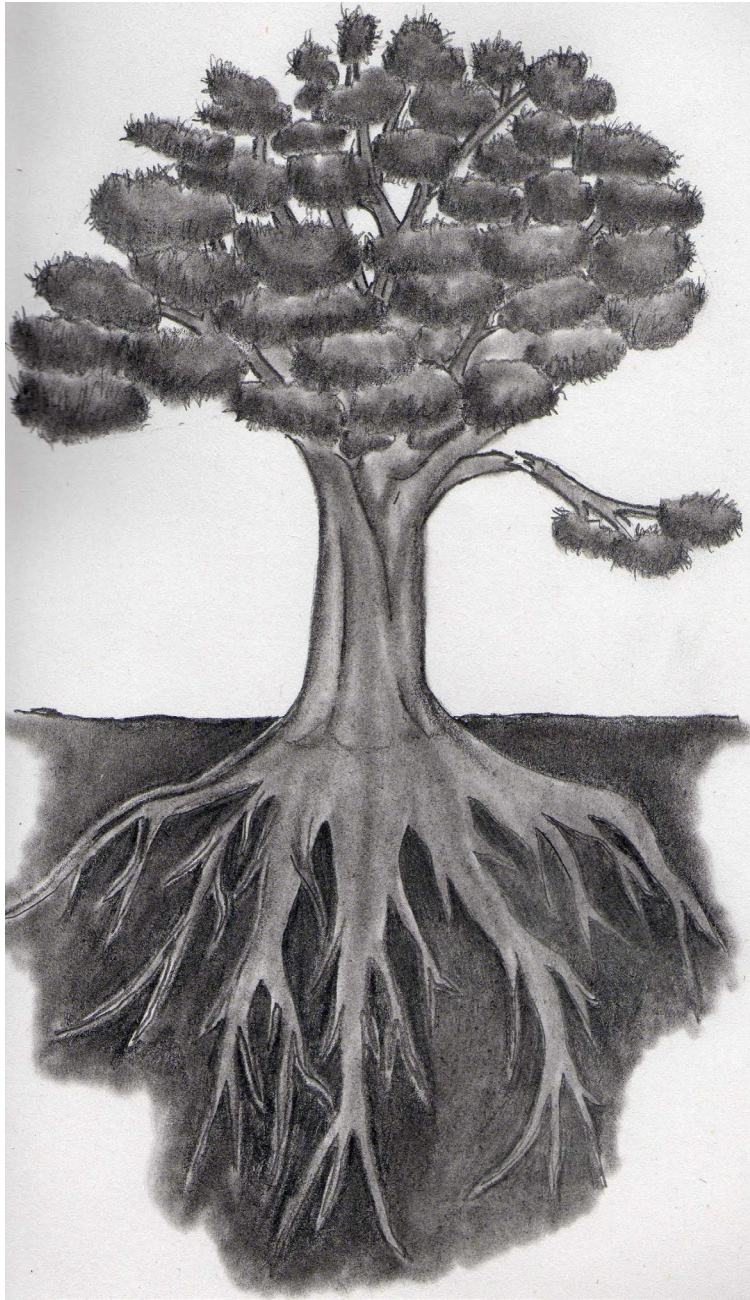


THE OLIVE TREE



Messiah Revealed

by David Chambers

**Jesus The Olive Tree
Yeshua HaZayith**

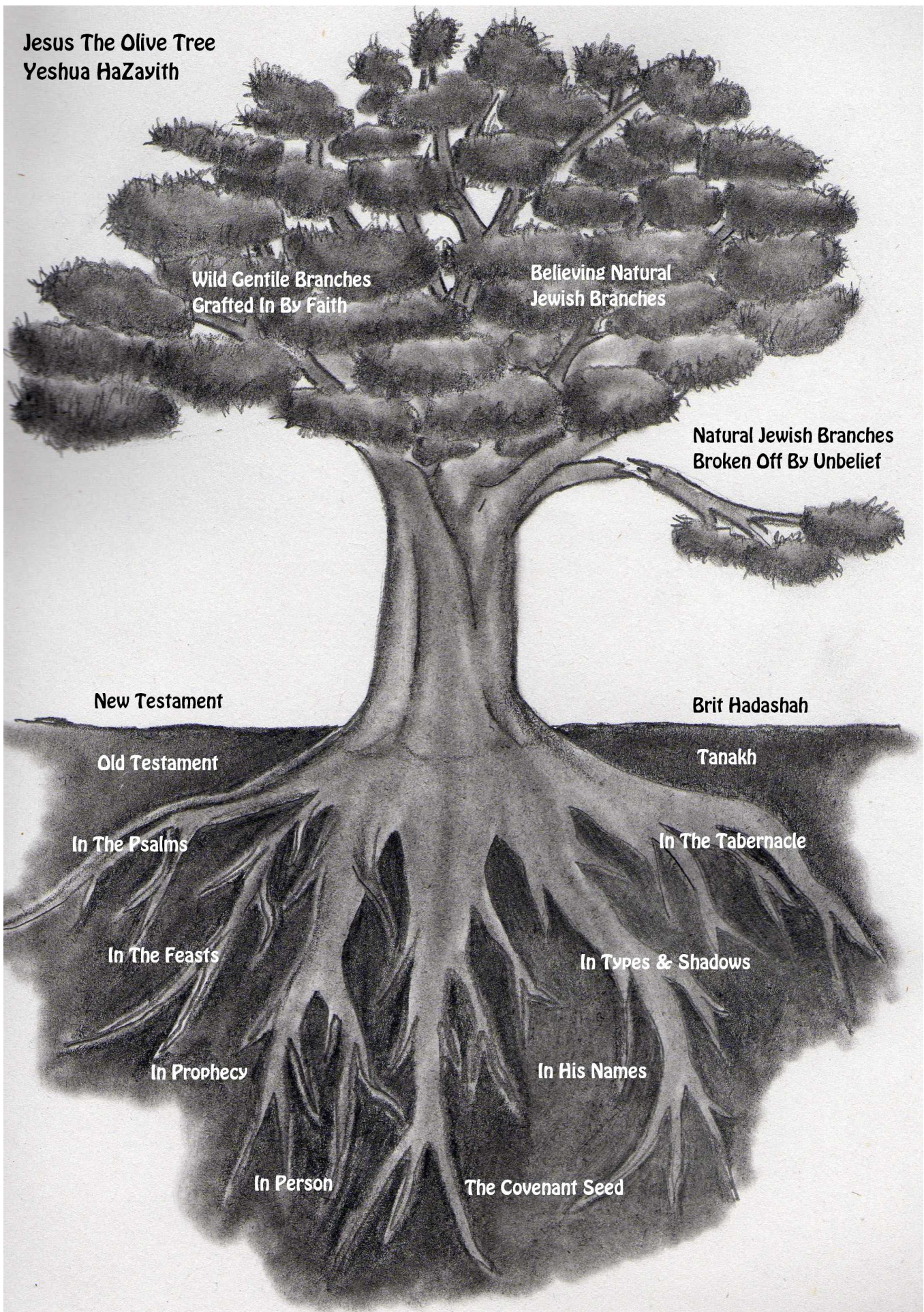


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INTRODUCTION

Many years ago, my first exposure to Jesus in the New Testament was such that I read it through several times. On the other hand, to me, the Old Testament was just that—old. It seemed to be devoid of Christ. However, certain New Testament passages indicated otherwise:

"You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life." Joh 5:39-40

"Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures." Luk 24:27

"Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?" Luk 24:32

"And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, 'This Jesus whom I am proclaiming to you is the Christ.'" Acts 17:2-3

"For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the Scriptures we might have hope."

Rom 15:4

Not only was Christ in the Old Testament Scriptures, evidently they were all about Him. I, however, simply could not find Him. So I asked the Lord to reveal Himself. And reveal Himself He did. Through the Apostle Paul's olive tree metaphor, contained in his letter to the Gentile believers in Rome, I came to know the Messiah of the Hebrew Bible in more ways and more deeply than I ever could have hoped for:

"But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. You will say then, 'Branches were broken off so that I might be grafted in.' Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either. Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again. For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree? For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, 'THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM

JACOB.' 'THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.'" Romans 11:17-27

Paul's marvelous olive tree metaphor is a picture of Jesus and the salvation He offers. Wild Gentile branches have been grafted into Jesus (Heb., yeshu`a or yehôshua`—Jehovah is salvation) the Olive Tree (Heb., hazayith) because they believe He is the Christ (Gr., christos—anoointed). Natural Jewish branches remain in Yeshua haZayith because they too believe He is the Messiah (Heb., mâshiyach—anoointed). Those natural branches that have been broken off because of unbelief will be grafted back in again because God has promised to take away their sins.

The Bible is God's progressive revelation of Messiah.⁽¹⁾ He is the reason for the covenants. He is the one of whom the prophets speak, the psalmist sings and the apostles testify. We see Him in His many wonderful names. We know Him by His miraculous works. He is God's gift to man-kind—to the Jew first and also to the Gentile. He is over all, God blessed forever.

The Olive Tree - Messiah Revealed is not intended as an exhaustive treatise on the identity of Christ. Rather, this book was written in the hope that it will whet the reader's spiritual appetite for a deeper relationship with God, and that He will:

- 1) reveal Yeshua and His love through the olive tree metaphor; and
- 2) enable Jew and Gentile to walk in simplicity and purity of devotion to Messiah.

After all, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." John 17:3.

PART 1 - THE ROOT OF THE OLIVE TREE

CHAPTER 1 - THE COVENANT SEED

In the natural world, a tree depends on its root system for survival. No roots—no life. Paul (Heb., Shaul) knew this to be true also in the realm of the Spirit: “if the root is holy, the branches are too.” *Romans 11:16*. In the next verse, he makes reference to “the rich root of the olive tree”. The word rich (Gr., *piotes*) means fat. Shaul's choice of the word is no accident, for it well describes the root system of the olive tree. This rich, fat root is what brings life through the trunk to the branches of the tree. Even so, roots have to start somewhere, and what better place to start than to look for a Seed in the garden—in the beginning.

God's Covenant with Adam

In Genesis 2:16-17 we read of God's first covenant with man-kind:

“The LORD God commanded the man, saying, ‘From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.’”

A covenant may be defined as a solemn, mutually binding agreement between two parties for the performance of some action.⁽¹⁾ Although the word covenant is not used in this instance, its components may be readily identified.⁽²⁾ The two parties are God and man-kind, represented by Adam and (subsequently) Eve. The agreement allowed them to eat fruit from any tree in the garden except from the tree of the knowledge of good and evil. Through this agreement, God guaranteed Adam and Eve would live forever in relationship with Him. On the other hand, if they failed to live up to their obligation under the covenant, then they would fail to live.⁽³⁾

Needless to say they succumbed to the serpent's temptation, thereby violating the covenant. Even though Adam and Eve could not be counted on to fulfill their obligations, that did not mean that God was prepared to abandon His commitment to them. Immediately upon confronting them with their failure He set His restoration plan into motion. Speaking to the serpent God said, “...I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel.” *Genesis 3:15*.

Although this verse does not explicitly state Eve's seed will ultimately grow into the rich root that is to become the Olive Tree, we are given some extremely important clues. Let's begin by determining the identity of the serpent. Revelation 12:9 reveals the identity of the serpent to be the devil—Satan. In addressing Satan as a metaphoric serpent, God refers to “your seed and her seed”. Adam and Eve were human beings, whereas Satan is a spiritual being. Eve's seed (offspring) was to be the natural result of human procreation. The same cannot be said of Satan's seed. There is no biblical support for the notion of procreation among spiritual beings. Satan cannot have offspring in the natural sense of the word. Therefore, when God

speaks to a metaphoric serpent, it is quite likely He is referring to the serpent's seed as a metaphor for those who do evil "after their kind with seed in them." Genesis 1:11. A sinful nature is, in reality, part of the human condition, rather than the inclination towards good or evil choices.

The word seed can be used in a singular or plural context. Like offspring, which is used in some Bible translations, it can refer to one or more than one. So is Eve's promised seed singular or plural? The Jewish Publication Society's Tanakh (TaNaKh is an acronym for Torah – Teaching, Law, Nevi'im – Prophets and K'tuvim – Writings), translates Genesis 3:15 as: "they shall strike at your head, and you shall strike at their heel." The King James version states: "it shall bruise thy head, and thou shall bruise his heel." The New American Standard Bible reads: "he shall bruise you on the head, and you shall bruise him on the heel." Three different translations render the Hebrew word hu as they / their, it / his and he / him. Depending on the context each of these words can be correct. So which is it? The key is context. The first part of the verse does not indicate whether or not seed is singular or plural. Even so, all three translations subsequently reveal God addressing the serpent – singular. The reference is not to Satan's seed but to Satan himself. By extension it would appear the singular rendition of Eve's seed as he / him is most appropriate: "he shall bruise you on the head, and you shall bruise him on the heel."

It is also important to note that the word bruise (Heb., shoof) means to overwhelm or crush. Therefore when God says to Satan, "he shall bruise you on the head, and you shall bruise him on the heel," He is speaking of more than a little bump. God is, in effect, saying that somewhere down the road an as-yet unidentified human being – a man – will ultimately overwhelm and completely crush this spiritual being known as Satan! This is gospel (Gr., euaggelion – good news)!

Noah and the Covenant

Unfortunately things went from bad to worse in the generations that followed Adam and Eve. In fact, "The LORD was sorry that He had made man on the earth, and He was grieved in His heart"; and determined to "blot out man...from the face of the land." (Genesis 6:6-7). But God had not forgotten His seed covenant. In the next verse we read, "...Noah found favor in the eyes of the Lord." (Genesis 6:8). The word favor (Heb., chen) means grace. In other words it was God's gracious, unmerited choosing of Noah that subsequently made him righteous and blameless, and enabled him to walk with God.⁽⁴⁾

Immediately after pronouncing His death sentence "on all flesh in which is the breath of life," God said to Noah, "But I will establish my covenant with you; and you shall enter the ark – you and your sons and your wife, and your sons' wives with you." (Genesis 6:17-18). The word establish (Heb., qum) means to confirm, continue and make clearer. In establishing His covenant with Noah, God was not starting something new. He was remaining faithful to the promise of a Seed, which He had made to Adam and Eve in the Garden.

Noah became the father of three sons: Shem, Ham, and Japheth. When it began to rain, Noah

and his family entered the ark. After the flood, Noah sent out a dove to see if the water was abated from the earth. It is no accident that from the waters of the flood, the dove returned with an olive leaf—not a branch or a bough—a single leaf. What a tantalizing clue linking the singular promised seed to the olive tree. Moreover, the parallel between Genesis 8:11 and Matthew 3:16 is absolutely stunning:

“The dove came to him toward evening, and behold, in her beak was a freshly picked olive leaf. So Noah knew that the water was abated from the earth.”

And:

“After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove and lighting on Him...”

Just as the olive tree rising from the abated waters signaled an end to God’s judgment, so too Messiah coming up from the water signifies God’s provision for the final judgment that is yet to come.

The Scriptures provide only a brief account of the descendants of Japheth and Ham, not so with Shem, for it is through his line that the Seed will be progressively revealed. (Luke 3:36). Thus far, all we know about the identity of the Seed is that he will be a man. The word Semite is a derivative of the name Shem. Through Shem and his descendants we know the Seed will be a Semitic man.⁽⁶⁾ The word Hebrew is derived from the name Eber, Shem’s great-grandson. The promised Seed will be a Hebrew Semitic man.

Abraham and the Covenant

The next revelation of the Seed comes through God’s covenant with Abram—a direct descendant of Eber:

“Now the Lord said to Abram, ‘Go forth from your country...and I will bless you.’”

Genesis 12-18.

Abram—the exalted father, was to become Abraham—the father of a multitude of nations.⁽⁶⁾ This name change is extremely significant because Abraham is more than a father to the Jews. God says he will also become a father to the Gentiles. Among his many attributes, Abraham’s chief claim to fame was his faith. In Genesis 15:5-6, God said to Abraham, “Now look toward the heavens, and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be. Then he believed in the LORD; and God reckoned it to him as righteousness.”

Over the centuries men have written countless pages of commentary on the Holy Scriptures.

Nevertheless, there is no better commentary on The Bible than The Bible. In this instance, God through the Apostle Paul, definitively identifies the Seed as Yeshua and the multitude of Abraham's descendants as those who believe in Him:

“Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘And to your seed,’ that is, Christ.”

Galatians 3:16.

Shaul goes on to explain:

“And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.” Galatians 3:29.

Like His previous covenants, God's covenant with Abraham further develops the revelation of Jesus the promised Seed.

It is worth noting that Abraham's wife Sarah was old and barren when God appeared and announced she and Abraham would have a son through whom God would establish (confirm, continue, strengthen) His covenant. (Genesis 17:10). Only God's divine intervention could advance the original Seed promise made in the garden. As is often the case we mere mortals grow impatient waiting for the Lord to act. So it was with Abraham and Sarah. Even though Abraham favored Ishmael, his son by Sarah's servant Hagar, God could not be dissuaded from His plan. At the appointed time, He opened Sarah's womb enabling her to conceive, and give birth to, Isaac. Is anything too difficult for the Lord? God's garden covenant promise of a Seed was preserved.

In addition to furthering His Seed promise, God's covenant with Abraham had an important added dimension—it included the promise of a land.⁽⁷⁾ The covenant revealed the geographic area from which the Seed would emerge. He would not come from Europe nor from North America, but from what is known today as Israel.

Now Abraham and Sarah were not the only ones to have problems in the child-bearing department. God would make it increasingly clear that continuation of the Seed covenant rested entirely with Him. After Isaac took Rebekah to be his wife it was discovered that she too was barren. So, “Isaac prayed to the Lord on behalf of his wife ...and the LORD answered him and Rebekah his wife conceived.” Genesis 25:21. God delights in doing the impossible.

When Rebekah subsequently gave birth to twins the Lord said to her, “Two nations are in your womb; and two peoples will be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger.” Genesis 25:23. This break with tradition was as necessary as it was significant, for it was through the younger son Jacob (soon to be named Israel) that God was going to extend His covenant. (Genesis 28:13, 14; 35:9-12).

