

TLCBiblical.com Video Series
127 The Scheme Of Redemption - 2
Delivered By The Firstborn King

1. Intro

The Passover was one of the most significant events in the history of the Hebrew nation. Preparation for it incorporated several elements including the sanctification of the firstborn, salvation by the presence of blood and the offering of a sacrifice without spot or blemish. In this video we'll take a look at how the Passover is connected with the Messiah and the Messiah's role as a king. Stay with me as we examine the **Scheme of Redemption Part 2: Delivered By The Firstborn King**.

2. The Bible and God's plan

For four generations the descendants of Abraham had been enslaved in Egypt but the time for their deliverance had come. The final plague on Egypt was the death of the firstborn from the house of Pharaoh to the firstborn of their animals. Woven within the preparation for this event were elements that foreshadowed a time in the future in which God would complete his plan to save mankind. These elements served a purpose for the time in which they were instituted but also provided the framework into which Christ would enter the world and ultimately offer himself as the final sacrifice for sin. As I noted in the last video there are physical elements referred to as types that God used to conceal his plan until he chose to reveal it. The Passover is one of the most powerful events in the history of the nation of Israel and links the sacrifice of Christ with blood sacrifices, freedom from sin and the danger of being outside the protection of the Lord.

In the last video we saw how sin entered into the world severing man's relationship with God and bringing about the consequence of physical death. From that time God worked to bring about the redemption of mankind but He did so in a way that would not be fully recognized until much later. The concealment of that plan was done through a variety of symbolic means expressed in prophetic devices that were verbal and physical. These elements provide the common thread that unifies the scriptures. These connections make the Bible unique and set it apart from other religious systems of belief as it reveals a power that transcends the invention of mankind. We'll examine the following topics as we investigate the Passover which include the

1. Creation of the Hebrew calendar
2. The significance of the firstborn
3. The Passover lamb as a foreshadow of Christ and
4. The Messiah as a king

Let's take a look at each of these

3. Creation of Hebrew calendar

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At Sinai God told Moses that the Hebrews would be a *“peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.”* (Ex 19.5). Their purpose was to eventually bring the Messiah into the world to bless all families of the Earth as God promised Abraham. When Moses was born the Hebrews had been enslaved for almost 400 years and the time had come for their deliverance. As God revealed the details of the final plague He also separated them in a temporal sense, establishing a new timeline unique to the Hebrews. Beginning with this point in time until the end of the wilderness wandering we can see distinct time markers noting events.

After setting aside the first month and the first day of the newly created Hebrew year God directed Moses to prepare for what was to occur. On the tenth day of the month each family was to select a lamb, of the sheep or the goats, and separate it from the rest of the flock. The lamb selected was to be without blemish and of the first year. On the fourteenth day at evening all of the Hebrew families were to kill their lambs. If a family was too small for an entire lamb they could eat it with a neighbor so that nothing would remain until the morning.

We’ll come back to the Passover lamb in a few minutes but this demonstrates that the Lord created their year. Their first year of freedom as they left Egypt. He sanctified a lamb as it was separated from the flock. On the fourteenth day, the entire Hebrew community would collectively observe and follow the instructions for the Passover. The preparation and instruction given here sets the entire observance apart as significant. Along with the selection of the Passover lamb we read of another sanctification forming a link with both the Passover lamb and the nature of the final plague.

4. Significance of the firstborn

The tenth plague God brought on Egypt was the death of the firstborn. The Lord told Moses, *“About midnight will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. (Ex 11.4-5).* God also explained the result of this plague. First the Egyptians would cry out in a way that had not happened before or would again (Ex 11.6). Secondly, the plague would let them know *“... how that the Lord doth put a difference between the Egyptians and Israel.”* (Ex 11.7).

The death of the firstborn wasn’t just a final statement by God to acquire the Hebrews freedom. As with many significant events in the Biblical narrative, there are prophetic elements embedded within it. The plague was in answer to Pharaoh’s insistent defiance of God. As each of the calamities affected Egypt we see Pharaoh relenting to get a reprieve only to reverse his attitude when the plagues ended. Each time Pharaoh was more defiant in his opposition to God and we can only imagine that he must have thought that either his will or the power of his gods would be enough to defeat the Lord. God however wasn’t a human rival and demonstrated that his power and

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wisdom would prevail. If we look a bit deeper at the tenth plague we find other elements at work that were put in place by God.

