

TLCBiblical.com Video Series
131 The Scheme Of Redemption - 6
The Messianic Strain

1. In the last several videos we've taken a look at various aspects of God's plan to save mankind in the scriptures. We've examined prophecies, types and general statements that point to the nature of Christ, the new law and the eternal kingdom that was established. In this video we'll take a look at more specific prophecies about the Messiah as we examine **The Scheme of Redemption Part 6 - The Messianic Strain.**

2. The past five videos have taken a look at a variety of types and prophecies concerning the Messiah including -

God's statement that the seed of woman would bruise the head of the serpent
Melchizedek the priest of God and king of Salem who served as a type of Christ
Moses statement that God would raise up a prophet like him from among their brethren
The Passover and its connection with Christ as the lamb of God
The sanctification of the firstborn pointing to the Messiah
The Messiah's role as a king
The serpent in the wilderness as a foreshadow of the death of the Messiah
The planned death and resurrection of the Messiah
And the establishment of the eternal kingdom open to everyone of all nations

In addition to these more obvious statements are a number of prophecies that point to specific details about the Messiah and his death. These emphasize the fact that the scriptures aren't the result of human imagination but are the revelation of a plan that was with God from the beginning.

In the writings of the prophets we find statements detailing things about the Messiah's life and death that are very specific. As we proceed I'll list these and discuss them. This isn't a complete list of the prophecies that can be found but are sufficient to show that Christ was the son of God and the Messiah that was promised supporting the divine inspiration of the scriptures. Let's take a look at some of these.

3. The prophecy of Shiloh

As Jacob's life is coming to an end, he assembles his sons in order to bless them. Speaking to Judah, 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). It was through the twelve tribes of Israel, the descendants of Jacob, that the Messiah would be brought into the world. As we've seen in previous videos, David, who was of the tribe of Judah, was promised that his throne would be established forever (2 Sam 7.16, Psm 45.1-17). This was fulfilled in the appearance of Christ who was of the family of David and therefore of

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the tribe of Judah. The reference to the throne of David is symbolic of the eternal kingship of Christ. Peter brings this out on the day of Pentecost as he addressed the multitudes. ***“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. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”*** (Acts 2.29-36). Shiloh, or the Messiah, was promised before the nation of Israel was established and fulfilled in the coming of Christ.

4. The star out of Jacob

We often think of prophecies as originating with the Hebrews, but as we focus on the scriptures we see that there are a few exceptions to this. As the Israelites wandered in the wilderness and passed through the regions of Moab, Balak the Moabite king, attempted to hire Balaam the seer to curse the children of Israel. Balak feared the Hebrews which moved him to have a curse placed on them. The story of Balaam is an interesting episode in the scriptures but I want to focus on some of the things that he stated.

Balaam is described as a seer or soothsayer but he was an individual who had a knowledge of God. When he determined to go with the men sent by Balak, God informed him that he would only be allowed to speak the words the Lord gave him. Instead of cursing the children of Israel, he blessed them. One of these blessings is a reference to the time of the Messiah who would come through the families of the Hebrews. Balaam states, ***“I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel...”*** (Num 24.17). Balaam’s statement concerning the ***“Star out of Jacob”*** and the ***“Sceptre”*** that was to rise are images referring to Christ, predicting the time when the Messiah would appear.

As I mentioned a moment ago, Balaam is aware of God, but not faithful. Although the Law had been given to Moses, the gentile nations were still under the Patriarchal dispensation, and some retained a knowledge of God. Balaam wanted to do what Balak asked for the reward that was offered. Speaking of false teachers who perverted the Gospel Peter uses Balaam to illustrate their character. Peter stated that these ***“have forsaken the right way, and are gone***

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astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness...” (2 Pet 2.15). Jude makes a similar statement concerning false teachers when he writes, *“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”* (Jude 11). Although Balaam had no desire to speak truth and was enticed by the reward Balak offered, the Lord used him to not only bless his people but to declare the future of humanity in the coming of the Messiah.