Israel and the Covenant

Thus far, God has progressively revealed His covenant Seed to be the following:

1. a man through Adam and Eve;
2. a Semitic man from the line of Shem;
3. a Hebrew Semitic man from the line of Abraham and Isaac; and now
4. an Israelite from the line of Jacob.

With each revelation the identity of the promised Seed becomes more apparent. But God did not stop with Jacob. Just before he died, Jacob gathered his twelve sons together and blessed them. It was through this blessing that God extended His covenant to Israel's twelve sons, Judah in particular. To Judah, Israel said:

“Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father’s sons shall bow down to you. Judah is a lion’s whelp; from the prey, my son, you have gone up. He couches, he lies down as a lion, and as a lion, who dares rouse him up? The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.” *Genesis 49:10.*

With this blessing we discover that the Seed will be a Jew from the tribe of Judah. Moreover, Shiloh is more than a Canaanite town that would eventually be captured by the Israelites (see *Joshua 18:1*). Shiloh is a Hebrew word meaning to whom it belongs.⁽⁸⁾ Thus, Jacob’s blessing may well be seen as a Messianic prophecy:

“the scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until [the one] to whom it belongs comes, and to him shall be the obedience of the peoples.”

To whom it belongs is none other than Yeshua, the Lion from the tribe of Judah, the Root of David. (*Revelation 5:5*).

After Jacob’s death, the sons of Israel remained in Egypt, where they became enslaved:

“Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac and Jacob. God saw the sons of Israel and took notice of them.” *Exodus 2:23-25.*

He then sent Moses to deliver them from Egypt. When they reached the wilderness of Sinai God confirmed His covenant with the sons of Israel:

“Now then, if you will indeed obey my voice and keep my covenant, then you shall be My own possession among the peoples, for all the earth is mine; and you shall be to Me a kingdom of priests and a holy nation.” *Exodus 19.*

To obey God's voice and keep His covenant is to believe in the Seed whom He has sent. Through the Apostle Peter we again see this covenant extends beyond the children of Israel, to include Gentile believers in Christ:

"But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God's OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY." 1 Peter 2:9-10.

God's Sinai covenant with the sons of Israel was a further revelation of the Seed promised in the garden. Yet it was noticeably different. Unlike the previous covenants, which had focused mainly on the identity of the Seed, this covenant focused on the accomplishments of the Seed.⁽⁹⁾ Exodus 20 lists the Ten Commandments that God set before the people. Moses went on to say, "Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin." Exodus 20:20. Israel did not pass the test. The Bible describes Jesus as the only person ever to live a life without sin. (Isaiah 53:9; Hebrews 4:15, 7:26; 1 Peter 2:22; 1 John 3:5). In fulfilling the covenant that God made with Israel at Sinai, Yeshua earned the right to become the ultimate sacrifice for the sins of man-kind – the consummate Passover Lamb. (Exodus 12).

The Davidic Covenant

We have already seen how God, through the Apostle John (Heb., Yochanan), established a bridge between the Lion from the tribe of Judah and the Root of David (Revelation 5:5), and although it took nearly one thousand years for the next revelation of the Seed to be imparted, God did not forget His promise. In II Samuel 7:12-16, God directs the prophet Nathan to say to David:

"When your days are complete and you lie down with your fathers, I will raise up your descendant [seed] after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

Through this word, God reveals the promised Seed is to come from the tribe of Judah and the house of David. He is both "the root and the descendant of David." (Revelation 22:16). Even so, this covenant does more than provide added insight into the identity of the Seed. The forever aspects of the throne and kingdom reveal that God is speaking of someone greater than

David's son Solomon.⁽¹⁰⁾ Moreover it is this someone, not Solomon, who will ultimately build a house for God's name; and what a house it will be! (Revelation 21).

God next describes David's Seed as His son, a relationship He subsequently affirmed at the baptism and transfiguration of Yeshua. (Matthew 3:17, 17:5). It is important to note that this father/son relationship does not imply a created being. The Son has always existed. (John 1: 1-2). It is a relationship of position. Jesus, God's firstborn, is to have first place over all His creation. (Colossians 1: 15-18).

If there is one phrase in this covenant that challenges our understanding it is "when he commits iniquity," alternatively translated "if he sins". Here we need to focus our attention not so much on the Hebrew word *asher*, for both when and if are correct. Rather let us concentrate on determining who he is. As discussed earlier The Bible unequivocally teaches that Jesus lived a life without sin. If not He, then who? As we have already noted there is no better commentary on The Bible than The Bible. Psalm 89 is God's commentary on His covenant with David. Verses 30-32 essentially identify he as everyone from the line of David except Yeshua.⁽¹¹⁾ The concept of sons being addressed as a son in need of correction is confirmed in Hebrews 12:4-6, which parallels and amplifies 2 Samuel 7:

"You have not resisted to the point of shedding blood in your striving against sin; and you have forgotten the exhortation which is addressed to you as sons, 'My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him; for those whom the Lord loves He disciplines, and He scourges every son whom He receives.'" Hebrews 12:4-6

It is important to keep in mind that, spiritually speaking, the sons of David's line are descended from those of Abraham's line—those who are of faith. (Galatians 3:7). So, when believers sin, they will be corrected. Still the good news is that God will never remove His loving kindness—mercy.

The intent of the covenant from its inception in the Garden was for man-kind to walk in relationship with God. The restoration of this relationship can only come about through faith in the One whom He has sent. Isaiah 55:3,4 portrays God's loving kindness—the faithful mercies shown to David—as a person whom God has given "for a witness to the people, a leader and commander to the people."⁽¹²⁾ This leader and commander is none other than Yeshua, God's firstborn—in first place. He will give to the one who thirsts from the spring of the water of life. (compare Isaiah 55:1 / Revelation 21:6). Good news indeed!

The New Covenant

As important as roots are, they exist for the benefit of the tree. At some point, the olive tree itself must command our attention. The new covenant root described in Jeremiah points to such a time:

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." (Jer 31:31-34)

Before we examine this covenant it is important to differentiate between strategy and tactics. From the beginning God's strategy has been to restore – by means of a Seed – the relationship that man-kind betrayed in the garden. In the new covenant, God's plan remains the same – "they will all know Me." However, His tactic has changed from external commandments written on stone, to His law (Heb., torah – teaching) being written on the hearts of the children of Israel.

Even so when God's says, "I will put My law within them and on their heart I will write it," we must be careful not to misinterpret this phrase as God giving the children of Israel the ability to recall and perform the Ten Commandments and all 613 attendant rules. Knowing God's ways are but a means of knowing Him – "let me know your ways, that I may know you." Exodus 33:13. True relationship is based on intimacy. In Hebrew, Jeremiah's word for know is yada – the same word employed in Genesis to describe Adam's relations with Eve: "And Adam knew Eve his wife; and she conceived." (Genesis 4:1). This intimate physical symbol is representative of the spiritual reality that God desires, a relationship the Apostle Paul states is fully expressed in Christ:

"I wish that you would bear with me in a little foolishness; but indeed you are bearing with me. For I am jealous for you with a godly jealousy; for I betrothed you to one husband, so that to Christ I might present you as a pure virgin. But I am afraid that, as the serpent deceived Eve by his craftiness, your minds will be led astray from the simplicity and purity of devotion to Christ." (2 Corinthians 11:1-3).

Previously, we observed that although Adam and Eve had violated God's covenant in the garden, their failure did not mean God was prepared to abandon His commitment. In the new covenant, we see God's faithfulness once more, even though the children of Israel profaned the covenant established through their forefathers. This time God's unrequited love will be reciprocated for "they shall be My people."

Next we come to the phrase "for I will forgive their iniquity, and their sin I will remember no more." From its inception in the garden, when God made garments of skin for Adam and Eve, the sacrificial shedding of blood has continually been a requirement for the forgiveness of sin. It is no accident that the first time the phrase new covenant is mentioned in the New Testament, it reveals Yeshua as the sacrificial means by which God will forgive the iniquity of

the children of Israel:

“This cup which is poured out for you is the new covenant in My blood.” Luke 22:20.

Messiah’s blood sacrifice – not our good deeds – is the means of earning God’s favor. It bears noting that Jesus uttered these words during Passover, the time when the blood of the lamb signified God’s deliverance of the Israelites from Egypt.

The phrase new covenant is mentioned again six times in the aptly titled New Testament: 1 Corinthians 11:25; 2 Corinthians 3:6; Hebrews 8:8, 13; 9:15; 12:24. The Book of Hebrews not only quotes Jeremiah, but also boldly declares that Yeshua is the mediator of God’s new covenant. He is the Seed promised in the garden through whom man’s relationship with God will be restored.

CHAPTER 2 - THE ROOT IN PERSON

Followers of Jesus are doubly blessed. We not only have knowledge of God through the New Testament, but also have knowledge of Him through the Old Testament (i.e. Tanakh). It has not always been so. While those who lived in the time of Yeshua could turn to the Hebrew Scriptures, those who came before God chose Moses to write the first five books had no written record of Him at all. Instead, God revealed Himself in a variety of ways. These revelations, or theophanies, included dreams, visions and appearances in person (the latter known as Christophanies—pre-incarnate appearances of Messiah).⁽¹⁾ However, the very concept of a Christophany should cause us pause, for in Exodus 33:20, God says to Moses, “You cannot see my face, for no man can see Me and live!” On the other hand, Hagar, Abraham and Sarah, Jacob, Moses, Gideon, Joshua and even Balaam are among those on record as having seen God and having lived. What are we to make of this apparent contradiction? The Apostle John gives us the answer:

“No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.” John 1:18

The context of the passage clearly shows that it is Jesus who makes the Father known to us. Moreover, Yeshua Himself states, “If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.” (John 14:7). Could it be this same Jesus, in pre-incarnate form, who revealed God to those biblical saints and scoundrels who saw Him and lived?

Adam and Eve

Once again our search begins in the garden. In Genesis we read:

“Then God said, ‘Let Us make man in Our image, according to Our likeness.’” (Gen 1:26)

In this instance, the word God (Heb., Elohim) is in the plural form. While the fact that Adam was made in the image and likeness of God undoubtedly suggests that he possessed spiritual attributes, it also opened up the possibility of God having physical characteristics. After all, Adam does mean man—who is created in the image and likeness of God. We already know from Genesis 2:16 that God spoke to Adam. The idea of God in human form takes further shape in Genesis 3:8-12:

“They heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to the man, and said to him, “Where are you?” He said, “I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.” And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.””

While the sound of the LORD (Heb., YHVH—Jehovah) God walking in the garden looking for Adam and Eve, His verbal exchange with Adam, and the making of garments of skin for them (Genesis 3:21) could be figurative, the overarching context of these passages is both literal and physical. This suggests that God has hands and feet, as well as eyes, ears and a voice.

Moreover, Adam and Eve hid themselves from the presence (Heb., panim) of the LORD God; that is, they hid themselves from His face. It is interesting to note the Hebrew word panim is in plural form. In other words it takes the sum of the parts (i.e. eyes, nose, mouth) to make up one face. In like fashion, is it possible to view God (Heb., Elohim) as a composite unity, a spiritual being with a physical representation?

Hagar

If the narrative of Adam and Eve alludes to God having a human form, His encounter with Hagar strengthens that possibility. The Angel of the LORD found Hagar by a spring in the wilderness where He said to her, "I will greatly multiply your descendants so that they will be too many to count." (Genesis 16:7-10). The word angel (Heb., malak) means messenger.⁽²⁾ This messenger is not some ethereal being with wings. Moreover, creation is a divine prerogative, something that ordinary angels (who are themselves created beings) are incapable of.⁽³⁾ It was absolutely clear to Hagar that she was in the presence of God:

"Then she called the name of the LORD [Heb., YHVH—Jehovah] who spoke to her, 'you are a God who sees' [Heb., El-Roi]; for she said, 'Have I even remained alive here after seeing Him.'" (Genesis 16:13).

This Angel of the LORD is the same Jehovah (Heb., YHVH) who walked and talked with Adam and Eve in the garden.

Abraham and Sarah

In John 8:56, Yeshua said, "...Abraham rejoiced to see My day, and he saw it and was glad." He then continued, "Truly, truly, I say to you, before Abraham was born, I am." Not only is Jesus claiming to predate Abraham, He is declaring Himself to be God; a fact not lost on His hearers - "Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." (John 8:59). In Genesis we read:

"Now the LORD [Heb., YHVH—Jehovah] appeared to him [Abraham] by the oaks of Mamre, while he was sitting at the tent door in the heat of day. When he lifted up his eyes and looked, behold, three men were standing opposite him...." (Genesis 18:1)

The narrative continues with Abraham inviting the men to stay for lunch and the LORD promising Abraham and Sarah, who was well past her child-bearing years, that He would return the next year and that she would then have a son. Once again, we encounter the divine prerogative of creation, this time claimed by one of three men who is identified as Jehovah (Heb., YHVH). Fast forward to Genesis 21:

"Then the LORD took note of Sarah as He had said; and the LORD did for Sarah as He had promised. So Sarah conceived and bore a son to Abraham in his old age, at the appointed time of which God had spoken to him. Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac." (Genesis 21:1-3)

The name Isaac (Heb., Yitzchak) means laughter. Sarah said, "God has made laughter for me; everyone who hears will laugh with me." (Genesis 21:6). Little wonder that Yeshua could say with such authority, "Abraham rejoiced to see My day, and he saw it and was glad." Jesus was there!

It was not long however, before God tested Abraham by asking him to sacrifice Isaac. As Abraham took the knife to slay his son, the Angel of the LORD said:

“Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God [Heb., Elohim], since you have not withheld your son, your only son, from Me.” (Genesis 22:12).

The Angel of the LORD continued, saying:

“By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.” (Genesis 22:16-18).

With these words, the Scriptures conclusively demonstrate that the Angel of the LORD and God (Heb. Elohim) are one.

Before we leave Abraham and Sarah’s encounter with Yeshua, let us return to Genesis 18, where we are confronted with another of His divine prerogatives - judgment! In Genesis 18:16, Abraham is walking with the LORD (Heb., YHVH), when He says, “Shall I hide from Abraham what I am about to do.” Jesus, the Angel (Messenger) of the LORD, was about to judge Sodom and Gomorrah for their sin:

“For not even the Father judges anyone, but He has given all judgment to the Son.” (John 5:22)

Jacob

Genesis 32:24 begins with the narrative of another who saw God and lived. Jacob not only saw God, but also got into a wrestling match with Him:

“Then Jacob was left alone, and a man wrestled with him until daybreak. When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him. Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me." So he said to him, "What is your name?" And he said, "Jacob." He said, "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed." Then Jacob asked him and said, "Please tell me your name." But he said, "Why is it that you ask my name?" And he blessed him there. So Jacob named the place Peniel, for he said, "I have seen God face to face, yet my life has been preserved.” (Genesis 32:24-30)

This encounter undoubtedly refers to a struggle with a real, physical man—one who identifies Himself as God and is in turn recognized by Jacob as God.

Moses

Everybody knows about the burning bush. Even so, as marvelous as this sight must have

been, what is truly remarkable is the fact that God was standing in the middle of it:

“Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. The angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the LORD [Heb., YHVH] saw that he turned aside to look, God [Heb., Elohim] called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground." He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.” (Exodus 3:1-6)

Once again, the Angel of the LORD makes Himself known—this time to Moses. If there was ever any question as to the identity of the Angel of the LORD, this portion of Scripture removes all doubt. He is the God (Heb. Elohim) of Abraham, Isaac and Jacob. He is the LORD (Heb., YHVH).

Gideon

Judges 6:11 begins the account of Gideon’s encounter with the Angel of the LORD:

“Then the angel of the LORD came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the wine press in order to save it from the Midianites. The angel of the LORD appeared to him and said to him, "The LORD is with you, O valiant warrior." Then Gideon said to him, "O my lord, if the LORD is with us, why then has all this happened to us? And where are all His miracles which our fathers told us about, saying, 'Did not the LORD bring us up from Egypt?' But now the LORD has abandoned us and given us into the hand of Midian." The LORD looked at him and said, "Go in this your strength and deliver Israel from the hand of Midian. Have I not sent you?" He said to Him, "O Lord, how shall I deliver Israel? Behold, my family is the least in Manasseh, and I am the youngest in my father's house." But the LORD said to him, "Surely I will be with you, and you shall defeat Midian as one man." So Gideon said to Him, "If now I have found favor in Your sight, then show me a sign that it is You who speak with me. "Please do not depart from here, until I come back to You, and bring out my offering and lay it before You." And He said, "I will remain until you return." Then Gideon went in and prepared a young goat and unleavened bread from an ephah of flour; he put the meat in a basket and the broth in a pot, and brought them out to him under the oak and presented them. The angel of God said to him, "Take the meat and the unleavened bread and lay them on this rock, and pour out the broth." And he did so. Then the angel of the LORD put out the end of the staff that was in his hand and touched the

meat and the unleavened bread; and fire sprang up from the rock and consumed the meat and the unleavened bread. Then the angel of the LORD vanished from his sight. When Gideon saw that he was the angel of the LORD, he said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." The LORD said to him, "Peace to you, do not fear; you shall not die." Then Gideon built an altar there to the LORD and named it The LORD is Peace. To this day it is still in Ophrah of the Abiezrites." (Judges 6:11-24)

One of the many notable features of this appearance of the Angel of the LORD is that He accepts Gideon's sacrificial offering. Only God is to be worshipped with sacrifices.