Egypt was an ancient power even during the days of Moses. They had enjoyed unparalleled prosperity based on the ability to predict the rise and fall of the Nile river. The affluence and stability of the Egyptian kingdom perpetuated a belief that their gods were responsible for their blessings and so they rejected Moses and the message from God. The nine plagues preceding the death of the firstborn devastated the land but hadn't touched the heart of the people including Pharaoh to the point they were willing to concede and release the Hebrews. In light of this environment we can see a godless power resisting the Lord of Heaven thinking they could still win. The firstborn of Egypt not only represented their cultural heritage but also the preservation of an attitude of arrogance and superiority. From this perspective we can see evil dividing the world of the Egyptians from that of the Hebrews.

The children of Israel were selected by God to carry out a purpose that one day would bless all nations. The Hebrews time in bondage had increased their numbers and their firstborn represented the hope of freedom under the leadership of Moses and the Lord. This fact is further emphasized in instructions given to Moses during preparation for the first Passover. "***And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.***" (Ex 13.1-2). This is stated again as the Law is given to Moses. God commands, "***the firstborn of thy sons shalt thou give unto me.***" (Ex 22.29). The sanctification of the firstborn was to be a perpetual observation among the children of Israel.

The idea of the firstborn being sanctified can be traced forward in the scriptures to see its significance. The line created between the Egyptians and Hebrews was a contrast of good versus evil. As the firstborn of Egypt would die, the firstborn of the Hebrews would be saved. We'll come back to the means that accomplished this shortly but we can take a look at how the firstborn and the line between salvation and condemnation, foreshadows the coming of the Messiah. We can see the significance of the firstborn as we follow this thread through the Bible and note the prophetic emphasis.

The book of Psalms has many passages that speak of the coming of the Messiah. These statements are sometimes combined with other subjects so that we have to exercise care in studying them. David, the second king of Israel, was a man after God's own heart (**1 Sam 13.14, Acts 13.22**) but in spite of his own sin and humanity was faithful to God. The Lord told David He would establish his throne forever (**2 Sam 7.16**). In the Psalms we find a passage that addresses this promise. God pronounces that the throne of David will endure forever. The Lord states, "***Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness***

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in heaven. Selah.” (Psm 89.35-37). While these passages are sometimes used to teach the restoration of the physical kingdom of Israel we need to focus on the spiritual aspects of what is being stated.

Earlier in Psalm eighty-nine we read, ***“He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.”*** (Psm 89.26-28). Although David is mentioned in this passage we find that it is actually a prophecy of Christ. The attributes that we find are contained in the fact that the Messiah would cry to God as his Father. This was done by Christ as he states he was sent from the Father, and on the cross Jesus quotes scriptures in his dying breaths and calls on God as his father. On the day of Pentecost Peter speaks of the fulfillment of this promise to David. Peter states, ***“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.”*** (Acts 2.29-32).

From these passages we find that God marked a division between good and evil in the separation of the firstborn of Egypt and the firstborn of Israel. God commanded that the firstborn were to be sanctified to Him. As David rules Israel, God promises that his throne would be established forever by one who would be called the firstborn of God. On the day of Pentecost Peter informs us that Christ was at the right hand of God sitting on the throne of David in a spiritual sense. As we turn to the New Testament we find additional statements linking Christ with the sanctification of the firstborn.

From John chapter one we know that Christ was with God before the universe was created. The idea of being firstborn doesn't imply that Christ was a created being. The idea of being firstborn in a human sense also implies inheritance and an elevated place in a family. Christ, being the firstborn of God, draws on the idea of preeminence rather than what we normally perceive it to mean. Paul the apostle addresses this in his letter to the Colossians. Speaking of the redemption we have through the blood of Christ, Paul further defines Jesus' role and power in relation to God and mankind. Speaking of Christ he states, ***“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that***

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in all things he might have the preeminence.” (Col 1.15-18).

Christ’s preeminence is expressed in the fact that he is also the firstborn from the dead being raised by God to sit on the eternal throne, ruling over the eternal kingdom, the church. For that reason, Christ’s status as the firstborn implies that there is no other authority or leadership that has the ability to exercise control over believers or doctrine. The only exception to this is that Christ serves God the Father as stated by Paul in **1 Corinthians 15.27**.

The sanctification of the firstborn, decreed at the time of the first Passover isn’t coincidental. God engineered the Passover and all things associated with it to point to the future deliverance of all people through the sacrifice of Christ. We can now take a look at the Passover lamb and the utilization of blood to deliver the Hebrews from bondage.

