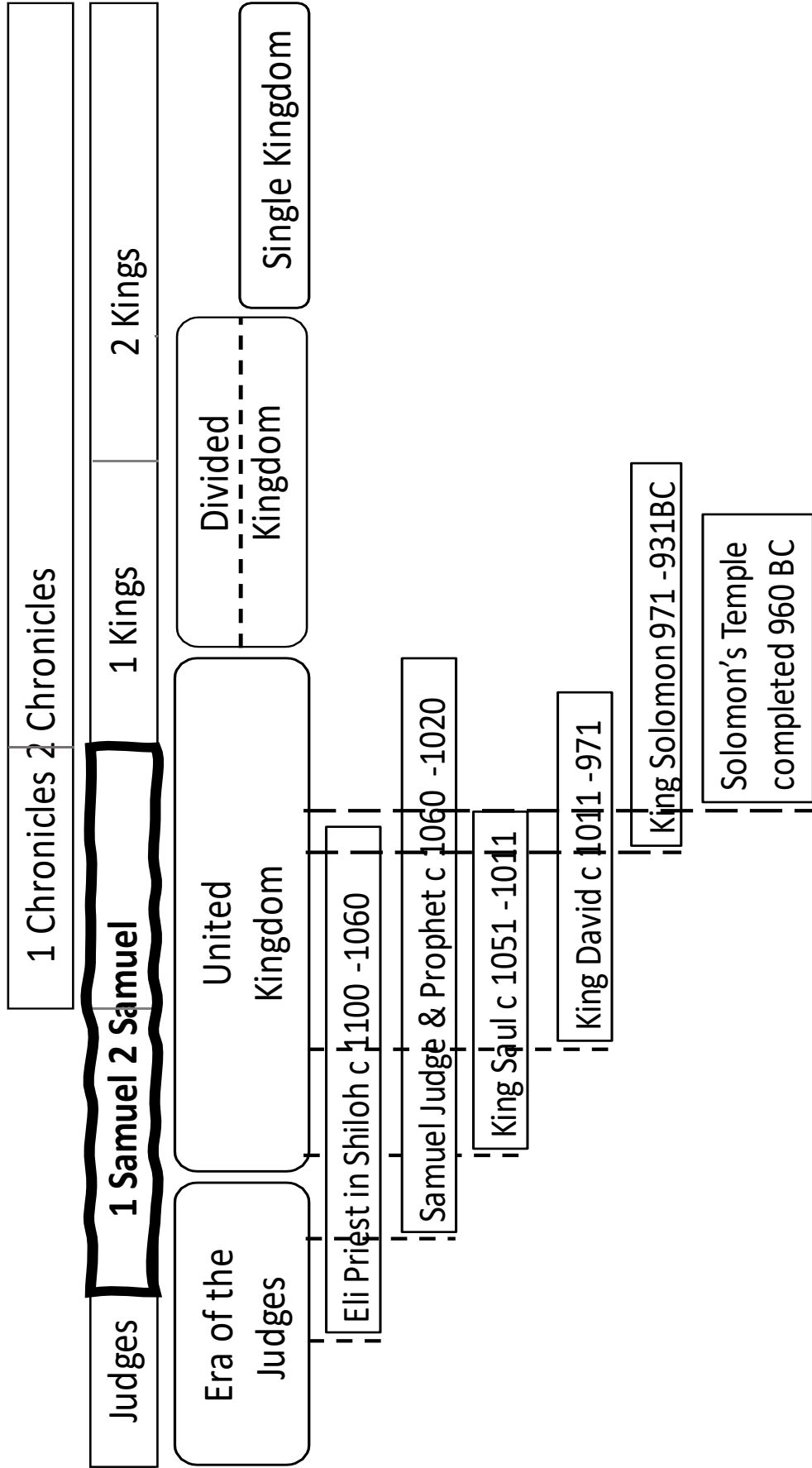
later date cannot be presumed.”<sup>24</sup>

Place in OT:

## OLD TESTAMENT HISTORY



<sup>24</sup> Cyril J Barber, The Books of Samuel, Vol 1, p.19



**Characters:** The significant characters appear as couplets: Penninah & Hannah; Eli and Samuel; Saul and David. John Bright (following Keil and Delitzsch) points to a very definite pattern of organisation:

Leader introduced

Leader played off against older leader

Older leader's career brought to climax before being set aside

Summary of older leader's achievements

New leader introduced

**Structure: (1) Structure: An Important component**

The historical books are more than just a random collection of memories. They have a message. The message and meaning of the book are discovered through its structure. Structure indicates the intention of the author.

**(2) Structure: A Valid Pursuit**

Looking at the structure of a book is not only important, but valid. God has not only chosen to reveal himself in words (cf 1 Cor. 2:6-13), but also in literature that is composed by someone with either natural or Holy Spirit inspired literary skill. Rarely does a book turn on a verb or the nuance of a single word - more often, than not, a book turns on its structure or over all flow.<sup>25</sup>

**(3) Two Big Questions:**

1 Sam 1-7	1 Sam 8-31	2 Sam 1 - 24
<b>Samuel</b>	<b>Saul</b>	<b>David</b>
<b>The</b>	<b>The</b>	<b>The</b>

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<sup>25</sup> John A Martin, Studies in 1 & 2 Samuel: Part 1, The Structure of 1 & 2 Samuel, Bib Sac141:561 Jan 1984 p.29



**Genre:** The Books of Samuel are “history in the form of a story for the purpose of instruction.”

**(1) History.**

**Note 1. It is real history.** “The first and certainly correct impression of those who read the books of Samuel is that they are reading history. Matters of genre, form, style and redaction aside, the book asserts itself as a record of Israel’s national life from the birth of Samuel (c1120BC) to the impending death of David (971BC)...Samuel may not be history-writing of the kind typical of the Western world, but that hardly disqualifies it as historiography in terms of the times and places in which it originated.”<sup>26</sup> Samuel history traces the political fortunes of Israel from the birth of Samuel through the reigns of Saul and David to the accession of Solomon to the throne of the united monarchy. It is a history that moves from anarchy to monarchy. The sun has set on the judges, now it is the dawn of Israel’s kingdom.

**Note 2. It is linear history.** Jewish history is linear (not seasonal, cyclical or oscillating as in other ancient cultures) and is therefore moving towards a goal.

**Note 3. It is significant history.** In the events of Israel’s history, God is moving in words and actions. Without his actions His word is empty but without words His actions are mystery. This is not true of other nations except as they interface with Israel.

**(2) Story:** The historical story line is developed around six prominent personalities: Hannah, Eli, Samuel, Saul, Jonathan and David. The pages of Scripture are permeated with personality. This is because God’s revelation of himself and his purposes and plans are not theological abstracts or fantasies. It’s all real, and it’s unfolded in a world of real people in a real place. As we encounter their stories we admire them, are challenged and encouraged by them.

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<sup>26</sup> Eugene Merrill, The Word and the World, p. 311



**(3) Instruction:** In the Books of Samuel we find three major points of instruction.

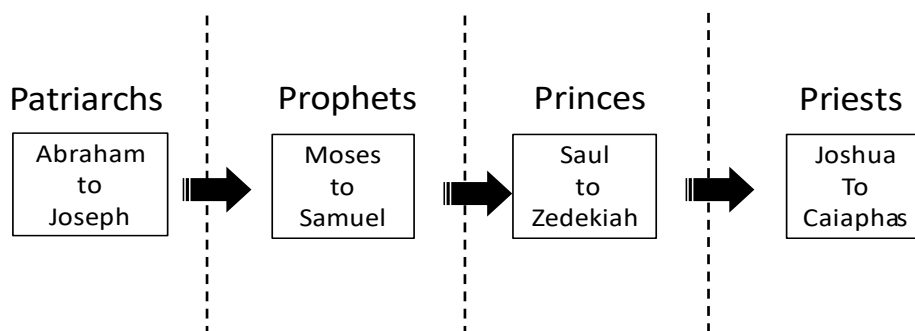
**Note 1: A Revelation of God’s character.** Despite the presence of multiple personalities in the story, Yahweh is himself the central character. And the books of Samuel form a theological exposition of the faithfulness of God as he sovereignly implements all the covenantal promises he had made to Abraham, Isaac, Jacob, Joseph, Moses and Joshua. Yahweh is seen to be the all powerful covenant keeping God of Israel.

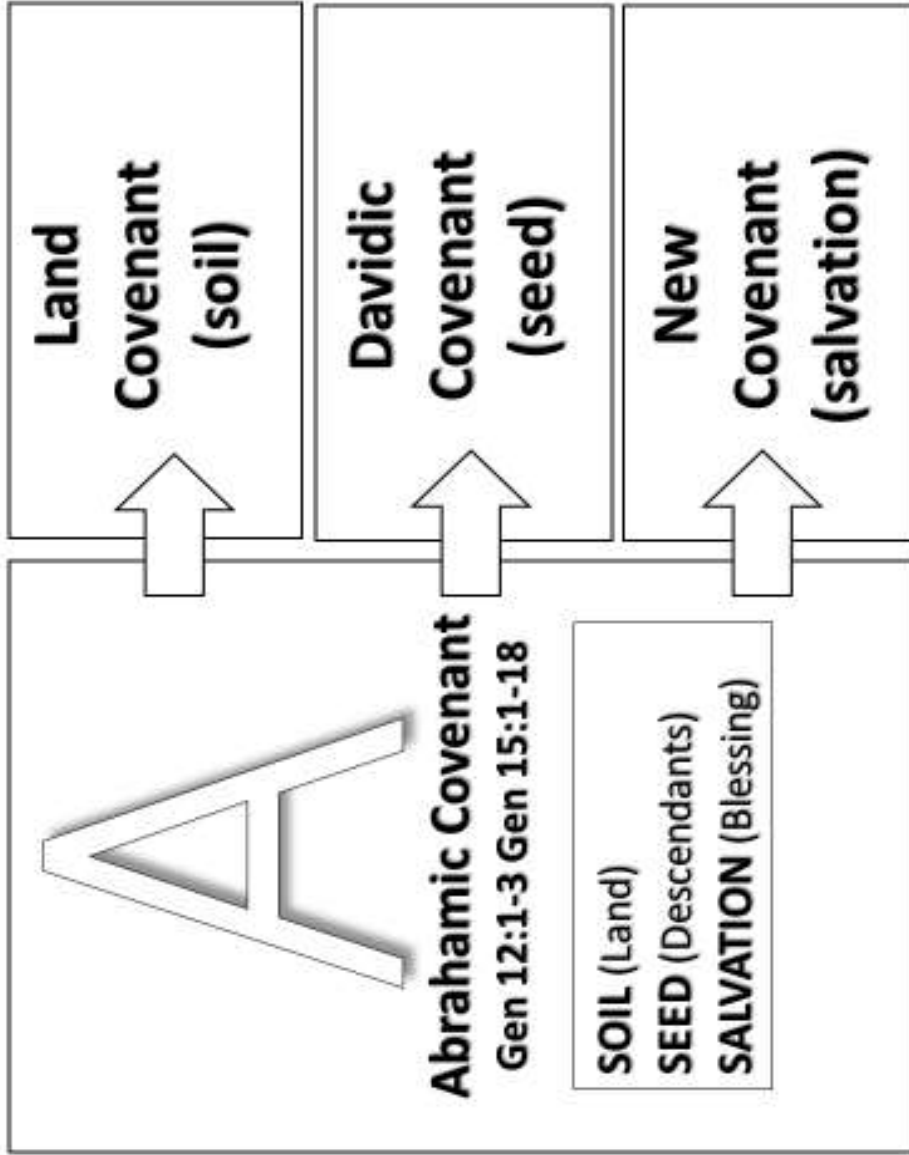
**Note 2. A Validation of the Davidic Kingship:** From the outset The Books of Samuel are moving to their high point, the Davidic Covenant (2 Sam 7:8-16). Note the movements: The priesthood of Eli is invalidated, while Samuel’s priesthood is validated; The kingship of Saul is invalidated, while David’s kingship is validated. In David, the nation has its true King.

**Note 3. An Attestation of Spiritual Principle:** “Those who honour me I will honour, but those who despise me will be disdained.” (1 Sam 2:30; Deut. 28:1-68). These books would be a constant encouragement for the people of Judah to walk with the Lord and honour him in all circumstances, and a constant reminder to avoid bad decisions that inevitably bring devastating consequences.

**Theme:** The official and authoritative record of the covenant faithfulness of God who in fulfilment of his promise to Abraham (Gen 17:6,16) establishes the throne of Israel in anticipation of the rising of the sceptre out of Judah (Gen 49:10).


#### Changes of Structure in Israel’s Leadership





“These are the terms  
of the covenant the LORD  
commanded Moses to make  
with the Israelites in

Moab   
*in addition*

to the covenant He had  
made with them at  
Horeb.” 

Deuteronomy 29:1

Horeb

**Mosaic  
Covenant**  
Exodus 19-24

Israel is God’s  
**SERVANT**

Moab

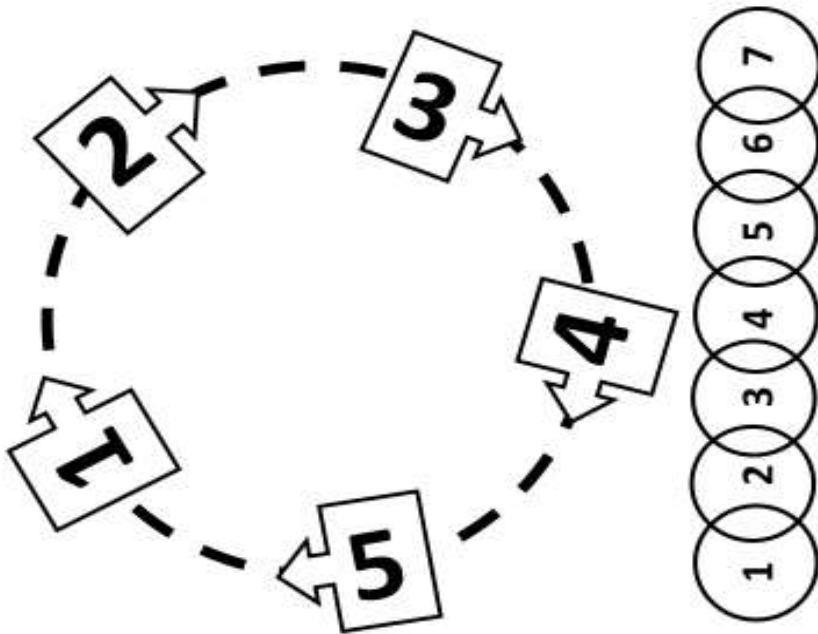
**Land  
Covenant**  
Deut. 28-30

Israel is God’s  
**TENANT**

**Land Covenant**  
**Blessings and Curses**  
Deut. 28

<b>Stage 1</b>	<b>Discipline in the land (28:15-24)</b>
<b>Stage 2</b>	<b>Defeat in the Land (28:25-35)</b>
<b>Stage 3</b>	<b>Deportation from the Land (28:36 -42)</b>
<b>Stage 4</b>	<b>Destruction of the Land (28:43 -62)</b>
<b>Stage 5</b>	<b>Dispersion through all lands (28:63 -68)</b>

1. Rebellion
2. Retribution
3. Repentance
4. Restoration
5. Rest



**Conditions:** The spiritual and political conditions in Israel had been inextricably bound together by the Land Covenant of Deut. 28-30. Under the covenant obedience would bring blessing (including military strength) but disobedience would bring discipline (including military invasion). The spiritual and political conditions at the time of Samuel's birth were exceedingly grave.

**Note 1: Spiritual conditions:** After Israel's conquest of the land during the days of Joshua, Israel entered a time of apostasy. Judges closes with two illustrations of spiritual ignorance and moral confusion (Judges 17-21) that had prevailed from the time of Othniel (1373BC) and lasted until the inauguration of the monarchy.

Observations from Scripture paint a gloomy picture:

- a. Corrupt worship (1 Sam 2:12-16, cf. Lev.7:32)
- b. Diminished services (1 Chron 23:6)
- c. Temple prostitution (Cf Judges 10:6; 1 Sam 2:22)
- d. Religious superstition (1 Sam 4:3-8)
- e. Idolatrous activity (1 Sam 7:3-4)
- f. Rank witchcraft (1 Sam 28:3-7; Deut. 18:10-12)

During this time of spiritual bankruptcy, Samuel continued to teach the people. Note 1 Sam 7:2 – after twenty long years in a spiritual wilderness the people began to mourn and seek after Yahweh. Then Samuel led a revival on the summit of Mizpah and the people renewed their commitment to Yahweh.

“It was only under David that Jerusalem became the centre of worship. He restored the priestly and Levitical courses and the people, being righteously governed, gladly followed the man on whom the hand of God rested. David also made plans to bring the ark to Jerusalem, and while he did not build the first temple, he made provision for its construction so that Solomon could proceed with its erection without hindrance.”

**Note 2: Political Conditions:** Israel's low spiritual state was reflected in her low political condition. There were two major problems:

- a. Internal Division:** "The nation had no central leadership since the days of Joshua...the tribes were judged by the judges in times of emergency...and at times by the ruling high priest." There was a tendency for the nation to fragment into their individual tribal organizations. Some of this is evident in the Exodus and wilderness accounts; in the settlement of Reuben, Gad and Manasseh; in the Benjamite war; in the Absalom rebellion; and finally in the schism brought about by Jeroboam I.
  
- b. External Oppression:** Despite Samson's heroics "the Philistines from the southwest constituted Israel's greatest external opposition during this time, though they were sporadically attacked by their neighbours. While the large empires of Egypt and Mesopotamia were weak and unaggressive, the smaller nations surrounding Israel made many assaults on the land seeking to annex it as their own. Israel was challenged from four directions: Syria and Zobah in the north; Ammon and Moab in the east; Edom in the south; and Philistia in the southwest. Under David's rule these enemy-provoked battles were exploited to extend Israel's borders and put her enemies under vassalage. Not only was the ark lost to the Philistines, but the whole of west Jordan was taken over by them at various times. Many campaigns of war were waged against the Philistines during this eleventh century." The Philistines were better organised and better equipped than Israel. They had transplanted themselves from south-west Asia Minor, settling in Crete and along the Mediterranean coast of Canaan. They formed five city states: Ashdod, Ashkelon, Ekron, Gath and Gaza. Though each city was under its own ruler, together they formed a united front (1 Sam 5:11; 6:4). They integrated with the local Canaanite population and were especially skilled in warfare and the use of iron – being careful to keep their ironmongering skills entirely to themselves, so as to control the ability to make weapons.