Balaam

As Numbers 22:21 reveals, heroes were not the only ones to encounter the Angel of the LORD:

"So Balaam arose in the morning, and saddled his donkey and went with the leaders of Moab. But God was angry because he was going, and the angel of the LORD took his stand in the way as an adversary against him. Now he was riding on his donkey and his two servants were with him. When the donkey saw the angel of the LORD standing in the way with his drawn sword in his hand, the donkey turned off from the way and went into the field; but Balaam struck the donkey to turn her back into the way. Then the angel of the LORD stood in a narrow path of the vineyards, with a wall on this side and a wall on that side. When the donkey saw the angel of the LORD, she pressed herself to the wall and pressed Balaam's foot against the wall, so he struck her again. The angel of the LORD went further, and stood in a narrow place where there was no way to turn to the right hand or the left. When the donkey saw the angel of the LORD, she lay down under Balaam; so Balaam was angry and struck the donkey with his stick. And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?" Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." The donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" And he said, "No." Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way with his drawn sword in his hand; and he bowed all the way to the ground. The angel of the LORD said to him, "Why have you struck your donkey these three times? Behold, I have come out as an adversary, because your way was contrary to me. "But the donkey saw me and turned aside from me these three times. If she had not turned aside from me, I would surely have killed you just now, and let her live." Balaam said to the angel of the LORD, "I have sinned, for I did not know that you were standing in the way against me. Now then, if it is displeasing to you, I will turn back." But the angel of the LORD said to Balaam, "Go with the men, but you shall speak only the word which I tell you." So Balaam went along with the leaders of Balak." (Numbers 22:21-35)

Manoah and his wife

What makes this encounter with the Angel of the LORD particularly interesting are the circumstances leading up to the His appearance:

“Now the sons of Israel again did evil in the sight of the LORD, so that the LORD gave them into the hands of the Philistines forty years.” (Judges 13:1)

Not all calamities are the work of Satan. In this instance, it was the LORD (Heb., YHVH - Jehovah) who was judging Israel. The chapter continues with the introduction of Manoah and his wife, who was unable to conceive. Once again, we see the Angel of the LORD exercise the divine prerogative of creation:

“Then the angel of the LORD appeared to the woman and said to her, "Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son." (Judges 13:3)

When the Angel of the LORD appeared to them a second time, Manoah said, “Please let us detain you so that we may prepare a young goat for you.” (Judges 13:15). Rather than eat their food, the Angel of the LORD instructed them to prepare a burnt offering. When the Angel of LORD ascended in the flame of the altar, “Manoah said to his wife, 'We will surely die, for we have seen God.' But his wife said to him, 'If the LORD had desired to kill us, He would not have accepted a burnt offering and a grain offering from our hands, nor would He have shown us all these things, nor would He have let us hear things like this at this time.'” (Judges 13:22-23). As before, we see the Angel of the LORD demanding worship. Only God is to be worshipped.⁽⁴⁾

Sons of Israel

Individuals were not the only ones to encounter the Angel of the LORD. He also presented Himself to the people of Israel:

“Now the angel of the LORD came up from Gilgal to Bochim. And he said, "I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, 'I will never break My covenant with you, and as for you, you shall make no covenant with the inhabitants of this land; you shall tear down their altars.' But you have not obeyed Me; what is this you have done? "Therefore I also said, 'I will not drive them out before you; but they will become as thorns in your sides and their gods will be a snare to you.'” When the angel of the LORD spoke these words to all the sons of Israel, the people lifted up their voices and wept.” (Judges 2:1-4)

This passage describes the Angel of the LORD appearing not to only a select few, but to all the sons of Israel, and perhaps not for the first time. In Exodus 3:8, the Angel of the LORD says "...I have come down to deliver them from the power of the Egyptians, and to bring them

up from that land to a good and spacious land...." Now in Judges 2:1, He says that He brought Israel out of Egypt and led them into the land promised to their fathers. Even though it is not expressly stated, there is every reason to believe the Angel of the LORD was present in the pillar of cloud and fire when Israel was being led out of Egypt:

"The LORD [Heb., YHVH—Jehovah] was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people." (Exodus 13:21-22)

In summary, the Angel of the LORD is found fifty-two times in the Tanakh, in reference to a dozen encounters with various individuals. In one way or another, the Angel of the LORD exercises divine prerogatives or manifests divine perfections. That is, He does things that only God has the right to do, or He possesses attributes that only God can have. The Angel of the LORD is not found in the New Testament. Rather, the single occurrence of the phrase refers to "an" angel in a dream—not "the" Angel who is God. (Matthew 1:20-25). This stands to reason, for if the Angel of the LORD of the Tanakh is in fact Jesus in the form of a man, He cannot appear thus once He becomes fully man born of a woman.⁽⁵⁾

Joshua

Joshua was another person who met God face-to-face and lived. His encounter was with the Captain of the host of the LORD:

"Now it came about when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, a man was standing opposite him with his sword drawn in his hand, and Joshua went to him and said to him, "Are you for us or for our adversaries?" He said, "No; rather I indeed come now as captain of the host of the LORD." And Joshua fell on his face to the earth, and bowed down, and said to him, "What has my lord to say to his servant?" The captain of the LORD'S host said to Joshua, "Remove your sandals from your feet, for the place where you are standing is holy." And Joshua did so. Now Jericho was tightly shut because of the sons of Israel; no one went out and no one came in. The LORD said to Joshua, "See, I have given Jericho into your hand, with its king and the valiant warriors. "You shall march around the city, all the men of war circling the city once. You shall do so for six days. "Also seven priests shall carry seven trumpets of rams' horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. "It shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat, and the people will go up every man straight ahead." (Joshua 5:13- 6:5)

The phrase "I indeed come now as captain of the host of the LORD" reveals much. Joshua was Moses' successor. He likely knew of his mentor's encounter with God as the Angel of the LORD in the burning bush. Thus, when the Captain of the host of the LORD said, "Remove

your sandals from your feet, for the place where you are standing is holy," Joshua undoubtedly realized he was having his own burning bush experience—he was seeing God face-to-face. The Captain of the host of the LORD is none other than Yeshua— "KING OF KINGS, AND LORD OF LORDS." (Revelation 19:11-16)

CHAPTER 3 - NAMES OF THE ROOT

God attaches great importance to names. In The Bible, they often reveal much about a person. Adam means man. Eve -life giver- "because she was the mother of all the living" (Genesis 3:20). Abraham is the father of a multitude (Genesis 17:5). Noah -rest- "This one will give us rest from our work" (Genesis 5:29). Moses -drawing out- "for I drew him out of the water" (Exodus 2:10). Isaac means laughter. Jacob the deceiver becomes Israel who wrestled with God, and so on. Even so, it is indeed curious that although the name of Jesus appears nearly one thousand times in the New Testament, it is not found once in the Old. Or is it?

Much like English is today's "lingua franca", in Jesus' time Greek was often the preferred language of communication even though many of the principal New Testament individuals were Hebrew speaking Jews (Acts 21:40, Acts 26:14). So when an angel of the Lord appeared to Joseph (Yosef) in a dream and said "...you shall call His name Jesus...", it is entirely possible that the angel spoke to him in Hebrew (Revelation 9:11, Revelation 16:16). The Greek text of Matthew's Gospel was subsequently translated into English. The English name "Jesus" comes from the Greek "Ἰησοῦς - Iesous", which in turn is derived from the Hebrew word "ישועה - " "Yehoshua". "Yehoshua" (variously spelled "Yeshua", "Jeshua" or "Joshua" is a composite name (YHWH + yasha) that means "YaHWeH is Salvation". Thus, "...you shall call His name Yeshua, for He will save His people from their sins" is not only a more meaningful rendering of the text but it also provides us with a vital link to Jesus in the Old Testament. The word "salvation" or "yeshu'ah" appears in the Old Testament more than one hundred times. Oftentimes, "salvation" is accompanied by a personal pronoun - my, your, his, him - indicating that yeshua (variant spelling) is more than a word. Careful reading of the "salvation" context also reveals that Yeshua is a name!

Gen 49:18 I have waited for your yeshu`ah, LORD.

Exo 15:2 The LORD is my strength and song. He has become my yeshu`ah. This is my God, and I will praise him; my father's God, and I will exalt him.

2Sa 22:36 You have also given me the shield of your yeshu`ah. Your gentleness has made me great.

Psa 13:5 But I trust in your loving kindness. My heart rejoices in your yeshu`ah.

Psa 20:5 We will triumph in your yeshu`ah. In the name of our God, we will set up our banners. May the LORD grant all your requests.

Psa 21:5 His glory is great in your yeshu`ah. You lay honor and majesty on him.

Psa 35:9 My soul shall be joyful in the LORD. It shall rejoice in his yeshu`ah.

Psa 40:10 I have not hidden your righteousness within my heart. I have declared your faithfulness and your yeshu`ah. I have not concealed your loving kindness and your truth from the great assembly.

Psa 40:16 Let all those who seek you rejoice and be glad in you. Let such as love your yeshu`ah say continually, "Let the LORD be exalted!"

Psa 51:12 Restore to me the joy of your yeshu`ah. Uphold me with a willing spirit.

Psa 62:6 He alone is my rock and my yeshu`ah, my fortress. I will not be shaken.

Psa 67:2 That your way may be known on earth, and your yeshu`ah among all nations,

Psa 69:13 But as for me, my prayer is to you, LORD, in an acceptable time. God, in the abundance of your loving kindness, answer me in the truth of your yeshu`ah.

Psa 69:29 But I am in pain and distress. Let your yeshu`ah, God, protect me.

Psa 70:4 Let all those who seek you rejoice and be glad in you. Let those who love your yeshu`ah continually say, "Let God be exalted!"

Psa 71:15 My mouth will tell about your righteousness, and of your yeshu`ah all day, though I don't know its full measure.

Psa 78:22 because they didn't believe in God, and didn't trust in his yeshu`ah.

Psa 85:7 Show us your loving kindness, LORD. Grant us your yeshu`ah.

Psa 91:16 I will satisfy him with long life, and show him my yeshu`ah."

Psa 98:2 The LORD has made known his yeshu`ah. He has openly shown his righteousness in the sight of the nations.

Psa 106:4 Remember me, LORD, with the favor that you show to your people. Visit me with your yeshu`ah,

Psa 118:15 The voice of rejoicing and yeshu`ah is in the tents of the righteous. "The right hand of the LORD does valiantly.

Psa 119:41 Let your loving kindness also come to me, LORD, your yeshu`ah, according to your word.

Psa 119:81 My soul faints for your yeshu`ah. I hope in your word.

Isa 12:2 Behold, God is my yeshu`ah. I will trust, and will not be afraid; for the LORD, the LORD, is my strength and song; and he has become my yeshu`ah."

Isa 25:9 It shall be said in that day, "Behold, this is our God! We have waited for him, and he will save us! This is the LORD! We have waited for him. We will be glad and rejoice in his yeshu`ah!"

Isa 56:1 Thus says the LORD, Keep you justice, and do righteousness; for my yeshu`ah is near to come, and my righteousness to be revealed.

Iisa 62:11 Behold, the LORD has proclaimed to the end of the earth, Say you to the daughter of Zion, Behold, your yeshu`ah comes; behold, his reward is with him, and his recompense before him.

There are more than one hundred names for Jesus in The Bible. Each name reveals some aspect of His character and/or nature. The names that follow reflect the fact that, from Genesis to Revelation, Yeshua is indeed the main subject of The Bible.

The Name Above Every Name

God has a name which is above every name. And tucked in the middle of Paul's exhortation for the believers in Philippi to be like Christ is a key to the name that unlocks the door to a magnificent revelation of Jesus in the Old Testament:

“Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:8-11).

The question is, what is the name that God has bestowed on Jesus? For many believers, the automatic response is “Jesus”. “Jesus” is commonly regarded as the name which is above every name. But is it? The name “Jesus” was given to him at birth as the result of Joseph’s dream (Matthew 1:18-21); whereas the name which is above every name was bestowed on Jesus after the cross.

“Yeshua”, “Joshua” or “Jeshua”, variant spellings of Jesus’ name in Hebrew, is not a unique name. There are at least two Old Testament personalities who bore the same name. Joshua the son of Nun (Numbers 11:28) and Jeshua a contemporary of Nehemiah (Ezra 2.2). Insofar as others shared the name, “Jesus” cannot be the name that is above every name. Could it be that there is another name that God has bestowed on Him?

For the answer, let us turn to the next phrase in the verse: “so that at the name of Jesus every knee will bow”. Firstly we must address the word “of”. In this context, “of” is a possessive word, which in the Greek has the meaning “belonging to”. For example, in Acts 10:32 we read that Peter was staying at the house “of” Simon the tanner. In others words, he was staying at the house “belonging to” Simon the tanner. In like fashion, Philippians 2:10 can legitimately be read as “so that at the name belonging to Jesus every knee will bow”. This rendering encourages us to keep looking for the “name above every name”. Fortunately Paul ensures that we will not have to look very far through his use of the phrases “every knee will bow” and “every tongue will confess”. These are direct references to Isaiah 45:23: “I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance.” God, speaking through Isaiah, tells us that every knee will bow to Him, yet Paul tells us that every knee will bow to Jesus. This can only mean that God and Jesus are one in the same! Isaiah 45:21-25 provides us with a fuller understanding: “Declare and set forth your case; Indeed, let them consult together. Who has announced this from of old? Who has long since declared it? Is it not I, the LORD? And there is no other God besides Me, A righteous God and a Savior; There is none except Me. “Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other. “I have sworn by Myself, The word has gone forth from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance. “They will say of Me, ‘Only in the LORD are righteousness and strength.’ Men will come to Him, And all who were angry at Him will be put to shame. “In the LORD all the offspring of Israel Will be justified and will glory.”

What a marvelous portion of Scripture! In verse 21 God emphatically states “there is no other God besides Me, A righteous God and a Savior; There is none except Me. Turn to Me and be saved, all the ends of the earth; For I am God, and there is no other.” Then in verse 24 God transitions from “Me” to “Him”: “They will say of Me, ‘Only in the LORD are righteousness and

strength.' Men will come to Him, And all who were angry at Him will be put to shame." "Him" can be none other than Jesus "who will save his people from their sins." (Matthew 1:21)

As wonderful as this is, we have yet to discover "the name which is above every name." In verses 21-24, the word "lord" is mentioned three times. Notice that it is rendered in capital letters as "LORD". This is deliberate on the part of various Bible translators who have used "LORD" to differentiate from the word "Lord" or "Adonai" in the Old Testament. The New American Standard Bible, King James Version, New International Version, the Jewish Publication Society Bible and a host of other translations have adopted this practice. But why? What is it about the word "lord" that provokes this special treatment?

In Exodus chapter 20 God gave the children of Israel Ten Commandments. The third commandment is: "You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain." In an effort to avoid violating this commandment, Jews from that day to this have rendered God's unique name "YHWH" (often pronounced YaHWeH or JeHoVaH) as "LORD". This practice has been perpetuated by Bible translators throughout the ages. The name YHWH (rendered as LORD) is found more than 6,800 times in the Old Testament. It is a unique name that speaks of the God of Abraham, Isaac and Jacob, the God of the Bible. It is God's memorial name to all generations:

"Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, " I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'" God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'YHWH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations." (Exodus 3:13-15)

YHWH is the name which is above every name! It is the name that the Apostle Paul states that God has bestowed on Jesus, at which every knee will bow!

During the Apostolic Age, Paul was not the only one who understood Jesus and YHWH as one. John the Baptist (John 3:19-23), Peter (Acts 2:14-36, Acts 3:11-26), Stephen (Acts 6:8 - 7:58); and the writer of Hebrews (Hebrews 1:1-13) all had that same understanding. As stated at the outset, when this name above every name is applied to Jesus, a door is opened to a magnificent revelation of Him in the Old Testament.

I Am

In John 8:58 we read: "Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I am'"

The significance of Jesus' words was not lost on those in attendance: "Therefore they picked up stones to throw at Him...." (John 8:59). What kind of man would declare himself to be God? Over the ages there has been no shortage of liars and lunatic claimants to the title. Yet, in short order, each of these false messiahs has been proven to be without merit. But what about

Jesus? Consider these statements:

"I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst." (John 6:35)

"I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (John 8:12)

"I am the good shepherd; the good shepherd lays down His life for the sheep." (John 10:11)

"I am the resurrection and the life; he who believes in Me will live even if he dies." (John 11:25)

"I am the way, and the truth, and the life; no one comes to the Father but through Me." (John 14:6)

"I am the true vine, and My Father is the vinedresser." (John 15:1)

"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty." (Revelation 1:8)

"Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." (Revelation 1:17-18)

"I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star." (Revelation 22:16)

"Yes, I am coming quickly." (Revelation 22:20)

In the final analysis, no amount of logic or argument can persuade anyone as to the truth of Jesus' claim to be God. Those who come to believe in Yeshua as God incarnate do so in the same fashion as Peter—by revelation:

"He [Jesus] said to them, "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God." And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven." (Matthew 16:17)

Branch / Nazarene

The Bible refers to Jesus as the Branch (Heb., tsemach) meaning sprout. This name evokes the image of a new shoot growing out of the stump of a tree, as it points to Yeshua and His rightful place on David's long vacant throne:

"In that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel." (Isaiah 4:2)

"Behold, the days are coming," declares the LORD, "When I will raise up for David a righteous Branch; And He will reign as king and act wisely and do justice and righteousness in the land."
(Jeremiah 23:5)

"In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth." (Jeremiah 33:15)

"Now listen, Joshua the high priest, you and your friends who are sitting in front of you – indeed they are men who are a symbol, for behold, I am going to bring in My servant the Branch." (Zechariah 3:8)

"Then say to him, 'Thus says the LORD of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.'"
(Zechariah 6:12-13)

In the Book of Isaiah, the prophet employs another word to describe the Branch:

"Then a shoot will spring from the stem of Jesse, and a branch [Heb., netser] from his roots will bear fruit." (Isaiah 11:1)

While the Hebrew word "netser" is similar in meaning to the word "tsemach", its use here sheds light on a puzzling portion of Scripture:

"This was to fulfill what was spoken through the prophets: 'He shall be called a Nazarene.'"
(Matthew 2:23)

Skeptics rightly point out that there are no such prophecies in the Scriptures. In fact, Nazareth is not mentioned in the Old Testament at all. To what then was Matthew referring? In Hebrew, the word for Nazarene (notzri – נוצרי) is rooted in the same letters as the word for branch (netser – נצר). Matthew deliberately used this play on words, or paronomasia, for rhetorical effect. In Jesus' day, individuals from Nazareth were not highly regarded. (John 1:46). Matthew used the name of the village as a figure of speech to highlight the humiliation of Yeshua, which was clearly foretold by the prophets of the Tanakh. (Isaiah 50, 53; Psalm 22; Zechariah 9:9, 12:10). ⁽¹⁾

Son of Man

The phrase son of man (Heb., ben adam) is found 107 times in the Tanakh, most frequently as God addresses Ezekiel. In Numbers, Job, Isaiah and Jeremiah, it essentially refers to the lowliness of man. In Psalm 8:4, it is used in conjunction with God's care.