5. The Passover lamb as a foreshadow of Christ

Many understand that the phrase “*the lamb of God*” is a reference to Christ. In the previous video I discussed the nature of sin and the need for blood sacrifice. I also reviewed the fact that God counted the faithful as forgiven even though Christ hadn’t died yet. **Hebrews 9.15** reveals that Christ’s blood redeemed the transgressions that had been committed before he came into the world and will continue to save until the end of time. The Passover brings all of these elements together as a powerful type, foreshadowing the future sacrifice of Christ to save mankind.

God decreed that the firstborn of Egypt would die. This included humans as well as animals. The Hebrews were instructed to prepare for this using the blood of the Passover lamb that had been set apart for this observance. God told Moses that the blood of the Passover lamb was to be applied to the two side posts and upper post of their doors. (**Ex 12.7**). The purpose for this was stated clearly. God states, “*For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*” (**Ex 12.12-13**).

Blood was sanctified by God as representing physical life (**Gen 9.4**) and the Passover demonstrates the spiritual nature of blood. Blood applied to the door posts of the Hebrews formed a barrier between good and evil. God’s intent was to deliver his people from bondage and establish them in their own land as part of His overall plan to redeem mankind. Blood was the agent by which the Hebrews would be known to the Lord while the Egyptians were not protected from destruction. As we look at this event we see that freedom from slavery for the Hebrews would be accomplished through the death of the firstborn of Egypt, but the price of liberation involved another death.

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The Passover lamb represents the sacrifice of Christ and the future salvation of mankind. The lamb was to be without spot or blemish, a male, of the first year and was to be separated until the fourteenth day at which time it was to be sacrificed. We can compare these attributes with Christ and explore the Passover lamb as a type of Christ from statements made in the New Testament.

We've seen that the plan to save mankind was established by God before the world began (**Titus 1.1-2, Eph 1.1-4**). The writer of Hebrews speaking of Christ stated that a body was prepared for him by God (**Heb 10.5**). The purpose for this is stated clearly as we read, "***By the which will we are sanctified through the offering of the body of Jesus Christ once for all.***" (**Heb 10.10**). Christ had been sanctified by God to be the perfect sacrifice that would take the memory of sin from the mind of God (**1 Peter 1.20**). Although the lambs and other animals offered were to have no blemishes which represented the sinless nature of Christ, they didn't give their lives willingly nor did they have any consciousness of sin. Christ on the other hand came into the world for the purpose of offering the only sacrifice that would reconcile man with God. Just as the blood of the lambs on the doorposts of the Hebrews saved their firstborn and brought about their freedom so the blood of Christ applied to one's soul will save us from eternal death. We'll have more to say about that in future lessons but at this point we can see that the Passover accomplished a physical liberation of the Hebrews but also marked a spiritual boundary between those who served the Lord and those who opposed him.

The image of the Passover and its link to Christ is brought out in a rebuke made to the church at Corinth. The apostle Paul rebuked the Corinthians for allowing sin to exist in their midst. He compares the Passover feast, including the use of unleavened bread, to the sinful corruption in the congregation. Paul writes, "***Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.***" (**1 Cor 5.6-7**). In another discussion we'll cover the use of unleavened bread as part of the Passover but we can note that the Hebrews were to purge their dwellings of leavened bread denoting a purification of the people. Unleavened bread was part of the Passover observance and once more we see how these elements combine to point to the sacrifice of Christ. Note that Paul refers to Christ as "***our Passover***". In the same way that the Passover lamb brought about the physical freedom of the Hebrews, the sacrifice of Christ accomplishes our freedom from sin through faith and obedience. Christ was crucified at the time of the Passover as we read in the Gospel accounts demonstrating that this was the will of God showing how the Passover foreshadowed the better sacrifice that was to come. The following chart summarizes these points. Let's take a look at each of them.