## Israel's Battles in Consolidating the Kingdom

DATE	ENEMY	PLACE	LEADER	REF.	RESULT
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### Battles Prior to the Kingdom

1106	Ammon	Gilead	Jephthah	Judg 10:7	Deliverance from Ammonites
1080-60	Philistia	W. Judah	Samson	Judg 14-16	Samson only irritated them
1075	Philistia	Aphek	Eli & Sons	1 Sam 4	Phils. took central Palestine, the ark & destroyed Shiloh
1055	Philistia	Mizpah	Samuel	1 Sam 7	Israel unites at Samuel's revival. 1 <sup>st</sup> victory over Phils.

### Battles Under King Saul

1045	Ammon	Jabesh	Saul	1 Sam 11	Israel unites under new King Saul
1030	Philistia	Michmash	Saul	1 Sam 13	Victory over Phils. Saul's impatience cost him his rule.
1027	Philistia	Michmash	Saul/Jon	1 Sam 14	Jonathan's victory despite Saul's foolish vow
1025	Amalek	SW Judah	Saul	1 Sam 15	Saul rejected Yahweh
1023	Philistia	Elah	Saul/David	1 Sam 17	David kills Goliath, victory over Philistines
1010	Philistia	Gilboa (Jezreel)	Saul	1 Sam 31	Saul & Jon. Killed as Philistines taken North Israel.



### Battles Under King David

1002	Philistia	Rephaim SW Judah	David	2 Sam 5	2 battles. David ends Philistine domination
1000	Moab	Moab	David	2 Sam 8	Moab & Syria = vassals
998	Ammon & Syria	Helam, Gilead	David	2 Sam 10	Syrians become servants
995	Ammon	Rabbah	Joab/David	2 Sam 11-12	Ammonites made servants
992	Edom	Valley of Salt	David	1 Chr. 18:12	Edomites made servants. Kingdom extended to Valley of Salt.

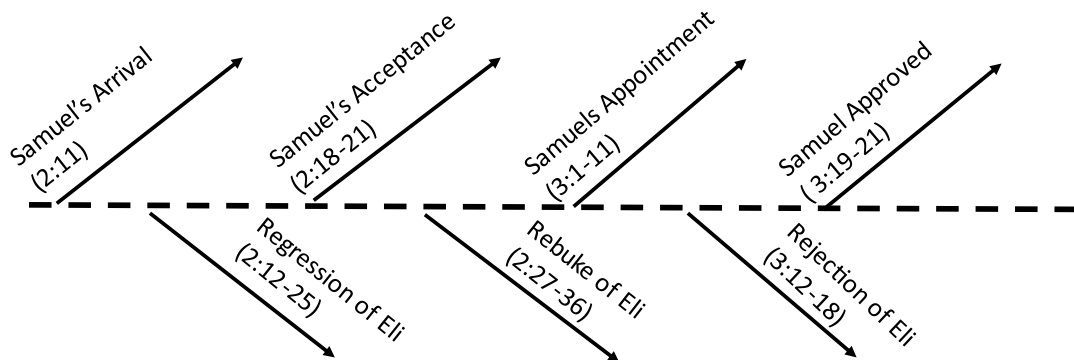
## Session 2 – 1 Samuel – An Overview

### The Prelude: 1 Sam 1-7 The Rise & Rule of Samuel

1. The Nation is in trouble BUT Samuel is Born (1:1-2:10)
  - A. Hannah's problem (1:1-2)
    - a. Two wives
    - b. No Children
  - B. Hannah's pain (1:3-8)
  - C. Hannah's prayer (1:9-23)
  - D. Hannah's presentation (1:24-28)
  - E. Hannah's praise (2:1-10)
    - a. She Praises God for holiness (2:2), his knowledge (2:3), his power (2:4-8), his judgments (2:9-10)
    - b. In 2:10 Hannah anticipates the rise of the Israelite Monarchy.

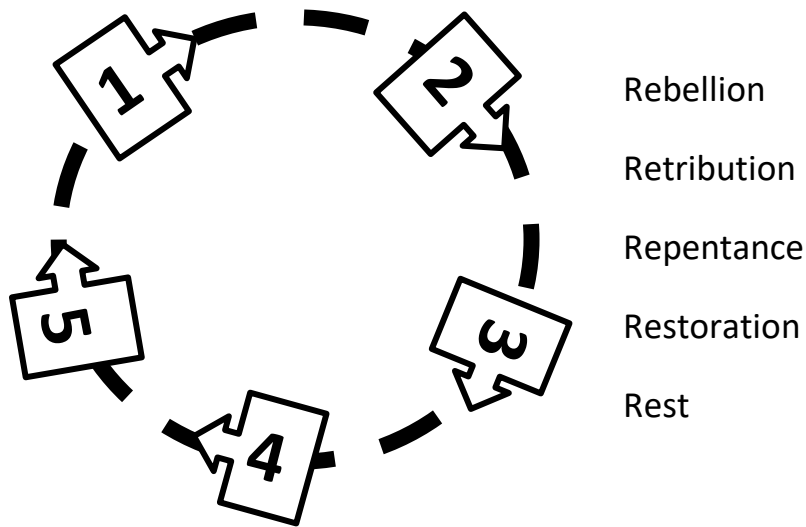
### The Prelude: 1 Samuel 1-7

#### The Discipline & Demise of Eli & the Rise and Rule of Samuel



2. The Priesthood Collapses BUT Samuel is called (2:11-4:1)
  - A. The Priesthood Collapses (2:11-3:21)
    - a. Eli's indiscretion (1:12-18)
    - b. Eli's failure to discipline his sons (1 Sam 3:12-13). His sons were characterised by
      - i. Corruption (1 Sam 2:12)
      - ii. Exploitation (1 Sam 2:13-17) Note their total contempt for the sacrifices. (See Lev 7:23-35; 8:16; Deut. 18:3. Note Lev 7:22-27) Their actions repulsed the people and turned them away from God.
      - iii. Solicitation (1 Sam 2:22) Their gross immorality at the temple
      - iv. Insubordination (1 Sam 2:22-25). The wicked and the foolish never listen to correction or invite counsel (Proverbs).
    - c. Eli's doom announced (1 Sam 2:27-38). His family line is doomed (2:30-33), his sons will die prematurely (2:34), the priestly line of Eli is terminated (2:30-31).
    - d. Eli's death is recorded (4:1-11).
  - B. Samuel is Called (3:1-4:1)
    - a. The Lord speaks to Samuel (3:1-14)
    - b. Samuel speaks to Eli (3:15-18)
    - c. Samuel speaks to the Nation (3:19-4:1)
3. The Philistines attack BUT Samuel saves the Day (4:1-7:17)
  - A. Invasion by the Philistines - they capture the Ark (4:1-5:1).
    - a. Battle # 1: Israel is defeated (without the Ark), 4000 die (4:1-2)
    - b. Battle #2: Israel is defeated (with the Ark), 30,000 die (4:3-11). But the Lord is in this defeat (4:3; Deut. 28:15-68).
    - c. Eli and his sons die (4:11-18) as per the prophecy (2:27-36).
  - B. Judgment on the Philistines (5:1-6:2)
    - a. On Dagon (5:1-5)
    - b. On Ashdod (5:6-8)
    - c. On Gath (5:9-10)
    - d. On Ekron (5:10-12).
  - C. The Philistines return the Ark (6:3-7:1)
    - a. To Beth Shemesh (6:12-20)
    - b. The Israelites relocate it to Kiriath Jearim (6:21-7:1)

D. Samuel leads them to spiritual renewal (7:2-17)



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**Kingship Inaugurated**  
**1 Sam 8-12**  
Saul Rises to Power

1. Israel's Request for a King (8:1-22)

A. The Occasion (8:1-5)

- a. The period of the Judges ended in anarchy with every man doing "what he saw fit" (NIV Judges 21:25).

NO

NO

NO

- b. The priesthood had failed. Even Samuel's sons did not walk in his ways (1 Sam 8:5,19-20)  
c. They wanted to conform to the nations around them (1 Sam 8:5)  
d. They wanted a dynastic rule – visible, trustworthy (1 Sam 8:20; 12:12)

- e. They had given up on Yahweh (1 Sam 8:6-8; 10:19; 12:12, 17, 19)

B. The Request (“appoint a King to lead us” 1 Sam 8:5)



Genesis 17:6

Gen 17:16

Gen 35:11

Gen 49:10

Numbers 24:17

Deut 17:14-20

Q

*Was it God’s will for Saul to be king?*

God’s \_\_\_\_\_ Will

God’s \_\_\_\_\_ Will

God’s \_\_\_\_\_ Will

C. Their error

- a. premature timing
- b. wrong tribe (cf Gen 49:10)
- c. wanted to be like the nations

D. Samuel’s Warning (8:10-18)

“Now listen to them but warn them solemnly and let them know what the king who will reign over them will do.” (1 Sam 8:9)

- a.
- b.
- c.
- d.
- e.
- f.
- g.

2. Saul’s Rise to Power (9:1-12:25)

A. The Introduction of King Saul 9:1-

- a. His family connection – a Benjamite (9:1), son of Kish (9:1-2)
- b. His physical appearance – “a head taller” than any of the others (9:2). See NRSV “he stood head and shoulders above anyone else.”

## B. The Installation of King Saul (10:1-27)

### a. The Private Ceremony (10:1-16)

i. Saul is anointed by Samuel (10:1)

ii. Saul is Affirmed by Signs (10:2-16)

1. Men advise about the donkeys (10:2)

2. Men with loaves of bread (10:3-4)

3. Company of the Prophets (10:5-16)

The nature of the prophesying: Ecstatic Utterance as in Canaanite practices (liberal view) or Hymns of Praise (See 1 Chron 25:1-3). The latter explains the musical accompaniment. It is hard to imagine that Samuel would recommend pagan ecstatic utterances.

### b. The Public Ceremony (10:17-27)

i. The People choose Saul (10:17-24)

ii. Samuel explained the regulations of Kingship to the people (Deut 17:14-20) and the crowd are dismissed. Note: Samuel follows the covenant regarding the appointment of a King, but the new King will not follow the regulations.

## C. The Indications of Kingship (11:1-12:25)

a. Saul is confirmed as King by his victory over the Ammonites (11:1-11)

b. Saul is confirmed as King by the people at Gilgal (11:12-15)

c. Saul is confirmed as King by Samuel (12:1-25) – note the place of the Covenants in Samuels address to the people (12:6-11) and the Covenants continue to be the basis of God's dealings with Israel (12:20-25). NB Deut 28:36. Notice the place Israel has in God's purposes based on the Abrahamic Covenant.

**Kingship Fails**  
**1 Sam 13-15**  
Saul is Rejected by Yahweh

1. Saul Rebels against God (13:1-15:9)

- A. Saul's Sinful Offering (13:1-22)
- B. Saul's Rash Vow (13:23-14:52) - He is even prepared to kill his own son Jonathon.
- C. Saul's Partial Obedience (15:1-35) – He refuses to kill Agag.

2. Saul is Rejected by God (15:10-35)

A. God's regret over Saul (15:10-21).

The Hebrew word 'nacham' does not correspond to the N.T. word 'repent'. This is not remorse over an error of judgment, but deep sorrow in the light of man's failure, despite God's help.

- a. God is Unchanging in His character (1 Sam 15:29; Psalm 102:24-27; Mal. 3:6; James 1:17). God's perfections, person, promises and purposes do not change.
- b. God is not inflexible in His ways. To be immutable does not mean immovable. God adapts to changes in the human situation. See Jer 18:7-10 where the change occurs in the nation, not in God. See Jonah 3:4,10; Num 23:19.

B. God's rejection of Saul (15:22-35)

In a dramatic gesture Samuel tells Saul God has taken the kingdom from him (15:26-27).

- a. Note 15:22-23 – Scripture teaches that sacrifices are necessary and instituted by God (Ex 29:18,36; Lev 1-7). In context Samuel means God does not appreciate *external ritual over internal integrity*. Samuel's statement must be understood as proverbial. See Psalm 51:17; Isa 1:16-18; Jer 7:22.

**Kingship in Limbo**  
**1 Sam 16-31**  
Saul is Replaced by David

1. David is chosen in place of Saul (16:1-13)
  - A. Private Anointing by Samuel.
  - B. Public Anointings are still future.
    - a. His anointing as ruler over Judah (2 Sam 2:4)
    - b. His anointing as ruler over Israel (2 Sam 5:3)
  
2. David is in the Court of Saul (16:14-20:42)
  - A. The Chastisement of Saul (16:14-16)

Note: “an evil spirit from the Lord tormented” Saul (16:14). This is a difficult text. Firstly the base of operation is not stated. Secondly, we do not definitely know Saul’s spiritual condition before God. There are two views:

    - a. The ‘spirit’ is an attitude or disposition. “The evil spirit was evidently a mental affliction next to insanity. Since Saul was unable to function with this spiritual malady, it was necessary to hire a musician for symptomatic relief.”<sup>27</sup> “The word ‘evil’ can legitimately refer to discontent or calamity or disaster. Thus the Lord could have sent to Saul this kind of ‘spirit’ or sense of distress and anxiety. Rather than being an outside evil force (a demon) the ‘spirit’ could have been a psychological condition within Saul’s inner being, resulting directly from God’s judgment on him. Therefore, Saul’s case would be different from demon possession and, also different from a typical psychological problem.”<sup>28</sup>
    - b. The ‘spirit’ is a demon. While it might seem difficult to accept that a demonic spirit should come from the Lord, it should be noted that Yahweh is known to have granted such access to the righteous prior to Saul (See Job 1-2; Judges 9:23; 1 Kings 22:20-23; Deut. 13:2-4; Amos 3:6; 2 Sam 24:1; 2 Cor 12:7).

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<sup>27</sup> B. C. Chapman, 1 Samuel, Liberty Bible Commentary p. 563

<sup>28</sup> Gene Getz, David, p. 33



Excursus: Believers and Demonisation:

Acts 5:3 seems to indicate that Satan actually filled the heart of Ananias. We have no reason to believe to doubt Ananias was a believer. Satan had filled her heart, as the Spirit of God should fill a believer (Eph 5:18) – fill = control. ‘Possession’ is a confusing term, it suggests the ‘in’ or ‘out’ idea. Since demons are spirit beings and have no body, what’s crucial is not where they are (on our shoulder or in our heart) but how much control they have. So we are probably better to think in terms of ‘demonization’. The Scriptures do suggest the devil can take a foothold in our lives (cf Acts 5:3; James 4:7; Eph 4:7). But note that the believer remains secure – “his spirit shall be saved in the day of our Lord Jesus (1 Cor 5:5); not even demons can separate us from the Love of God in Christ Jesus ( Rom 8:38); the evil one cannot ‘touch’ the believer (John 20:17) where touch is more than a superficial poke – touch means a controlling grasp. Interestingly there is no teaching on a ‘deliverance ministry’ for believers. Our only instruction is (1) resist the devil & he will flee from us (James 4:7; 1 Peter 5:8-9); (2) not to give the devil a foothold in our lives (Eph 4:27); (3) how to stand against the devil using the full armour of God (Eph 6:12ff).

B. The Conquest by David (17:1-58)

Saul is ‘dismayed and terrified’ at Goliath’s challenge (17:11). Immediately David is introduced (17:12) ‘from Bethlehem in Judah’ cf Gen 49:10, Ruth 1:1; 4:17. Note also Goliath’s taunt in 17:44 (See Deut. 28:26) and note David’s response (17:46; cf Ex 19:5-6). On Philistines see Benware, OT Survey, p. 260-261.

C. The Celebration of David (18:1-9)

a. David is recognised by Jonathon (18:1-4)

b. David is recognised and loved by Israel (18:5-9,16)

“Saul has slain his thousands and David his tens of thousands.”

3. David is in Conflict with Saul (18:10-31:13)

A. Conflict in the Court (18:10-20:42)

Note the 8 attempts Saul makes on David’s life:

a. Saul attempts to murder David with the spear (18:10-11)

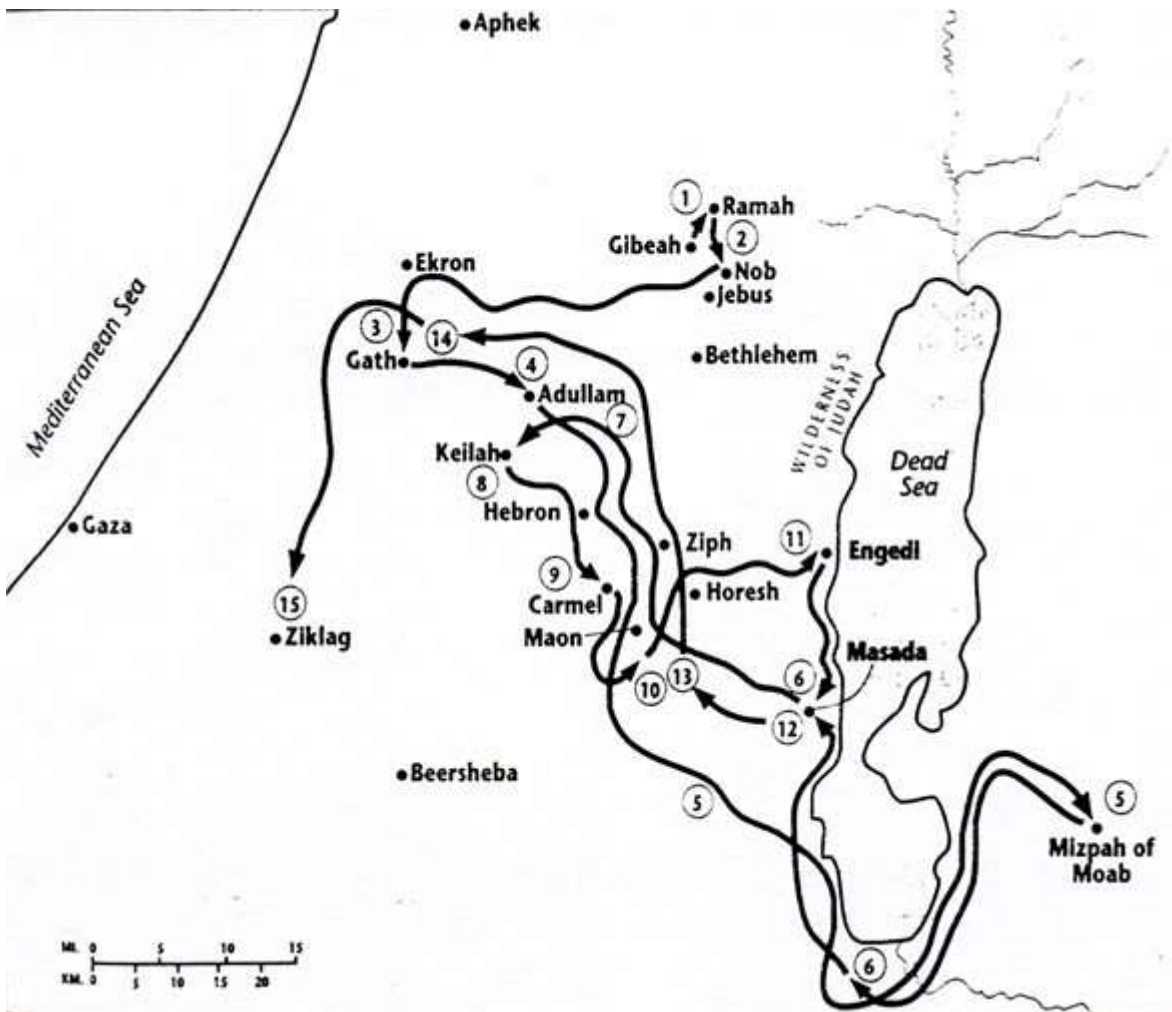
- b. Saul attempts to murder David by promoting him to a military position (18:12-16)
- c. Saul attempts to murder David by having him marry his daughters Merab and Michal (18:17-19; 20-30)
- d. Saul attempts to murder David through Jonathon and his soldier (19:1-7)
- e. Saul attempts to murder David with a spear (twice) (19:8-10)
- f. Saul attempts to murder David by sending an assassination team after him (19:11-17)
- g. Saul attempts to murder David at Naioth at Ramah (19:18-24)
- h. Saul attempts to murder David by demanding Jonathon bring David to him to be killed (20:1-42). Note Jonathon vows to protect David even at the cost of his own life (20:39) and his future (20:31)

B. Conflict sends David into exile (21:1-31:13)

“Then David left...” (20:42). This is the background for many of David’s Psalms. Events recorded here may only be a fraction of what actually happened! This is a true record but not an exhaustive record. This is the background for many of David’s Psalms – Psa 18, 34, 52, 54, 56, 57.

