

Messianic Christology

The Law

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Messianic Christology – Introduction

- Messianic Christology is a survey of all the messianic prophecies in the Hebrew Scriptures or Old Testament which were fulfilled at the First Coming of Messiah.
- Orthodox Jewish interpretation does not expect Messiah to come twice, but expects two Messiahs each coming once. We will see this later in our section on Isaiah 52:13 – 53:12.
- We will find, however, that these prophecies were fulfilled in Jesus and cannot be fulfilled any other way.
- The Gospels show the apostles were surprised by the death of Jesus. They expected Jesus to overthrow their enemies and establish His Kingdom on earth. See Acts 1:6,7 for example.
- While they were very familiar with prophecies of the Messiah establishing His Kingdom, they didn't seem to grasp the idea that the Messiah had to come twice: first to suffer and then later to come in victory. See Matthew 16:20 – 27.
- The early church always preached the Gospel by referring to the prophecies in the Old Testament. This was all they actually had, as the New Testament had not yet been written. See Acts 2:14 – 40; 3:12 – 26; 4:8 – 12.
- Jewish teachers break up the Old Testament into three sections: The Law, The Prophets, and The Writings. The level of importance to each to the Jew follows the same order. The Law is most important, then The Prophets and finally The Writings. In fact, The Writings are not considered a viable way of convincing others because Jewish leaders consider them to be the words of men whose thinking was guided by God. Jesus used all three however. The Law is considered to be of the highest authority because “it is the very words of God spoken directly to a human scribe.” The Prophets are of a lesser authority, “being God's message spoken through the mouths of men.” The Writings are considered to be of least authority because they are thought to be “the writing of men whose thinking was guided by God.” Jesus used all three, however.
- We will look at 29 separate sections covered in the Old Testament in this study. We will first look at the prophecies contained in The Law, then The Prophets and finally The Writing

The Seed of the Woman – Part 1

Genesis 3:15

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- This is the first Messianic prophecy.
 - The prophecy occurs within the context of the Fall because there was no need for a redeeming Messiah until sin entered the world.
 - This prophecy concludes the section where God is addressing the serpent.
 - Adam and the woman are present and hear all that is said.
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- Enmity is defined as the state or feeling of being actively opposed or hostile to someone or something.
 - God says He will place enmity between the serpent and the woman.
 - This enmity will also extend to the seed of the serpent and the seed of the woman.
 - The seed of the woman is referring to the Messiah.
 - The last part of verse 15 shows this. It refers to the seed of the woman being the one who will bruise the serpent's head.
 - The seed shall bruise thy head and thou shalt bruise his heel.
 - The seed of the serpent we shall find is the Antichrist.
 - The Antichrist is not the one who bruises the heel of the woman's seed being talked about.
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- Moses records here that the Messiah's descent is from the woman.
 - With the exception of one other place in Scripture, a person's lineage is traced through the man. The exception occurs in Ezra 2:61 and again in Nehemiah 7:63 when talking about the lineage of the priests who could not show they were of Israel.
 - As nothing in the Bible happens by mistake, there is a reason for the lineage of the Messiah coming from the woman. This will be seen in our study of Isaiah 7:1 – 17.

- The seed of the woman will bruise the head of the serpent, who is Satan. In the process of this happening, the serpent, or Satan, will bruise the heel of the seed of the woman, or the Messiah.
- The Messiah's heel was bruised at Calvary. It can be described as a painful event, but in the eternal perspective, not fatal.
- The bruising of the serpent's head began with Jesus' death, burial and resurrection. See Hebrews 2:14 – 18, especially Hebrews 2:14.
- This verse emphasizes the humanity of the Messiah. It also starts to lay out the groundwork for the Messiah to be a God-Man. We will look at this some more, also.

The Seed of the Woman – Part 2

Genesis 4:1 – 2

And Adam knew Eve his wife; and she conceived, and bare Cain, and said,
I have gotten a man from the Lord.