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| The Passover & Christ | | | |
|-------------------------------------------------------------|-------------|----------------------------------------------------------|-----------------------------|
| Passover Lamb | | Christ | |
| Set apart 10th day of 1st month | Ex 12.3 | foreordained before foundation of the world | 1 Pet 1.20 |
| Without spot / blemish | Ex 12.5 | as of a lamb without spot / blemish | 1 Pet 1.19 |
| killed on the 14th day at evening | Ex 12.6 | Crucified at time of the Passover | Matt 26.17-68 |
| blood saved firstborn of Hebrews | Ex 12.12-13 | Blood saves all who obey | 1 Pet 1.19 2 Cor 1.10-11 |
| Blood on doorposts created separation between good and evil | Ex 12.7 | Saved by the blood of Christ separates us from the world | Gal 1.4, 1 Thess 1.10 |
| Foreshadowed better sacrifice | 1 Cor 5.6-7 | Offered perfect sacrifice for all time. | Heb 9.28 |

a. From the first appearance of blood sacrifices in the scriptures its evident that God commanded them. As the children of Israel are being delivered from bondage God decrees that a sacrifice is to be selected and set apart from the rest of the flock. This was to be done on the tenth day of the first month and identified the Passover lamb as special, or sanctified and therefore holy. Turning to the New Testament we see that Christ was set apart as the perfect sacrifice before the foundation of the world. This determination was made by God and eliminates the idea that there could be another sacrifice that could accomplish what Christ's did.

b. The Passover lamb was to be without spot or blemish. This denotes purity as well as perfection. The image also conveys the idea that the very best of the flocks were to be set aside as offerings to the Lord. Peter compares Christ to a lamb without spot or blemish bringing to mind the sinless nature of Christ on earth but also reminds us that God ordained the very best that He had to redeem mankind from sin and death.

c. The passover lamb was to be killed at evening on the fourteenth day of the month. As we turn to the New Testament we find that Christ observed the Passover with his disciples prior to his arrest. The timing of Christ's trials and eventual death was during a time of national remembrance of deliverance from Egyptian bondage. We also see that everything that happened was according to God's plan. Paul tells us that it was at the fulness of time that God brought Christ into the world to be offered for the sins of mankind (**Gal 4.4**). Peter informed the multitudes on the day of Pentecost that Christ's death, burial and resurrection were according to the determinate counsel and foreknowledge of God (**Acts 2.23**). Christ's death wasn't an accident. His mission on Earth wasn't halted prematurely and there was no failure on the part of God when Christ died. The Passover

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created an atmosphere that would bring these elements to mind and give them power at the appropriate time.

d. The blood of the Passover lamb on the doorposts of the Hebrews dwellings did two things. First it saved their firstborn and secondly it brought about their freedom from bondage. In a similar manner the blood of Christ provides freedom from sin. We've seen that the blood of Christ is that which saves (**1 Pet 1.19**) and we're reconciled to God through the shedding of Christ's blood (**Eph 2.13**). Just as the Passover lamb's blood provided protection for the Hebrews its the blood of Christ that saves us today.

e. The blood placed on the doorposts and lintels of the Hebrews homes performed another function as well. Each dwelling so marked was identified as being faithful and obedient to the command of God. The Egyptians were identified as those who opposed God and were therefore outside the saving power of the blood of the lamb. The blood of the lamb clearly marked the separation between those who trusted and followed God and those who did not. Today the blood of Christ applied to one's soul distinguishes those who are faithful and obedient from those who reject the Lord and his commands.

f. The Passover lamb foreshadowed a time when a better sacrifice would be offered for the sins of mankind. The writer of Hebrews states, "***So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.***" (**Heb 9.28**). As I've noted before the physical sacrifices weren't able to take away the sins of the people but supplied a link with the future sacrifice of Christ that would be the final offering for sin. While all of the sacrifices were thus linked to the sacrifice of Christ, the Passover marked a specific time at which God would finalize his plan to save all of mankind through the offering of His son. The writer of Hebrews states, "***By the which will we are sanctified through the offering of the body of Jesus Christ once for all.***" (**Heb 10.10**). God had promised eternal life before the world began. He stated that the seed of woman would bruise the head of the serpent and in the death of Christ this was accomplished once for all time.

6. The Messiah as king

So far we've taken a look at the connection between Christ and the sacrifices. We've seen that in the figure of Melchizedek there's a foreshadow of an eternal priesthood. As this study began I reviewed the preeminence of Christ as the firstborn of God and what this implies in regard to authority. The discussion of the Passover lamb and the blood that saved the firstborn of Israel demonstrated that God was preparing the people for a future time at which a better sacrifice would be offered and would complete God's plan to save mankind. In all of these we see images of sacrifice, purity and sanctification but there are other roles that define the nature of Christ as the Messiah. These additional definitions will help us understand the authority of Christ.