- a. David to Nob (21:1-9)  
Ahimilech provides for David. Note one of Saul’s servants is there (1 Sam 22:22), this is the reason David flees. Note Ahimilech inquired of the Lord for David (1 Sam 22:10). Clearly Saul is still in pursuit of David (1 Sam 21:10).
- b. David to Gath (21:10-15)  
This is Philistine territory! David fakes insanity to escape possible retaliation for his part in slaying Goliath now that he has been identified by Achish’s men.
- c. David to the Cave of Adullam (22:1-2)  
David gains the support of 400 Israelites who join him after becoming disillusioned with Saul.
- d. David to Mizpah in Moab (22:3-5)  
He has family hidden in Moab – historical roots in the Book of Ruth the Moabitess. David inquires of the Lord for direction

and the answer is provided through the prophet Gad.



- e. David to the forest of Hereth (22:6-23)  
Note Saul in pursuit (22:6). The people and priests and possessions at Nob are wiped out by Saul, but Abiathar escapes to inform David of Saul's pursuit.
- f. David to Keilah (23:1-12)  
David attacks the oppressing forces of the Philistines at Keilah, delivers Israel, plunders the Philistines. Saul attacks David at Keilah (23:7-12) but the Lord tells David to run.
- g. David to the Wilderness of Ziph (23:13-28).  
Note Saul is still in pursuit! (23:14,15). Note God does not give David into Saul's hand (22:14) & uses both Jonathon (23:15-18) and a Philistine invasion to distract Saul.

h. David to En Gedi (23:29-24:22)

David has the chance to attack Saul but refuses to lift his hand against the Lord's anointed. Note David's promise to protect Saul's line – this is fulfilled in David's treatment of Mephibosheth. (see 24:22)

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**Samuel Dies**  
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i. David to Maon (25:1-42)

Nabal refuse to help David. Nabal dies. David marries Abigail who confesses David's Kingship (25:28-31).

j. David to Ziph (26:1-25)

Note the similarities between ch. 24 and ch. 26. Some think this is a repetition, but there are sufficient differences to indicate these are separate events. Again David has the opportunity to attack Saul, but again he refuses to do so. Saul admits he is wrong (26:21).

k. David to Gath (27:1-31:13)

Achish gives David Ziklag. David's plan to escape Saul by moving to Philistine territory works (27:1,4). David uses Ziklag as the base for his invasions into Northern Sinai – the tribes there were enemies of Judah. Achish plans an attack on Israel and insists on David's fighting men (28:1-2). But the Philistines insist that Achish dismiss David from his ranks for fear David will betray them and side with Israel (29:1-11). Saul sees the attack from Gath by Achish and is terrified. Saul consults the Lord but the Lord doesn't answer. More terrified he turns to the witch of Endor.

Excursus: The Witch of Endor.

Several explanations have been proposed:

(1) Psychological Impression

(2) Witch's Deception

(3) Demonic Impersonation

(4) Genuine Appearance

Ziklag was raided in David's absence, but David pursued the raiders and recovers all (30:1-31) sharing it with the elders of Judah. In doing this he re-established contact with Judah over which he would soon reign (2 Sam 2:1-4).

I. Battle of the Philistines & Israel at Gilboa (31:1-13)

Saul and his sons die.

<b>1</b>	<b>2 SAMUEL</b>		<b>24</b>
The Establishment of David as theocratic King			
<b>1</b>	<b>DAVID</b> Israel's Best King		<b>24</b>
1-10	11-20	21-24	
David's Triumphs	David's Troubles		
David's Fame coronation	David's Shame consequences	David's Name conclusion	
Kingship Revived 2 Sam. 1-10	Kingship threatened & preserved 11-20	Epilogue: Kingdom in microcosm. 21-24	

**EXTRA NOTES:**

## KINGSHIP IN ISRAEL<sup>29</sup>

ISRAELITE KINGS  
NON-ISRAELITE KINGS

### Permitted Similarities between Israelite and Non-Israelite Kings

Royal Symbols eg: crowns, thrones	✔	✔
Royal Palaces	✔	✔
Capital Cities	✔	✔
Religion & Politics combined in world view	✔	✔
Collected Taxes	✔	✔
Received tribute from defeated enemies	✔	✔
Royal Administrations	✔	✔
Involved in Justice	✔	✔
Commander in Chief	✔	✔

### Mandated Differences between Israelite and Non-Israelite kings

Divine Appointment	17:15a	Came to power by influence/force etc
Only Israelite/ Davidite	17:15b	Anyone with ambition
Not to amass 'horse' power	17:16	Trusted in horses (Psalm 20:7)
Not have many wives/harem	17:17	Harems = sign of prestige
Not accumulate wealth	17:17c	Sought wealth
Personal copy of Law	17:18	No constitution
Ruled by Written Law	17:18,20	Personal strategy, occult 17:9-14
Rule with humility & respect	17:20	Self-focused

<sup>29</sup> Adapted from The Baker Book of Bible Charts, Maps and Timelines 2016. P.102



**EXTRA NOTES:**

## King Saul, Successes and Failures<sup>30</sup>

### Saul's Successes

Saul rescued Jabesh Gilead from Ammon – gave God the credit (1 Sam 11:1-13)
Saul defeated the Philistines (1 Sam 14:16-23)
Saul directed successful attacks against Moab, Ammon, Edom, the Philistines, the Amalekites & the kings of Zobah (1 Sam 14:47-48)

### Saul's Failures

Assumed priestly role by offering the sacrifice (1 Sam 13:9-12)
Foolish order soldiers not to eat during battle with Philistines (1 Sam 14:24-45)
Erected monument to himself (1 Sam 15:2)
Failed to follow God's directions in battle with Amalekites (1 Sam 15:10-23)
Failed to respond to Goliath's challenge (1 Sam 17:11)
Multiple attempts on David's life to prevent him becoming king (1 Sam 18:11; 20-27; 19:10-15; 23:15; 24:2; 26:2)
Killed the priests of Nob & their families (1 Sam 22:6-19)
Consulted with witch of Endor 1 Sam 28:7-19)
Lost strategic battle with Philistines & his kingdom cut in half, risking the very existence of the kingdom itself (1 Sam 31:1-7)
Ordered death of the protected Gibeonites (2 Sam 21:1)

<sup>30</sup> Adapted from The Baker Book of Bible Charts, Maps and Timelines 2016. P.103

## King David, Successes and Failures<sup>31</sup>

### David's Successes

Comforted Saul with music (1 Sam 16:23)
Defeated Goliath & Philistines (1 Sam 17:1-53)
Celebrated commander in Army (1 Sam 18:13-14, 30; 19:8)
Rescued Keilah (1 Sam 23:1-5)
Spared Saul's life (En Gedi) (1 Sam 24:1-21)
Spared Saul's life (Desert of Ziph) (1 Sam 26:1-24)
Infiltrated Philistines/military intelligence (1 Sam 27:-17)
Wrote famous lament Saul & Jonathan (2 Sam 1:17-27)
Became King of Judah (Hebron) (2 Sam 2:1-4)
Became King of Israel (2 Sam 5:1-4)
Took Jebus and made Jerusalem the capital city (2 Sam 5:6-12)
Brought the Ark to Jerusalem (2 Sam 6:1-23)
Davidic Covenant (2 Sam 7:8-16)
Defeat of surrounding states that threatened Israel (2 Sam 8:1-14; 21:15-22)
Re took throne after Absalom's coup (2 Sam 19:11-39)
Composed songs of faith (2 Sam 22:1-51; Psalms)

### David's Failures

Adultery with Bathsheba (2 Sam 11:1-5)
Killed Uriah in a cover up (2 Sam 11:6-17)
Failed to see & respond to moral failures in his family (rape of Tamar; murder of Amnon) (2 Sam 13:1-38)
Failed to deal with conspiracy of Absalom (2 Sam 15:1-12)
Unnecessary census (2 Sam 24:1-17)

<sup>31</sup> Adapted from The Baker Book of Bible Charts, Maps and Timelines 2016. P.105

**EXTRA NOTES:**



**Jesus in 3-D:  
Prophet, Priest & King**  
*Graham Blaikie*



### Introduction to the Three Offices

The three-fold office (Latin, *munus triplex*) of Jesus as our prophet, priest and king is a rich and crucial area of study. It provides both an impetus for worship and a necessary corrective to some contemporary theological departures.

In the Old Testament, the three essential roles of prophet, priest and king were set apart by anointing.

To “anoint” (Hebrew, *mashach*) means “to smear with oil”.

- Common usage: Ru 3:3: “put on perfume”
- Sacred usage: Ex 30:22-33. Sacred recipe: “This is to be my sacred anointing oil for the generations to come” (Ex 30:31).

The anointings of prophets (e.g., Elisha, 1 Ki 19:16), priests (e.g. Aaron, Ex 28:41) and kings (e.g. David, 1 Sa 16:12,13) come together in a single 3-fold office (not 3 separate offices) which find their fulfilment in “***the Anointed One,***” —the ***Mashiach, Messiah, the Christ.***

Each of the three offices is “mediatorial” in some way (as an intermediary in the conflict and chasm that exists between holy God and sinful humanity):

- A **Prophet REVEALS** God to man
- A **Priest RECONCILES** man to God
- A **King RULES** over man under God

We see Jesus as the perfect **Prophet, Priest, King** in Hebrews 1:1-3 (cf. negative portrayal in Jer 13:13-14; 2:26-27; 32:32-35)

***<sup>1</sup>In the past God spoke to our ancestors through the prophets at many times and in various ways, <sup>2</sup>but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe. <sup>3</sup>The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.***

# #1. JESUS AS PROPHET

## I. BACKGROUND

### A: The Old Testament prophet (the “pattern” Jesus followed)

1. The **term** “prophet.” OT: Nabi: from “one who is called or calls”. Also “seer” (1 Sa 9:9), “man of God” (2 Ki 4:9).
2. The **role** of the prophet: The prophet **reveals God to man**, speaking to the people on behalf of God. He is a mediator. The common formula is “the word of the Lord came to ...” (1 Sa 15:10; 2 Sa 24:11; 1 Ki 19:9; Jon 1:1; Hg 1:1; 2:1, 20; Zec 7:1, 8; 8:1).
  - **Seen in Moses:** *“See I have made you like God to Pharaoh, and your brother Aaron will be your prophet. You are to say everything I command you, and your brother Aaron is to tell Pharaoh to let the Israelites go out of his country”* (Ex 7:1-2).
  - **Seen in the Prophet like Moses:** *“I will raise up for them a prophet like you from among their brothers. I will put My words in his mouth and he will tell them everything I command him”* (Dt 18:18)
3. The **call/commission** of the prophet: e.g., Jeremiah (1:4-8); Moses (Ex 3:1-4:17); Amos (7:14-15); Samuel (1 Sm 3:19-20)
4. The **inspiration** of the prophet  
*“...prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit”* (2 Pt 1:20-21).
5. The **revelation** to a prophet came via audible words from God (Ex 14:1-2, 15; Is 8:5ff.); dreams (Da 2:27–30; 4:9); visions (**Nu 12:6**; 24:4, 16; Ho 12:10; Is 1:1; Am 1:1)
6. The **authority** of the prophet: “thus sayeth the Lord” – “a Yahweh speech”
7. The **content** of the prophecy:
  - **forthtelling/preaching** to God’s people (condemnation/comfort re the covenant) and unbelievers—in woes, taunts, oracles, riddles, poems, songs, diatribes, etc.



- **foretelling/predicting** (immediate; near; far—for present-day application)

8. The **foundation** of their prophecies: the covenants

9. The **tone** of **prophecy**: rebuke, warning, encouragement, entreaty, etc.

10. The **communication** of the prophecy

- Orally (Ex 14:1-2; Nu 9:1-5)
- Dramatically—in sign-acts (Is 20:1-4; Jer 27:1-7; Ezek 4:1-17)
- In Writing (Ex 24:4; 32:15-16; Hab 2:2)

11. The **gender** of prophets: Men; Women (Miriam, Ex 15:20; Huldah, 2 Ki 22:14-20; Deborah, Ju 4:4; Anna, Lk 2:36-38)

12. The **grouping** of prophets: individually; collectively (Moses' 70 elders; the school of the prophets/prophetic guilds); speaking prophets; writing prophets; major and minor prophets; prophets to Israel, Judah, the nations; prophets of the exile; post-exilic prophets, etc.)

13. The **problem of false prophecy** was endemic

- Through the OT: Je 2:8, 26-27; 5:12-13, 30-31; 6:13-15 14:13-16; **23:9-40; 27:9-28:17**; Is 9:14-16; 28:7-8; 30:9-11; 44:24-26; Ezk 22:27-28
- In Jesus' day (& the future/now): Mt 7:15-20; Mk 13:5, 21-23
- In the early church (& the future/now): Ac 13:6-12; 2 Pt 2:1; 1 Jn 4:1-3; Rv 19:20; 20:10

14. The **test** of a true and false prophet<sup>32</sup>:

- a. **Theological. Dt 13:1-5**: If a prophet says, *“let us follow other gods”* (13:2), *“that prophet or dreamer must be put to death”* (13:5)—even if a sign or wonder he announces takes place.

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<sup>32</sup> Hobart Freeman lists the biblical tests of a true prophet as: spoke only in the name of Yahweh; spoke only by revelation or inspiration; could be identified by the testimony of his own moral character; was conscious of a definite call experience; commission was often authenticated by signs or miracles; message was in harmony with previous revelation; historical confirmation authenticated the true prophet; the moral quality of the message differentiated between true and false prophecy; the discernment of a godly hearer assessed its truth or falsity (Hobart Freeman, *An Introduction to the Old Testament Prophets*, 102-111).

- b. **Practical. Dt 18:20-22:** What God says will come to pass; a prophet whose message does not come to pass has spoken presumptuously. *“A prophet who presumes to speak in my name anything I have not commanded... is to be put to death”* (18:20).
- c. **Moral. Je 23:9-40.** The false prophet will be characterized by abuse of power (23:10), personal wickedness and living a lie (23:14), leading others into sin (23:14-15), promotion of false hope and denial of judgment (23:16-17. E.g., 70-year exile versus 2 year: see Je 25:11-12; 27:16-22 contrasted with 28:1-4. Also 28:5-9; 10-17). *“Don’t tell us the truth. Tell us nice things. Tell us lies”* (Is 30:10 NLT).
- *“Whereas the false prophet calculated, from the contemporary situation, which result would most probably occur and would be most in harmony with the religious convictions of the sinful people, the true prophet proclaimed things completely contradictory to outward appearances and contrary to the popular religious convictions of the people. Inspired by Yahweh, the true prophet had a holy disregard for the acceptability of his message and a personal unconcern for the consequences with respect to his own welfare” – Hobart Freeman, *An Introduction to the Old Testament Prophets*, 109.*
  - *“The Lord was with Samuel as he grew up, and he let none of Samuel’s words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD. The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word. And Samuel’s word came to all Israel” – 1 Sm 3:19-4:1.*

## **B. Prophecy of the Prophet Like Moses**

1. **The Prophecy. Dt 18:14-22:** <sup>14</sup>*The nations you will dispossess listen to those who practice sorcery or divination. But as for you, the Lord your God has not permitted you to do so.* <sup>15</sup>*The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him.* <sup>16</sup>*For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, “Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.”* <sup>17</sup>*The Lord said to me: “What they say is good.* <sup>18</sup>*I will raise up for them a prophet like you from among*

*their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. <sup>19</sup>I myself will call to account anyone who does not listen to my words that the prophet speaks in my name. <sup>20</sup>But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.” <sup>21</sup>You may say to yourselves, “How can we know when a message has not been spoken by the Lord?” <sup>22</sup>If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously, so do not be alarmed.*

2. **Commentary on the Prophecy. Dt 34:10-12:** <sup>10</sup>Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face, <sup>11</sup>who did all those signs and wonders the Lord sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. <sup>12</sup>For no one has ever shown the mighty power or performed the awesome deeds that Moses did in the sight of all Israel.

“[It is safe to say that Deuteronomy 33-34 was added to the Mosaic Torah as part of its final canonical redaction.... Reflecting a perspective offered most likely 1,000 years after the original prophecy was given, Deut 34:10-12 provides an inspired understanding of the prophecy of Deut 18:15-19.... [Quoting Kim] ‘The final paragraph of Deuteronomy 34:10ff should be read looking at the history of Israel’s prophecy retrospectively. Its final analysis after viewing all of the historical prophets, including Elijah, is that “the prophet like Moses” never came, therefore it automatically turns to the future for the fulfilment of it. He is yet to come!’” – Michael Rydelnik, *The Messianic Hope*, Kindle ed., loc. 1853. See also John Sailhamer, *The Meaning of the Pentateuch* (IVP, 2009), 17-18, 49-50.