"What is man that You take thought of him, And the son of man that You care for him?"

In Psalm 80:17, son of man takes on Messianic overtones as ben adam moves to a place of ascendancy:

“Let Your hand be upon the man of Your right hand, Upon the son of man whom You made strong for Yourself.”

This thought evolves further when the ben adam of Psalm 8:4 becomes the ben enosh of Psalm 144:3.

“O LORD, what is man, that You take knowledge of him? Or the son of man, that You think of him? “

The Messianic perspective is clear in Daniel 7:13-14, wherein the Son of Man, bar enosh, is to be worshipped:

“I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve [פלח - pelakh - worship] Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed.”

The phrase son of man is found 84 times in the New Testament. Jesus uses it 80 times in the gospels as a title—Son of Man—referring to Himself as the promised garden Seed—Yeshua ben Adam. In Luke 21:27, He specifically points to Daniel 7:13-14:

"Then they will see THE SON OF MAN COMING IN A CLOUD with power and great glory."

Yeshua also refers to Daniel in His subsequent encounter with the Jewish leaders:

“When it was day, the Council of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying, "If You are the Christ, tell us." But He said to them, "If I tell you, you will not believe; and if I ask a question, you will not answer. "But from now on THE SON OF MAN WILL BE SEATED AT THE RIGHT HAND of the power OF GOD." And they all said, "Are You the Son of God, then?" And He said to them, "Yes, I am." Luke 22:66-70.

Daniel's use of the phrase Son of Man, is also equated with Jesus in Acts 7 as Stephen is being martyred:

“But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." Acts 7:55-56.

All of Hebrews 2 is devoted to the need for and supremacy of Jesus, the "Son of Man." In Revelation, the Apostle John describes a marvelous vision of Jesus, referring to Him as "son of man":

"Then I turned to see the voice that was speaking with me. And having turned I saw seven golden lampstands; and in the middle of the lampstands I saw one like a son of man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. His feet were like burnished bronze, when it has been made to glow in a furnace, and His voice was like the sound of many waters. In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength." Revelation 1:12-16.

In Revelation 14:14, John also points us to Daniel 7:13-14:

"Then I looked, and behold, a white cloud, and sitting on the cloud was one like a son of man, having a golden crown on His head and a sharp sickle in His hand."

Notwithstanding the biblical recognition accorded to the "Son of Man," at stake here is whether or not we recognize Him:

"The Son of Man has come to save that which was lost" Matthew 18:11

"The Son of Man came to give His life as a ransom for many" Matthew 20:28

"The Son of Man did not come to destroy men's lives, but to save them" Luke 9:56

"The Son of Man has authority to forgive sins" Matthew 9:6

"Do you believe in the Son of Man?" John 9:35

Root/ Offspring of David

Since this book is about Jesus the Olive Tree, let us continue examining His names at the root – "...if the root is holy, the branches are too." Romans 11:16. It is the root that makes the branches holy. The branches are holy only to the extent that they remain attached to Yeshua:

"I am the true vine, and My Father is the vinedresser. "Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it so that it may bear more fruit. "You are already clean because of the word which I have spoken to you. "Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. "I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. "If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned. "If

you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. "My Father is glorified by this, that you bear much fruit, and so prove to be My disciples. "Just as the Father has loved Me, I have also loved you; abide in My love." John 15:1-9.

He, by reason of His holiness, is eminently qualified to be the root; and is unequivocally entitled to state, "I am the root and the descendant [offspring, seed] of David..." Revelation 22:16. What an awesome descriptive name. In saying He both precedes and supersedes David, Jesus reveals Himself as the fulfillment of God's restoration of the original garden covenant.

Christ / Messiah / Prophet / Priest / King / Immanuel

These six names for Jesus have been grouped together because, as we shall see, there is a natural flow from one to the other. Christ (Gr., christos) and Messiah (Heb., māshiyach) both mean anointed. (John 1:41; John 4:25). (2)

The name Christ is directly applied to Jesus more than two hundred times in the New Testament, and indirectly refers to Him more than three hundred times. Not only did Jesus apply this title to himself (John 17:3), but also, it is clear that all of the New Testament writers believed Him to be the Christ as well. Moreover, demons, Herod and Pilate fearfully acknowledged the same possibility. (Luke 4:41; Matthew 2: 1-13; Matthew 27:22-24).

The use of the name Messiah in the New Testament reveals that Yeshua's appearance on the scene was not unexpected. The coming of Messiah had long been anticipated. (Dan 9:26; Mat 1:1; Mat 2:4-6). Even the place of His birth had been foretold:

"But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity." Micah 5:2.

To anoint means to spread a liquid over. In the Tanakh, oil was poured over the heads of prophets (1 Kings 19:16), priests (Exodus 29:7) and kings (1 Samuel 16:13) as a symbol of God's choosing, accrediting and empowering these individuals to their respective offices. The role of the prophet was to bring God to man, the priest was to bring man to God, and the king was to rule on God's behalf. Elisha, Aaron and David were all messiahs in that each was anointed. They were appointed by God to specific functions. Nevertheless they were limited in their roles by their sinful human nature. There is One though, who has no such limitations. What better prophet to bring God to man than Jesus – Immanuel, God with us. (Isaiah 7:14; Matthew 1:23). Who better to bring man to God by becoming a sacrifice on our behalf than Yeshua – our high priest who knew no sin. (Hebrews 4:14-16). Who better to rule and reign over His creation than Jesus – King of Kings and Lord of Lords. (Revelation 19:15,16). Although there were many messiahs, there is only one Messiah – Jesus Christ – the ultimate Prophet, Priest and King.

Lion of Judah

Although this name is revealed to us in the last book of The Bible, it has its genesis in the first:

"Then Jacob summoned his sons and said, 'Assemble yourselves that I may tell you what will befall you in the days to come.'" Genesis 49:1.

"Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples." Genesis 49:9-10.

This prophecy is not only foretelling, it is telling forth the oracles of God. Jacob reminds us that Judah stems from the lion right back to the time when Jesus in pre-incarnate form appeared to Abraham and proclaimed he would have a son, Isaac (Genesis 17, 18.) Subsequently, He enabled Rebekah to conceive and declared to Isaac: "the older [Esau] shall serve the younger [Jacob]." Gen 25:23. After reminding Judah of his past, Jacob transitions to a Messianic prophecy foretelling the coming of Shiloh—the Prince of Peace. The Lion from whom Judah originated will become the Lion from the tribe of Judah:

"...behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals." Rev 5:5.

Even though the title Lion of Judah appears but once in Scripture, it would be a serious error to underestimate its significance. Firstly, it is important to note the direct links between the Lion of Judah, the Root of David and Jesus. Now note what Yeshua is doing. He is preparing to open the book of life (Heb., sefer hachaim) written from the foundation of the world (Exodus 32:32; Psalm 69:28; Philippians 4:3; Revelation 3:5, 20:12, 15, 21:27). The book of life points to a concept common to both Jews and Christians—a belief in the afterlife. While Judaism's main focus is on this world (Heb., olam hazeh), it also acknowledges the world to come (Heb., olam haba), recognizing the truth that human existence does not end with death. The spirit lives on after the body is gone. Judaism also asserts that human nature is neutral and that one's place in olam haba is determined by what one does in olam hazeh. Rather than being inherently sinful, human nature is subject only to good or evil choices. Hence the emphasis on good deeds (Heb., mitzvot). Accordingly, there is no need for Saviour through whom salvation from the consequences of one's sin is secured. On the other hand, The Bible clearly demonstrates that a sinful nature is indeed part of the human condition and subject to judgment—eternal separation from God. (Genesis 6:5; Ps 14:3; Jer 17:9). Therein lies the crux of the issue between Jews and Christians, who believe they have been saved by grace—not by works—through faith in Messiah Yeshua, whose very name means salvation (Isaiah 7:14; Matthew 1:21-23; Romans 3:19-28; Ephesians 2:8-9). This is the same faith possessed by Abraham, who believed in the LORD. It is this faith in God that He recognizes as righteousness. (Genesis 15:6). The book of life is filled with the names of believers from every tribe, tongue and nation, and Jesus—the Lion of

Judah—is the only one worthy to open it.

Mediator

A mediator is one who intervenes between disputing parties in order to bring about reconciliation. Mediator is therefore a most fitting title for Jesus:

“For there is one God, and one mediator also between God and men, the man Christ Jesus, who gave Himself as a ransom for all, the testimony given at the proper time.”

1Timothy 2:5-6.

The concept of a mediator is not a New Testament invention. It has its roots in the Tanakh, which uses the word intercede (Heb., palal) meaning to intervene, interpose. A classic example illustrating the need for a mediator to intercede occurs in the Book of Numbers:

“The people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died. So the people came to Moses and said, "We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us." And Moses interceded for the people. Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live." And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived.” Num 21:5-9

The characteristics that demonstrate the need for an intercessor are:

- 1) sin – “The people spoke against God and Moses”
- 2) judgment – “The LORD sent fiery serpents ... so that many people of Israel died”
- 3) recognition of sin – “We have sinned, because we have spoken against the LORD and you”
- 4) request for help – “intercede with the LORD, that He may remove the serpents from us.”
- 5) the mediator becomes the go-between – “And Moses interceded for the people” God, in His mercy, provides the remedy – “Then the LORD said to Moses, ‘Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live.’”
- 6) it is left to the sinner to accept or reject God's remedy

People sin. God sends judgment. The people recognize their sin and look to a mediator to go before God on their behalf. God is merciful and provides the remedy, which the people must embrace if the judgment is to be removed. This example from the Tanakh demonstrating the need for a mediator points directly to the New Testament and to Yeshua:

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be

lifted up; so that whoever believes will in Him have eternal life." John 3:14, 15

Rock

Rock is another name that The Bible ascribes to Jesus:

"For I proclaim the name of the LORD; Ascribe greatness to our God! The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He." Deuteronomy 32:3-4.

"Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any other Rock? I know of none." Isaiah 44:8.

"Trust in the LORD forever, For in GOD the LORD, we have an everlasting Rock." Isaiah 26:4.

"Are You not from everlasting, O LORD, my God, my Holy One? We will not die. You, O LORD, have appointed them to judge; And You, O Rock, have established them to correct." Habakkuk 1:12.

The Book of Exodus offers a glimpse of the treatment Messiah was to receive at the hands of men:

"Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." Exodus 17:6.

"For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ." 1 Corinthians 10:1-4.

This same life-giving Rock is also described as a Rock of Offense:

"For this is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." This precious value, then, is for you who believe; but for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone," and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed." 1 Peter 2: 6-8.

To this very day, unbelieving Jews and Gentiles stumble over Yeshua.

Seed

It is no accident that the first reference in The Bible to human seed points directly to Messiah:
“And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” *Genesis 3:15.*

Fast forward to Peter's address to the men of Israel at Solomon's portico in the temple, wherein he makes an unmistakable connection between the seed and Jesus:

“Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people. And likewise, all the prophets who have spoken, from Samuel and his successors onward, also announced these days. It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, 'AND IN YOUR SEED ALL THE FAMILIES OF THE EARTH SHALL BE BLESSED.' For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.’” *Acts 3:22-26.*

Subsequently Paul, referring to the same covenant made to Abraham succinctly states:

“Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.”

Galatians 3:16.

Wisdom

Wisdom is seldom thought of as a title for Jesus, due in large part to the way that wisdom is referred to as she in Proverbs 1, 8 and 9. Yet Paul refers to Christ as “the wisdom of God,” the one “in whom are hidden all the treasures of wisdom and knowledge.” *1 Corinthians 1:24, Colossians 2:3.* To suggest, as some have, that God in Christ was in touch with His feminine side reveals a lack of understanding of the Hebrew Scriptures. In Hebrew, *chokmâh* (Eng., wisdom), is simply a feminine noun; and she is the corresponding pronoun. Once this obstacle to understanding has been removed, the title “Wisdom” affirms Messiah as the object of faith.

(Proverbs 8). ⁽³⁾

CHAPTER 4 - THE ROOT IN PROPHECY

Prophecy is:

- 1) the inspired declaration of divine will and purpose – telling forth;
- 2) a prediction of something to come – foretelling.

Prophecy may be broken down into:

- 1) word prophecy – “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.” Mic 5:2 ⁽¹⁾
- 2) types and shadows – “Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.” Rom 5:14. Types and shadows will be explored more fully in subsequent chapters.

There are hundreds of word prophecies throughout the Tanakh concerning Messiah. Here is a sampling along with their New Testament references:

II Samuel 7:12

“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.” 2Sa 7:12

“The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.” Mat 1:1

Isaiah 7:14

“Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.” Isa 7:14

“Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit. "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins." Now all this took place to fulfill what was spoken by the Lord through the prophet: "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US."” Mat 1:18-23

Micah 5:2

“But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.” Mic 5:2

“When Herod the king heard this, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet: 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.'” Mat 2:3-6

Hosea 11:1

“When Israel was a youth I loved him, And out of Egypt I called My son.” Hos 11:1

“Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: "OUT OF EGYPT I CALLED MY SON.” Mat 2:13-15

Jeremiah 31:15

“Thus says the LORD, "A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more.” Jer 31:15

“Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. Then what had been spoken through Jeremiah the prophet was fulfilled: "A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE.” Mat 2:16-18

Isaiah 9:1-2

“But there will be no more gloom for her who was in anguish; in earlier times He

treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them." Isa 9:1-2

"Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken through Isaiah the prophet: "THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES – "THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED." From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand." Mat 4:12-17

Zechariah 9:9

"Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey." Zec 9:9

"When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." This took place to fulfill what was spoken through the prophet: "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" Mat 21:1-5

Isaiah 6:9-10

"Who has believed our message? And to whom has the arm of the LORD been revealed?" Isa 53:1

"He said, "Go, and tell this people: 'Keep on listening, but do not perceive; Keep on looking, but do not understand.' Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed.'" Isa 6:9-10

"But though He had performed so many signs before them, yet they were not believing in Him. This was to fulfill the word of Isaiah the prophet which he spoke: "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE

LORD BEEN REVEALED?" For this reason they could not believe, for Isaiah said again, "HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM." These things Isaiah said because he saw His glory, and he spoke of Him. Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; for they loved the approval of men rather than the approval of God." Joh 12:37-43

Zechariah 11:12

"I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages." Zec 11:12

"Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. The chief priests took the pieces of silver and said, "It is not lawful to put them into the temple treasury, since it is the price of blood." And they conferred together and with the money bought the Potter's Field as a burial place for strangers. For this reason that field has been called the Field of Blood to this day. Then that which was spoken through Jeremiah the prophet was fulfilled: "AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME." Mat 27:3-10

Psalms 22:18

"They divide my garments among them, And for my clothing they cast lots." Psa 22:18

"Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." Joh 19:23-24

Isaiah 61:1-2

"The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; To proclaim the favorable year of the

LORD" Isa 61:1,2

"And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD." And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." Luk 4:16-21

Isaiah 53:12

"Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors." Isa 53:12

"For I tell you that this which is written must be fulfilled in Me, 'AND HE WAS NUMBERED WITH TRANSGRESSORS'; for that which refers to Me has its fulfillment." Luk 22:37

Psalm 41:9

"Even my close friend in whom I trusted, Who ate my bread, Has lifted up his heel against me." Psa 41:9

"I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.'" Joh 13:18

Deuteronomy 18:15

"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him." Deu 18:15

"And now, brethren, I know that you acted in ignorance, just as your rulers did also. But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you,

whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'" Act 3:17-23

Psalm 2:7, Isaiah 55:3, Psalm 16:10

"I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You.'" Psa 2:7

"Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, According to the faithful mercies shown to David." Isa 55:3

"For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay." Psa 16:10

"And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.' Therefore He also says in another Psalm, 'YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.' For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; but He whom God raised did not undergo decay. Therefore let it be known to you, brethren, that through Him forgiveness of sins is proclaimed to you, and through Him everyone who believes is freed from all things, from which you could not be freed through the Law of Moses." Act 13:32-39

Isaiah 28:16

"Therefore thus says the Lord GOD, "Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed." Isa 28:16

"And coming to Him as to a living stone which has been rejected by men, but is choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For this is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.'" 1Pe 2:4-6

Isaiah 8:14

“And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.”

Isa 8:14

“...just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."” Rom 9:33

CHAPTER 5 - TYPES AND SHADOWS OF THE ROOT

The concept of types and shadows is defined by the New Testament. A type may be likened to an impression or stamp made from a die (e.g. as a signet ring makes an impression in the wax seal on a letter). The type is a picture of reality. The signet ring in our example is the anti-type – the reality that creates the type. Without the anti-type there is no type.⁽¹⁾ In the following Scripture passages Christ is the anti-type, Adam and Isaac are types:

“Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come.”

Rom 5:14.

“He [Abraham] considered that God is able to raise people even from the dead, from which he also received him [Isaac] back as a type [of Christ].” Heb 11:19.

A shadow is an imperfect and faint representation of something of substance:

“Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day – things which are a mere shadow of what is to come; but the substance belongs to Christ.” Col 2:16,17.

“Now if He [Christ] were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."” (Heb 8:4-5).

“For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.” (Heb 10:1).

As we shall see, God has placed types (people) and shadows (things) throughout the Tanakh with a view to bringing Biblical truths about Messiah to light. When exploring types and shadows, we must be careful not to elevate them to a place of importance unintended by God (e.g. The Feasts of the LORD should not supersede Yeshua whom they foreshadow). By keeping Jesus firmly in view, we are less likely to stray into invention and stay within the bounds of discovery.