5. The Redeemer to stand on the Earth at the latter day

A figure known to everyone is Job who stands as an icon of patience and perseverance. Job is introduced in the beginning of the book as a man that is *“perfect and upright, and one that feared God, and eschewed evil.”* (Job 1.1). As I mentioned in an earlier video, Job lived during a time that was perhaps shortly after the flood but before the time of the nation of Israel and possibly Abraham. The book provides a window on a time in which people knew who God was and offered sacrifices to him. During his trials, surrounded by accusations from his friends, abandoned by his wife, feeling the weight of grief and physical loss, Job makes a declaration that could only have come from God. *“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”* (Job 19.25-27). Job declares that in the *“latter days”* his redeemer would stand on the Earth. At the end of the book God appears to Job in the form of a whirlwind but that doesn’t meet the criteria of the prophecy.

He first states that his *“redeemer”* would be the one to appear. We know that the sins committed under the Law of Moses hadn’t been forgiven completely until Christ died according to **Hebrews 9.15**. This would logically include and extend to the sins of the faithful prior to that time as well. Job indicates that the redeemer would *“stand at the latter day upon the earth”* pointing to a time when Christ came in physical form to offer the final sacrifice for sin. In the midst of heartbreak, depression and misery God inspired Job, his faithful servant, to declare the salvation of God for all.

6. The Lord’s anointed

The name or term Christ means **“anointed”** or **“the anointed one”**. In the scriptures the idea of anointing someone or an object meant they were hallowed or set apart for a specific service to God. Instructions given to Moses for the holy anointing oil in the book of Exodus were very specific regarding how it was to be made and used. *“Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, of pure myrrh five hundred shekels, and of*

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sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels, And of cassia five hundred shekels, after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, And the table and all his vessels, and the candlestick and his vessels, and the altar of incense, And the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office. And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.” (Ex 30.22-33).

In previous lessons we've established a connection between Christ and the Law through the use of types. These include the Tabernacle, the ark of the covenant, table of shewbread, or, bread of the presence and the lampstand. As noted in this passage, every item to be used in the service of the Tabernacle and the priests were to be anointed setting them apart as holy. This oil was not be used for any other purpose and those who attempted to do so would be cut off from the people. The Most Holy Place containing the ark of the covenant as well as the other elements represented the coming sacrifice of Christ and reconciliation with God. The priests served before the presence of God and were replaced by the ultimate high priest, Christ.

The scriptures are clear that the anointed one of God is Jesus and refers to him as the Christ. The psalmist writes, ***“The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.”*** (Psm 2.2). In a figurative sense the rulers of the world were gathered together against God's anointed in the trial and death of Christ. The scriptures identify two classes of people; Jews and Gentiles. The Jewish leadership conspired to kill Jesus but the execution was carried out by the Romans who were gentiles thus involving all of mankind in the death of Christ. Christ's death was necessary because of sin that was in the world and in the crucifixion God brought all nations together as they stood against him and would later be reminded of their rebellion against the Lord.

On the day of Pentecost as Peter addressed the crowds he declared that Jesus is the Christ, the anointed one of God. Peter told the multitude, ***“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”*** (Acts 2.36). There are other references that can be found in the Old and New Testaments

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identifying Christ as the anointed, but these show how the scriptures pointed to the coming salvation through the anointing and embodied it in the use of the sacred oil.

7. The resurrection

The power of Christ's life and mission to save mankind reaches a climax as God raises him from the dead. Remember, Paul stated that if the princes of this world knew that Jesus was going to be resurrected they wouldn't have crucified him in **1 Cor 2.8**. It appears that Satan wasn't aware of God's plan either. As we turn to the scriptures we find prophecies that tell us that the Messiah would not be left in death. The psalmist writes, "***For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.***" (**Psm 16.10**). As we turn to the New Testament we find confirmation that this refers to Jesus. As Paul addressed those gathered in the synagogue at Antioch of Pisidia, he quotes this passage. "***And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption.***" (**Acts 13.34-37**).

Paul reasoned with the Jews from the scriptures to show that Christ was the Messiah, the seed of David and the anointed of God who was raised from the dead. The resurrection from the dead is the power of the Gospel and the ultimate display of God's power. As the message of the Gospel is accepted believers recognize Christ as the anointed one who was raised from the dead trusting in God's promise that we'll be saved through faith and obedience.