And she again bare his brother Abel. And Abel was a keeper of sheep, but
Cain was a tiller of the ground.

- Eve received her name in Genesis 3:20.
- Prior to Genesis 3:20, Eve was addressed as the woman.
- This is important because she was addressed as the woman and was present when God prophesied in Genesis 3:15.
- Eve, or as she had heard herself called prior to Genesis 3:20 – the woman, believed she was the woman whose seed would bruise the head of the serpent.
- In Genesis 4:1 she conceived and bare Cain. She believed this to be the seed prophesied about in Genesis 3:15.
- This can be seen from the literal translation of Genesis 4:1, where Eve says, I have gotten a man: Jehovah.
- This is the exact same sentence construction as verse 2 where it is written, Again she bare his brother: Abel.
- The construction of “bare Cain” and “I have gotten a man from the Lord” are the same. Therefore, it is correctly translated I have gotten a man Jehovah.
- Eve believed Cain to be the seed God prophesied about and understood that the seed would be a God – Man.
- Basically, here theology was correct in her understanding of the seed being a God – Man, but her application was incorrect.
- This is not the only occurrence of prematurely expecting an offspring to be the Messiah.

Genesis 5:21 – 29

And Enoch lived sixty and five years, and begat Methuselah:

And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

And all the days of Enoch were three hundred sixty and five years:

And Enoch walked with God: and he was not; for God took him.

And Methuselah lived an hundred eighty and seven years and begat Lamech.

And Methuselah lived after he begat Lamech seven hundred eighty and two years, and he begat sons and daughters:

And all the days of Methuselah were nine hundred sixty and nine years: and he died.

And Lamech lived an hundred and eighty and two years, and begat a son:

And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

- The first four verses here talk about a man named Enoch who did not die. Jude 14 – 15 tells us Enoch was a preacher of righteousness and a prophet.
- The name Enoch gave to his son was actually prophetic. In Hebrew, the name Methuselah literally means, “when he dies, it will come.” There is no neuter case in Hebrew though so it actually reads, “when he dies he will come.”
- It can also be shown that Lamech, Methuselah’s son and Noah’s father, would have been 56 years old when Adam died. He would have been able to hear first hand from Adam the account of the Fall.
- This being the case, Lamech would have been looking for the Messiah, also.
- Noah means “comfort.”
- Lamech believed that Noah would be the Messiah. He believed that Noah would remove the curse that resulted from Adam’s sin. He believed that the Messiah would come after his father’s death, Methuselah’s death that is.

- Like Eve, his basic theology was correct, in that there was a seed coming that would redeem them from the curse they were living under, but again, his application was wrong. Noah was not going to be the Messiah.
- We will look at what seems to be Satan's first attempt at corrupting the seed next.

The Seed of the Woman – Part 3

Genesis 6:1 – 4

And it came to pass, when man began to multiply on the face of the earth, and daughters were born unto them,

That the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

- Adam and the woman were not the only one to understand the meaning and significance of God's word in Genesis 3:15. Satan, to whom God was directly speaking, also understood them.
- The passage above is another attempt of Satan to bring God's prophecy to naught.
- Some authors will say this is Satan's first attempt to thwart God's messianic program, but the action of Cain murdering Abel is really the first attempt.
- This attempt, however, involves corrupting the seed itself. Satan believed and believes he can ultimately end God's plan of salvation for all of us.
- In order to try to corrupt the Seed of the woman, Satan led "the sons of God" to take wives of the daughters of men.
- Some facts about this portion of Scripture:
- The sons of God talked about here are angels. Angels that were created by God.
- They are angels which have left their first estate. They are fallen angels.