Adam

As noted earlier, Paul, in his letter to the Romans, describes Adam as a type of Christ. Adam appears in Genesis 1 - 5. From the outset, it is evident that it was God's intention for man to live forever in relationship with Him. Unfortunately, because of Adam's sin death came to all mankind. On the other hand, in Jesus, the relationship with God has been restored for all

eternity:

“If we have hoped in Christ in this life only, we are of all men most to be pitied. But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive.” 1Co 15:19-22.

Melchizedek

“And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High. He blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has delivered your enemies into your hand." He gave him a tenth of all.” Gen 14:18-20.

Although Melchizedek is only mentioned twice in the Tanakh (see also Psalm 110), the New Testament Book of Hebrews reveals him in his roles as a type of Christ who is the eternal king and priest:

“For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him, to whom also Abraham apportioned a tenth part of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace. Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.” Heb 7:1-3.

Genesis 14:18 is also the first time the phrase bread and wine is used in Scripture. Bread and wine are symbols of Christ. They foreshadow the sacrificial offering of Messiah's body and blood as atonement for the sin of mankind:

“And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.”” Luk 22:19-20.

In this brief appearance of the mysterious Melchizedek, God has given us a powerful preview of Jesus and what He has accomplished for all mankind.

Joseph

“Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt. Pharaoh was furious with his two officials, the chief cupbearer and the chief baker. So he put them in confinement in the house of the captain of the bodyguard, in the jail, the same place where Joseph was

imprisoned. The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time. Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his own dream and each dream with its own interpretation. When Joseph came to them in the morning and observed them, behold, they were dejected. He asked Pharaoh's officials who were with him in confinement in his master's house, "Why are your faces so sad today?" Then they said to him, "We have had a dream and there is no one to interpret it." Then Joseph said to them, "Do not interpretations belong to God? Tell it to me, please." So the chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, there was a vine in front of me; and on the vine were three branches. And as it was budding, its blossoms came out, and its clusters produced ripe grapes. "Now Pharaoh's cup was in my hand; so I took the grapes and squeezed them into Pharaoh's cup, and I put the cup into Pharaoh's hand." Then Joseph said to him, "This is the interpretation of it: the three branches are three days; within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh's cup into his hand according to your former custom when you were his cupbearer. Only keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house. For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon." When the chief baker saw that he had interpreted favorably, he said to Joseph, "I also saw in my dream, and behold, there were three baskets of white bread on my head; and in the top basket there were some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head." Then Joseph answered and said, "This is its interpretation: the three baskets are three days; within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you." Thus it came about on the third day, which was Pharaoh's birthday, that he made a feast for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants. He restored the chief cupbearer to his office, and he put the cup into Pharaoh's hand; but he hanged the chief baker, just as Joseph had interpreted to them. Yet the chief cupbearer did not remember Joseph, but forgot him." Genesis 40:1-23.

Initially, this account appears to have nothing whatsoever to do with Yeshua. On the other hand, there are at least four points of correspondence ⁽²⁾ that suggest this portion of Scripture does indeed point to Messiah:

- 1) Jesus, like Joseph, was punished for something He didn't do (2 Cor 5:21).
- 2) Yeshua's suffering, like Joseph's, culminated in salvation for others (2 Cor 5:21).
- 3) The elements of the cupbearer and baker are wine and bread—both of which are symbols for Jesus (1 Cor 10:16).
- 4) Life and death are encapsulated within three days—Jesus was crucified then rose on the third day (Luke 24:7)

Samson

"Then the angel of the LORD appeared to the woman and said to her, "Behold now, you are barren and have borne no children, but you shall conceive and give birth to a son. Now therefore, be careful not to drink wine or strong drink, nor eat any unclean thing. For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines."" Jdg 13:3-5

Samson is a type of Christ. Vital to this understanding is the reason why Samson was even necessary:

"Now the sons of Israel again did evil in the sight of the LORD, so that the LORD gave them into the hands of the Philistines forty years." Jdg 13:1

It was Israel's sin that brought about their need for Samson and salvation. Samson, from the Hebrew word meaning sunlight, was the proxy the Angel of the Lord (Yeshua) used to bring an end to the judgment that He had rendered. Today, Jesus personally delivers all who believe from the penalty of sin.

The Bronze Serpent

"The people spoke against God and Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this miserable food." The LORD sent fiery serpents among the people and they bit the people, so that many people of Israel died. So the people came to Moses and said, "We have sinned, because we have spoken against the LORD and you; intercede with the LORD, that He may remove the serpents from us." And Moses interceded for the people. Then the LORD said to Moses, "Make a fiery serpent, and set it on a standard; and it shall come about, that everyone who is bitten, when he looks at it, he will live." And Moses made a bronze serpent and set it on the standard; and it came about, that if a serpent bit any man, when he looked to the bronze serpent, he lived." Num 21:5-9.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life. For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. For God did not send the Son into the world to judge the world, but that the world might be saved through Him. He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God". John 3:14-18.

John 3:16 is undoubtedly the most well known verse in the New Testament. Yet the stage is set by this shadow from the Tanakh. These truths:

- the people sinned;
- God sent judgment;
- the people recognized their sin;
- they looked for an intercessor;
- God provided a remedy;
- it was left to the people to accept or reject God's provision;

remain today, for all have sinned and fallen short of the glory of God. (Romans 3:23). The wages of sin is death—but the free gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23).

The Rock In The Wilderness

“Then all the congregation of the sons of Israel journeyed by stages from the wilderness of Sin, according to the command of the LORD, and camped at Rephidim, and there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water that we may drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?" But the people thirsted there for water; and they grumbled against Moses and said, "Why, now, have you brought us up from Egypt, to kill us and our children and our livestock with thirst?" So Moses cried out to the LORD, saying, "What shall I do to this people? A little more and they will stone me." Then the LORD said to Moses, "Pass before the people and take with you some of the elders of Israel; and take in your hand your staff with which you struck the Nile, and go. "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water will come out of it, that the people may drink."

And Moses did so in the sight of the elders of Israel.” Exo 17:1-6

“For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Now these things happened as examples for us, so that we would not crave evil things as they also craved.” 1Co 10:1-6.

The rock was Christ. Just as as it was necessary for the rock to be struck so that the people might drink, even so Jesus was struck down in order to provide living water.

Manna

“It came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud. And the LORD spoke to Moses, saying, "I have heard the grumbings of the sons of Israel; speak to them, saying, 'At twilight you shall eat meat, and in the morning you shall be filled with bread; and you shall know that I am the LORD your God.'" So it came about at evening that the quails came up and covered the camp, and in the

morning there was a layer of dew around the camp. When the layer of dew evaporated, behold, on the surface of the wilderness there was a fine flake-like thing, fine as the frost on the ground. When the sons of Israel saw it, they said to one another, "What is it?" For they did not know what it was. And Moses said to them, "It is the bread which the LORD has given you to eat. This is what the LORD has commanded, 'Gather of it every man as much as he should eat; you shall take an omer apiece according to the number of persons each of you has in his tent.'" The sons of Israel did so, and some gathered much and some little. When they measured it with an omer, he who had gathered much had no excess, and he who had gathered little had no lack; every man gathered as much as he should eat. Moses said to them, "Let no man leave any of it until morning." But they did not listen to Moses, and some left part of it until morning, and it bred worms and became foul; and Moses was angry with them. They gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt. Now on the sixth day they gathered twice as much bread, two omers for each one. When all the leaders of the congregation came and told Moses, then he said to them, "This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning." So they put it aside until morning, as Moses had ordered, and it did not become foul nor was there any worm in it. Moses said, "Eat it today, for today is a sabbath to the LORD; today you will not find it in the field. Six days you shall gather it, but on the seventh day, the sabbath, there will be none." It came about on the seventh day that some of the people went out to gather, but they found none. Then the LORD said to Moses, "How long do you refuse to keep My commandments and My instructions? See, the LORD has given you the sabbath; therefore He gives you bread for two days on the sixth day. Remain every man in his place; let no man go out of his place on the seventh day." So the people rested on the seventh day. The house of Israel named it manna, and it was like coriander seed, white, and its taste was like wafers with honey. Then Moses said, "This is what the LORD has commanded, 'Let an omerful of it be kept throughout your generations, that they may see the bread that I fed you in the wilderness, when I brought you out of the land of Egypt.'" Moses said to Aaron, "Take a jar and put an omerful of manna in it, and place it before the LORD to be kept throughout your generations." As the LORD commanded Moses, so Aaron placed it before the Testimony, to be kept. The sons of Israel ate the manna forty years, until they came to an inhabited land; they ate the manna until they came to the border of the land of Canaan. (Now an omer is a tenth of an ephah.)" Exo 16:10-36.

"I [Jesus] am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh." John 6:48-51.

Red Heifer

“Then the LORD spoke to Moses and Aaron, saying, "This is the statute of the law which the LORD has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which is no defect and on which a yoke has never been placed. You shall give it to Eleazar the priest, and it shall be brought outside the camp and be slaughtered in his presence. Next Eleazar the priest shall take some of its blood with his finger and sprinkle some of its blood toward the front of the tent of meeting seven times. Then the heifer shall be burned in his sight; its hide and its flesh and its blood, with its refuse, shall be burned. The priest shall take cedar wood and hyssop and scarlet material and cast it into the midst of the burning heifer. The priest shall then wash his clothes and bathe his body in water, and afterward come into the camp, but the priest shall be unclean until evening. The one who burns it shall also wash his clothes in water and bathe his body in water, and shall be unclean until evening. Now a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place, and the congregation of the sons of Israel shall keep it as water to remove impurity; it is purification from sin. The one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening; and it shall be a perpetual statute to the sons of Israel and to the alien who sojourns among them.'”

Num 19:1-10.

“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” Heb 9:11-14

“For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. So, let us go out to Him outside the camp, bearing His reproach.” Heb 13:11-13.

As stated previously, it is vital to keep the anti-type—Messiah—in focus and refrain from elevating the type or shadow to a place of importance unintended by God. For example, there is currently a desire within some segments of the Jewish community to rebuild the temple in Jerusalem and resume animal sacrifice. To this end, efforts are being made to breed an unblemished red heifer. There are some Christians who, believing these acts will usher in the return of the Lord, have therefore thrown their support behind the projects. The misguided desire to rebuild the temple and restore animal sacrifice is understandable on the part of those who have yet to recognize Yeshua as Messiah. On the other hand, for those who

profess to be His followers, participating in rebuilding the temple and encouraging the resumption of animal sacrifice implies the slaughter of a red heifer has greater efficacy than the blood of Christ.

Jonah

“And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights. Then Jonah prayed to the LORD his God from the stomach of the fish, and he said, "I called out of my distress to the LORD, And He answered me. I cried for help from the depth of Sheol; You heard my voice. "For You had cast me into the deep, Into the heart of the seas, And the current engulfed me. All Your breakers and billows passed over me. So I said, 'I have been expelled from Your sight. Nevertheless I will look again toward Your holy temple.' Water encompassed me to the point of death. The great deep engulfed me, Weeds were wrapped around my head. I descended to the roots of the mountains. The earth with its bars was around me forever, But You have brought up my life from the pit, O LORD my God. While I was fainting away, I remembered the LORD, And my prayer came to You, Into Your holy temple. Those who regard vain idols Forsake their faithfulness, But I will sacrifice to You With the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD." Then the LORD commanded the fish, and it vomited Jonah up onto the dry land.” Jonah 1:17 - 2:10

“Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." But He [Jesus] answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; for just as JONAH WAS THREE DAYS AND THREE NIGHTS IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.” Mat 12:38-41

Moses

“The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. This is according to all that you asked of the LORD your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the LORD my God, let me not see this great fire anymore, or I will die.' The LORD said to me, 'They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.’” Deu 18:15-19.

“And now, brethren, I know that you acted in ignorance, just as your rulers did also.

But the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled. Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time. Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you. And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people.'" Act 3:17-23.

Isaac

"Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am." He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you." So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham raised his eyes and saw the place from a distance. Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you." Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together. Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. Abraham stretched out his hand and took the knife to slay his son. But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. Abraham called the name of that place The LORD Will Provide, as it is said to this day, "In the mount of the LORD it will be provided.'" Gen 22:1-14.

"By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son; it was he to whom it was said, "IN ISAAC YOUR DESCENDANTS SHALL BE CALLED." He considered that God is able to raise people even from the dead, from which he also received him back as a type [of Christ]." Heb 11:17-19

CHAPTER 6 - THE ROOT IN THE FEASTS

Another example of Messiah in types and shadows is the appointed times or feasts of the LORD found in Leviticus 23. There are eight appointed times, shadows, to which Israel was called:

- 1) The Sabbath
- 2) Feast of the Passover
- 3) Feast of Unleavened Bread
- 4) First Fruits
- 5) Feast of Weeks
- 6) Feast of Trumpets
- 7) Day of Atonement
- 8) Feast of Booths

The Sabbath was to be marked weekly and also in connection with the feasts. The next four appointed times occurred during the spring of each year, and the remaining three were to take place in the fall. Each of these events had practical application for Israel at the time of its inception and was to be a perpetual statute. Even so, these appointed times also foreshadowed Messiah and would ultimately be fulfilled in Him.

The Sabbath—Shabbat—“For six days work may be done, but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.” Lev 23:3.

The word sabbath occurs in The Bible for the first time in Exodus 16. It is in connection with God's provision of food in the wilderness. Each day, God would provide the children of Israel with a portion of bread sufficient for the day. On the sixth day, He would provide a double portion. This was to enable the Israelites to obey the Lord's injunction to rest on the seventh day. Nevertheless, the Israelites were disobedient and ultimately the initial generation that was led out of captivity from Egypt perished in the wilderness. As the writer of the New Testament Book of Hebrews explains in chapters 3 and 4, it was due to their unbelief they did not enter into God's rest. On the other hand, there remains a Sabbath rest for the believer through faith in Messiah. The Exodus passage of Scripture is particularly relevant to those who feel they must work to earn God's approval. Exodus 16 is a clear demonstration of God's grace—unmerited divine assistance—toward Israel. Similarly, it is by grace through faith in Messiah that we are saved. It is not as a result of works. (Ephesians 2:8,9). Yeshua is the believer's Sabbath rest.

Passover—Pesach—“In the first month, on the fourteenth day of the month at twilight is the LORD'S Passover.” Lev 23:5.

The LORD'S Passover was instituted during the time of Israel's captivity in Egypt. (Exodus 12). It

signified the beginning of Israel's deliverance and the judgment of God upon the Egyptians, wherein their firstborn, both man and beast, were to be struck down. Each household of the congregation of Israel was to sacrifice an unblemished male lamb and place its blood on the door frame of the house in which the lamb was eaten. In this way, "The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt." Exo 12:13. John the Baptist was the first to recognize the sacrificial calling of Yeshua when, quoting Isaiah 53, he said: "Behold, the Lamb of God who takes away the sin of the world!" John 1:29. The Apostle Peter also reminded believers of the Passover connection when he said: "... you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ." 1Peter 1:18-19. Only Jesus—who lived a life without sin—was qualified to be the unblemished Passover Lamb whose sacrificial death would culminate in salvation to those who believed.

Feast Of Unleavened Bread – Hag HaMatzah – "Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the LORD; for seven days you shall eat unleavened bread." Lev 23:6.

Exodus 12 details the preparations for the feast, including the injunction to remove all leaven from the houses of the Israelites. (Exo 12:15). In The Bible, leaven often represents sin:

"Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1Co 5:7,8.

The Feast of Unleavened Bread foreshadows the burial of Yeshua in that "When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb." Act 13:29. Messiah's burial effectively removes the believer's sin from the sight of God. It was with this certain knowledge that Paul went on to state, "Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him." 2Co 5:20-21.

First Fruits – Bikkurim – "Then the LORD spoke to Moses, saying, 'Speak to the sons of Israel and say to them, "When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.'" Lev 23:9,10.

Being reconciled to God in Christ is certainly a good thing, yet the gospel does not end there. In the garden, in the beginning, God created man to live forever in relationship with Him. (Genesis 2:15,16; 3:22). Through Passover and the Feast of Unleavened bread we have seen how Jesus has restored our relationship with God. Through Him as the First Fruits the forever aspect

of that relationship is also realized. First Fruits foreshadows Yeshua's resurrection from the dead:

"If we have hoped in Christ in this life only, we are of all men most to be pitied. But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive." 1Co 15:19-22.

Feast Of Weeks—Shavuot (Pentecost)—"You shall also count for yourselves from the day after the sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete sabbaths. You shall count fifty days to the day after the seventh sabbath; then you shall present a new grain offering to the LORD." Lev 23:15-16.

Notwithstanding Messiah's accomplishments thus far through the appointed times, the believer's predisposition towards sin remains a major impediment in his/her ongoing relationship with God. Despite the best of intentions there is a continuing struggle within the heart of every believer. Paul captured the essence of this conflict when he said:

"For the good that I want, I do not do, but I practice the very evil that I do not want. But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me. I find then the principle that evil is present in me, the one who wants to do good." Rom 7:19-21.

After His resurrection Jesus appeared to His apostles over a period of forty days. He instructed them to remain in Jerusalem where they would receive the Holy Spirit and power. Acts 1:4-8. That day came during the Feast of Weeks—Shavuot:

"When the day of Pentecost had come, they [the disciples] were all together in one place. And suddenly there came from heaven a noise like a violent rushing wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them. And they were all filled with the Holy Spirit...." Act 2:1-4.

Pentecost is a Greek word meaning 50th part. It corresponds to the Feast of Weeks. The giving of the Holy Spirit and His power equips the believer to overcome his/her sinful nature and assures the believer's ongoing relationship with God:

"So then, brethren, we are under obligation, not to the flesh, to live according to the flesh—for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live. For all who are being led by the Spirit of God, these are sons of God." Rom 8:12-14.