3. **Expectation of Prophetic Fulfilment. John 1:21, 25:** The Jewish leaders asked John the Baptist: “*Are you the Prophet?*”
4. **Statement of Prophetic Fulfilment. Acts 3:22-23:** [Peter]: “*For Moses said, ‘The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people’*”

### C. John the Baptist, Jesus' Forerunner

1. Considered the last of the OT prophets (Mt 11:13; Lk 16:16). His style and message of judgment (Mt 3:7-10) was reminiscent of the OT prophets, as was his clothing—cloak made of camel's hair (Mk 1:6; cf. 2 Ki 1:8; Zec 13:4).
2. While he never used the OT formula, *"Thus sayeth the Lord"*, we read that *"the word of God came to John"* (Lk 3:2).
3. The people considered John a prophet (Mt 14:5; Mk 11:32)
4. Jesus identified John as *"more than a prophet"* (Mt 11:9), as Malachi's *"messenger"* who would prepare the way (Mal 3:1-2; Matt 11:10), the greatest *"among those born of women"* (Lk 7:28), *"the Elijah who was to come"* (Mt 11:14; Mal 4:5-6).
5. John denied being the Messiah, Elijah or *the Prophet* (Jn 1:19-28)
6. His message:
  - *"Repent, for the kingdom of heaven has come near"* (Mt 3:2). Cf. Jesus' message: *"Repent, for the kingdom of heaven has come near"* (Mt 3:17).
  - *"I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire"* (Mt 3:12).

## II. JESUS THE PROPHET

### A. Jesus is the Focus of Much Prophecy

Chart from *Tyndale Bible Dictionary*, 1084.

	Old Testament Prophecies	New Testament Fulfilment
1. Messiah was to be born in Bethlehem	Micah 5:2	Matthew 2:1-6 Luke 2:1-20
2. Messiah was to be born of a virgin	Isaiah 7:14	Matthew 1:18-25 Luke 1:26-38
3. Messiah was to be a prophet like Moses	Deuteronomy 18:15, 18-19	John 7:40
4. Messiah was to enter Jerusalem in triumph	Zechariah 9:9	Matthew 21:1-9 John 12:12-16
5. Messiah was to be rejected by his own people	Isaiah 53:1, 3 Psalm 118:22	Matthew 26:3-4 John 12:37-43 Acts 4:1-12
6. Messiah was to be betrayed by one of his followers	Psalm 41:9	Matthew 26:14-16, 47-50 Luke 22:19-23
7. Messiah was to be tried and condemned	Isaiah 53:8	Luke 23:1-25 Matthew 27:1-2
8. Messiah was to be silent before his accusers	Isaiah 53:7	Matthew 27:12-14 Mark 15:3-4 Luke 23:8-10
9. Messiah was to be struck and spat on by his enemies	Isaiah 50:6	Matthew 26:67; 27:30 Mark 14:65
10. Messiah was to be mocked and insulted	Psalm 22:7-8	Matthew 27:39-44 Luke 23:11, 35
11. Messiah was to die by crucifixion	Psalm 22:14, 16-17	Matthew 27:31 Mark 15:20, 25
12. Messiah was to suffer with criminals and pray	Isaiah 53:12	Matthew 27:38 Mark 15:27, 28 Luke 23:32-34
13. Messiah was to be given vinegar	Psalm 69:21	Matthew 27:34 John 19:28-30
14. Others were to cast lots for Messiah's garments	Psalm 22:18	Matthew 27:35 John 19:23-24
15. Messiah's bones were not to be broken	Exodus 12:46	John 19:31-36
16. Messiah was to die as a sacrifice for sin	Isaiah 53:5-6, 8, 10-12	John 1:29; 11:49-52 Acts 10:43; 13:38, 39
17. Messiah was to be raised from the dead	Psalm 16:10	Matthew 28:1-10 Acts 2:22-32
18. Messiah is now at God's right hand	Psalm 110:1	Mark 16:19 Luke 24:50-51

1. **Jesus to some disciples (road to Emmaus):** *"And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself"* (Lk 24:27).

2. **Jesus to the Jewish leaders:** *“You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me.... Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?”* (Jn 5:39, 45-47).
3. **Paul to King Agrippa:** *“I am saying nothing beyond what the prophets and Moses said would happen—that the Messiah would suffer and, as the first to rise from the dead, would bring the message of light to his own people and to the Gentiles”* (Acts 26:22-24).
4. **Peter’s 1<sup>st</sup> epistle:** *“Concerning this salvation, the prophets who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Messiah and the glories that would follow.... Even angels long to look into these things”* (1 Pt 1:10-12).
5. **Mighty Angel to the Apostle John:** *“It is the Spirit of prophecy who bears testimony to Jesus”* (Rv 19:10).

## **B. Jesus Refers to Himself as a Prophet (Treated Like the Prophets)**

1. **Also rejected by His own:** *“But Jesus said to them, ‘A prophet is not without honour except in his own town and in his own home’”* (Mt 13:57).
2. **Also killed in Jerusalem:** *“I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem”* (Lk 13:33).

## **C. Jesus is Called a Prophet by Others**

1. **The Samaritan woman:** *“Sir, I can see that you are a prophet”* (Jn 4:19).
2. **The people:** after the parable of the talents, the leaders looked for a way to arrest him *“but they were afraid of the crowd because the people held that he was a prophet”* (Mt 21:33-46). At Caesarea Philippi: *“Who do people say the Son of Man is?” “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets”* (Mt 16:13-20)
3. **Herod Antipas:** *“this is John the Baptist; he has risen from the dead!”* (Mt 14:1-2).

4. **Simon the Pharisee:** *“If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.”* Jesus answered him, *“Simon, I have something to tell you.”* (Lk 7:39-40)
5. **Sanhedrin (mockingly):** *“They spit in his face and struck him with their fists. Others slapped him and said, ‘Prophecy to us, Messiah. Who hit you?’”* (Mt 26:67-68).
6. **Disciples to Jesus (on road to Emmaus):** *“Jesus of Nazareth...was a prophet, powerful in word and deed before all the people”* (Lk 24:19).

#### **D. Jesus is called *the Prophet* [like Moses]**

1. **Note:** the Jewish leaders in Jerusalem were looking for *the Prophet* as they sent priests and Levites to Jesus to ask him: Are you Messiah? Elijah? *The Prophet?* (Jn 1:19-21)
2. **Philip:** *“We have found the one Moses wrote about in the Law, and about whom the prophets also wrote”* (Jn 1:45).
3. **Some people:** *“On hearing his words, some of the people said, ‘Surely this man is the Prophet’ Others said, ‘He is the Messiah’”* (Jn 7:40).

#### **E. That Jesus is a prophet in the Old Testament tradition is demonstrated by:**

1. **His special calling by God:** *“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor... Today this scripture is fulfilled in your hearing”* (Lk 4:18-24; Cf. Mt 15:24; Mk 9:37).
2. **His reception of divine revelation through intimate communion with God** (Mt 11:27; Jn 12:49-50; Jn 14:10).
3. **His authoritative teaching** which is unlike that of the religious leaders (Mk 1:22) and surpasses the OT prophets’ *“Thus sayeth the Lord”*: *“You have heard it said... (Amen) Truly I say to you...”* (Jn 5:21-48).
4. **His eschatological message** focused on the imminent arrival of the kingdom of God: *“From that time on Jesus began to preach, ‘Repent, for the kingdom of heaven has come near’”* (Mt 4:17).
5. **His calls to repentance and warnings of judgment** in “prophetic language”, e.g., woes on 3 unrepentant cities (Mt 11:20-24); seven woes of Mt 23:13-33: *“Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean”* (23:27; cf. Hab 2:6-19).

*“You snakes! You brood of vipers! How will you escape being condemned to hell?” (23:33; Cf. Mal 4:1).*

6. **His message of comfort for the faithful remnant:** *“Peace I leave with you; my peace I give you.... Do not let your hearts be troubled and do not be afraid” (Jn 14:27; Cf. Is 40:1; Mal 4:2)*
7. **His symbolic acts** (e.g., entry into Jerusalem, cleansing temple, Last Supper)
8. **His authenticating signs:** *“When the Messiah the comes, will he perform more signs that this man?” (Jn 7:31; see also 2:11; 10:31; 20:30-31).*
9. **His rejection of ritual for its own sake and emphasis on heart-obedience** (e.g., disciples eating grain on the Sabbath, Mt 12:1-8; cf. Hos 6:6; not washing hands, Mt 15:1-20).
10. **His representation of/identification with God: obeying him = obeying God; rejecting him = rejecting God** (Jn 12:33-50; Mk 9:37; cf. Ezek 33:30–33).
11. **His many already-fulfilled predictions**
  - a. His transfiguration (Mt 16:28-17:9)
  - b. Destruction of the temple (Mt 24:1-2; Mk 13:2; Lk 13:35)
  - c. His own death and resurrection in detail (Mt 12:40; 16:21; 17:12). *“We are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life” (Mt 20:18-19).*
  - d. False prophets will prophesy in his name (Mt 7:21-23)
  - e. “Messiahs” will come in his name and deceive many (Mt 24:5, 23-26)
  - f. Christians will be hated, persecuted and killed (Mt 24:9)
  - g. *“Because of the increase of wickedness, the love of most will grow cold” (Mt 24:12)*
  - h. The gospel will be preached in the whole world (Mt 24:14)
  - i. Word-famous anointing by a woman: *“Truly I tell you, wherever this gospel is preached throughout the world, what she has done will also be told in memory of her” (Mt 26:13).*
  - j. Betrayal by Judas *“The one who has dipped his hand into the bowl with me will betray me” (Mt 26:23).*
  - k. Prediction of all disciples falling away according to Scripture and Peter’s denial 3x before the rooster crows (Mt 26:31-35; 26:69-75)



## F. Jesus passes the Old Testament test(s) for a prophet

### 1. Moral

- a. *"In him is no sin"* (1 Jn 3:5; 2 Co 5:21; Hb 4:15; Is 53:9; 1 Pt 1:19)
- b. *"Can any of you prove me guilty of sin?"* (Jn 8:46)

### 2. Practical

- a. Everything testable that he predicted came to pass. Not so modern-day prophets!
- b. That He did miracles/signs was undeniable to all but when the people asked in response, *"Could this be the Son of David?"* the leaders attributed His power to Satan which was blasphemy against the Holy Spirit (Mt 12:22-24, 31-32).

### 3. Theological

- a. Jesus always called people to follow the one true God, His Father, with all their heart (Mt 22:37) and exposed their greater devotion to ritual or status or money etc. as hypocrisy (Mt 23)
- b. But calling God His Father was a claim they refused to accept so they charged Him with blasphemy (Jn 5:18; 10:32-33)

## G. Jesus assigns primary prophetic significance to Himself

1. He saw Himself as **the fulfilment/focus/point of Scripture**: *"Do not think I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them"* (Mt 5:17; Cf. Lk 24:27; Jn 5:39, 45-47).
2. He saw Himself as **the One the prophets longed for**: *"For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and hear what you hear but did not hear it"* (Mt 13:17).
3. He saw Himself as **the object/centre of future prophetic activity/claims**: *"Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name... Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'"* (Mt 7:21-23)

## H. Jesus is the greater/greatest prophet

1. **He is the subject of prophecy**; no other prophet is predicted (John the Baptist as Elijah excepted (Is 40:3-4; Mal 4:5-6).

## 2. The prophets longed for Jesus (and no other)

- a. The prophets *“longed to see... and hear”* Jesus (Mt 13:17) and *“searched intently and with the greatest care, trying to find out more about [their prophecies of] Jesus’ sufferings and glory”* (1 Pt 1:10-11)
- b. The prophet Abraham (Ge 20:7) *“rejoiced at the thought of seeing my day; he saw it and was glad”* (Jn 8:56)

## 3. “Even angels long to look into” the implications of prophecies/salvation (“these things”) (1 Pt 1:12).

## 4. Jesus is the greater/greatest prophet

- a. **greater than Jonah:** *“now something greater than Jonah is here”* (Mt 12:41)
- b. **greater than John the Baptist:**
  - Jesus: *“among those born of women there has not risen anyone greater than John the Baptist”* (Mt 11:11).
  - Yet John said of Jesus: *“After me comes one who is more powerful than I, whose sandals I am not worthy to carry”* (Mt 3:11) and *“He who comes after me has surpassed me because he was before me”* (Jn 1:15).
  - Asked, *“Are you the Prophet [like Moses]?”* John replied, *“No.”* (Jn 1:21) But Jesus is the prophet like Moses.
- c. **greater than Moses and Elijah.** They appear with Jesus. *“There he was transfigured before them [the disciples]. His face shone like the sun, and his clothes became as white as the light... A bright cloud covered them, and a voice from the cloud said, ‘This is my Son, whom I love. With him I am well pleased. Listen to him!’”* (Mt 17:2-3, 5).
- d. **greater than Moses** (as the prophet like Moses)
  - Moses lost his temper and struck the rock forfeiting the right to enter the promised land (Nu 20:9-12)
  - Moses was faithful *in* God’s house as a *servant*; but Jesus is faithful *over* God’s house a *Son* (Heb 3:1-6)
  - *“You have heard it said [by or in Moses]... but I tell you...”* (Mt 5:21-48).
  - *“The law was given through Moses; grace and truth came through Jesus Christ”* (Jn 1:17).

### **I. Jesus is God's last and best word:**

*"In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son..." (Heb 1:1-2). "Listen to him!" (Mt 17:5)*

### **III. IMPLICATIONS/RESPONSE/APPLICATIONS:**

#### **A. Believe and respond to Jesus' claims**

#### **B. Don't seek additional revelation(s)**

"Jesus is the culmination of God's revelation. The OT Scriptures point to him and are fulfilled in him. We see in the introduction of Hebrews that Jesus is the prophet, priest and king. He is the prophet, for God's final word is spoken by him and in him. He is the priest by whom final cleansing of sins is accomplished. He is the king who reigns at God's right hand. The last days have arrived in Jesus and the final word has been spoken, and hence there will be no further revelation until Jesus' return. The great revelatory events have taken place in Jesus' ministry, death, resurrection, and exaltation. Believers do not need any other word from God for their lives. They are to put their faith in what God has revealed in and through Jesus the Christ."

– Thomas Schreiner, *Hebrews* EBTC (WA, 2020), 61-62.

#### **C. Study Him as the Prophet-Teacher par excellence (and His teachings)**

#### **D. Train yourself to read Scripture Christologically (like Jesus & the apostles)**

#### **E. Worship the Word of God made flesh!**

#### Recommended Reading on Messiah:

Walter C. Kaiser, *The Messiah in the Old Testament*. Grand Rapids: Zondervan, 1995.

Michael Rydelnik & Edwin Blum, *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*. Chicago: Moody Publishers, 2019.

Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic*. Nashville: B & H Publishers, 2010.

Darrell Bock & Daniel Wallace, *Dethroning Jesus: Exposing Popular Culture's Quest to Unseat the Biblical Christ*. Nashville: Thomas Nelson, 2007.

#### Recommended Reading on Prophecy:

Hobart Freeman, *An Introduction to the Old Testament Prophets*. Chicago: Moody Publishers, 1968. (Esp. Ch 5: "True and False Prophets".)

Christopher Wright, "The Three Horizons of Old Testament Prophecy," *Christianity Today* online edition, March 21, 2019.

Mark Boda & Gordon McConville, *Dictionary of the Old Testament Prophets*. Downers Grove, IL: InterVarsity Academic, 2012.

## Session 2 – Jesus as Priest

### #2: JESUS AS PRIEST

*“...fix your thoughts on Jesus...our...high priest” (Heb 3:1).*

- A **Prophet REVEALS** God to man
- A **Priest RECONCILES** man to God
- A **King RULES** over man under God

#### I. GENERAL BACKGROUND

##### **A. The Fall: Humanity’s Need for atonement/[priestly] mediation**

1. God mediates for Adam & Eve (sacrifice/atonement/covering Gn 3:21)
2. Abel *“brought an offering—fat portions from some of the firstborn of his flock. The Lord looked with favour on Abel and his offering”* (Gn 4:4)

##### **B. Priests in the Wider Ancient Near Eastern Context (in Genesis/Exodus)**

1. **Egyptian:** *“Pharoah gave Joseph... Asenath daughter of Potiphera, priest of On [Heliopolis], to be his wife”* (Gn 41:45).
2. **Canaanite:** *“Melchizedek king of Salem”* and *“priest of God Most High”* blessed Abram and received a tenth of Abram’s war spoils (Gn 14:18-20)
3. **Midianite:** Jethro, priest of Midian & Moses’ father-in-law (Ex 2:15-3:1)

##### **C. Heads of Clans as “Priests” in the Patriarchal Era to Slavery in Egypt**

1. **Job** after Job’s adult sons’ and daughters’ birthday feasts: *“When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, ‘Perhaps my children have sinned and cursed God in their hearts.’ This was Job’s regular custom”* (Job 1:5; See Job’s sacrifices/prayers for friend in 42:7-10).
2. **Noah** after the flood: *“Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it”* (Gn 8:20).
3. **Abram** “cuts the covenant” at God’s command (Gn 15:9-10; see also sacrifice at 23:13 [instead of son], altars in 12:8; 13:18; 22:13)
4. **Jacob** sacrifices after his oath with Laban (Gn 31:54; see also pillar/altar? at 28:18-22; 33:20)

5. **Each man** in Egyptian slavery *“is to take a lamb for his family...take some of the blood and put it on the sides and tops of the doorframes...it is the LORD’s Passover”* (Ex 12:2,7,11). 12:21: Moses summoned **“all the elders of Israel and said to them, ‘Go at once and select the animals for your families and slaughter the Passover lamb...”**

## **II. BACKGROUND TO THE ISRAELITE PRIESTHOOD**

### **A. A Great, Priestly Nation is Promised to Abraham (Genesis 12)**

1. *“I will make you into a great nation, and I will bless you.... And all peoples on earth will be blessed through you”* (v2-3). *“[They] set out for the land of Canaan, and they arrived there”* (v5). *“The LORD appeared to Abram and said, ‘To your offspring I will give this land.’”* (v7; see also ch 15).
2. The Abrahamic Covenant is an Unconditional Covenant (Royal Grant): *“I will do x”*. (For covenants see Benware, *Survey of the Old Testament*, 43ff.)

