

## Lesson 13

# A Look Back

## Introduction

In Hebrews 2.5-8, the writer of Hebrews outlined God's original intention for mankind. We have *been made a little lower than angels*. We have been *crowned with glory and honor*. *Everything* has been placed in *subjection* under our feet. When it comes to things on earth, *nothing has been left outside our control*. On earth, we have been created to be above everything else and to have endless fellowship with God involving rational understanding, moral obedience, and religious communication. This was the way God designed us. But, something very terrible got in the way: sin. See Hebrews 2.8b. Our original position of total union with God has been lost and the only hope of regaining that position is through Jesus Christ, Romans 5.12-21. Jesus, *the last Adam*, is heading up a new, redeemed world.

Jesus did what we were supposed to do. His was a human life that was fully and always dedicated to pleasing God. *In Jesus, man's glorified potential was fully realized*. Jesus won and has been crowned with glory and honor. Because of what He did, we can enjoy the victory He won for us, Hebrews 2.9-10. This is only possible *by grace*. See 2.9 and Romans 5.15. We have been freed to live a new life where we can find help from Jesus Himself to go on to experience eternal glory.

This is why Jesus came. This is God's plan of redemption.

Over the last twelve weeks, we have progressed through the Old Testament, taking a look at key passages and principles that relate to the coming of Jesus. In this lesson, we will review a few of these.

## **"Messiah" and the Basis for How it Became Connected to Jesus**

The expectation for an eternal king from David's line who would reign over Israel in justice and righteousness, began to take shape with David and the establishment of the Davidic covenant in 2 Samuel 7.5-16. We find an interesting play of words in 7.11b. Instead of David building a house for God, *God would build a house for David*.

**Read 2 Samuel 7.11-16 and Psalm 85.4-5, 20-37.** Several promises are made here and are connected through both Scripture readings. There are promises of:

- **Continuity of David's seed** - Psalm 89.5, 30, 37; 2 Samuel 7.12.
- **God's continual faithfulness and mercy** - Psalm 89.5, 25, 29; 2 Samuel 7.15.
- **A unique Father/son relationship** - Psalm 89.27-28; 2 Samuel 7.14.
- **Solomon's building of the temple** - 2 Samuel 7.13.
- **Peace and security in the land** - 2 Samuel 7.10-11; Psalm 89.22-26.

The Davidic covenant became a living symbol of God's covenant relationship with the nation as a whole. With the establishment of it, the idea of a future time with an ideal kingship began to develop.<sup>30</sup>

Here are a few key passages that refer to the Davidic Covenant. As you read, identify the words and phrases that could point to Jesus.

### ***Psalm 132.10-18***

Beginning in verse 10, this psalm uses *Messiah* to describe an "anointed one" who would come at a future time. Zion is His dwelling place, 132.13-14. There God would make *a horn to sprout for David*. (See Luke 1.69 where Zechariah prophesies about the coming of Jesus.) In 132.17b, God has set up *a lamp for my anointed*. In their immediate context, both of these metaphors most likely point to the perpetuity of the Davidic Dynasty. However, as time progressed, they would begin to be understood with a Messianic application.

### ***Psalm 2***

This is thought to be an "enthronement psalm." When other nations who were under the rule of Israel plotted against Yahweh and His anointed, God *holds them in derision* and *terrifies them in his fury*, 2.4b, 5b, and repeats *the decree*, 2.7. What is *the decree*? It is thought that it is a reference to the promise of the Davidic covenant in 2 Samuel 7.5-16. A reference is made to the Sonship of the Anointed one and in the next verse, worldwide dominion comes into view, 2.8-9.

### ***Psalm 110***

This psalm is closely connected to Psalm 2. Both psalms include statements of Yahweh to the king. He is again promised victory over his enemies by God's power and intervention, 110.1-2, 5-7. Notice how this psalm begins with a statement from Yahweh to "my Lord." He is told that he will sit at the right hand of God until his enemies are made his footstool. He is also told that he will *rule in the midst of his enemies*. The unique position and power offered this person is also seen here through a priestly role, 110.4b.

### ***Earlier Passages***

There are also two other important passages from much earlier that seem to point to the rise of the Davidic Dynasty and affirm its legitimacy. Both were interpreted messianically in Judaism and early Christianity.