- Every occurrence, with the exception of Hosea 1:10, of the phrase “sons of God” in the Old Testament talks about angels. References of this to check are: Job 1:6; 2:1; 38:7. These are in addition of course to those found here in Genesis 6.
- The occurrences of the phrase “sons of God” in the New Testament refer to the believer who has accepted Jesus’ atonement for their sins. For those of whom the old man has died and have become new in Christ.
- There are some who believe this portion of Scripture talks about the sons of God being men from the line of Seth and that they took of them wives from the line of Cain.
- This can not be so for several reasons. Both the line of Seth and the line of Cain were comprised of human beings. Their offspring would not always result in the giants spoken of here in Genesis 6:4.
- It should also be noted that in Genesis 6:4 it talks about there being giants in those days, the days before the flood. The next part of the sentence say, “and also after that,” this being after God destroyed the earth and everything in it, except for Noah and his family. If there were giants after God saved only Noah and his family, how could they have come as a result of the union of the line of Seth with the line of Cain?
- This is an example of why we should read Scripture in context and not try to make it say something that is not there.
- Satan’s attempt at corrupting the seed that would bruise his head did not work.
- God made sure there was a line that continued insuring the future coming of the Messiah to do what God had spoken in Genesis 3:15.
- Satan so far has tried to destroy the seed by having Cain murder Abel, and by having the angels which had left their first estate at his bidding to corrupt the seed. Neither came out as Satan would have wanted, but it did work out according to the way God would have it.
- Genesis 6:3 shows the results of Satan’s work. 120 years prior to the flood occurring, God gave a hint of what was coming. Genesis 6:11 through Genesis 8:14 tells the rest of this part of the story.

The Seed of Abraham

Genesis 22:18

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

- This verse deals with the Abrahamic Covenant.
- There are eight covenants in Scripture, four of which are unconditional. Unconditional meaning God fulfills the covenant and we have no requirements to fulfill.
- The Abrahamic Covenant is an unconditional covenant. The other unconditional covenants are: the Palestinian Covenant, the Davidic Covenant and the New Covenant.
- The other four covenants are: the Edenic Covenant, the Adamic Covenant, the Noahic Covenant, and the Mosaic Covenant.
- The term “seed” in the Hebrew text is always used in the singular, but used in two different ways:
 - Absolute Singular – one individual person.
 - Collective Singular – one group.
- In the Abrahamic Covenant when “seed” is used in the collective sense, it always refers to the nation of Israel.

Genesis 22:17

That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemy.

- When it is used in the absolute sense with the context of this covenant, it refers to one specific individual – Messiah.
- Genesis 22:18 is an example of this use as can be shown by Paul in Galatians 3:16.

Galatians 3:16

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.

- Here Paul is quoting from Genesis 22:18 and showing the absolute singular one is Jesus.
- Genesis 3:15 showed the Messiah would come from the Seed of the Woman. This verse shows even more that the seed would be a descendant of Abraham. The Messiah is to be a Jew.
- Within this prophecy a second point is also made. The Gentiles – the nations of the earth – would also be blessed through the Seed of Abraham. This is further developed in Isaiah 42:1 – 6 and Isaiah 49:5 – 6.
- The six different passages of Scripture that pertain to the Abrahamic Covenant are: Genesis 12:1 – 3, 7; 13:14 – 17; 15:1 – 21; 17:1 – 21 and 22:15 – 18.
- Fourteen specific provisions of the Abrahamic Covenant can be reduced to three main aspects: The Land, The Seed, and The Blessing.
- The Land is further developed with the Palestinian Covenant, The Seed is further developed within the Davidic Covenant, and The Blessing is further developed within the New Covenant.
- We will be looking at the Davidic Covenant a bit further in a later study as it deals with the Seed.

The Seed of Judah

Genesis 49:10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

- Genesis 49 describes the prophecies proclaimed by Jacob concerning his sons.
- Something to keep in mind is that Jacob is renamed Israel by God in Genesis 35:9 – 10.