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Joseph was sold into slavery, imprisoned, then elevated to a position second only to Pharaoh himself. This was God's provision to create a nation that one day would bring the Messiah into the world. As Jacob was aging and preparing for his death, he gathered his sons around him to pronounce blessings on each of them. The blessing of Judah was significant as Jacob states, "***The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.***" (Gen 49.10). Over eight hundred years would pass until a king sat on a throne in Israel. David, of the tribe of Judah, was the second king of Israel and is described as a man after God's own heart. In spite of his own mistakes David was faithful to God and the Lord promised that his throne would be established forever.

God spoke to David concerning his son Solomon who would follow him on the throne. In statements made to David was a dual prophecy. Some of the things that God foretold were applicable to the future of reign of Solomon but within those were statements that pointed to another rule. Nathan the prophet delivered a message to David telling him of the future of his house. Nathan stated, "***And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.***" (2 Sam 7.16). God informs David that if his son sins he will be chastened but the throne would be established for all time.

The nature of the throne and rule to come is spoken of in spiritual terms in the Psalms. "***Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.***" (Psm 45.6-7). We can determine that this is a prophesy of the coming Messiah. The writer of Hebrews begins by speaking of the excellency of Christ and his role in creation and revelation of God's final law and then quotes this passage from Psalms applying it directly to Christ. The writer states, "***But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.***" (Heb 1.8-9). Notice that the writer states that this declaration is being made by God to His son identifying Christ as the son of God, the king that was to come, and the Messiah.

The prophet Amos also speaks of the establishment of the throne of the Messiah as a period of restoration. Amos states, "***In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this.***" (Amos 9.11-12). This prophecy is fulfilled in the New Testament as the apostles and elders discuss the salvation of the Gentiles. As questions arose concerning the role of the Law in the lives of Gentile converts James quotes this passage as the issue is understood and settled. "***And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is***

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written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” (Acts 15.13-18). These statements shed light on the nature of the kingdom, the role of Christ as a king and the place the Law of Moses had in relation to the Gospel.

The tabernacle or house of David had fallen down since there wasn't a king in Israel and the nation no longer existed as it had during the days of the physical kings. As we saw in a previous video there would no longer be a king descended from Jeconiah, or Coniah, sitting on the throne (**Jer 22.28-30**). God however stated that the throne of David would be established forever. Christ told Pilate that his kingdom was not of this world in **John 18.36** indicating that it was of a spiritual nature. On the day of Pentecost Peter stated that God had raised Christ from the dead and he sat at the right hand of God (**Acts 2.32-33**). Paul refers to Christ as king of kings and lord of lords in **1 Timothy 6.15**.

Other statements about the Messiah as a king and ruler can be found throughout the prophets and the Psalms. The Messiah is referred to as “*a root out of Jesse*” (**Isa 11.10**) referring to the household of David. This prophecy is quoted by the apostle Paul in **Romans 15.12** speaking of the reign of Christ and his dominion over the Gentiles.

Paul speaks of the reign of Christ and his role established by God. “*But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” (1 Cor 15.20-28).*

We'll discuss more about Christ's role as a king as the study progresses. We can summarize his role as a king from the scriptures from what we've read this far.

1. There was to be a king who would exercise authority, or the sceptre, from the family of

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Judah (**Gen 49.10**)

2. David was descended from the tribe of Judah and was promised by God that his throne would be established forever (**2 Sam 7.16**)
3. A physical king would not be on the throne in the future (**Jer 22.28-30**)
4. Christ stated that his kingdom was spiritual and not of this world (**John 18.36**)
5. On the day of Pentecost Peter stated that Christ was on the throne of David at the right hand of God (**Acts 2.24-30**)
6. As the church grew it was evident that the house of David had been rebuilt as the spiritual kingdom (**Amos 9.11-12, Acts 15.28-30**)
7. God stated that the throne of the Messiah would be established forever (**Psm 45.6-7, Heb 1.8-9**)
8. The reign of the Messiah would be over all nations including the Gentiles (**Rom 15.12, Isa 11.10**)

We can establish that Christ was the Messiah. He was of the household of David and therefore of the tribe of Judah. He was made a ruler and placed on an eternal throne by God who drew all things together in him. As we move forward with the study we'll develop this further and explore Christ's role as a lawgiver and the authority that he has from God.

7. Next

In the next video we'll take a look at foreshadows that indicate that Christ came into the world to die, offering himself as the final and only acceptable sacrifice that could take away the sins of the world. Join me in the next video as I discuss the **Scheme of Redemption part 3, Lifted Up To Conquer**.