### **B. The Large Nation is Redeemed from Slavery**

1. **Multiplying but oppressed:** The Israelites were *“exceedingly fruitful”; the land was filled with them* (Ex 1:7) despite Pharaoh’s [violent] attempts to suppress them.
2. **God will deliver them—to the Land:** *“I have indeed seen the misery of my people in Egypt... and am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and bring them up out of that land into a good and spacious land, a land flowing with milk and honey”* (Ex 3:7-8; cf. 6:2-8).
3. **God’s demands to Pharaoh:** *“This is what the LORD says, ‘Israel is my firstborn son... Let my son go, so that he may worship me’* (4:22-23).
  - **“worship” 10x** (3:12; 4:23; 8:1, 20; 9:1, 13; 10:3, 7, 8, 24)
  - **“festival” 2x:** *“hold a festival to me”* (5:1); *“celebrate a festival to the LORD”* (10:9)
  - **“sacrifice” 9x:** *“sacrifice(s)”* (8:25, 26 2x; 27); *“offer sacrifices”* (3:18; 8:8, 28, 29; 10:25-26); *“sacrifices and burnt offerings”* (10:25)

### **C. A Pre-Sinai Priesthood of Sorts? (Ex 19:20-24)**

### III. PURPOSE OF THE ISRAELITE PRIESTHOOD

#### **A. To Assist Israel to be Holy—as God Who Dwells with Them is Holy**

1. **“I will dwell”**. *“...have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you”* (Ex 25:8-9)
2. **“Be holy”**. *“I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves along the ground. I am the LORD, who brought you up out of Egypt to be your God; therefore be holy, because I am holy”* (Lv 11:44-45; also 19:2; 20:7, 26; 21:8; 23:14)

#### **B. To Assist Israel in Her Priestly Ministry to the World (Ex 19:6; cf. Gn 12:3)**

1. *“Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me a kingdom of priests and a holy nation”* (Ex 19:5-6).
2. The Mosaic Covenant is a Conditional Covenant (Suzerain-Vassal): “If you do x, I will do y” cf. Deut 28-30)
3. “The redemptive prerequisite to covenant relationship is unconditional—God delivered them and brought them to Himself at His own initiative. What was conditional was their success in achieving his purpose for them, that they be a priestly kingdom, a holy nation.... [T]he fundamental notion...is that of mediation and intercession. A priest stands between God and a person (or persons) who is in need of making contact with God. So Israel must be viewed as bearing a mediatorial responsibility, of serving as an intercessor between a holy God and all the peoples of the earth” – Eugene Merrill in Roy Zuck, *A Biblical Theology of the Old Testament*, 12.

### IV. KEY ELEMENTS OF THE MOSAIC (AARONIC) PRIESTHOOD

“Because Israel was called to be a holy nation and a kingdom of priests to the nations (Ex 19:6), the Israelite priests had an analogous function of being a holy priesthood to Israel. The priesthood held the people accountable to Yahweh by teaching (Lev 10:10-11; Deut 33:10), a role that was expanded from cultic precepts to the totality of the Torah” – *Dictionary of the Old Testament Pentateuch* (IVP, 2003), 649.

## A. The Covenant (Ex 19:3-24:8)

1. Preparation for meeting God (19:3-25)
2. The Decalogue/Ten Commandments (20:1-17)
3. Ordinances (20:18-23:33)
4. Ratification of the Covenant (24:1-8)

## B. The Sanctuary/Tabernacle (Ex 24:9-40:38)

## C. Instructions for Holy Living (Leviticus) \* indicates blood sacrifice

1. **The Offerings/Sacrifices (Lv 1-7) NOTE: \* = blood sacrifice**
  - a. **\*Burnt Offering:** entire blood sacrifice consumed on altar (Lv 1:5-17; 6:8-13). Lamb offered morning and evening (Ex 29:38-42; Nu 28:3-8)
  - b. **\*Sin Offering:** blood sacrifice for inadvertent sins of ignorance (4:1-35; 6:24-30)
  - c. **\*Peace Offering:** entirely voluntary blood sacrifice (Lv 3:1-17; 7:11-34)
  - d. **\*Trespass Offering:** blood sacrifice for neglecting duty to God (Lv 5:14-6:7; 7:1-7)
  - e. **Grain Offering:** Only offering not requiring the life of an animal but produce as sign of dedication to God (Lv 2:1-16; 6:14-23)
2. **Feasts and Seasons (Lv 23-25)**
  - a. **Appointed Feasts & Seasons**
    - **\*Sabbath:** weekly observance; daily sacrifice of one lamb doubled on Sabbath (Nu 28:9-10)
    - **\*New Moon & Feast of Trumpets:** new month celebrated with trumpet blasts and sin and burnt offerings (Nu 10:10; 28:11-15)
    - **Sabbatical Year:** year of rest for the land; food for the poor (Ex 23:10-11) and probably emancipation of slaves (Ex 21:2-6). Public reading of the Law (Dt 31:10-31)
    - **Year of Jubilee:** 7 cycles of sabbatical years (50 years) sold land reverts to original family ownership, slaves freed, land rested (Lv 25:8-55)
  - b. **Annual Feasts**
    - **\*Passover & Feast of Unleavened Bread.** Passover commemorated God's mighty deliverance from Egypt. Slaying of lamb (Ex 12:1-13:10)
    - **\*Feast of Weeks:** after wheat harvest two loaves presented signifying daily bread provided by God (Dt 16:9-12; Lv 23:15-22)



- **\*Feast of Tabernacles:** Israelites lived in tents for 7 days to remind them of their wilderness sojourn. Largest burnt offerings presented (70 bulls & lots of lambs) (Nu 29:12-34; Lv 23:33-44)
- **\*Day of Atonement:** Israel's holiest day of the year. The only fast day required. Elaborate ceremony to cleanse the priesthood, tabernacle, altar, implements, congregation (everything). Only the high priest could officiate. Sacrificed 2 rams as burnt offerings for himself and the congregation, a bull for his own sin offering and 2 goats as sin offering for the people (one slaughtered, blood applied to mercy seat on ark of covenant in the holy place). Laid hands on second goat and confessed/"transferred" sins of the nation. Goat was taken out into the wilderness to carry away their sins.

## **D. The Priesthood**

Priests functioned as mediators in the nation's relationship with her God: offerors of sacrifices, teachers of Torah, boundary interpreters, appliers of Scripture, purifiers of the ceremonially unclean, porters of tabernacle items, guards to keep common people away from the holy areas and furniture/ implements, tithe assessors and collectors, judges, participants in warfare (e.g. carrying the ark), spokespeople for God.

### **1. Levites**

- a. From the tribe of Levi (Nu 3)
- b. Every first-born male in Israel "belonged to God" by virtue of Passover rescue in Egypt. The eldest son in each family in the tribe of Levi were appointed substitutes (Nu 3:11-13)
- c. Assisted the priests in sacrifices, keeping the tabernacle/ temple clean, praise/singing etc. (Nu 3:25-26; 28-37)
- d. "Cleansed" Israel after the golden calf debacle (Ex 32:25-29)

### **2. Priests:**

- a. From Aaron's family (Nu 3:10)
- b. Anointed with oil (Lv 16:32)
- c. Ornately dressed (Ex 28): "Make sacred garments for your brother Aaron to give him dignity and honour" (Ex 28:2)
- d. No physical defects
- e. No ceremonial uncleanness from leprosy, bodily issue, forbidden contacts, etc. (Lv 21:1-22:10)

### 3. High Priest:

- a. Aaron selected as the first;
- b. More ornately dressed than the priests
  - Breastplate of gold with 12 precious stones for the 12 tribes – represented the nation (Ex 28:15-30)
  - Turban with plate of pure gold inscribed with “Holiness to the Lord” (Ex 28:36-38)
  - Restrictions and requirements even more exacting than for priests (Lv 21:10-15)

## E. Laws for Living Reflected Categories of Holy/Common, Clean/Unclean

1. **Underlying Meaning:** “The heart of the ritual complex employed classification schemes. In these classification schemes people, animals, places, things and times were recognized as clean or unclean, holy or common.... The role of clarifying these distinctions were left to the priests.... Such categories have nothing to do with modern concepts of hygienic cleanness and are sometimes only indirectly connected with notions of sin. However, by extension these categories also became applied to the realm of behavior and ethics (Lev 18). For Israel, the standard by which something was clean or unclean appears to have rested on a theology of creation that is represented in Genesis 1:1-2:3. In this account of creation, one sees how God rules over the elements that are contra life and order (the symbols of chaos: darkness, a watery deep and a formless ‘earth’). God created an orderly life-filled world and called it good. For Israel, then, that which was associated with the divinely created order or life was clean, and that which somehow was symbolic of chaos or death was unclean”  
–*Dictionary of the Old Testament Pentateuch* (IVP, 2003), 650.
2. **Example:** “Then the LORD said to Aaron, ‘You and your sons are not to drink wine or other fermented drink whenever you go into the tent of meeting or you will die. This is a lasting ordinance for the generations to come so that you can distinguish between the holy and the common, between the unclean and the clean, and so you can teach the Israelites all the decrees the LORD has given them through Moses” (Lv 10:8-11).

### a. Holy and Common

- **Holy:** that which belongs to or characterizes Yahweh and so is set apart from the common:
  - E.g., an acceptable animal “becomes holy” (Lev 27:9)
  - E.g., Levites as the firstborn belonging to Yahweh are set apart (Nu 3:11-13; 8:14-19)
  - There are gradations of holiness (e.g. the holy place, the most holy place/holy of holies in the tabernacle/temple (Ex: 26:33-34)
  - Contact with the holy is risky, e.g. Mt Sinai (Ex 19:21-24); Kohathite branch of the Levites who handled holy tabernacle articles (Nu 4:15, 17-20); Uzzah touching the ark of the covenant (2 Sm 6:6-7)
  - Holiness is viewed almost as a “power” that is “contagious” and can in some cases sanctify the common, making it holy
  
- **Common:** the normal state of people and things outside of the divine realm.

### b. Clean and Unclean/Sinful/Polluted

- **Clean:** the normal state of a person was “clean”.
- **Unclean:** uncleanness was a dynamic abstract “power” which reflected human susceptibility to the realms of chaos and death and sin.
  - **Tolerated uncleanness:** “normal” activities like intercourse, childbirth and preparing a body for burial were not considered sinful but rendered one ritually unclean and required a ritual act of cleansing.
  - **Prohibited uncleanness:** e.g. incest, adultery, homosexuality, spiritualism (Lev 18, 20) were moral abominations and required “cleansing” by the death penalty. Moral uncleanness/wickedness could reach such a level in the nation that the “contagion” spread to the Holy Land itself (where Holy God dwelt with them), polluting it to a point the land would vomit them out (Lev 18:22-29; 20:22)

## V. THE FAILED PRIESTHOOD

### A. Priests in the Mosaic Era

1. **Aaron** enabled Israel to worship the golden calf (Ex 32 —see v 21-25), grumbled against Moses' marriage to God's displeasure (Nu 12) and aided Moses' striking the rock so that neither was permitted to enter the promised land (Nu 20:8-13).
2. **Aaron's sons, Nadab and Abihu** (Lv 8:10; Nu 10:2-4)

### B. Priests in the Era of Judges

1. **Eli's sons, Phineas and Hophni** "*were scoundrels; they had no regard for the LORD*" (1 Sm 2:12), "*were treating the LORD's offering with contempt*" (v 17) and "*slept with the women who served at the entrance to the tent of meeting*" (v22). (1 Sm 2:12-36; 4:12-22 Eli's death, Ichabod.
2. Note the **prophecy against the house of Eli** in 1 Sam 2:27-36:

*"I chose your ancestor out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, and to wear an ephod in my presence. I also gave your family all the food offerings presented by the Israelites. Why do you scorn my sacrifice and offering that I prescribed for my dwelling?... Those who honor me I will honor, but those who despise me will be disdained. The time is coming when I will cut short your strength and the strength of your priestly house so that no one in it will reach old age.... And what happens to your sons, Hophni and Phineas, will be a sign to you—they will both die on the same day. **I will raise up for myself a faithful priest who will do according to what is in my heart and mind. I will firmly establish his priestly house, and they [it] will minister before my anointed one always.**"*

- **Fulfilled in Samuel or Zadok?** Zadok was a descendant of Aaron's son's brother, and was priest under king David ("anointed one") and also anointed Solomon king at David's instruction (1 Ki 1:32-35)
- **Fulfilled in Christ?** In Kaiser's view, "It cannot refer to either Samuel or Zadok, for while both men were great, they did not always do 'according to what was in [God's] heart and mind' (1 Sa 2:35). That

latter statement can only be true of our Lord, who ‘always [did] what pleases the Father (Jn 8:29)... Thus, it is best to regard this passage as referring solely to Messiah, who would one day come and be given a ‘house’ [2 Sam 7:11-16]. Just as Moses was ‘faithful in all [God’s] house’ (Nu 12:7), so Messiah would also be a faithful priest over God’s house. The writer to the Hebrews makes the same point. ‘But Christ is faithful as a son over God’s house’ (Heb 3:6a) just as ‘Moses was faithful as a servant in all God’s house...’ (v5).” – Walter Kaiser, *Messiah in the Old Testament* (1995), 75. Ultimate fulfilment in Christ also in Ronald Youngblood, *1, 2 Samuel*. EBC 3 (1992), 588; Eugene Merrill, *1 Samuel in Bible Knowledge Commentary* (1985), 435.

### C. Priests in Israel (northern kingdom) before the Assyrian “discipline”

1. **Priest opposes prophet.** Amaziah the priest denounces Amos to king Jeroboam: *“Amos is raising a conspiracy against you in the heart of Israel. The land cannot bear his words”* (Am 7:10). The priest tells Amos: *“Get out, you seer! Go back to the land of Judah. Earn your bread there and do your prophesying there. Don’t prophesy anymore at Bethel, because this is the king’s sanctuary and the temple of the kingdom”* (Am 7:12-13).
2. **Corrupt priests lead the people astray.** *“The more priests there were, the more they sinned against me; they exchanged their glorious God for something disgraceful. They feed on the sins of my people and relish their wickedness. And it will be: Like people, like priests”* (Ho 4:7-8). *“Hear this you priests!... Israel is corrupt”* (Ho 5:1-3).

### D. Priests in Judah (southern kingdom) before the Babylonian Exile

1. **Priests are oppressors:** *“Woe to [Jerusalem] the city of oppressors...her rulers are evening wolves, who leave nothing for the morning. Her prophets are unprincipled; they are treacherous people. Her priests profane the sanctuary and do violence to the law”* (Zeph 3:1, 3-4).
2. **Priests are drunkards:** *“Priests and prophets stagger from beer and are befuddled with wine; they reel from beer, they stagger when seeing visions, they stumble when rendering decisions. All the tables are covered with vomit and there is not a spot without filth”* (Is 28:7-8).

3. **Priests are idolators:** *“I will stretch out my hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place, the very names of the idolatrous priests—those who bow down on the roofs to worship the starry host, those who bow down and swear by the LORD and those who also swear by Molek, those who turn back from following the LORD and neither seek the LORD nor inquire of him.”* (Zeph 1:4-6)

#### **E. Priests during the Exile in Babylon**

**Priests profane the holy.** *“Her priests do violence to my law and profane my holy things; they do not distinguish between the holy and the common; they teach that there is no difference between the unclean and the clean; and they shut their eyes to the keeping of my Sabbaths, so that I am profaned among them”* (Ezek 22:26).

#### **F. Priests after the Return to the Land**

**The priests’ teaching causes many to stumble.** *“And now, you priests, this warning is for you. If you do not listen, and if you do not resolve to honour my name,” says the Lord Almighty, “I will send a curse on you, and I will curse your blessings.... Because of you I will rebuke your descendants; I will smear on your faces the dung from your festival sacrifices, and you will be carried off with it.... For the lips of a priest ought to preserve knowledge, because he is the messenger of the Lord Almighty and people seek instruction from his mouth. But you have turned from the way and by your teaching have caused many to stumble; you have violated the covenant with Levi,” says the Lord Almighty. “So I have caused you to be despised and humiliated before all the people, because you have not followed my ways but have shown partiality in matters of the law.”* (Mal 2:1-9; see also 1:6-14).

#### **G. The “Priesthood” in Jesus’ Day**

**NOTE:** the priestly/temple/religious apparatus in Jesus’ day was much more diverse and included priests, chief priests, scribes/teachers of the law, elders/traditions of the elders, Pharisees, and the religio-political Sadducees and Sanhedrin.