And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

- Jacob has 12 sons, whose names are the twelve tribes of Israel.
- “The sceptre shall not depart from Judah” shows Judah was the tribe that ruled over the other tribes.
- Usually this honor would go to the eldest son. But Judah had three older brothers. So, why did Jacob give this prophecy directed to Judah?
- Reuben was Jacob’s first born son. Genesis 49:4 reflects back on the actions of Reuben recorded in Genesis 35:22. Reuben’s actions caused his birthright to be passed on to the next eldest son.
- Simeon and Levi were next in line. Genesis 49:5 – 7 recalls their actions recorded in the story presented in Genesis 34 and why Jacob did not pass on the birthright to them.
- This brings us to Judah.
- Shiloh in the Hebrew language means, “he whose it is,” or “that which belongs to him.”
- It is in this case more of a possessive pronoun as opposed to a proper name like Yeshua.
- So “he whose it is” is the one who would come and take back the sceptre and he is to be from the line of Judah.
- The gathering of the people will be to the Messiah.
- Until that time, though, Judah would hold the sceptre and legally rule over Israel.

- Genesis 49:10 makes three points. Messiah we have previously seen has been declared to be a man, and a man descended from Abraham.
- Point 1 is that Messiah's descent is now limited to the line of Judah.
- Point 2 is that Messiah is going to be a king, as seen by the reference to the sceptre.
- Point 3 is that Messiah would have to come before Judah loses its identity.
- This third point must be taken into consideration because Judah and the other tribes of Israel would lose their identity as a result of the destruction of the Temple in 70 AD.
- All of the birth records were kept in the Temple and they proved the tribal identities.
- After just a few generations, no one would have been able to prove they were of the line of Judah, and so, as a result, could not legally make the claim to be the Messiah.
- As a side note, it has been found that the rabbi's of the time passed laws which preserved the priestly Tribe of Levi, but all other tribes have lost their ability to prove their lineage.
- Interestingly, rabbi's consider Genesis 49:10 to be a Messianic prophecy. Texts such as the Targum of Onqelos and Midrash Rabbah 97 – 99 point this out.
- We now know, Messiah will come from the Seed of the Woman, from the line of Abraham, and from the line of Judah. Messiah will be a king and the Messiah would have had to come before 70 AD in order to prove his lineage.

The Predictions of Balaam

- In Numbers 22 – 24, we read the story of Balaam. Balaam was a Gentile astrologer and Seer from the region of Babylonia.
- Balaam was highly regarded throughout the ancient world. It was commonly considered, as seen in Numbers 22:6, that “he whom thou blessest is blessed, and he whom thou cursest is cursed.”
- The king of Moab, an early anti-Semite, hired Balaam for a considerable amount of money to curse the Jews because they were on the borders of Moab and were about to enter the Promised Land.
- While Balaam tried very hard to fulfill his commission, each time he opened his mouth to curse the Jews, God caused him to bless the Jews instead.
- This happens on four different occasions.
- These blessings primarily speak about the Second Coming of the Messiah and His Kingdom, but there are several statements which are of interest in this study.

Balaam’s First Attempt

Numbers 23:7 – 10

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? Or how shall I defy, whom the LORD hath not defiled?

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

A few points are worth pointing out here.

- Balaam states himself that he is unable to curse those whom God has not cursed.
- While some believe Israel's obedience to God is the reason they receive divine blessing, nothing could actually be further from the truth. At this point in Scripture, Israel is in a state of disobedience to God. In spite of this, God still watches over Israel. They are still under the Abrahamic Covenant which is an unconditional covenant. This is a good example of how faithful God is in keeping His Covenants.
- Any curse, therefore, that a Gentile would attempt to place on Israel will not have any eternal effect, like Balaam's would have been had he been able to curse Israel. Because of the covenant that God had made with Abraham, and confirmed with Isaac and Jacob, God was able to step in and intervene in this instance and nullify the intentions of man.
- Notice here that Balaam says that Israel shall dwell alone and shall not be reckoned among the nations. He also confirms God Almighty's covenant with Abraham stating who can count the dust of Jacob.
- Balak is taken aback by the words of Balaam as shown in the remainder of this section of the first prediction of Balaam.

Numbers 23:11

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold, thou hast blessed them altogether.