The first passage is Genesis 49.8-12. Here, the tribe of Judah is portrayed metaphorically as a lion, symbolizing royalty and strength. Verse 10 is the key passage. The *scepter* and the *ruler's staff* are both symbols of the authority to rule. Notice that both will not *depart from Judah*. David was from the tribe of Judah. And so it seems that this passage fits into what is promised in 2 Samuel 7 and the royal psalms previously mentioned. The phrase *until Shiloh comes*, see the NASU translation or ESV footnotes, is

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<sup>30</sup> Strauss, M. (2012). Messiah. In (J. D. Barry & L. Wentz, Eds.) The Lexham Bible Dictionary. Bellingham, WA: Lexham Press.

strongly debated. Does it refer to David? Or, is its ultimate fulfillment seen in Jesus? No matter which application is made, the one who rules has a divinely endowed right to rule.

The second passage is found in Numbers 24.3-9 and 15-24. Key phrases are found in 24.9 with the usage of the lion metaphor and the scepter metaphor in 24.17. Both passages describe an individual deliverer and the context describes things that will happen *in the days to come*, Genesis 49.1; Numbers 24.14.

## The Messiah Would Serve as the Ultimate Sacrifice

The message found in Hebrews 8-10 makes it clear that the blood of bulls and goats could never atone for the sin of mankind. A greater sacrifice had to be made. It is by the blood of Christ that our eternal redemption has been secured, Hebrews 9.12b. In Romans 3 Paul explains Jesus' purpose for dying on the cross:

- Romans 3.23 - *for all have sinned and fallen short of the glory of God.*
- Romans 3.24 - *our justification is by grace as a gift, through the redemption that is in Christ Jesus.*
- Romans 3.25 - *God put Jesus forward as a propitiation by His blood, to be received by faith.* God, the One who has been violated, dishonored, and blasphemed by sin, determined how the debt of sin could be paid. He determined it would take the substitutionary death of His Son. By the death of Jesus, God was fully satisfied. The penalty for sin was paid in full.

Here are 5 basic principles regarding sacrifice. Let's see how what Jesus did on the cross perfectly fits inside what God has designed:

1. Sacrifice always had a **purpose**. Read Hebrews 2.17 and Romans 3.25. The purpose of Jesus' activity on the cross was *to make propitiation for the sins of the people.*
2. Sacrifice always involves **innocent** life. Satan had no claim on Jesus, John 14.30. He was perfect in every way. See 1 Peter 2.22; 1 John 3.5; and Hebrews 7.26.
3. Sacrifice involves a **substitute** in the place of the guilty sinner. *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God,* 2 Corinthians 5.21. Paul said *Jesus our Lord was delivered up for our trespasses and raised for our justification,* Romans 4.24b-25. See also 1 Peter 2.24.
4. **God** provided the sacrifice, see again Romans 3.25 and John 1.29. It has been said that Ephesians 1 presents one of the best overall pictures of God's grand scheme of redemption. Ephesians 1.9 says that plan hinged on Jesus, *to unite all things in him, things in heaven and things on earth,* Ephesians 1.10.
5. Acceptable sacrifice has always involved the **best** things and the **first** things. Jesus was perfectly sinless. Seven hundred years before His death, Isaiah prophesied that Jesus did no violence and *there was no deceit found in his mouth,* Isaiah 53.9. In writing about Him the Hebrew writer has said, *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin,* Hebrews 4.15.

## Three Old Testament Passages that Point to the Resurrection

## Psalm 16

At its most basic level, this Psalm is a confession of faith. Here, David moves with a quiet, inner confidence. He understands the reality of God's protection and deliverance. He completely depends on God for everything. *I have no good apart from you*, 16.2. In 16.5-6, David uses these terms to describe His spiritual inheritance: *portion, cup, lot, and boundary lines*. He operated from a perspective that says there is much more than the physical. God was leading him toward a spiritual inheritance. It has been said that "a goodly heritage moves beyond land, place, and temple to grace and the presence of God. **The foundation of faithful optimism is a life lived in communion with God.**"<sup>31</sup> David viewed God's blessings as far superior to the best inheritance a person could receive. God blessed him with a wonderfully full life.