Between The Seasons—The Feasts of the LORD are based on the spring and fall agricultural

cycle. There is a time between the feasts when the crops, naturally speaking, grow to maturity. Prophetically, the spring feasts have already been fulfilled in Messiah. Fulfillment of the fall feasts is yet to come. It has been said that hindsight is 20/20 vision. In this sense it is somewhat easier to discern Messiah in the feasts that He has already fulfilled—His death, burial, resurrection and the giving of His Spirit. Determining exactly how He will fulfill the fall feasts still remains somewhat shrouded. Insofar as the main theme of this study is Christ in the olive tree metaphor of Romans 11, it seems worthwhile to return there as we continue our search for Him in the fall feasts:

“For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written, ‘THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UN-GODLINESS FROM JACOB.’” Rom 11:25-26.

Just as salvation has come to the Gentiles through Christ in the spring feasts, so too salvation will come to Israel through Messiah in the fall feasts. In the meantime, we are between seasons until the fullness of the Gentiles comes in. More often than not this fullness has been perceived in terms of quantity. Nonetheless quality is equally important. Fullness is about maturity. Since the late 1800's there has been a growing awareness—in effect a maturing—among Gentile believers in Christ, of the continued place of the Jewish people in God's plan of redemption. Once this fullness has been realized, all Israel will be saved when the Deliverer removes ungodliness from Jacob.

Feast Of Trumpets—Yom Teruah—“Speak to the sons of Israel, saying, ‘In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation.’” Lev 23:24.

Feasts are celebrations. They are a time for rejoicing. What could be more joyful than trumpets announcing the Deliverer coming from Zion:

“...He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was going, behold, two men in white clothing stood beside them. They also said, ‘Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.’” Act 1:9-11.

“For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God....” 1Th 4:16.

“I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him. And to Him was given dominion, Glory and a kingdom, That all the

peoples, nations and men of every language Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed." Dan 7:13-14.

Day Of Atonement—Yom Kippur—“The LORD spoke to Moses, saying, ‘On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD.’” Lev 23:26, 27.

If the Feast of Trumpets is a joyful event announcing the coming of Messiah, it is soon overtaken in the Day of Atonement by Israel's mournful realization that Christ is none other than He whom they have pierced:

“I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” Zec 12:10.

“BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.” Rev 1:7.

The Day of Atonement is the only one of the seven feasts described in Leviticus 23, wherein Israel is specifically called to humble themselves. To be humbled is to be bowed down or afflicted. It is a fitting response to God's Spirit of grace and supplication.

Feast Of Booths—Sukkot—“Again the LORD spoke to Moses, saying, ‘Speak to the sons of Israel, saying, “On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD.” ’ ” Lev 23:33, 34.

The Feast of Booths, or Tabernacles, is celebrated after the harvest! (Lev 23:39). Once again Israel is called to rejoice. (Lev 23:40). In the natural sense, the sons of Israel were to mark this feast by dwelling in booths that they had made. Now, Messiah establishes His tabernacle in the hearts of men through His Spirit. (Eph 3:16-17). Ultimately, believers –both Jew and Gentile– will experience:

“... a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." And He who sits on the throne said, 'Behold, I am making

all things new.' And He said, 'Write, for these words are faithful and true.' Then He said to me, 'It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. He who overcomes will inherit these things, and I will be his God and he will be My son.'" Rev 21:1-7.

CHAPTER 7 - THE ROOT IN THE TABERNACLE

This examination of Messiah in types and shadows reveals the correlation between Yeshua, the tabernacle and the events that took place therein. Our purpose here is simply to highlight but a few of the many examples of Christ fulfilling those things that were written of Him. As in the garden with Adam and Eve, God continues to demonstrate His ongoing desire to dwell among those whose hearts move them:

“Then the LORD spoke to Moses, saying, 'Tell the sons of Israel to raise a contribution for Me; from every man whose heart moves him you shall raise My contribution. This is the contribution which you are to raise from them: gold, silver and bronze, blue, purple and scarlet material, fine linen, goat hair, rams' skins dyed red, porpoise skins, acacia wood, oil for lighting, spices for the anointing oil and for the fragrant incense, onyx stones and setting stones for the ephod and for the breastpiece. Let them construct a sanctuary for Me, that I may dwell among them. According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.'” Exo 25:1-9.

With these opening words from Exodus 25, God instructs Moses on the construction of the tabernacle and how it is to be furnished. In Leviticus 1 - 7, God introduces the sacrificial system, specifying what and how sacrifices are to be offered. In Exodus 28, God instructs on who is to minister the sacrifices to Him and how they are to be clothed.

The Tabernacle—On entering the outer court of the tabernacle, the first thing the priest encountered was the altar of sacrifice. Between the altar of sacrifice and the entrance to the tabernacle was the bronze laver. Through the veil leading into the tabernacle—the Holy place—was the table of the bread of the Presence, the seven branched lampstand and the golden altar of incense. Partitioning the Holy place from the Holy of Holies was a second veil leading to the ark of the testimony, topped by the mercy seat. (Exo40:1-8). Each of these components foreshadowed Messiah and what He would accomplish:

- Entrance into the **outer court** represents faith in Yeshua the Messiah: "I am the way, and the truth, and the life; no one comes to the Father but through Me." Joh 14:6
- Israel began its approach to God at the **altar of sacrifice**. Even so today, entering into the presence of God is determined by acknowledging the efficacy of Christ's redemptive work, as portrayed by the altar of sacrifice ⁽¹⁾: "...for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood through faith." Rom 3:23-25.
- The **bronze laver**, or washing bowl, points to the cleansing, sanctifying work of Messiah ⁽²⁾: "...but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God." 1Co 6:11.
- The **veil**, or curtain, marking the entrance into the Holy place again reveals Christ as the way to God ⁽³⁾: "Therefore, brethren, since we have confidence to enter the holy

place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water." Heb 10:19-22.

- Inside the tabernacle, the **table of the bread of the Presence** foreshadows the believer's fellowship with Messiah ⁽⁴⁾: "I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die." Joh 6:48-50.
- Across from the table, the **lampstand** refers to the illumination of Christ ⁽⁵⁾ who says: "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." Joh 8:12
- Next the priest would encounter the **golden altar of incense**. Incense represents prayer (Psa 141:2; Rev. 5:8). More specifically, the altar of incense foreshadows Messiah's prayers as He intercedes for Believers ⁽⁶⁾: "Therefore He is also able to save forever those who draw near to God through Him, since He always lives to make intercession for them" Heb 7:25.
- Finally, behind the veil leading into the Holy of Holies, was the **ark of testimony** (ark of the covenant), topped by the mercy seat. The ark foreshadows Christ as the vessel through whom all of God's promises were fulfilled: "For as many as are the promises of God, in Him [Christ] they are yes..." 2Co 1:20; and through whom we also find mercy: "But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life." Tit 3:4-7.

The Sacrificial Offerings—The overarching purpose of the sacrificial offerings was to make atonement (Heb., kâphar – cover over) for offenses committed against God.⁽⁷⁾ These sacrifices served to cancel the penalty of sin and to restore the relationship between God and the people of Israel. Reconciliation between God and all man-kind found its fulfillment in Messiah, as foreshadowed by the five sacrifices specified in Leviticus 1 - 7:

- The key aspect of the **burnt offering** was that it was to be a male animal without defect. This foreshadows Christ in that God made Jesus, who knew no sin, to be sin on our behalf, so that we might become the righteousness of God in Him. (2 Cor 5:21).⁽⁸⁾
- The **grain offering** points to Messiah's sacrificial death on behalf of those who believe in Him ⁽⁹⁾: "...The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" . Joh 12:23-24.
- The word peace (Heb., shalom) connotes wholeness and harmony with God.⁽¹⁰⁾ This is the relationship that has been secured for the believer through Messiah's **peace offering**: "Therefore, having been justified by faith, we have peace with God through our Lord

Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.” Rom 5:1-2.

- One of the notable characteristics of the **sin offering** was that the bodies of the sacrifices were to be burned outside the camp.⁽¹¹⁾ Similarly, “We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people through His own blood, suffered outside the gate. So, let us go out to Him outside the camp, bearing His reproach.” Heb 13:10-13.
- Unlike the sin offering, which dealt with the nature of sin (missing the mark)⁽¹²⁾, the **trespass offering** focused on accepting the guilt of sin. The trespass offering foreshadowed the fact that “God was in Christ reconciling the world to Himself, not counting their trespasses against them,” and that “He made Him who who knew no sin, to be sin on our behalf, so that we might become the righteousness of God in Him.” 2 Cor 5:19-21.⁽¹³⁾

The Priesthood—Because of their sin, the people of Israel had been cut off from God. He established the priesthood to facilitate offering the prescribed sacrifices.⁽¹⁴⁾ The word priest (Heb., kâhan) refers to one who performs the function of a mediator. It first occurs in The Bible in Genesis 14:18: “And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.” This verse directly foreshadows Jesus:

“This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil, where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.” Heb 6:19-20

In Exodus 28, God instructed Moses on how the priests were to be clothed. Each of these articles of clothing foreshadowed Messiah and His ministry to God:

- The **ephod** worn by the high priest consisted of two fine linen panels joined at the shoulders to form an apron. The coloring of the ephod points directly to Messiah: gold is emblematic of His divinity (John 8:58), blue—His descent from heaven (John 3:13), purple—His kingship (Mat 2:2; Joh 19:19; Rev 19:16) and scarlet—His blood, which was shed for our sins (Rev 1:5).⁽¹⁵⁾
- Attached to the ephod, by means of gold chains, was the **breastpiece of judgment** (Heb., mishpât—decision). It too, was made of colored fine linen, and it had twelve precious stones—one for each of the sons of Israel—mounted on it. These stones served as a memorial before the LORD when the high priest entered the holy place. It also contained the Urim and the Thummim—representing light and truth—and was worn over the heart. The breastpiece foreshadowed Jesus, our high priest, who bears the names of believers over His heart as He approaches God on our behalf (Heb 7:23-25).⁽¹⁶⁾
- The seamless blue **robe**, which was worn under the ephod, had an opening at the top that was bound with woven work, so that it would not tear (see Psalm 22:18; John 19:23-24). All around its hem were blue, purple and scarlet material pomegranates, with gold bells

alternating between them. The pomegranates point to the fruitfulness of Messiah's ministry, while the gold bells speak to His sinless testimony (1 Cor. 5:19-23).⁽¹⁷⁾

- Fastened to the **turban**, or headdress, was a gold plate engraved with the words "Holy to the LORD." Thus, the high priest took away the iniquity (Heb., 'âvon—evil / sin) of the holy things offered to God. This foreshadowed Christ's ability to take away sin, once and for all, thereby rendering believers acceptable before God. (Heb. 9:24-28).⁽¹⁸⁾
- The priest covered his bare flesh with a linen **tunic** and **breeches**, so that he would not incur guilt and die. The term flesh represents a sinful lifestyle (Gal. 5:19-21). The tunic and breeches point believers to Christ, who, by His sacrifice, covers their sins.
- The **sash** was worn as a belt to hold the garments in place. The belt represents truth (Eph 6:14), and points us to Jesus, who said, "I am the way, and the truth, and the life; no one comes to the Father but through Me." Joh.14:6.

A New and Living Way – Returning to Exodus 25, the chapter concludes with:

"See that you make them after the pattern for them, which was shown to you on the mountain." Exodus 25:40.

It is this verse that the writer of the Book of Hebrews quotes as he reminds us that the entire sacrificial system (the tabernacle, the offerings and the priesthood) serves as a copy and shadow of the heavenly things:

"Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices; so it is necessary that this high priest also have something to offer. Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle; for, "SEE," He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN." But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, there would have been no occasion sought for a second. For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND I DID NOT CARE FOR THEM, SAYS THE LORD. "FOR THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE

THEIR GOD, AND THEY SHALL BE MY PEOPLE. "AND THEY SHALL NOT TEACH EVERYONE HIS FELLOW CITIZEN, AND EVERYONE HIS BROTHER, SAYING, 'KNOW THE LORD,' FOR ALL WILL KNOW ME, FROM THE LEAST TO THE GREATEST OF THEM. "FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE." When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear." Heb 8:1-13.

The Book of Hebrews reveals:

- **a superior tabernacle**—“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation;” Heb 9:11 “For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us.” Heb 9:24.
- **a superior offering**—“For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. ... For it is impossible for the blood of bulls and goats to take away sins. Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE. "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'" After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them" (which are offered according to the Law), then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified.” Heb 10:1-14.
- **a superior priesthood**—“The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.” Heb 7:23-25

“Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of God, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water.” Heb 10:19-22

CHAPTER 8 - THE ROOT IN THE PSALMS

In this chapter will be looking for Jesus in the Psalms. The word psalm (Gr., psalmos) refers to a song sung, accompanied by a stringed instrument. There are numerous psalms that reveal Christ using the same type/anti-type and shadow/substance relationships that we encountered previously. There is also a specially significant group of psalms known as The Royal Psalms that reveal the Kingship of Messiah. In our search for Yeshua, let us be on the lookout for the way in which Scripture uses words, such as seed, as Messianic clues. For the purpose of this study we will focus on those psalms that find their commentary in the New Testament.⁽¹⁾

Psalm 2

“Why are the nations in an uproar And the peoples devising a vain thing? The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, "Let us tear their fetters apart And cast away their cords from us!" He who sits in the heavens laughs, The Lord scoffs at them. Then He will speak to them in His anger And terrify them in His fury, saying, "But as for Me, I have installed My King Upon Zion, My holy mountain." "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. 'Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession. 'You shall break them with a rod of iron, You shall shatter them like earthenware.'" Now therefore, O kings, show discernment; Take warning, O judges of the earth. Worship the LORD with reverence And rejoice with trembling. Do homage to the Son, that He not become angry, and you perish in the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!" Psa 2:1-12

“And when they heard this, they lifted their voices to God with one accord and said, "O Lord, it is You who MADE THE HEAVEN AND THE EARTH AND THE SEA, AND ALL THAT IS IN THEM, who by the Holy Spirit, through the mouth of our father David Your servant, said, 'WHY DID THE GENTILES RAGE, AND THE PEOPLES DEVISE FUTILE THINGS? 'THE KINGS OF THE EARTH TOOK THEIR STAND, AND THE RULERS WERE GATHERED TOGETHER AGAINST THE LORD AND AGAINST HIS CHRIST.' "For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, to do whatever Your hand and Your purpose predestined to occur.'" Act 4:24-28

“And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' “ Act 13:32-33

“And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was. So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU." Heb 5:4-5

Psalm 8

"For the choir director; on the Gittith. A Psalm of David. O LORD, our Lord, How majestic is Your name in all the earth, Who have displayed Your splendor above the heavens! From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. When I consider Your heavens, the work of Your fingers, The moon and the stars, which You have ordained; What is man that You take thought of him, And the son of man that You care for him? Yet You have made him a little lower than God, And You crown him with glory and majesty! You make him to rule over the works of Your hands; You have put all things under his feet, All sheep and oxen, And also the beasts of the field, The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas. O LORD, our Lord, How majestic is Your name in all the earth!" Psa 8:1-9

"But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant and said to Him, "Do You hear what these children are saying?" And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?" Mat 21:15-16

"But one has testified somewhere, saying, "WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? "YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET." For in subjecting all things to him, He left nothing that is not subject to him. But now we do not yet see all things subjected to him. But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone." Heb 2:6-9

"For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death. For HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him. When all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, so that God may be all in all." 1Co 15:25-28

Psalm 16

"A Mikhtam of David. Preserve me, O God, for I take refuge in You. I said to the LORD, "You are my Lord; I have no good besides You." As for the saints who are in the earth, They are the majestic ones in whom is all my delight. The sorrows of those who have bartered for another god will be multiplied; I shall not pour out their drink

offerings of blood, Nor will I take their names upon my lips. The LORD is the portion of my inheritance and my cup; You support my lot. The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me. I will bless the LORD who has counseled me; Indeed, my mind instructs me in the night. I have set the LORD continually before me; Because He is at my right hand, I will not be shaken. Therefore my heart is glad and my glory rejoices; My flesh also will dwell securely. For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever." Psa 16:1-11

"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know – this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. And so, because he was a prophet and knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one OF HIS DESCENDANTS ON HIS THRONE, he looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified." Act 2:22-36

Psalm 19

"For the choir director. A Psalm of David. The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. Day to day pours forth speech, And night to night reveals knowledge. There is no speech, nor are there words; Their voice is not heard. Their line has gone out through all the earth, And their utterances to the end of the world. In them He has placed a tent for the sun, Which is as a bridegroom coming out of his chamber; It rejoices as a strong man to run his course. Its

rising is from one end of the heavens, And its circuit to the other end of them; And there is nothing hidden from its heat. The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether. They are more desirable than gold, yes, than much fine gold; Sweeter also than honey and the drippings of the honeycomb. Moreover, by them Your servant is warned; In keeping them there is great reward. Who can discern his errors? Acquit me of hidden faults. Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression. Let the words of my mouth and the meditation of my heart Be acceptable in Your sight, O LORD, my rock and my Redeemer." Psa 19:1-14

"For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD NEWS OF GOOD THINGS!" However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?" So faith comes from hearing, and hearing by the word of Christ. But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD." But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME." But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE." Rom 10:12-21

Psalm 22

"For the choir director; upon Aijeleth Hashshahar. A Psalm of David. My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning. O my God, I cry by day, but You do not answer; And by night, but I have no rest. Yet You are holy, O You who are enthroned upon the praises of Israel. In You our fathers trusted; They trusted and You delivered them. To You they cried out and were delivered; In You they trusted and were not disappointed. But I am a worm and not a man, A reproach of men and despised by the people. All who see me sneer at me; They separate with the lip, they wag the head, saying, "Commit yourself to the LORD; let Him deliver him; Let Him rescue him, because He delights in him." Yet You are He who brought me forth from the womb; You made me trust when upon my mother's

breasts. Upon You I was cast from birth; You have been my God from my mother's womb. Be not far from me, for trouble is near; For there is none to help. Many bulls have surrounded me; Strong bulls of Bashan have encircled me. They open wide their mouth at me, As a ravening and a roaring lion. I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me. My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death. For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. I can count all my bones. They look, they stare at me; They divide my garments among them, And for my clothing they cast lots. But You, O LORD, be not far off; O You my help, hasten to my assistance. Deliver my soul from the sword, My only life from the power of the dog. Save me from the lion's mouth; From the horns of the wild oxen You answer me. I will tell of Your name to my brethren; In the midst of the assembly I will praise You. You who fear the LORD, praise Him; All you descendants of Jacob, glorify Him, And stand in awe of Him, all you descendants of Israel. For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; But when he cried to Him for help, He heard. From You comes my praise in the great assembly; I shall pay my vows before those who fear Him. The afflicted will eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever! All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You. For the kingdom is the LORD'S And He rules over the nations. All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive. Posterity will serve Him; It will be told of the Lord to the coming generation. They will come and will declare His righteousness To a people who will be born, that He has performed it." Psa 22:1-31