- I can imagine the look on Balak's face when Balaam spoke these words. Balak was paying Balaam to curse Israel and instead Balaam ends up blessing them. Balaam's response to Balak in verse 12 shows what Balak is trying to go up against!

Numbers 23:12

And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?

- Balak, a hater of Israel, must be wondering exactly who's side Balaam is on.
- There are 3 more attempts at cursing Israel by Balaam.

Balaam's Second Attempt

Numbers 23:18 – 24

And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.

God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

- Two points of interest are found here in this second attempt. They are found in verse 21.

- First, there is a future time spoken of where God sees Israel as a nation being without sin and second shows God ruling as the king among them. This speaks more about the second coming of the Messiah, but it does show Israel will one day have their king.
- This is where the Jews missed it the first time, as they were looking for their conquering king.
- Later studies will show that the Messiah must first come and suffer before coming back as the conquering king. No doubt there were those who recognized Jesus as the suffering Messiah, but as has been explained previously, Jewish leaders believe there are two different Messiahs (a suffering one and a conquering one) coming as opposed to the one Messiah coming at two different times.
- Considering how the nation of Israel had come up out of Egypt and conquered their foes up to this point, Balaam's words to Balak were not only a blessing to Israel, but a curse to Balak.
- Verse 24 here would most likely to have been taken as curse from Balaam by Balak. Remember, Balak had paid Balaam to curse Israel and believed that those whom Balaam cursed were indeed cursed. Now, Balak hears what sounds like a curse against him by Balaam.

Balaam's Third Attempt

Numbers 24:3 – 9

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

- Once again, there are two points of interest in this portion of Scripture.
- First, we have a description of the future condition of Israel as one of supreme blessing.
- Numbers 24:11, 12 show this. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! The valleys of Israel are spread forth as gardens by the river's side, as the trees of the lign aloes which the LORD hath planted, and as cedar trees beside the waters.



An example of lign aloe.

- The second describes the future condition of Israel's King.
- This is in the second half of verse 7. "and his king shall be higher than Agag, and his kingdom shall be exalted.

- Agag is not only a king of the Amalekites, but is also a title used by the Amalekites for their kings, just like the title Pharaoh was used by the Egyptians.
 - In this section of Scripture though, Agag is the king of the Amalekites and had much power.
 - So, Balaam's prophecy is not one that is taken well by Balak. Balak knows the power of Agag and to have Balaam, who is supposed to be cursing Israel, call for the Israelites to have a king higher than Agag is a huge blow.
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- Twice before Balaam has blessed Israel and now Balaam does it a third time.
 - Balak has had enough at this point.
 - He has given Balaam everything he has asked for to curse Israel and all Balaam has done is bless Israel and curse Balak.
 - As far as Balak is concerned, three strikes Balaam, you're out!
 - But the Lord has other plans and this will be seen in the next statement of Balaam we will look at.

Balaam's Fourth Attempt

- As we saw in the last attempt, Balak had enough of Balaam blessing Israel and cursing him.
- He told Balaam to flee back to his place.
- Balak blamed the Lord for Balaam not receiving the honor Balak was going to give him.
- Out of this exchange, Balaam reminded Balak that what happened is exactly as Balaam said it would happen. Balaam would only be able to speak the words the Lord gave him regardless of how much Balak promised to pay to the contrary.
- This brings us to Balaam's final words to Balak.

Numbers 24:15 – 24

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doeth this! And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

- This fourth time Balaam speaks brings up that which is most important of the four for this study.
- The key is in verse 17 and builds upon what was spoken in Genesis 49:10,