### 1. Positive characterizations:

- a. **Zechariah & wife Elizabeth righteous.** “Both of them were righteous in the sight of God, observing all the Lord’s commands and decrees blamelessly” (Lk 1:5-6). Childless, he disbelieves Gabriel’s announcement about his son John and is made mute. (Lk 1:7-23). At John’s circumcision and naming, he prophesies by the Holy Spirit (Lk 1:57-79).
- b. **Nicodemus** (Pharisee & member of the Sanhedrin). spiritually seeking (Jn 3:1-15); defends Jesus (Jn 7:50-52); openly assists with burial (Jn 19:39-41). Likely a believer (cf. Jn 12:42).
- c. **Joseph of Arimathea** (Sadducee & “prominent” member of the Sanhedrin, Mk 15:43); “a good and upright man” who opposed the crucifixion (Lk 23:50-51); had been a secret disciple of Jesus but openly asks Pilate for Jesus’ body and assists with his burial in his own tomb (Jn 19:38)
- d. **Some scribes followed Jesus** (Mt 8:19; Mt 13:52)
- e. **Righteousness has to exceed that of the Pharisees and teachers of law** (Mt 5:20)
- f. **“The teachers of the law and the Pharisees sit in Moses’ seat** (Mt 23:2). [But don’t practice what they preach, Mt 23:3]
- g. **Gamaliel, “a Pharisee...teacher of the law, who was honored by all the people”** advised “*if it is from God you will not be able to stop these men; you will only find yourselves fighting against God*” (Ac 5:34, 39)

### 2. Neutral characterizations:

- a. **They know Messiah’s Birthplace**, telling Herod it will be in Bethlehem “*as the prophet has written*” (Mt 2:4-6; Mi 5:2; 2 Sm 5:2).
- b. **Priests & Levites sent to question John**, asking if he is Messiah, Elijah or the Prophet (Jn 1:19-28)
- c. **Jesus tells the leprous man he heals to show himself to the priest** and offer the gift as Moses commanded (Mt 8:1-4)
- d. **High Priest Caiaphas prophesies Jesus’ death for the nation** (Jn 11:49-52)

### 3. Negative characterizations:

- a. **Get a grilling from John [and Jesus].** “*But when he saw many of the Pharisees and Sadducees [the High Priest & many of the chief priests were Sadducees] coming to where he was baptizing, he said to them: ‘You brood of vipers! Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance. And do not think you can say to yourselves, “We have Abraham as our father.” I tell you that out of these stones God can raise up children for Abraham. The ax is already at the root of the trees,*

*and every tree that does not produce good fruit will be cut down and thrown into the fire. I baptize you with water for repentance. But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire” (Mt 3:7-12)*

- b. **Jesus tells the parable of the Good Samaritan**, not flattering priests and Levites (Lk 10:30-37).
- c. **Chief priests (& Pharisees) plot to arrest Jesus** (Jn 7:32; 11:57)
- d. **Chief priests plot to kill Lazarus** (Jn 12:10)
- e. **The chief priests and elders knew Jesus spoke the parables about them** (Mt 21:45)
- f. **Pharisees attribute Jesus’ miracles to Satan, blaspheming the Spirit** (the unpardonable sin), Mt 12:22-24; 31-32.
- g. **Jesus predicts his death at the hands of the chief priests and teachers of the law** (Mt 16:21; 20:18)
- h. **The chief priests & teachers of the law are indignant when the children cry out “Hosanna to the Son of David!”** (Mt 21:15)
- i. **Jesus pronounces 7 woes on the Pharisees and scribes for their hypocrisy** (Mt 23)
- j. **The thugs armed with swords and clubs are sent from the elders and the chief priests** (Mt 26:47)
- k. **Annas (previous High Priest) & Caiaphas both interrogate Jesus** (Jn 18:19-24)
- l. **The chief priests and whole Sanhedrin “were looking for false evidence against Jesus so they could put him to death”** (Mt 26:59)
- m. **The high priest charges Jesus “under oath by the living God: Tell us if you are the Messiah, the Son of God.”** (Mt 26:63). Hear tears his clothes, “He has spoken blasphemy! Why do we need any more witnesses? (26:65)
- n. **The chief priests and elders persuade the crowd to ask Pilate to release Barabbas and execute Jesus** (Mt 27:20)
- o. **Chief priests cry “crucify him!” and “We have no king but Caesar!”** (Jn 19:6, 15)
- p. **Chief priests tell Pilate “Do not write ‘King of the Jews’ but that this man claimed to be king of the Jews”** (Jn 19:21)
- q. **Chief priests, teachers of the law and elders mock Jesus on the cross viciously** (Mt 27:41-43)
- r. **The chief priests bribe the soldiers with “a large sum of money” to keep quiet about the resurrection and claim they fell asleep.** (Mt 28:11-15)



## IN ACTS:

- s. **Chief priests and Sadducees put Peter and John in jail** (Ac 4:1-3)
- t. **High priest and associates of the Sadducees “were filled with jealousy” and put the apostles in jail** (Ac 5:17-18) **and had flogged** (Ac 5:49)
- u. **Elders, teachers of the law and the Sanhedrin produce false witnesses against Stephen and have him stoned** with the approval of a Pharisee named Saul “who began to destroy the church” (Ac 6:8-15; 54-8:3)
- v. **The day of Stephen’s stoning “a great persecution broke out against the church”** and the believers were scattered (Ac 8:1)
- w. **The Jewish leaders approve of Herod’s execution of James, so he imprisons Peter** (Ac 12:1-4)
- x. **Paul, after being rescued by a Roman commander from a murderous crowd in Jerusalem, is questioned by the Sanhedrin and splits the Pharisees and Sadducees (over his belief in the resurrection. A plot to kill him is hatched** (Ac 21:27-23:22).

## VI. JESUS OUR “BETTER” HIGH PRIEST (the argument from Hebrews)

Better than angels, Moses and Joshua, the Levitical [High] priesthood, the old covenant sacrifices and system...

### **A. Jesus’ Nature: the God-Man**

1. **Undiminished deity (Heb 1:1-3):**
  - a. Creator & sustainer of the universe
  - b. *“the exact representation”* of God
  - c. the divine Son, not an angel (1:4-14)
2. **Authentic humanity (2:1-18)**
  - a. *“made lower than the angels for a little while”* (2:9)
  - b. *“shared in [our] humanity”* with *“flesh and blood”* (2:14)
  - c. *“made like [us], fully human in every way”* (2:17)
  - d. *“suffered when he was tempted”* (*“so is able to help those who are being tempted”*) (2:18)

### **B. Jesus’ Mission: die for sin**

1. *“so that by the grace of God he might taste death for everyone”* (2:9)
2. *“that he might make atonement for the sins of the people”* (2:17)
3. *“so that by his death he might*

- *“break the power of him who holds the power of death—that is the devil*
- *“and free those who all their lives were held in slavery by their fear of death” (2:14-15)*

### **C. Jesus’ Character: “merciful and faithful high priest” (Hb 2:17)**

#### **1. “I have / he had compassion” on:**

- a. **The harassed and helpless:** *“because they were harassed and helpless, like sheep without a shepherd” (Mt 9:36); “so he began to teach them many things” (Mk 6:34)*
- b. **The sick:** *“he had compassion on them and healed their sick” (Mt 14:14);*
- c. **The hungry:** *“I have compassion for these people; they have already been with me three days and have nothing to eat. I do not want to send them away hungry, or they may collapse on the way” (Mt 15:32)*
- d. **Sinners:** Expressed His own and the Father’s heart in the parable of the prodigal: *“filled with compassion for him; he ran to his son, threw his arms around him and kissed him” (Lk 15:20)*—why Jesus hung out with sinners (Lk 15:1-2).
- e. **Two blind men:** *“shouted, ‘Lord, Son of David, have mercy on us!’ The crowd rebuked them and told them to be quiet, but they shouted all the louder, ‘Lord, Son of David, have mercy on us!’ Jesus stopped and called them. ‘What do you want me to do for you?’ he asked. ‘Lord,’ they answered, ‘we want our sight.’ Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.” (Mt 20:29-34)*

#### **2. He touches / “I am willing”**

- a. **Touches a leper.** *“While Jesus was in one of the towns, a man came along who was covered with leprosy. When he saw Jesus, he fell with his face to the ground and begged him, ‘Lord, if you are willing, you can make me clean.’ Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean!’ And immediately the leprosy left him” (Lk 5:12-13).*
- b. **Touches a woman with a [contagious] fever.** Peter’s mother-in-law (Mt 8:15-16). Healed exorcised those brought to him. *“This was to fulfill what was spoken through the prophet Isaiah: ‘He took up our infirmities and bore our diseases’” (Mt 8:16–17).*
- c. **Touches a woman with issue of blood.** *“Just then a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. She said to herself, ‘If I only touch his cloak, I will be*

healed.’ Jesus turned and saw her. ‘Take heart, daughter,’ he said, ‘your faith has healed you.’ And the woman was healed at that moment” (Mt 9:20-22).

- d. **Touches the disciples after the transfiguration:** *“While he was still speaking, a bright cloud covered them, and a voice from the cloud said, ‘This is my Son, whom I love; with him I am well pleased. Listen to him!’ When the disciples heard this, they fell facedown to the ground, terrified. But Jesus came and touched them. ‘Get up,’ he said. ‘Don’t be afraid.’”* (Mt 17:5-7)
- e. **Touched by a “sinful woman”:** *“As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them. When the Pharisee who had invited him saw this, he said to himself, ‘If this man were a prophet, he would know who is touching him and what kind of woman she is—that she is a sinner.’ Jesus answered him, ‘Simon, I have something to tell you.’”* (Lk 7:38-40).

### 3. **“Don’t be afraid”:**

- a. **Synagogue ruler whose daughter died:** *“Don’t be afraid; just believe”* (Mk 5:36).
- b. **Disciples in the boat when walking on the water:** *“because they all saw him and were terrified. Immediately he spoke to them and said, ‘Take courage! It is I. Don’t be afraid.’”* (Mk 6:50)
- c. **Disciples afraid of death:** *“So don’t be afraid; you are worth more than many sparrows”* (Mt 10:31)
- d. **Disciples at the prospect of Jesus’ departure:** *“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid”* (Jn 14:27).
- e. **Women at the tomb:** *“Then Jesus said to them, ‘Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.’”* (Mt 28:10)

### 4. **“Condemn”**

**Woman taken in adultery:** *“neither do I condemn you,” Jesus declared. “Go now and leave your life of sin.”* (Jn 8:11).

## D. Jesus' Accomplishments and "Betterness"

### 1. Jesus Enacts a Better Priesthood (Heb 7:1-28; Ps 110:4)

That Jesus' Melchizedekian priesthood is "better" than the Levitical priesthood is:

- a. **Proven by the blessing.** A superior always blesses an inferior; Melchizedek blessed Abraham when Levi was in Abraham's loins (7:1, 6-7)
- b. **Proven by the tithing.** An inferior always pays tithes to a superior; Levi paid tithes to Melchizedek through Abraham (in whose loins he was) (7:2, 4-10)
- c. **Proven by the tribe and dual anointing.** Jesus is not a [mere] priest from the tribe of Levi but a priest-king from the tribe of Judah and the order of Melchizedek (who was also a priest-king) (7:13-20)
- d. **Proven by the eternity of His priesthood.** The Levitical priesthood ends with the death of each priest [and at the destruction of the Temple] whereas "*because Jesus lives forever*" (7:24) "*with the power of an indestructible life*" (7:16), "*he has a permanent priesthood*" (7:24) sworn on oath by God who does not change His mind (7:17, 21; Ps 110:4)
- e. **Proven by the perfection of His person.** While Levitical high priests are appointed "*in all their weakness*" (7:28) and with "*his own sins*" (7:27), Jesus was "*appointed the Son*" (7:28) and is "*holy, blameless, pure, set apart from sinners, exalted above the heavens*" (7:26), "*perfect forever*" (7:28), and so "*truly meets our need*" (7:26).

### 2. Jesus Enacts a Better Sacrifice (Heb 7:27; 9:9-13)

- a. Levitical [high] priests had to sacrifice for their own sin first; Jesus didn't, so His sacrifice is entirely for us (7:27)
- b. Levitical [high] priests had to offer animal sacrifices; Jesus offered Himself as our sacrifice (7:27)
- c. Levitical [high] priests had to offer animal sacrifices day after day, endlessly; Jesus' sacrifice for our sins was "*once for all*" (7:27)
- d. Levitical [high] priests shed the blood of bulls and goats by which "*it is impossible...to take away sins*" (10:4) but provided a mere temporary cleansing (9:9-10, 13); Jesus "*entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption*" (9:12).

### 3. Jesus Enacts a Better Covenant (Heb 8:7-13; 10:15-18; Je 31:31-34)

- a. Calling the covenant “*new*” indicates it is better since the old one “*obsolete and outdated*” and “*will disappear*” (8:13).
- b. New covenant promises (unconditional “I will...”) are better than old covenant promises (conditional “if you obey then I will...”) because the people could simply not keep the old covenant (8:6-9; 9:20).
- c. The old covenant involved an earthly sanctuary and sacrifices (shadows of the reality, 8:5; 10:1) whereas Jesus’ sacrifice inaugurating the new covenant took Him into the very presence of God in heaven (9:24)
- d. The promise of the new covenant is guaranteed by Jesus’ own blood (9:12, 14; 13:12, 20); as the perfect, spotless lamb of God (1 Pt 1:19); whereas under the old covenant “*it is impossible for the blood of bulls and goats to take away sins*” (10:4).

## VII. APPLICATION OF JESUS’ PRIESTHOOD

### A. Know that Jesus Saves Completely and Intercedes Constantly

“Therefore he is able to **save completely** those who come to God through him, because he always lives **to intercede** for them” (Heb 7:25; also Is 53:12; Ro 8:34; 1 Jn 2:1).

### B. Know that Jesus, our Sinless Saviour, Suffered and was Tempted, so He Empathizes and Gives Much Grace

“Because he himself **suffered** when he was tempted, he is **able to help** those who are being tempted” (Heb 2:18)

“For we do not have a high priest who is unable to **empathize** with our weaknesses, but we have one who has been tempted in every way, just as we are—yet he **did not sin**. Let us then approach God’s throne of grace with confidence, so that we may **receive mercy and find grace to help us in our time of need**” (Heb 4:15-16).

### C. Jesus’ Sacrifice Provides Confidence to Enter the Very Presence of God and to Encourage Each Other in the Grand Life of Faith

“Therefore, brothers and sisters, since we have **confidence** to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, **let us draw near to God** with a sincere heart and with the **full assurance that faith**

*brings, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water. Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching” (Hebrews 10:19-25).*

#### **D. Jesus’ Sacrifice Prompts our “Sacrifice” of Profession, Praise & Good Works**

*“Through Jesus, therefore, let us continually offer to God a **sacrifice of praise**—the fruit of lips that openly **profess** his name. And do not forget to **do good** and to share with others, for with such sacrifices God is pleased” (Heb 13:15-16).*

### **VIII. EVANGELICAL DISTORTIONS OF CHRIST’S ATONEMENT**

- Rob Bell, “The Gods Aren’t Angry” Tour, and *Love Wins* (Harper Collins, 2011). See Mark Galli, *God Wins* (Tyndale, 2011), and Francis Chan, *Erasing Hell* (David C. Cook, 2011).
  
- Brian Zahnd, *Sinners in the Hands of a Loving God* (Waterbrook, 2017):
  - “Over the centuries there have been attempts to soften the scandal of a crucified God by giving nice, tidy explanations of it. These ‘atonement theories’ are attempts to reduce the scandal and mystery of the cross to rational and utilitarian formulas. But I’m suspicious of this project. For the most part I find these theories unconvincing. Some theories are merely inadequate, while others are repellent. Especially odious are those theories that ultimately portray God as sharing the petty attributes of the primitive and pagan deities who can only be placated by the barbarism of child sacrifice. This simply will not do. God is not like Molech!
  - “Unfortunately, over the last thousand years, the Western Church has drifted into the idea that God required the violent death of his son in order to satisfy his honor and pay off justice... The cross is many things, but it is not a quid pro quo to mollify an angry God...” (p. 82).
  - “The cross is not a picture of payment; the cross is a picture of forgiveness. Good Friday is not about divine wrath; Good Friday is about divine love.” (p. 86)
  - For many Christians, “the hope of salvation is that Jesus will save them from the monstrous side of God. Jesus is beloved as the One who will save

them from his angry Father.... When the cross is viewed through the theological lens of punishment, God is seen as an inherently violent being who can be appeased only by a violent ritual sacrifice.” (p. 89)

### Scripture’s Response:

- “...just as there will be false teachers among you. They will secretly introduce destructive heresies, even denying the sovereign Lord **who bought them**—bringing swift destruction on themselves” (2 Pt 2:1)
- “Surely he took up our pain and bore our suffering, yet we considered him **punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all**” (Is 53:4-6; & rest of the chapter)
- “Look, **the lamb of God who takes away the sin of the world!**” (Jn 1:29).
- “...you were slain, and **with your blood you purchased for God persons from every tribe...**” (Rv 5:9)
- “Jesus suffered death, so that by the grace of God he **might taste death for everyone**” (2:9); “that he might **make atonement for the sins of the people**” (2:17)
- “He **sacrificed** for their sins once for all **when he offered himself**” (7:27)
- “But he has appeared once for all at the culmination of the ages to do away with sin **by the sacrifice of himself**. Just as people are destined to die once, and after that to face judgment, so **Christ was sacrificed** once to take away the sins of many” (Heb 9:26-28).
- “And by that will, we have been made holy through the **sacrifice of the body of Jesus Christ once for all...** But when **this priest had offered for all time one sacrifice for sins**, he sat down at the right hand of God, and since that time he waits for his enemies to be made his footstool. For **by one sacrifice** he has made perfect forever those who are being made holy” (Heb 10:10, 12-14).
- See also Mt 26:28; Mk 10:45; Jn 10:15; Ac 20:28; Ro 3:25, 8:32; 1 Cor 15:3; 2 Cor 5:21; Gal 3:13; Eph 1:7, 5:2; Col 1:20; 1 Tm 2:6; Heb 9:14; 1 Pt 1:18-19, 2:24; 1 Jn 1:7, 2:2, 3:16, 4:10.

## Session 3 – Jesus as King

### #3: JESUS AS KING

*“The kingdom of this world has become the kingdom of our Lord and of his Christ, and he will reign forever and ever” – Revelation 11:15.*

#### I. BACKGROUND TO KINGSHIP

- A **Prophet REVEALS** God to man
- A **Priest RECONCILES** man to God
- A **King RULES** over man under God

#### **A. Creation’s King and king**

1. God is King over all creation which He sovereignly speaks into existence (Gn 1:1)
2. He makes the greater light to “govern/rule” the day and the lesser light to “govern/rule” the night (Gn 1:15)
3. Man made in/as God’s image “to rule” over the creatures/creation as sub-regent (Gn 1:26; Ps 8:4-8)

#### **B. Fall, curse, banishment, “replacement”**

1. Adam & Eve rebel against the rule of God and are demoted from their privileged position (Hb 2:5-8)
2. The ground and all creation is cursed (Gn 3:17-19; Ro 8:19-23)
3. Adam and Eve are “banished”; God “drove the man out” (Gn 3:23, 24)
4. Satan is the victor, “the prince of this world” (Jn 12:31, 14:30; Eph 2:2, 6:12; 2 Cor 4:4), at enmity with the woman and her “seed” (Gn 3:15)
5. Sin (and Satan) now “rules” over humanity (Gn 4:6), creating discord in every relationship (e.g. Adam “will rule over” Eve; Gn 3:16)

***How will the regency of man under God be regained? How will the rule of Satan and sin, and the curse on all creation be undone?***

#### **C. God’s covenant with Abraham**

1. Abraham lives in an era of city states with lots of kings (Gn 14)



2. God covenants to make Abraham into a great nation and that “all peoples of the earth will be blessed through you” (Gn 12:2-3)
3. Melchizedek, king of Salem and priest of God Most High, blesses Abraham who gives him a tenth of the spoils from defeating the kings of the plain (Gn 14:18-20)
4. God covenants with Abraham: “I will make nations of you, and **kings will come from you**” (Gn 17:6)

#### **D. Jacob/Israel blesses Judah (& his other sons)**

1. *“Then Jacob called for his sons and said, ‘Gather around so I can tell you what will happen to you in days to come’ (Gn 49:1)*
2. *“Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father’s sons will bow down to you. You are a lion’s cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his.” (Gn 49:8-10; cf. Ezek 21:27: “The crown will not be restored until he to whom it rightfully belongs shall come; to him I will give it.”)*
3. Judah is the tribe from whom kings will come—a king who shall command *“the obedience of the nations”*.