Next, David acknowledges the blessings of His relationship. These include *counsel, instruction, and stability*, 16.7-8. David always kept God before Him and responded wholeheartedly. *Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure*, 16.9. He knew life goes beyond this world. David's foremost desire was to be in the presence of God where there is *joy and pleasures forevermore*, 16.11.

Psalm 16.8-11 is quoted by Peter in Acts 2.25-28. Paul cited 16.10 in his sermon at Antioch, Acts 13.33-35. Both passages are applied to Jesus' victory over death. David's words transcended his own experience and became historically true in Christ. Whereas David was *delivered from death*, Jesus overcame via a *resurrection* from death.

## Psalm 2.6-12

It is thought this Psalm was an "enthronement" hymn used in the ordination of a new king over Israel. It is connected to the promises communicated in the Davidic covenant, 2 Samuel 7.11-16, and proved to be true for those kings who chose to serve Yahweh during the time of physical Israel. God stood behind and protected His people. The Hebrews viewed the king as having been adopted by God, with authority and power. The lofty and bold language used in Psalm 2 is more *theological* than *historical*. The psalm is rooted in faith that God, seated above all in heaven, is the ultimate power.

Psalm 2.7 is quoted by Paul in Acts 13.33 and is directly applied to Jesus. *You are my Son, today I have begotten you*. To what does *today* refer? In the context of Acts 13, Paul made the application that it referred to the day of Jesus' resurrection. After Jesus was raised from the dead and ascended on high, He was exalted to God's right hand, enthroned as the Son of God, and recognized as such by people of faith. This passage is also used in Hebrews 1.5 and 5.5 to describe Jesus' divine sonship and exaltation. Some view Psalm 2.8 as a foretelling of the work of the great commission, Matthew 28.19-20; Acts 1.8.

Psalm 2.10 is also quoted by Paul in Acts 13.35. Paul argues that David could not have been applying this to himself since he died and his body did see corruption, 13.36. (Peter did the same in Acts 2.29-32.)

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<sup>31</sup> Waltner, J. H. (2006). *Psalms*. Scottsdale, PA; Waterloo, ON: Herald Press.

Only through the resurrection of Jesus did the promises to David find their ultimate fulfillment. **Jesus is God's holy one whose body did not experience decay.** He is the Son of God whose throne is forever. Through Jesus comes forgiveness of sin and *by Him everyone who believes is freed from everything from which you could not be freed by the law of Moses, Acts 13.38-39.*

### ***Isaiah 55.3, 5***

If Isaiah 53 speaks about Jesus' death, Isaiah 55 speaks of Jesus' inheritance that would be received through His resurrection. When God resurrected Jesus from the dead, He directly fulfilled the Davidic covenant. The *holy and sure* blessings to David, Acts 13.34, involved the promise by God to establish one of his descendants to an eternal throne, *a kingdom that would last forever*, 2 Samuel 7.13, 16. This eternal King would be a *witness, leader, and commander for the peoples*, Isaiah 55.4. He would have worldwide dominion. 55.5 has direct fulfillment in the gospel being received by the Gentiles. "The significance of the nations coming to Israel lies in Israel's *Holy One*, not in Israel's political domination." See also Isaiah 2.1-5.<sup>32</sup>

## **For Thought and Reflection**

1. In what ways does Hebrews 2.5-8 describe the position of mankind in the order of creation?
2. What happened to cause mankind not to reach its fullest potential?
3. What role did Jesus play in restoring man's position?
4. What are the basic promises of 2 Samuel 7.11-16? How do they relate to Christ?

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<sup>32</sup> Friesen, I. D. (2009). *Isaiah*. Scottsdale, PA; Waterloo, ON: Herald Press.

5. Who is the anointed one of Psalm 132.10?
  
  
  
  
  
  
  
  
  
  
6. What is an “enthronement psalm?”
  
  
  
  
  
  
  
  
  
  
7. What are five principles we observe in sacrifice? How did Jesus fulfill these principles?
  
  
  
  
  
  
  
  
  
  
8. Psalm 16 and 2 are used to prove what fact in the New Testament?
  
  
  
  
  
  
  
  
  
  
9. How far would the eternal King’s dominion reach? Isaiah 55.4