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

- The portion we are looking at, specifically, “there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel” builds upon the prophecy we saw in our study of Genesis 49:10.
- The Star shall come forth from Jacob, that is Israel, coupled with the Sceptre represent kingship since, as we stated before, the one with the sceptre has the right to rule.
- We can see the message here is that when the Messiah comes he will be a king.
- As we go through this study we shall see that the Messiah will hold three offices and one of these is king.
- Now Balaam began these prophecies stating the uniqueness of the nation of Israel.
- He went on to say that the nation of Israel, though scattered at first, it would have a unique and powerful king who would rule over it.
- Balaam finishes by telling of the awesome power of this king and that this king would be ushered in with the appearance of a star.
- We should note here, also, that this chapter ends with Balaam returning to his people and Balak going his way.
- Balaam, who was a Babylonian astrologer, returned with the knowledge of Israel’s coming king being announced with the appearance of a star.
- This was told again when the wise men from the east, or Babylonian astrologers, saw the star that announced the birth of Jesus.
- They came seeking the King of the Jews as told in Matthew. An appendix will be handed out at a later date describing this in more detail.

- As we have studied so far, we have found that the Messiah would come from the seed of a human woman, that this seed would have to be from the line of Abraham and specifically from the tribe of Judah, so therefore would be a Jew.
- The Messiah would have had to come before 70 AD and the Messiah would end up being a king.

A Prophet Like Unto Moses

Deuteronomy 18:15 - 19

The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

And the LORD said unto me, They have well *spoken that* which they have spoken.

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

- In this section of Scripture and specifically in verse 18, God promises Moses that He will raise up a Prophet “like unto thee.” This is an interesting statement by God to Moses.
- What is it about Moses that makes him different when compared to other men who were called to be prophets? If we look in Numbers 12:5 – 8 we will find that answer.

And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

My servant Moses *is* not so, who *is* faithful in all mine house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

- In this section of Scripture, Aaron and Miriam do not like who Moses had chosen to marry. Moses had married a Cushite woman.
- Here, God himself steps in as Moses' defender.
- God speaks here and says that there is no one who is like Moses.
- He tells Aaron and Miriam that He will speak "mouth to mouth" with Moses and that Moses will behold the "similitude of the Lord."
- None of the other prophets had this kind of direct communication with God. Not even great prophets like Isaiah or Elijah, and Elijah had the rare experience of being taken out of the world without see death first!
- Moses is indeed unique and God is saying He will raise up a Prophet like unto Moses from the Jews who will receive the words He is to speak directly from God.
- He adds that whoever "will not hearken unto my words" will answer to God. This statement about speaking "mouth to mouth" with Moses is also what brought about the development of a three tiered view of Scriptural inspiration found in Judaism.
- This is reflected in this study, also, as we are looking at the Law, the Prophets and then the Writings.
- Now, we know that the Messiah will be a king, but here we further find out that the Messiah will be a prophet like unto Moses. God will speak "mouth to mouth" with him and He too will behold the form of God.
- There are several similarities that can be noted between the ministries of Moses and the coming Messiah, but four stand out.

1. A Prophet (Numbers 12:6 – 8)

This we just looked at.

2. A Redeemer (Exodus 3:10)

In Exodus 3:1 – 10, God sees the suffering of the Israelites in Egypt and declares His intentions of bringing them out. To accomplish this, God chose Moses to lead His people out of the bondage they were in. As has already been seen, Messiah will be a Redeemer, too.

3. A Mediator (Exodus 20:18 – 21)

Here, God is speaking directly to the people of Israel, but they asked Moses to mediate for them because they could not stand to hear God's voice directly, but wanted to Moses to tell them those things that God spoke.

4. An Intercessor (Exodus 32:7 – 35)

Many time, while Israel was on its exodus from Egypt, it was only because of Moses' intercession for them that Israel escaped the judgment of God and survived. This is especially clear in Exodus 32:30 – 32.

- As we go through this study, we will see the Messiah fit the Mosaic mold in each of these four areas.
- He will be a Prophet, a Redeemer, a Mediator, and an Intercessor.

The Law - Summary

In the section we just covered, The Law, we have determined several things about the Messiah. These are summarized below and relate either to His person or His Work or both.

The Seed

We came across the subject of the Seed three times:

1. *The Seed of the Woman*

The Messiah would be a human, not an angel, nor purely God as God.