"About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" Mat 27:46

"So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." Joh 19:24

"For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren, saying, "I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE." Heb 2:10-12

Psalm 31

"For the choir director. A Psalm of David. In You, O LORD, I have taken refuge; Let

me never be ashamed; In Your righteousness deliver me. Incline Your ear to me, rescue me quickly; Be to me a rock of strength, A stronghold to save me. For You are my rock and my fortress; For Your name's sake You will lead me and guide me. You will pull me out of the net which they have secretly laid for me, For You are my strength. Into Your hand I commit my spirit; You have ransomed me, O LORD, God of truth. I hate those who regard vain idols, But I trust in the LORD. I will rejoice and be glad in Your lovingkindness, Because You have seen my affliction; You have known the troubles of my soul, And You have not given me over into the hand of the enemy; You have set my feet in a large place. Be gracious to me, O LORD, for I am in distress; My eye is wasted away from grief, my soul and my body also. For my life is spent with sorrow And my years with sighing; My strength has failed because of my iniquity, And my body has wasted away. Because of all my adversaries, I have become a reproach, Especially to my neighbors, And an object of dread to my acquaintances; Those who see me in the street flee from me. I am forgotten as a dead man, out of mind; I am like a broken vessel. For I have heard the slander of many, Terror is on every side; While they took counsel together against me, They schemed to take away my life. But as for me, I trust in You, O LORD, I say, "You are my God." My times are in Your hand; Deliver me from the hand of my enemies and from those who persecute me. Make Your face to shine upon Your servant; Save me in Your lovingkindness. Let me not be put to shame, O LORD, for I call upon You; Let the wicked be put to shame, let them be silent in Sheol. Let the lying lips be mute, Which speak arrogantly against the righteous With pride and contempt. How great is Your goodness, Which You have stored up for those who fear You, Which You have wrought for those who take refuge in You, Before the sons of men! You hide them in the secret place of Your presence from the conspiracies of man; You keep them secretly in a shelter from the strife of tongues. Blessed be the LORD, For He has made marvelous His lovingkindness to me in a besieged city. As for me, I said in my alarm, "I am cut off from before Your eyes"; Nevertheless You heard the voice of my supplications When I cried to You. O love the LORD, all you His godly ones! The LORD preserves the faithful And fully recompenses the proud doer. Be strong and let your heart take courage, All you who hope in the LORD." Psa 31:1-24

"And Jesus, crying out with a loud voice, said, "Father, INTO YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last." Luk 23:46

Psalm 40

"For the choir director. A Psalm of David. I waited patiently for the LORD; And He inclined to me and heard my cry. He brought me up out of the pit of destruction, out of the miry clay, And He set my feet upon a rock making my footsteps firm. He put a new song in my mouth, a song of praise to our God; Many will see and fear And will trust in the LORD. How blessed is the man who has made the LORD his trust, And has not turned to the proud, nor to those who lapse into falsehood. Many, O LORD my God, are the wonders which You have done, And Your thoughts toward us; There is

none to compare with You. If I would declare and speak of them, They would be too numerous to count. Sacrifice and meal offering You have not desired; My ears You have opened; Burnt offering and sin offering You have not required. Then I said, "Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my God; Your Law is within my heart." I have proclaimed glad tidings of righteousness in the great congregation; Behold, I will not restrain my lips, O LORD, You know. I have not hidden Your righteousness within my heart; I have spoken of Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great congregation. You, O LORD, will not withhold Your compassion from me; Your lovingkindness and Your truth will continually preserve me. For evils beyond number have surrounded me; My iniquities have overtaken me, so that I am not able to see; They are more numerous than the hairs of my head, And my heart has failed me. Be pleased, O LORD, to deliver me; Make haste, O LORD, to help me. Let those be ashamed and humiliated together Who seek my life to destroy it; Let those be turned back and dishonored Who delight in my hurt. Let those be appalled because of their shame Who say to me, "Aha, aha!" Let all who seek You rejoice and be glad in You; Let those who love Your salvation say continually, "The LORD be magnified!" Since I am afflicted and needy, Let the Lord be mindful of me. You are my help and my deliverer; Do not delay, O my God." Psa 40:1-17

"For it is impossible for the blood of bulls and goats to take away sins. Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE. "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD.'" After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them" (which are offered according to the Law), then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus Christ once for all." Heb 10:4-10

Psalm 45

"For the choir director; according to the Shoshannim. A Maskil of the sons of Korah. A Song of Love. My heart overflows with a good theme; I address my verses to the King; My tongue is the pen of a ready writer. You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. Gird Your sword on Your thigh, O Mighty One, In Your splendor and Your majesty! And in Your majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things. Your arrows are sharp; The peoples fall under You; Your arrows are in the heart of the King's enemies. Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. You have loved

righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows. All Your garments are fragrant with myrrh and aloes and cassia; Out of ivory palaces stringed instruments have made You glad. Kings' daughters are among Your noble ladies; At Your right hand stands the queen in gold from Ophir. Listen, O daughter, give attention and incline your ear: Forget your people and your father's house; Then the King will desire your beauty. Because He is your Lord, bow down to Him. The daughter of Tyre will come with a gift; The rich among the people will seek your favor. The King's daughter is all glorious within; Her clothing is interwoven with gold. She will be led to the King in embroidered work; The virgins, her companions who follow her, Will be brought to You. They will be led forth with gladness and rejoicing; They will enter into the King's palace. In place of your fathers will be your sons; You shall make them princes in all the earth. I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever." Psa 45:1-17

"But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS." Heb 1:8-9

Psalm 69

"For the choir director; according to Shoshannim. A Psalm of David. Save me, O God, For the waters have threatened my life. I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me. I am weary with my crying; my throat is parched; My eyes fail while I wait for my God. Those who hate me without a cause are more than the hairs of my head; Those who would destroy me are powerful, being wrongfully my enemies; What I did not steal, I then have to restore. O God, it is You who knows my folly, And my wrongs are not hidden from You. May those who wait for You not be ashamed through me, O Lord GOD of hosts; May those who seek You not be dishonored through me, O God of Israel, Because for Your sake I have borne reproach; Dishonor has covered my face. I have become estranged from my brothers And an alien to my mother's sons. For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me. When I wept in my soul with fasting, It became my reproach. When I made sackcloth my clothing, I became a byword to them. Those who sit in the gate talk about me, And I am the song of the drunkards. But as for me, my prayer is to You, O LORD, at an acceptable time; O God, in the greatness of Your lovingkindness, Answer me with Your saving truth. Deliver me from the mire and do not let me sink; May I be delivered from my foes and from the deep waters. May the flood of water not overflow me Nor the deep swallow me up, Nor the pit shut its mouth on me. Answer me, O LORD, for Your lovingkindness is good; According to the greatness of Your compassion, turn to me,

And do not hide Your face from Your servant, For I am in distress; answer me quickly. Oh draw near to my soul and redeem it; Ransom me because of my enemies! You know my reproach and my shame and my dishonor; All my adversaries are before You. Reproach has broken my heart and I am so sick. And I looked for sympathy, but there was none, And for comforters, but I found none. They also gave me gall for my food And for my thirst they gave me vinegar to drink. May their table before them become a snare; And when they are in peace, may it become a trap. May their eyes grow dim so that they cannot see, And make their loins shake continually. Pour out Your indignation on them, And may Your burning anger overtake them. May their camp be desolate; May none dwell in their tents. For they have persecuted him whom You Yourself have smitten, And they tell of the pain of those whom You have wounded. Add iniquity to their iniquity, And may they not come into Your righteousness. May they be blotted out of the book of life And may they not be recorded with the righteous. But I am afflicted and in pain; May Your salvation, O God, set me securely on high. I will praise the name of God with song And magnify Him with thanksgiving. And it will please the LORD better than an ox Or a young bull with horns and hoofs. The humble have seen it and are glad; You who seek God, let your heart revive. For the LORD hears the needy And does not despise His who are prisoners. Let heaven and earth praise Him, The seas and everything that moves in them. For God will save Zion and build the cities of Judah, That they may dwell there and possess it. The descendants of His servants will inherit it, And those who love His name will dwell in it." Psa 69:1-36

"And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business." His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME.""
Joh 2:15-17

"He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this to fulfill the word that is written in their Law, "THEY HATED ME WITHOUT A CAUSE.""
Joh 15:23-25

"For even Christ did not please Himself; but as it is written, "THE REPROACHES OF THOSE WHO REPROACHED YOU FELL ON ME.""
Rom 15:3

Psalm 95

"O come, let us sing for joy to the LORD, Let us shout joyfully to the rock of our salvation. Let us come before His presence with thanksgiving, Let us shout joyfully to Him with psalms. For the LORD is a great God And a great King above all gods, In whose hand are the depths of the earth, The peaks of the mountains are His also. The

sea is His, for it was He who made it, And His hands formed the dry land. Come, let us worship and bow down, Let us kneel before the LORD our Maker. For He is our God, And we are the people of His pasture and the sheep of His hand. Today, if you would hear His voice, Do not harden your hearts, as at Meribah, As in the day of Massah in the wilderness, When your fathers tested Me, They tried Me, though they had seen My work. For forty years I loathed that generation, And said they are a people who err in their heart, And they do not know My ways. Therefore I swore in My anger, Truly they shall not enter into My rest." Psa 95:1-11

"Therefore, just as the Holy Spirit says, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, WHERE YOUR FATHERS TRIED Me BY TESTING Me, AND SAW MY WORKS FOR FORTY YEARS. THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART, AND THEY DID NOT KNOW MY WAYS'; AS I SWORE IN MY WRATH, 'THEY SHALL NOT ENTER MY REST.'" Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God. But encourage one another day after day, as long as it is still called "Today," so that none of you will be hardened by the deceitfulness of sin. For we have become partakers of Christ, if we hold fast the beginning of our assurance firm until the end, while it is said, "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME." Heb 3:7-15

Psalm 102

"A Prayer of the Afflicted when he is faint and pours out his complaint before the LORD. Hear my prayer, O LORD! And let my cry for help come to You. Do not hide Your face from me in the day of my distress; Incline Your ear to me; In the day when I call answer me quickly. For my days have been consumed in smoke, And my bones have been scorched like a hearth. My heart has been smitten like grass and has withered away, Indeed, I forget to eat my bread. Because of the loudness of my groaning My bones cling to my flesh. I resemble a pelican of the wilderness; I have become like an owl of the waste places. I lie awake, I have become like a lonely bird on a housetop. My enemies have reproached me all day long; Those who deride me have used my name as a curse. For I have eaten ashes like bread And mingled my drink with weeping Because of Your indignation and Your wrath, For You have lifted me up and cast me away. My days are like a lengthened shadow, And I wither away like grass. But You, O LORD, abide forever, And Your name to all generations. You will arise and have compassion on Zion; For it is time to be gracious to her, For the appointed time has come. Surely Your servants find pleasure in her stones And feel pity for her dust. So the nations will fear the name of the LORD And all the kings of the earth Your glory. For the LORD has built up Zion; He has appeared in His glory. He has regarded the prayer of the destitute And has not despised their prayer. This will be written for the generation to come, That a people yet to be created may praise

the LORD. For He looked down from His holy height; From heaven the LORD gazed upon the earth, To hear the groaning of the prisoner, To set free those who were doomed to death, That men may tell of the name of the LORD in Zion And His praise in Jerusalem, When the peoples are gathered together, And the kingdoms, to serve the LORD. He has weakened my strength in the way; He has shortened my days. I say, "O my God, do not take me away in the midst of my days, Your years are throughout all generations. Of old You founded the earth, And the heavens are the work of Your hands. Even they will perish, but You endure; And all of them will wear out like a garment; Like clothing You will change them and they will be changed. But You are the same, And Your years will not come to an end. The children of Your servants will continue, And their descendants will be established before You." Psa 102:1-28

"But of the Son He says, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS." And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END." Heb 1:8-12

Psalm 110

"A Psalm of David. The LORD says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet." The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies." Your people will volunteer freely in the day of Your power; In holy array, from the womb of the dawn, Your youth are to You as the dew. The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek." The Lord is at Your right hand; He will shatter kings in the day of His wrath. He will judge among the nations, He will fill them with corpses, He will shatter the chief men over a broad country. He will drink from the brook by the wayside; Therefore He will lift up His head." Psa 110:1-7

"Now while the Pharisees were gathered together, Jesus asked them a question: "What do you think about the Christ, whose son is He?" They said to Him, "The son of David." He said to them, "Then how does David in the Spirit call Him 'Lord,' saying, 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET"'? If David then calls Him 'Lord,' how is He his son?" Mat 22:41-45

"But He kept silent and did not answer. Again the high priest was questioning Him,

and saying to Him, "Are You the Christ, the Son of the Blessed One?" And Jesus said, "I am; and you shall see THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING WITH THE CLOUDS OF HEAVEN." Mar 14:61-62

"This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.'" Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ – this Jesus whom you crucified." Act 2:32-36

"And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was. So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"; just as He says also in another passage, "YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." Heb 5:4-6

Psalm 118

"Give thanks to the LORD, for He is good; For His lovingkindness is everlasting. Oh let Israel say, "His lovingkindness is everlasting." Oh let the house of Aaron say, "His lovingkindness is everlasting." Oh let those who fear the LORD say, "His lovingkindness is everlasting." From my distress I called upon the LORD; The LORD answered me and set me in a large place. The LORD is for me; I will not fear; What can man do to me? The LORD is for me among those who help me; Therefore I will look with satisfaction on those who hate me. It is better to take refuge in the LORD Than to trust in man. It is better to take refuge in the LORD Than to trust in princes. All nations surrounded me; In the name of the LORD I will surely cut them off. They surrounded me, yes, they surrounded me; In the name of the LORD I will surely cut them off. They surrounded me like bees; They were extinguished as a fire of thorns; In the name of the LORD I will surely cut them off. You pushed me violently so that I was falling, But the LORD helped me. The LORD is my strength and song, And He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the LORD does valiantly. The right hand of the LORD is exalted; The right hand of the LORD does valiantly. I will not die, but live, And tell of the works of the LORD. The LORD has disciplined me severely, But He has not given me over to death. Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the LORD. This is the gate of the LORD; The righteous will enter through it. I shall give thanks to You, for You have answered me, And You have become my salvation. The stone which the builders rejected Has become the chief corner stone. This is the LORD'S doing; It is marvelous in our eyes. This is the day which the LORD has made; Let us rejoice and be glad in it. O LORD, do save, we beseech You; O LORD,

we beseech You, do send prosperity! Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD. The LORD is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. You are my God, and I give thanks to You; You are my God, I extol You. Give thanks to the LORD, for He is good; For His lovingkindness is everlasting." Psa 118:1-29

"Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. Behold, your house is being left to you desolate! For I say to you, from now on you will not see Me until you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!'" Mat 23:37-39

PART 2 - THE OLIVE TREE AND THE BRANCHES

CHAPTER 9 - SORROW FOR ISRAEL

Having completed our study of the Root, let us turn our attention to that portion of the Olive Tree that appears above ground. In order to do so, we need to start at chapter 9 of Paul's letter to the Romans, for it is here that the groundwork for the olive tree metaphor of Chapter 11 is laid. Moreover it is in Romans 9, that God's gospel message to the Jews begins to emerge:

"I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons, and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen." Rom 9:1-5

Israel was a people chosen by, and set apart for, God. (Deu 7:6). His glory and the covenants belonged to them. (Exo 40:34). Their covenant roots began in the garden with Adam and Eve. The covenant Seed was progressively revealed through Noah, Abraham, Isaac, Jacob, David and Jeremiah. These covenants ultimately found their fulfillment in Messiah:

"The angel said to her, 'Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called the Son of the Most High; and the Lord will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end.'" Luke 1:30-33

God gave the Law to Israel. His covenant with Moses and the children of Israel pointed to what Messiah would do—"for Christ is the end [goal] of the Law." Romans 10:4. He also gave the temple service, which foreshadowed Yeshua as the great High Priest. (Hebrews 2-9). God gave Israel the promises, all of which were fulfilled in Messiah. (Acts 13:32- 39). And finally, through the fathers, He gave Messiah:

"...the gospel of God, which He promised beforehand through His prophets in the holy Scriptures, concerns Christ, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord" Romans 1:1- 4.

By now it should be clear that Paul's use of the olive tree metaphor will serve to illustrate the truth that Christ is over all. Despite this incredibly rich history of God's faithfulness, much of Israel rejected Yeshua—the ultimate expression of His covenant promise. No wonder Paul was filled with sorrow and grief.

However, Paul continues in verse 6:

“But it is not as though the word of God has failed. For they are not all Israel who are descended from Israel; nor are they all children because they are Abraham's descendants, but: "THROUGH ISAAC YOUR DESCENDANTS WILL BE NAMED."