#### **E. Balaam’s oracle**

Balak, king of Moab, hires Balaam to curse Israel. Balaam’s oracles become blessings instead. The 4<sup>th</sup> oracle: *“A star will come out of Jacob; a scepter will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the people of Sheth” (Nu 24:17).*

#### **F. God’s Theocratic Rule**

*“The LORD reigns forever and ever” (Song of Moses after the exodus; Ex 15:18)*

*“...you will be for me a kingdom of priests and a holy nation” (at Sinai; Ex 19:6)*

## II. FROM DIVINE TO HUMAN KINGSHIP

### **A. God's instruction for future kings**

Deuteronomy 17:14-20 anticipates the desire for a king, like the nations, and spells out the requirements by which *"he and his descendants will reign a long time over his kingdom in Israel"* (17:20). He must:

1. Be "a king the LORD your God chooses" (17:15)
2. Be an Israelite (17:15)
3. Not acquire great numbers of horses [dependence on military might] (17:16)
4. "Not take many wives, or his heart will be led astray" (17:17)
5. "Not accumulate large amounts of silver and gold" (17:17)
6. "Write for himself on a scroll a copy of this law...read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law" (17:18-19)
7. "Not consider himself better than his fellow Israelites" (17:20).

### **B. Gideon's rejection of kingship**

*"The Israelites said to Gideon, 'Rule over us—you, your son and your grandson—because you have saved us from the hand of Midian.' But Gideon told them, 'I will not rule over you, nor will my son rule over you. The LORD will rule over you.'"* (Ju 8:22-23). Note: his son, Abimelek, unwisely ignored his father's statement, ruled abysmally and met an nasty end (Judges 9).

### **C. Hannah's prayer/song/prophecy**

*"The LORD will judge the ends of the earth. He will give strength to his king and exalt the horn of his anointed"* (1 Sm 2:10; cf. Ac 3:24)

### **D. Israel's request for a king**

1. The elders said to Samuel, *'You are old, and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have'* (1 Sm 8:4-5)
2. *"The LORD told him... it is not you they have rejected, but they have rejected me as their king.... Now listen to them; but warn them solemnly what the king who will reign over them will claim as his rights"* (2 Sm 8:7,9).
3. Samuel outlines the huge cost a king will be to the nation people-wise, militarily, tax-wise, economically etc. even to the point of becoming his slaves (2 Sm 8:11-18). *"When that day comes you will cry out for relief from the king you have chosen, but the LORD will not answer you in that day"* (2 Sm 8:18)

4. *“But the people refused to listen to Samuel. ‘No!’ they said. ‘We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.’... The LORD answered, ‘Listen to them and give them a king’”* (2 Sm 8:19-22)

## **II. HUMAN KINGS (FAR FROM DIVINE)**

### **A. Sorry Saul (the nation’s first king)**

Saul is *“as handsome a young man as could be found anywhere in Israel, and he was a head taller than anyone else”* (1 Sm 9:2) Saul, from the tribe of Benjamin, started humbly and well (1 Sm 10:20-24), a man of courage and principle and genuine devotion to God. But he assumed priestly prerogatives in Samuel’s absence (1 Sm 13:8-15) and so began a decline (1 Sm 16:14) which culminated in extreme and murderous jealousy of David.

### **B. Dancing David (the nation’s best king)**

David was passionate, a *“man after God’s own heart”* (1 Sm 13:14), composing around half of the psalms. From the tribe of Judah, he was God’s choice in place of Saul. Hugely popular after slaying Goliath, he got close to the royal family, marrying Saul’s daughter Michal and becoming extremely close to Saul’s son Jonathan. Saul pursued him mercilessly. Under David’s rule of some 40 years, the nation prospered economically, militarily, and religiously. Establishing Jerusalem as the capitol in which the ark now dwelt, David wanted to build God a temple, a *“house”*.

### ***God’s Covenant with David***

God made it clear that David would not build him a house, but God would build David’s *“house”/dynasty*. *“Your house and your kingdom will endure forever before me; your throne will be established forever”* (2 Sm 7:16; see whole chapter and 1 Chron 17).

David, who had been so blessed by God, and was so passionate for God, then directed his passions towards Bathsheba (adultery) and her husband Uriah (murder), showing the human frailty of the best of human kings. His family also began to disintegrate.

### **C. Silly Solomon (the nation’s wisest king)**

Solomon, David’s second son from Bathsheba, wisely asked God for wisdom (1 Ki 3:1-15), which he received and which gave him wide renown in the ancient world.

He wrote many proverbs, Ecclesiastes and Song of Solomon, and built the temple designed by his father. But his wisdom faltered him when his heart was seduced by foreign women and their gods. The united kingdom began to unravel and in 931 B.C. split into two rival kingdoms of Israel (north) and Judah (south).

#### **D. North and South: a Tale of (Generally) Terrible Kings**

None of the kings of Israel were good; most were very wicked, e.g., Ahab who married pagan Jezebel, opposed Elijah, and led Israel into Baal worship. Hence the Assyrian hammer, which the prophets promised would fall unless they repented, fell on the northern kingdom in 722 B.C. The ten tribes were wiped out.

Manasseh was the most wicked of Judah's kings—leading his people into divination, worship of false gods and even child sacrifice (2 Ki 21:6). But several of the kings in Judah were somewhat righteous, so the southern kingdom had an extra 136 years until the hammer promised by the prophets fell. Nebuchadnezzar of Babylon destroyed Jerusalem, the Temple, and exiled the people in 586 B.C. Zedekiah was the final king of Judah. The last thing he saw before his eyes were gouged out was the execution of his sons after, which he was taken to Babylon in chains where he died in prison (2 Ki 25:5-7).

- ***How could the promise to David that his kingdom and throne would be established forever possibly come true after the death of Judah's last king?***
- ***Did this mean God had reneged on His promise?***
- ***How could the trajectory and legacy of such flawed kings ever be altered?***

### **III. A DIVINE MESSIAH-KING**

**“Messiah”:** “a future royal figure sent by God who will bring salvation to God's people and the world and establish a kingdom characterized by features such as peace and justice” – W.H. Rose, “Messiah,” in *Dictionary of the Old Testament: Pentateuch* (IVP, 2003), 566.

For sixty-five direct predictions of Messiah, see Walter C. Kaiser, Jr., *The Messiah in the Old Testament* (Zondervan, 1995), 240-242.

#### **A. Jeremiah's “Righteous Branch”**

1. ***“The days are coming,” declares the LORD, when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in***

*the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteous Saviour” (Je 23:5-6; also see Je 33:14-26).*

2. “Jeremiah 23:5, 6 (cf. 33:15, 16) contains a prophecy concerning the ideal king or Messiah of the Davidic line in whose reign all the old royal promises would come true. The kingly title “The Lord Our Righteousness” appears to be linked with the name “Zedekiah” (“The Lord is my righteousness/vindication”). Perhaps some invested Zedekiah with messianic expectations and the prophet was concerned to deny them. Certainly a contrast seems to be intended between Zedekiah’s disastrous reign and that of the promised king who would truly live up to Zedekiah’s own name. - *Baker Encyclopedia of the Bible* (1988) 2: 2189.

### **B. Isaiah’s “Mighty God”**

*“For to us a child is born, to us a son is given, and the government will be upon his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this” (Is 9:6-7; also see Is 11:1-16; 24:21-25; 42:1-7; 61:1-3;)*

### **C. Hosea’s “David Their King”**

*“For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or household gods. Afterward, the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days” (Ho 5:4-5).*

### **D. Amos’ Fallen Shelter of David**

*“In that day I will restore David’s fallen shelter—I will repair its broken walls and restore its ruins—and it will be as it used to be” (Am 9:11).*

### **Micah’s Coming Ancient Ruler**

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

### **Ezekiel's Shepherd-Prince**

*"I will place over them one shepherd, my servant David, and he will tend them; he will tend them and be their shepherd. I the LORD will be their God, and my servant David will be prince among them" (Ezk 34:23-24; also see 34:22-31; 37:15-28).*

### **Daniel's Worshipped Son of Man**

*"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and people of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed" (Dn 7:13-15).*

### **Daniel's Anointed Ruler ("Messiah the Prince") Killed**

*"Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. (Dn 9:25-26a). See Michael Rydelnik, "Daniel" in *The Moody Bible Commentary* (Moody, 2014), 1304-1308 for detailed explanation.*

### **Zechariah's Entering King**

*"Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey. I will take away the chariots from Ephraim and the warhorses from Jerusalem, and the battle bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth. As for you, because of the blood of my covenant with you, I will free prisoners from the waterless pit" (Zech 9:9-11).*

### **Zechariah's Messiah as the Pierced One**

*"And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son" (Zech 12:10).*

## **Zechariah's Refining Messenger of the Covenant**

*"I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap...."* (Mal 3:1-2).

## **IV. ARRIVAL & AGENDA OF THE KING (MATTHEW 1-4)**

**A. Genealogy:** *"This is the genealogy of Jesus the **Messiah/Christ**, the **son of David**, the son of Abraham"* (1:1). Note reversed order for emphasis.

**B. Announcement to Mary:** *"You will conceive and give birth to a son, and you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the **throne of his father David**, and he will reign over Jacob's **descendants forever**; his kingdom will never end"* (Lk 1:31-33).

**B. Birth:** *Magi ask: "Where is the one who has been born **king of the Jews**?" Herod asks chief priests & scribes. 2:5: "In Bethlehem in Judea, they replied, for this is what the prophet has written: But you, Bethlehem, in the land of Judah, are by no means least among the **rulers of Judah**; for out of you will come a **ruler** who will shepherd my people Israel"* (2:1: cf. Mi 5:2,4)

### **C. John's Message:**

1. *"In those days John the Baptist came, preaching in the wilderness of Judea and saying, **'Repent, for the kingdom of heaven has come near.'** This is he who was spoken of through the prophet Isaiah: 'A voice of one calling in the wilderness, 'Prepare the way for **the Lord**, make straight paths for him'"* (3:1-3; Is 40:3).
2. *"I baptize you with water for repentance. But after me comes one who is **more powerful than I, whose sandals I am not worthy to carry**. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and **burning up the chaff with unquenchable fire**"* (Mt 3:12).

**D. Satan's Temptation:** *"Again, the devil...showed him all the **kingdoms of the world** and their **splendour**. 'All this I will give you if you will bow down and worship me'"* (4:8).

**E. Jesus' Message:** Jesus lived in Galilee, fulfilling Isaiah: *'Galilee of the Gentiles—the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.'* From that time on, Jesus began to preach, **'Repent for the kingdom of heaven has come near'** (3:16-17. Cf. 4:23: *"Jesus went throughout Galilee, teaching in their synagogues, proclaiming the **good news of the kingdom**, and healing every disease and sickness among the people"*—a glimpse of the power of the King and a taste of life in the [coming] kingdom).

**F. The Message of the Twelve:** *"Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, proclaim this message: **'The kingdom of heaven has come near'**"* (10:5-7).

**G. The Message of the Seventy-Two:** *"...sent them two by two ahead of him to every town and place where he was about to go.... Tell them, **'the kingdom of God has come near** to you"* (Lk 10:1, 9).

### **Excursus: What is the kingdom of heaven/kingdom of God?**

"While the precise phrase is not found in the Old Testament, it is based on Old Testament terminology. Nebuchadnezzar, for instance, referred to God as the "King of heaven" (Dan 4:37). Daniel had predicted that the climax of world history would come with the advent of the Son of Man, who would be given an everlasting kingdom. This was likewise to be fulfilled by the prediction of Daniel 2:44 that 'the God of heaven' would 'set up a kingdom, which shall never be destroyed'. Matthew, alone of New Testament writers, uses 'the kingdom of heaven' and rarely uses the 'kingdom of God,' which is often used in parallel passages in the other gospels and throughout the New Testament. Most expositors consider the two terms identical." – John F. Walvoord, *Matthew: Thy Kingdom Come* (Chicago: Moody), 1974, 30.

For example: *"Then Jesus said to his disciples, 'Truly I tell you, it is hard for someone who is rich to enter the **kingdom of heaven**. Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the **kingdom of God**'"* (Mt 19:23-24).

Matthew possibly prefers "kingdom of heaven" (32x) over "kingdom of God" (4x) (David Turner, *Matthew* BECT [Baker, 2008], 37)

- to respect Jewish convention—this circumlocution substitutes "heaven" for "God"



- to reinforce his theological emphasis that Jesus is King (not God alone)
- to anticipate his post-resurrection authority: *“all authority in heaven and earth has been given to me”* (Mt 28:19) (D.A. Carson, *Matthew* EBC 8 [1984], 100).

1. **A functional “kingdom” must have a ruler, a realm, subjects who are ruled, and the requirements/rule(s) of the realm.**

a. **The Ruler/King:** Jesus is Son of God, second person of the Trinity, the indisputable Messianic, Davidic King come from heaven to earth.

b. **The Realm(s):**

i. **Heaven.** God (Father, Son, Spirit) rules heaven as King. God is sovereign over the entire universe, including the earth (Ps 103:19). But in His sovereignty, God has ceded control on earth to creatures with free will, who rebelled. Heaven, then, is the place where God is King—He rules over heaven and its inhabitants absolutely and without challenge.

ii. **Earth.** Earth is a rebel outpost in God’s universe. It is a place of sedition, of rebellion, rejection and opposition to God’s rule, which has impacted the entire cosmos with a curse.

c. **The Subjects/ruled of the Realm**

While God rules the inhabitants of heaven absolutely and without opposition, Satan “rules” the inhabitants of earth. Man originally filled the role of sub-regent under God, but because of the Fall, Satan is now the “prince of this world” (Jn 12:31: 14:30) and humans are his subjects. They are in bondage, slavery to the devil, sin and death (Ga 4:3; Heb 2:14-15; Jn 8:35; 2 Tm 2:26).

d. **The Requirements/rule(s) of the realm:**

*“The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!”* (Mk 1:15).

Through his teaching, Jesus is going to expand on what repentance from sin, and what belief/faith in His message and person means and looks like. But at its core, *“repent and believe the good news”* means acknowledge and turn from your sin; and trust in and follow the Saviour-King (Mt 9:9b). He is God’s Messiah with authority to forgive sin (Mt 9:1-8). Would-be subjects of this King and kingdom, having received such unmerited favour, will love and honour and follow and emulate the King (Mt 10:37-39; 11:29-30).

2. So, “the kingdom of heaven/kingdom of God” in the gospels is the **unopposed divine reign of God operative in heaven which is now *brought to earth in the person of the Messianic King, Jesus***. In Jewish thought the kingdom went with the king (e.g. Is 9:6-7: “*For unto us a child is born... and the government will be upon his shoulder... He will be called prince of peace... He will reign on David’s throne and over his kingdom*”; Dan 7:13-14: “*...son of man... his kingdom is one that will not pass away*”; Lk 1:31-32: “*...you are to call him Jesus. He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over Jacob’s descendants forever; his kingdom will never end*”).
  
3. The kingdom which the King is *in the process of bringing to Israel* (it is “near” it is not “here”) *is the promised Davidic/messianic kingdom of the Old Testament*. Because this kingdom is not defined by John or Jesus (or anyone), it assumes (and requires) the same definition given to it in the Old Testament which “specifically and descriptively defines and portrays a coming, earthly messianic kingdom.” – Andy Wood, *The Coming Kingdom* (2016, Kindle ed.), loc. 1121.

“The nature of communication is such that once authors define a term, they are obligated to use that term the same way, until they notify the readers otherwise.” - Michael Cocoris, *Repentance: The Most Misunderstood Word in the Bible* (Milwaukee, WI: Grace Gospel, 2010), Kindle edition, loc. 366.
  
4. The King is clearly here, *but the promised messianic kingdom is only “near”!* (“The kingdom has come near” is the consistent refrain of John, Jesus, the 12 & the 72). It has come near simply because the King has arrived.
  
5. The kingdom (God’s reign through Christ as promised) *will not properly arrive until the nation recognizes and receives Jesus as the promised Davidic King who will bring in the promised Davidic kingdom*. The ruler/King might be here, His requirements might be clear. But until His potential subjects submit to His reign (or He forces submission), the realm of the kingdom on earth will remain “near” but not “here.” It will be potential, not actual.
  
6. So the big question that hangs over the Gospels is this: *Will Israel in repentance recognize her promised messianic king and joyfully submit to His kingdom rule? Or will they reject her King and the kingdom that He brings?*

## **V. REQUIREMENTS OF THE KING (ATTITUDES & ACTIONS WHICH HONOUR THE KING) (MT 5-7)**

Sermon on the Mount: “the sermon is Jesus’ teaching about how those who repented in preparation for the coming of the kingdom should live as they wait for its coming” – *Moody Bible Commentary* (2014), 1460. It’s not salvation by works, but the attitudes and actions which a genuine subject of this King and kingdom will exhibit.

Note the definition of kingdom in the ~~Lord’s~~ Disciples’ Prayer: “This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name, *your kingdom come, your will be done, on earth as it is in heaven*’ (Mt 5:9).

*“When Jesus had finished saying these things, the crowds were amazed at his teaching because he taught as one who had authority, and not as their teachers of the law” (Mt 7:28-29).*

## **VI. KINGDOM ACTIVITIES OF THE ALL-POWERFUL KING (MT 8-9)**

**A. Heals the man with leprosy (8:1-4).** *“Jesus reached out his hand and touched the man. ‘I am willing,’ he said. ‘Be clean!’”*

**B. Heals the [Gentile] centurion’s servant (8:3-13)** and compliments his faith: *“Truly I tell you, I have not found anyone in Israel with such great faith. Many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom [unbelieving Israelites] will be thrown outside where there will be weeping and gnashing of teeth”.*

**C. Heals Peter’s mother-in-law and “many” sick and demon-possessed** fulfilling Isaiah’s prophecy: ‘He took up our infirmities and bore our diseases’” (8:14-17).

**D. Jesus calls Would-Be Disciples To Costly Followership (8:18-22)**

**E. Calms the Storm (8:23-27)**

**F. Restores Two Demon-Possessed Men (8:28-34).** *“‘What do you want with us, Son of God, they shouted. ‘Have you come here to torture us before the appointed time?’” (8:29). Jesus sends the demons into pigs. “The whole town...pleaded with him to leave their region” (8:34).*

**G. Forgives and Heals a Paralyzed Man (9:1-8).** *“I want you to know that the Son of Man has authority on earth to forgive sins...”* (9:6); *“the crowd were filled with awe; and they praised God who had given such authority to man”* (9:8). **Cf. Dan 7:13-14:** *the “son of man... was given authority, glory and sovereign power; ... peoples... worshiped him. His dominion is an everlasting dominion...”*

**H. He calls Matthew to “Follow me” (9:9-12).** *“For I have not come to call the righteous [or those who think of themselves as righteous], but sinners”* (9:13).