2. *The Seed of Abraham*

The Messiah would not only be a human, but would come from one specific line. He would be a Jew and not a Gentile.

3. *The Seed of Judah*

While there were twelve tribes of Israel, the Messiah would come from one specific tribe, the tribe of Judah. Being that the Messiah would come from the tribe of Judah, He had to come before the destruction of the genealogical records of the Jews in 70 A.D.

Both God and Man

Even though Eve mistook Cain to be the Messiah in Genesis 4:1, she understood the Messiah would be a God-Man.

A King

We have seen in Genesis 49:10 and Numbers 24:17 how the Sceptre signaled the Messiah would be King.

A Prophet Like Moses

We saw in Numbers 18:15, 18 how the Messiah would be a prophet like Moses with ministries including being a Prophet, a Redeemer, a Mediator, and an Intercessor.

Removal Of The Curse

Although Lamech mistook his son, Noah, as the Messiah in Genesis 4:29, he understood the Messiah would remove the curse brought upon the earth by Adam's sin.

A Hint Of The Virgin Birth

While not as clearly presented as the other points above, there is a hint in Genesis 3:15 that the Messiah would be born of a virgin. The Messiah would be reckoned as the Seed of the Woman and not of a man.

Appendix A

4 Basic Rules Of Interpretation Concerning The Prophetic Word

1. *The Golden Rule of Interpretation.*

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning, unless the facts of the immediate context, studied in light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

In other words, take the biblical passage being read as meaning exactly what it is saying, unless there is something in the text showing it should be taken some way other than literally.

This rule actually lays the foundation for the other three rules and is the first tenet of fundamentalism.

2. *The Law of Double Reference.*

This law shows the fact that a passage or block of Scripture is speaking of two different persons or two different events separated by a long period of time. In the passage itself they are blended into one picture, and the time gap between the two persons or events is not presented in the text itself. The time gap is known to exist though because of other Scriptures. An example of this is some of the Old Testament prophecies concerning the First and Second Comings of Messiah. Often these two events are blended into one picture with no indication there is a gap of time between the First and Second Comings. Zechariah 9:9-10 is a good example of this law. Verse

nine is speaking of the First Coming, but verse ten is speaking of the Second Coming. Another is Isaiah 11:1-5. Verses 1-2 speak of the First Coming, while verses 3-5 speak of the Second Coming. In both of these examples, two events are presented with no mention of a gap in time between them.

3. *The Law of Recurrence.*

This law explains that in some passages of Scripture there exists the recording of an event followed by a second recording of the same event giving more details to the first. Hence, it often involves two blocks of Scripture. The first block gives a description of an event as it transpires in chronological sequence. This is followed by a second block of Scripture dealing with the same event and the same period of time, but giving further details as to what transpires in the course of the event. An example of this is Ezekiel 38:1 – 39:16. Ezekiel 38:1-23 gives a complete account of the invasion of Israel from the north and the subsequent destruction of the invading army. This is followed by the second block of Scripture, Ezekiel 39:1-16, which repeats some of the account given in the first block and gives some added details regarding the destruction of the invading army. Another example is in Isaiah 30-31. Isaiah 30 gives a complete account of the fall of Judah's alliance with Egypt. Chapter 31 repeats the prophecy, adding more detail.

4. *The Law of the Context.*

A text apart from its context is a pretext. This means that a verse can only mean what it means in its context and must not be taken out of its context. When it is taken out of its context, it is often presented as

meaning something that it cannot mean within its context. A good example of this is Zechariah 13:6. This verse is often used as a prophecy of the Messiah. Pulled out of its context, it does indeed sound like it refers to Jesus. But the context (Zech. 13:2-6) is speaking of false prophets. Verse six cannot be talking about Jesus unless Jesus is to be taken as a false prophet. This is the danger of studying a verse by itself rather than in its context. You'll hear many of us say, Context, context, context!

Use these rules when studying prophecies in the Bible and you will have a good understanding of them as God would have us to have an understanding. Don't use them and you will surely fall into error!