That is, it is not the children of the flesh who are children of God, but the children of the promise are regarded as descendants. For this is the word of promise: "AT THIS TIME I WILL COME, AND SARAH SHALL HAVE A SON." Rom 9:6-9

In these four verses Paul begins to specifically identify Israel. As we discovered previously, Abraham received the promise of a son. Insofar as Sarah was barren, Abraham took it upon himself to help God fulfill His promise by having relations with Hagar, Sarah's maid, who then gave birth to Ishmael. Paul reminds us that the children of God are not the children of the flesh—Ishmael and his descendants. Rather, the children of God are the children of the promise—Isaac and his descendants. However, there is much more at stake than lineage. In his letter to the followers of Christ in Galatia, Paul states that Hagar and Sarah allegorically represent two covenants—the bondwoman and her children are slaves to the Law, the children of the free woman are not. He uses this allegory to remind the Galatian believers that it is those, both Jew and Gentile, who have put their faith in Messiah who are the children of God:

“For it is written that Abraham had two sons, one by the bondwoman and one by the free woman. But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise. This is allegorically speaking, for these women are two covenants: one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar. Now this Hagar is Mount Sinai in Arabia and corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free; she is our mother. For it is written, "REJOICE, BARREN WOMAN WHO DOES NOT BEAR; BREAK FORTH AND SHOUT, YOU WHO ARE NOT IN LABOR; FOR MORE NUMEROUS ARE THE CHILDREN OF THE DESOLATE THAN OF THE ONE WHO HAS A HUSBAND." And you brethren, like Isaac, are children of promise." Gal 4:22-28

Paul continues to develop the “children of God” theme in Romans 9:10, wherein he demonstrates that God's sovereign election of Jacob, who would bear the name Israel, would be extended to those who believe in Christ:

“And not only this, but there was Rebekah also, when she had conceived twins by one man, our father Isaac; for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works but because of Him who calls, it was said to her, "THE OLDER WILL SERVE THE YOUNGER." Just as it is written, "JACOB I LOVED, BUT ESAU I HATED." What shall we say then? There is no injustice with God, is there? May it never be! For He says to Moses, "I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION." So then it

does not depend on the man who wills or the man who runs, but on God who has mercy. For the Scripture says to Pharaoh, "FOR THIS VERY PURPOSE I RAISED YOU UP, TO DEMONSTRATE MY POWER IN YOU, AND THAT MY NAME MIGHT BE PROCLAIMED THROUGHOUT THE WHOLE EARTH." So then He has mercy on whom He desires, and He hardens whom He desires. You will say to me then, "Why does He still find fault? For who resists His will?" On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? What if God, although willing to demonstrate His wrath and to make His power known, endured with much patience vessels of wrath prepared for destruction? And He did so to make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory, even us, whom He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, "I WILL CALL THOSE WHO WERE NOT MY PEOPLE, 'MY PEOPLE,' AND HER WHO WAS NOT BELOVED, 'BELOVED.' AND IT SHALL BE THAT IN THE PLACE WHERE IT WAS SAID TO THEM, 'YOU ARE NOT MY PEOPLE,' THERE THEY SHALL BE CALLED SONS OF THE LIVING GOD." Rom 9:10-26.

Paul next draws further distinction between believing and unbelieving Israel:

"Isaiah cries out concerning Israel, "THOUGH THE NUMBER OF THE SONS OF ISRAEL BE LIKE THE SAND OF THE SEA, IT IS THE REMNANT THAT WILL BE SAVED; FOR THE LORD WILL EXECUTE HIS WORD ON THE EARTH, THOROUGHLY AND QUICKLY." And just as Isaiah foretold, "UNLESS THE LORD OF SABAOOTH HAD LEFT TO US A POSTERITY, WE WOULD HAVE BECOME LIKE SODOM, AND WOULD HAVE RESEMBLED GOMORRAH." Rom 9:27-29

Paul concludes the chapter by bringing us back to his original point—Israel is unrighteous before God because they have rejected Yeshua. On the other hand those who believe in Him, both Jew and Gentile, will not be disappointed:

"What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith; but Israel, pursuing a law of righteousness, did not arrive at that law. Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone, just as it is written, "BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED." Rom 9:30-33.

CHAPTER 10 - FAITH LEADS TO SALVATION

“AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.” Romans 9:33. With these words from Isaiah, Shaul sets the stage for his argument that it is by faith in Messiah that we are saved. But what does it mean to believe, to have faith? For many, it means establishing a belief system of their own making—a belief system which often excludes Jesus. On the other hand, followers of Christ are more likely to turn to the New Testament definition found in Hebrews 11: “Now faith is the assurance of things hoped for, the conviction of things not seen.” Hebrews 11:1. Even so, this definition of faith is often truncated at verse 1, with potentially disastrous results. In the vanity of our own minds, “things hoped for” are conjured up, with the absolute certainty that they will come to pass. When they do not, faith risks being shattered. If only closer attention were paid to the rest of the chapter. The writer of Hebrews enumerates a host of individuals from the Tanakh who gained God's approval as they walked by faith, not by sight. Abraham is but one example of those who embodied true faith: “By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.” Heb 11:8. Notice that Abraham did not take it upon himself to leave his home—he was called, then obeyed. True faith incorporates an obedient response to God's initiative.

As we focus on Paul's argument for faith in Messiah, it is important to remember that it is submission to God that distinguishes presumption from a faith that will not be disappointed:

“Brethren, my heart's desire and my prayer to God for them is for their salvation. For I testify about them that they have a zeal for God, but not in accordance with knowledge. For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end [Gr., telos – goal] of the law for righteousness to everyone who believes. For Moses writes that the man who practices the righteousness which is based on law shall live by that righteousness. But the righteousness based on faith speaks as follows: "DO NOT SAY IN YOUR HEART, 'WHO WILL ASCEND INTO HEAVEN?' (that is, to bring Christ down), or 'WHO WILL DESCEND INTO THE ABYSS?' (that is, to bring Christ up from the dead)." But what does it say? "THE WORD IS NEAR YOU, IN YOUR MOUTH AND IN YOUR HEART" – that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED." How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO

BRING GOOD NEWS OF GOOD THINGS!" However, they did not all heed the good news; for Isaiah says, "LORD, WHO HAS BELIEVED OUR REPORT?" So faith comes from hearing, and hearing by the word of Christ. But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD." But I say, surely Israel did not know, did they? First Moses says, "I WILL MAKE YOU JEALOUS BY THAT WHICH IS NOT A NATION, BY A NATION WITHOUT UNDERSTANDING WILL I ANGER YOU." And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME." But as for Israel He says, "ALL THE DAY LONG I HAVE STRETCHED OUT MY HANDS TO A DISOBEDIENT AND OBSTINATE PEOPLE." Rom 10:1-21

CHAPTER 11 - GOD HAS NOT REJECTED HIS PEOPLE

Chapter 11 of Paul's letter to the Romans reveals that even though Israel is unrepentant, all is not lost. God has preserved a remnant. To this very day there are some believing Jews, while the remainder have, for a season, been hardened:

"I say then, God has not rejected His people, has He? May it never be! For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel? "Lord, THEY HAVE KILLED YOUR PROPHETS, THEY HAVE TORN DOWN YOUR ALTARS, AND I ALONE AM LEFT, AND THEY ARE SEEKING MY LIFE." But what is the divine response to him? "I HAVE KEPT for Myself SEVEN THOUSAND MEN WHO HAVE NOT BOWED THE KNEE TO BAAL." In the same way then, there has also come to be at the present time a remnant according to God's gracious choice. But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace. What then? What Israel is seeking, it has not obtained, but those who were chosen obtained it, and the rest were hardened; just as it is written, "GOD GAVE THEM A SPIRIT OF STUPOR, EYES TO SEE NOT AND EARS TO HEAR NOT, DOWN TO THIS VERY DAY." And David says, "LET THEIR TABLE BECOME A SNARE AND A TRAP, AND A STUMBLING BLOCK AND A RETRIBUTION TO THEM. "LET THEIR EYES BE DARKENED TO SEE NOT, AND BEND THEIR BACKS FOREVER.'" Rom 11:1-10

Shaul continues by revealing that God has chosen wild Gentile branches who, through their relationship with Him, will be used to provoke the broken natural Jewish branches to jealousy. What a glorious day it will be when Israel returns to God.

"I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, if somehow I might move to jealousy my fellow countrymen and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?" Rom 11:11-15

Verse 15 states "their rejection is the reconciliation of the world," yet verses 1 and 2 of this same chapter unequivocally reveal that God has not rejected the Jewish people. What are we to make of this apparent contradiction. Let's take a look at the word rejection (Gr., *apothemai*) in verses 1 and 2. The sense is to push off or cast away – something that God has not done. On the other hand, in verse 15, Paul uses the word rejection (Gr., *apobole*) to connote loss. The key to understanding this verse is found in the overall context of Romans 9, 10 and 11 – it is Israel's rejection of Jesus that has resulted in loss to them and salvation coming to the Gentiles. Their loss has become the Gentile's gain. On the other hand, Israel's acceptance (Gr., *proslepsis* - receiving) of Him will bring them back to life. If their rejection of Yeshua is the

reconciliation of the world, what will their acceptance of Him be but life from the dead?

In verse 16, the olive tree metaphor is connected to a very brief, but powerful, bread metaphor. In the field of mathematics it is prudent to cross-check an answer for accuracy—so too in Scripture. Paul leaves it to the reader to develop the bread metaphor and thus cross-check the identity of the olive tree. The answers must agree:

“If the first piece of dough is holy, the lump is also; and if the root is holy, the branches are too.” Rom 11:16

Over the years, the olive tree metaphor has variously been applied to the Church, Israel or combinations thereof. Rarely has it been applied to Jesus. Through development of the bread metaphor we see that the olive tree cannot possibly be the Church, for without Christ the Church has no merit of her own. The same principle holds true for Israel—it is God’s choosing that makes Israel holy. (Deuteronomy 7:6). In fact, had God not called both Israel and the Church, neither would exist.

There are some who suggest because Abraham trusted first (Romans 4), either he or all the patriarchs are the first piece or first fruits. What makes Abraham worthy of mention is not that he was chronologically anterior, but that he believed. In fact, nowhere does The Bible specifically ascribe the first fruits title to Abraham. Other than Jeremiah 2:3, which describes Israel as “the first of His harvest”, the Tanakh consistently refers to first fruits as literal produce from the land. It is not Israel but this bread of the land that is to be offered up. (Numbers 15:20, 21). The Abraham/first fruits argument is refuted by the New Testament appearance of Stephanas and his household, who are accorded first fruit status because of their faith in Christ. (1 Corinthians 16:15). Not only did Stephanas arrive long after Abraham and the patriarchs, he was not even a Jew! The literal first fruits of the Tanakh takes on figurative meaning in the New Testament in that it describes early believers (James 1:18), the Holy Spirit (Romans 8:23) and Christ Himself. (1 Corinthians 15:20 - 23).

In John 6: 48 - 51 Jesus proclaims:

“I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

Jesus is “the bread of life.” He is “the manna in the wilderness.” He is the one who offered up Himself, in order that those who believe might have eternal life. He is the One who makes believers—the lump—holy. There can be no other. Yeshua of Bethlehem (Heb., bayth leh'-chem—house of bread), is the first piece of dough of Romans 11:16. This conclusion is entirely consistent with the thesis that Jesus is the olive tree.

Now let us move on to the second part of verse 16—the identity of the root. The first eight chapters of this study focused on Jesus as the root of the olive tree. At the outset we found ourselves in the garden. There we saw the tree of life, man’s disobedience leading to the

curse of death, and the introduction of the Seed that grew into the fat, rich root of the olive tree. In Revelation 22:16, we find ourselves once again looking at the tree of life. The curse is gone and the Lord says: "I, Jesus, have sent my angel to testify to you these things for the Churches. I am the root and the descendant of David, the bright morning star." Need more be said?

Neither the Church nor Israel is holy by its own merit. It is Christ—the First Piece of Dough—who makes the lump holy. It is because of Messiah—the Root—the branches are holy. By now it should be clear that the rich Root of the olive tree predates Abraham, Isaac and Jacob and in fact stems from the Seed in the garden, none other than Jesus the Christ—Yeshua HaMaschiac.

Paul continues with a warning to his Gentile readers and a promise of hope to Israel:

"But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. You will say then, "Branches were broken off so that I might be grafted in." Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either. Behold then the kindness and severity of God; to those who fell, severity, but to you, God's kindness, if you continue in His kindness; otherwise you also will be cut off. And they also, if they do not continue in their unbelief, will be grafted in, for God is able to graft them in again."

Rom 11:17-23

In the world of horticulture, it is usually a healthy superior branch that is grafted into a tree, in order to produce better fruit. Paul next states that even an inferior wild—sinful—branch can produce good fruit when it is grafted into the cultivated—sinless—olive tree that is Christ. How much more will the broken natural branches produce good fruit when they are grafted into Messiah—their own olive tree:

"For if you were cut off from what is by nature a wild olive tree, and were grafted contrary to nature into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree? For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in." Rom 11:24-25

This partial hardening of Israel is not a permanent state of affairs. As previously discussed, it lasts until the fullness of the Gentiles has come in, at which time not only a remnant, but all Israel will be saved:

"...and so all Israel will be saved; just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB." "THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS." Rom 11:26-27

Paul's reference to Isaiah 59:20-21 directly mirrors Jeremiah's 31:33-34 new covenant reflection of Christ. He concludes the chapter by reaffirming that God's promise of salvation to Israel cannot be recalled, withdrawn or annulled:

"From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable. For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. For God has shut up all in disobedience so that He may show mercy to all. Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? For from Him and through Him and to Him are all things. To Him be the glory forever. Amen." Rom 11:28-36

CHAPTER 12 - THE MESSAGE OF THE OLIVE TREE

As we close this study it bears restating that the olive tree metaphor illustrates belief in Jesus versus unbelief. The gospel message contained in Romans 9 - 11 can be summed up in one sentence:

Paul is grieved over Israel's rejection of Jesus, yet he prays for this disobedient and obstinate people, knowing that God has not rejected them and that one day all Israel will be saved.

Through his prayers Shaul is interceding for Israel. As we discovered earlier, to intercede is to intervene between conflicting parties with a view to reconciling differences. In the case of God versus the Jewish people not only are these opponents unequally matched, but Israel started the fight. The Scriptures reveal Jewish spiritual life has repeatedly degenerated into idolatry, resulting in God pouring out His righteous judgments – often in the form of invading armies.

In Galatians 5:19-21 we read:

“Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

Colossians 3:5-6 goes on to say:

“...consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience...”

Lest we think these sins are only for followers of Christ to avoid, we would do well to remember that sin and its consequence was first made known to Israel:

“Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. For I proclaim the name of the LORD; Ascribe greatness to our God! The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. They have acted corruptly toward Him, They are not His children, because of their defect; But are a perverse and crooked generation. Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you. Remember the days of old, Consider the years of all generations. Ask your father, and he will inform you, Your elders, and they will tell you. When the

Most High gave the nations their inheritance, When He separated the sons of man, He set the boundaries of the peoples According to the number of the sons of Israel. For the LORD'S portion is His people; Jacob is the allotment of His inheritance. He found him in a desert land, And in the howling waste of a wilderness; He encircled him, He cared for him, He guarded him as the pupil of His eye. Like an eagle that stirs up its nest, That hovers over its young, He spread His wings and caught them, He carried them on His pinions. The LORD alone guided him, And there was no foreign god with him. He made him ride on the high places of the earth, And he ate the produce of the field; And He made him suck honey from the rock, And oil from the flinty rock, Curds of cows, and milk of the flock, With fat of lambs, And rams, the breed of Bashan, and goats, With the finest of the wheat – And of the blood of grapes you drank wine. But Jeshurun ^[upright one—a symbolic name for Israel] grew fat and kicked – You are grown fat, thick, and sleek – Then he forsook God who made him, And scorned the Rock of his salvation. They made Him jealous with strange gods; With abominations they provoked Him to anger. They sacrificed to demons who were not God, To gods whom they have not known, New gods who came lately, Whom your fathers did not dread. You neglected the Rock who begot you, And forgot the God who gave you birth. The LORD saw this, and spurned them Because of the provocation of His sons and daughters. Then He said, 'I will hide My face from them, I will see what their end shall be; For they are a perverse generation, Sons in whom is no faithfulness. They have made Me jealous with what is not God; They have provoked Me to anger with their idols. So I will make them jealous with those who are not a people; I will provoke them to anger with a foolish nation, For a fire is kindled in My anger, And burns to the lowest part of Sheol, And consumes the earth with its yield, And sets on fire the foundations of the mountains. I will heap misfortunes on them; I will use My arrows on them. They will be wasted by famine, and consumed by plague And bitter destruction; And the teeth of beasts I will send upon them, With the venom of crawling things of the dust. Outside the sword will bereave, And inside terror – Both young man and virgin, The nursling with the man of gray hair. I would have said, "I will cut them to pieces, I will remove the memory of them from men," Had I not feared the provocation by the enemy, That their adversaries would misjudge, That they would say, "Our hand is triumphant, And the LORD has not done all this." For they are a nation lacking in counsel, And there is no understanding in them.'" Deu 32:1-28

It is happening today! Nowhere is terror more acutely focused than on the Jewish people. Yet even as Israel relies on the strength of her own arm to repel her enemies, there is general failure to acknowledge the possibility that it is God who has brought her adversaries to the door. Judgment is the consequence of sin – scorning the Rock of their salvation.

This book is about returning to God and knowing Him. It is about restoring – through the Seed – that intimate Garden relationship.

“Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD

your God with all your heart and with all your soul and with all your might.” Deu 6:4-5.
Through the olive tree metaphor, the God of Abraham, Isaac and Jacob has given us a revelation of Messiah and the salvation He brings—not only for this world, but for the world to come:

“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.” John 17:3

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- (1) Beginning At Moses, pg 146
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(2) ibid, pg 18

(3) ibid, pg 67-68

(4) ibid, pg 48

(5) ibid, pg 38

(6) ibid, pg 57

(7) ibid, pg 91

(8) ibid, pg 102

(9) ibid, pg 107

(10) ibid, pg 112

(11) ibid, pg 122

(12) ibid, pg 127

(13) ibid, pg 132-133

(14) ibid, pg 140

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(16) ibid, pg 148

(17) ibid, pg 149

(18) ibid, pg 149,150

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(1) Beginning At Moses, pg 296

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