**I. Calls Himself the bridegroom when questioned about fasting [i.e., the main event/man] (9:14-17)**

**J. Asked to touch/raise a dead girl and heals a bleeding woman who touches him (9:18-25)**

**K. Heals the blind who cry, ‘Have mercy on us Son of David,’ and a demon-possessed mute (9:27-34).** *“The crowd was amazed and said, ‘Nothing like this has ever been seen in Israel’. But the Pharisees said, ‘It is by the prince of demons that he drives out demons’”* (9:34).

**L. Proclaims “the good news of the kingdom” in “all the towns and villages”, “healing every disease and sickness” (9:35-38).** Has “compassion” on the crowds “because they were harassed and helpless, like sheep without a shepherd” [subjects without a king].

## **VII. OPPOSITION TO & REJECTION OF THE ALL-POWERFUL KING (MT 10-12)**

**A. Sends out the twelve with authority to drive out evil spirits and heal disease & warns of opposition (ch 10).**

*“Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel. As you go, proclaim this message: ‘The kingdom of heaven has come near.’ Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons.”* (10:5-8).

The rest of the chapter describes the opposition, hatred and persecution they will receive but that *“whoever acknowledges me before others, I will also acknowledge before my Father in heaven. But whoever disowns me before others, I will disown before my Father in heaven”* (10:32-33).

**B. John is confused. Jesus reassures the greatest “among those born of women,”/Isaiah’s forerunner of Messiah, yet “whoever is least in the kingdom of heaven is greater than he” (11:1-19) “From the days of John the Baptist until now the kingdom of heaven has been subjected to violence, and violent people have been raiding it. For all the Prophets and the Law prophesied until John” (11:12-13).**

Jesus compares “this generation” to petulant children who will not dance (descriptive of Jesus’ joyful engagement with sinners) or mourn (descriptive of John’s severe lifestyle and disengagement). They reject both John and Jesus.

**C. Jesus denounces Chorazin, Bethsaida and Capernaum because they didn’t repent upon witnessing his miracles (11:20-24).** Tyre and Sidon, Sodom and Gomorrah would have repented at such miracles so “it will be more tolerable for” these Gentile cities “on the day of judgment than for you” (11:22, 24).

**D. God has “hidden these things from the [self-defined] wise and learned and revealed them to little children,” but those who come to Jesus will find him gentle and humble and able to provide “rest for your souls” (11:25-29).**

**E. Jesus claims to be Lord of the Sabbath through eating and healing so “the Pharisees went out and plotted how they might kill Jesus” (12:1-13).**

When the Pharisees object to Jesus’ disciples picking grain on the sabbath, Jesus cites David’s behaviour in eating consecrated bread from the temple. *“I tell you that something greater than the temple is here... For the Son of Man is Lord of the Sabbath”* (12:6, 8). Then he healed a man with a shriveled hand because *“it is lawful to do good on the sabbath”* (11:12)

**F. Matthew describes Jesus as God’s Chosen Servant per Isaiah (12:15-21).**

His role is universal and regal: *“proclaim justice to the nations... till he has brought justice through to victory. In his name the nations will put their hope”* (12:18,20,21).

**G. Delivers a demon-possessed man prompting, “Could this be the Son of David?” from the crowd and “this fellow drives out demons” “by Beelzebul, the prince of demons” (12:22-37).**

Jesus shows the absurdity of their logic: if Satan is driving out Satan, he won’t have a kingdom. *“But if it is by the Spirit of God that I drive out demons, then the kingdom of God has come upon you”* (12:28). [I am the King and you are witnessing me bringing superior kingdom power against Satan].

*“I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven but anyone who speaks against the Holy Spirit will not be forgiven either in this age or in the age to come” (12:31-32). Everyone will have to give account for their words on the day of judgment (12:36-37).*

**H. Asked for a sign, the only sign given to this “wicked and adulterous generation” will be the sign of Jonah (12:35-45)** by which Jesus will be in the heart of the earth three days and nights.

*“The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here” [yet you haven’t repented].*

*“The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon’s wisdom, and now something greater than Solomon is here” [yet you won’t listen to me] (12:41-42). To experience Jesus’ ministry and reject it is to go from a bad situation to a worse situation. *“That is how it will be with this wicked generation” (12:45).**

**Jesus’ message to the nation was clear: “The time has come,” he said. “The kingdom of God has come near. Repent and believe the good news!” (Mk 1:15).**

The leaders and the nation as a whole did not repent and believe Jesus’ claims and message. They rejected the good news, the promised Messianic King and the promised Messianic Kingdom He “offered”.

“In many ways chap. 12 is the watershed chapter of Matthew. There the leaders formally rejected Jesus and committed the unpardonable sin. They rejected the King. In light of this, what happens to the kingdom he offered? Jesus answers that question in Mt 13 with eight parables about the nature of the kingdom in light of the nation’s rejection of the King” – *Moody Bible Commentary*, 1475.

## **VIII. PARABLES ABOUT THE KINGDOM FOR THE DISCIPLES IN LIGHT OF ISRAEL’S REJECTION OF THE KING (MT 13)**

“Matthew 13 indicates that Jesus intended his parables to reveal truths of the kingdom to his disciples and to conceal those truths from others (13:10-16). The primary focus of these parables is the varied responses to the kingdom message

(13:19). Thus the primary background for the parables of Matt. 13 is the increasing opposition narrated in Matt. 11-12, to Jesus and his message.” (Turner, *Matthew* EBC, 334).

Jesus speaks the parables to the people but explains them to the disciples. “*The disciples came to him and asked, ‘Why do you speak to the people in parables?’ He replied, ‘Because the knowledge of the secrets of the kingdom of heaven has been given to you, not to them.’*” (Mt 13:10-11; see v12-17 for “taken from them”, Isaiah’s “this people’s heart has become calloused”).

“The ‘secrets’ of the kingdom now reveal that an entire Age would intervene between Israel’s rejection of the King and her later acceptance of Him.” – *Bible Knowledge Commentary* (1985), 2:49.

This has been variously termed “the mystery age”, the “interregnum”, the “interim age” “the mystery form of the kingdom” (see 13:38). It begins with the preaching ministry of Christ (13:37) and ends at the “end of the age” (13:39, 49).

#### **A. Parable of the Sower (13:1-23)**

There will be varying responses to the preaching of the word of the gospel with the majority rejecting it. The one who “hears the word and understands it... “produces a crop” (13:23).

#### **B. Parable of the Weeds (wheat & tares) (13:24-30; 36-43)**

Changing the image, the good seed now stands for believers (“the people of the kingdom”) sown by Christ (13:37-38) while the weeds are “the people of the evil one” sown by the enemy, the devil (13:25, 38-39). Distinguishing between genuinely saved and unsaved is difficult in the interim age so will not happen until the end of the age “*when the righteous will shine like the sun in the kingdom of their Father*” (13:43).

#### **C. Parable of the Mustard Seed (13:31-32)**

Christendom (professing believers true and false) will have small beginnings but will grow large.

#### **D. Parable of the Yeast (13:33)**

In this interim era, the work of God in the world (or the advance of evil) will gradually multiply and spread like leaven.

#### **E. Parable of the Hidden Treasure (13:44)**

## **F. Parable of the Pearl (13:45-46)**

## **G. Parable of the Net (13:47-50)**

As indicated in the parable of the weeds, this interim period will be characterized by all kinds of “fish”—good and bad (righteous and unrighteous). At the end of the age the wicked will be *“thrown into the blazing furnace where there will be weeping and gnashing of teeth”* (13:49-50).

## **IX. WITHDRAWAL OF & INCREASING CONFLICT WITH THE KING (13:50-20:34)**

### **A. A prophet is without honour in his own town (13:50-58)**

### **B. John is beheaded, Jesus feeds five thousand, walks on water (ch 14)**

### **C. Conflict with & denunciation of Pharisees’ hypocrisy over defilement (15:1-20)**

**D. Faith of the Canaanite woman (15:21-28)** She cries, “Son of David, have mercy on me!” Jesus: “I was sent only to the lost sheep of Israel”. Woman: “Even the dogs eat the crumbs that fall from their master’s table”. Jesus: “Woman, you have great faith! Your request is granted”.

### **E. Another demand for a sign, and warning about the “yeast” of the leaders (16:1-12).**

*“A wicked and adulterous generation looks for a sign, but none will be given it except the sign of Jonah”* (16:4); *“Be on your guard against the yeast of the Pharisees and Sadducees”* (16:11).

### **F. Peter declares Jesus Messiah; Jesus predicts His death (16:13-28)**

*“You are the Messiah, the Son of the living God”*. Jesus: this was revealed by my Father. *“I will build my church and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Then he ordered his disciples not to tell anyone that he was the Messiah. From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests, and the teachers of the law, and that he must be killed and on the third day be raised to life”* (16:21). *“For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward*



*each person according to what they have done. Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom” (16:28)*

**G. Transfiguration: a foretaste of Jesus’ kingdom glory (17:1-13)**

*“Don’t tell anyone what you have seen until the Son of Man has been raised from the dead” (17:9)*

**H. The greatest in the kingdom of heaven is like a child (18:1-5; also 19:13-14)**

**I. Dealing with sin in the church (18:15-20)**

**J. Parable of the Unmerciful Servant (18:21-35)**

*“The kingdom of heaven is like...” (18:21); “This is how my heavenly Father will treat each of you unless you forgive your brother or sister from your heart” (18:35)*

**K. Divorce and “eunuchs for the sake of the kingdom of heaven” (19:1-11)**

**L. “It is hard for someone who is rich to enter the kingdom of heaven/God”**

**(19:16-28)** *“Truly, I tell you, at the renewal of all things, when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters... for my sake will receive a hundred times as much and will inherit eternal life” (19:28)*

**M. Parable of the workers in the vineyard (20:1-16)** *“the kingdom of heaven is like a landowner who went out to hire workers for his vineyard” (20:1).* God gives kingdom blessings to whom (and how and when) he chooses. *“So the last will be first and the first will be last” (20:16 and 19:30).*

**N. Mrs Zebedee asks that her sons “may sit at your right and left in your kingdom” (20:20-28).** *“These places belong to those for whom they have been prepared by my Father” (20:23).*

**O. Two blind men: “Lord, Son of David, have mercy on us!” (20:29-34)**

**X. RE-REJECTION OF THE MESSIAH-KING (MT 21-23)**

**A. Jesus enters Jerusalem as King (as Zech 9:9 predicted) to the indignation of the chief priests and teachers of the law (21:1-17)**

**B. Curse on the fig tree (21:18-22)**

**C. Jesus' authority questioned (21:23-27)**

**D. Parable of the Two Sons (21:28-32):** *"tax collectors and prostitutes are entering the kingdom of God ahead of you" [religious leaders] because "you did not repent and believe"*

**E. Parable of the Tenants (21:33-46): kingdom of God taken away**

*"They will respect my son." "This is the heir; let's kill him and take his inheritance." Leaders: "He will bring those wretches to a wretched end and will rent out the vineyard to other tenants." Jesus: "Have you never read... 'the stone the builders rejected has become the cornerstone...' Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed"* They knew he was talking about them, looked for a way to arrest him *"but they were afraid of the crowd because the people held that he was a prophet."*

**F. Parable of the Wedding Banquet (22:1-14)** *"The kingdom of God is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come... Seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.... 'Go to street corners and invite anyone you can find'.... Gathered the bad as well as the good..." A man without wedding clothes bound hand and foot and thrown "outside into the darkness where there will be weeping and gnashing of teeth." For many are invited, but few are chosen'.*

**G. Messiah is David's Son—and Lord! (22:41-46)**

*"The Lord [God] said to my [David's] Lord [Messiah/Christ] 'Sit at my right hand until I put all your enemies under your feet'" (22:44) [Ps 110:1]*

**W. 7 Woes on Pharisees, Teachers of the Law (23:13-39)** *"Woe to you... You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those who are trying to." Build tombs for prophets and say would never have killed them if lived in their day. "How will you escape being condemned to hell?" I am sending you prophets. Some you will flog and crucify.... "And so upon you will come all the righteous blood that has been shed upon the earth from the blood of the righteous Abel to Zechariah whom you murdered.... Truly I tell you, all*

*this will come on this generation. Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, **how often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. Look, your house has left you desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord'**"*

## **XI. FUTURE COMING OF THE MESSIAH-KING (MT 24 & 25)**

**A. Destruction of Temple & Signs of End Times (24:1-35).** *"Truly I tell you, not one stone here will be left on another; every one will be thrown down." Disciples: "Tell us, when will this happen, and what will be the sign of your coming and of the end of the age?" (24:3) "Many will come in my name, claiming, 'I am the Messiah' and will deceive many." Will hear of wars & rumors of wars but the end is yet to come. Famines, earthquakes. V8: "All these are the beginning of birth pains. You will be handed over to be put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith... Many false prophets will appear and deceive many people....but the one who stands firm to the end will be saved. **And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.**"*

**B. Parable of the Ten Virgins (25:1-12)** *"The kingdom of heaven will be like... Therefore keep watch because you do not know the day or the hour"*

**C. Parable of the Bags of Gold (25:14-30).** Faithfulness or judgment!

**D. Parable of the Sheep and the Goats (25:31-46).** *"**When the Son of Man comes in all his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates sheep from the goats... Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world....'** Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels'.... Then they will go away into eternal punishment, but the righteous to eternal life."*

## **XII. DEATH, RESURRECTION & COMMISSION OF THE KING (MT 26-28)**

**A. Last Supper (26:17-30).** *"This is my blood of the covenant which is poured out for many for the forgiveness of sins. I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom."*

**B. Arrest. (26:47-56):** *"Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?"*

**C. Before the Sanhedrin (26:57-68):** *"The High Priest said to him, 'I charge you under oath by the living God: Tell us if you are the Messiah, the Son of God.' 'You have said so,' Jesus replied. 'But I say to all of you: From now on you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven...'"*

**D. Before Pilate (27:11-26):** Pilate asked him, *"Are you the king of the Jews?"* "You have said so," Jesus replied.

**E. Soldiers Mock Jesus. (27:27-31):** Whole company of soldiers gathered around. Stripped, put scarlet robe, crown of thorns, staff in right hand. Mocked, spit, struck him on head repeatedly. "Hail king of the Jews."

**F. Crucifixion (27:32-44):** *"Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.... Those who passed by hurled insults at him, shaking their heads and saying, 'You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!' In the same way the chief priests, the teachers of the law and the elders mocked him. 'He saved others,' they said, 'but he can't save himself! He's the king of Israel! Let him come down now from the cross and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God'."*

**G. Great Commission (28:16-20):** Worshiped but some doubted. *"All authority in heaven and on earth has been given to me...Surely I am with you even to the end of the age."*

## **XIII. THE PERFECT KING—REJECTED!**

Deuteronomy 17:14-20 spelt out requirements by which a king *"will reign a long time over his kingdom in Israel"* (17:20).

Requirement from Deut 17	Fulfilment by Jesus
Chosen by God as king (v15)	Prophesied; “Here is my servant whom I have chosen, the one I love, in whom I delight” (Mt 12:18); 1 Pt 1:20;
Israelite (v15)	Son of David, Abraham (Mt 1:1); Tribe of Judah (Mt 1:2; Rv 5:5)
Few horses/military (v16)	Could but didn’t call 12 legions of angels (Mt 26:53); “put away your sword” (Mt 26:52)
Not many wives or heart led astray (v17)	Treated all women with dignity, above reproach: Samaritan woman (Jn 4); adulterous woman (Jn 8); anointing woman (Lk 7)
Not accumulate much silver and gold (v17)	“Sell your possessions” (Mt 19:21); open the fish’s mouth (for temple tax) (Mt 17:27)
Read & obey Scripture daily, revere God (v18)	Knew as a boy (Lk 2:46-47); defeated the temptations (Mt 4:1-11); often withdrew (Lk 5:16)
Not consider better than fellow Israelites (v20)	Washed disciples’ feet (Jn 13:1-17); came not to be served but serve (Mt 20:28)
Additional Characteristics	Fulfilment by Jesus
Wise	“No one ever spoke like this man” (Jn 7:46); they were amazed at his teaching (Lk 4:32)
Compassionate	“Filled with compassion” (Mt 9:36); wept (Jn 11:35)
Commanding leader	“Come follow me” (Mt 4:19); “a great crowd of people followed him” (Jn 6:2)
Authoritative	“But I say to you...” (Mt 5:22); “teaches with authority” (Mt 7:29); Cleansed temple (Mt 21:12);

Regal	“He did not open his mouth” (Is 53:7); “eyewitnesses of his majesty” (2 Pt 1:16)
Fearless/brave	Set his face towards Jerusalem (Lk 9:51)
Powerful	Disciples “fell to the ground, terrified” (Mt 17:6); “terrified... ‘Who is this? Even the wind and waves obey him’ (Mk 4:41)
Glorious	“We beheld his glory” (Jn 1:14); “the glory I had with you before the world began” (Jn 17:5); Hb 1:3; Rv 1:14-16; “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise” (Rv 5:12-13)

#### **XIV JESUS’ CURRENT “SESSION”**

**XV. 'KINGDOM NOW' VERSES**





Recommended Reading:

Alva J. McClain, *The Greatness of the Kingdom*. Winona Lake, IN: BMH Books, 1959.

Andy Woods, *The Coming Kingdom*. Duluth MN: Grace Gospel Press, 2016.

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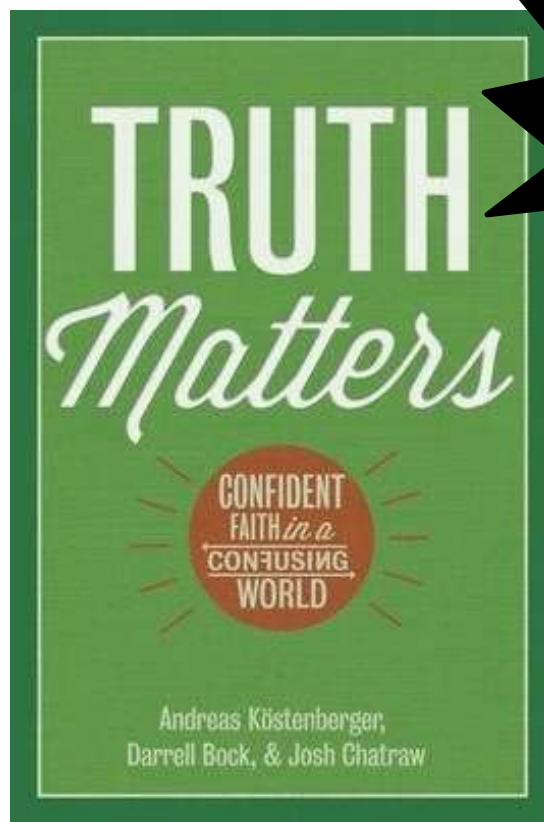
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