8. The crucifixion and the Messiah's words at his death

During moments of extreme pain and emotional distress humans may lose the ability to reason or think clearly. The purpose of torture is to reduce resistance, dehumanize and create a state in which the victim will surrender to their tormentors. Some have a higher tolerance for such things but the majority of us wouldn't have the ability and presence of mind to focus our thoughts and engage in speech that has a purpose. Jesus was the exception.

Prior to being crucified the Romans scourged the one being executed. In films and artistic representations we see a few superficial stripes here and there but nothing that is severe or life threatening. That wasn't the way the Romans prepared someone for crucifixion. Prisoners were whipped with scourges that were designed to not only inflict maximum pain but to damage the body in such a way as to increase the likelihood of a speedy demise. The Romans referred to the scourging prior to crucifixion as the "**halfway death**" and that was no exaggeration. The

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problem was that some prisoners died from the scourging before they could be crucified. Roman executioners were masters of their instruments and were skilled in their ability to bring their victims as close to death as possible without actually killing them.

Now imagine the mental state of a prisoner who's been dragged from one court to another overnight, beaten, abused then scourged to this point and, in Jesus case, made fun of and paraded around for the amusement of the soldiers. Once that was done nails are driven into the hands and feet, or as some studies suggest, the sides of the ankle near the achilles tendon, to a beam of wood. Now imagine someone uttering anything rational under those circumstances. As Jesus was dying he made several statements and some failed to understand what he was saying. The New Testament records Jesus words on the cross as well as specific details of this event that once more emphasize the divine origin of scripture. **Psalm 22** provides us with some of these.

One of the most familiar statements made by Christ appears at the beginning of the psalm. "***My God, my God, why hast thou forsaken me?***" (Psm 22.1). This occurs in the Gospel account and is recorded in **Matthew 27.46** and **Mark 15.34**. Written hundreds of years before the event we have a record of what Jesus would say as he was dying.

Other statements that appear in Psalm 22 provide additional details of the death of Christ.

Christ was taunted on the cross by those who watched and misrepresented statements he had made in his teaching. The psalmist writes, "***All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.***" (Psm 22.7-8). The Gospel accounts record this as well. "***And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.***" (Matt 27.39-43). This is also recorded in **Mark 15.29-32**.

Psalm 22 also details the physical state of Jesus and the manner of his death. "***I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.***" (Psm 22.14-16).

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In this passage we see confirmation of crucifixion in the statement “*they pierced my hands and my feet*”. We also see the toll this has taken on him physically. Heartbroken, dehydrated and weakened from the scourging, trials and beatings are detailed as well as how his body was affixed to the cross. In order to maximize pain and reduce the amount of time the prisoner would live, the Romans would stretch the limbs of the prisoner, particularly the arms, which would increase pain and affect the ability to expand the chest cavity to get air. Crucifixion was a painful process of asphyxiation and the Roman executioners were professionals at achieving this result. While there are accounts of some who survived for days or longer on the cross, the Romans may have accelerated this in Palestine due to the customs of the Jews and their law. The point that needs to be emphasized once more is that these things were prophesied in detail long before they took place or could have been imagined.

Another disturbing detail appearing in **Psalm 22** is that the Messiah’s garments would be parted and gambled for. The psalmist writes, “*They part my garments among them, and cast lots upon my vesture.*” (**Psm 22.18**). These events are recorded in **Matthew 27.35**, **Mark 15.24**, **Luke 23.34** and **John 19.24**. The power of the scriptures is highlighted in these things providing evidence for the divine inspiration of the scriptures. Hundreds of years separate the writing from these actions taken by a group of Roman soldiers as a Jewish teacher is killed. Such a seemingly insignificant event may have been commonplace and overlooked by the people of the time but it stands as proof of the wisdom of God.

9. Betrayal by a friend

The Jewish leadership tried to find opportunities to take Jesus but were hampered in their efforts. The Psalms reveal how evil gained the upper hand by the involvement of one who was close to Jesus. David wrote, “*Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.*” (**Psm 41.9**). Turning to the New Testament we find that one of the disciples, Judas, betrayed Christ as recorded in **Matthew 26.14-16**.

The amount that was promised to Judas, thirty pieces of silver, was also predicted in the prophets. Zechariah states, “*And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.*” (**Zech 11.12**). To show that this is a prophecy of Christ’s betrayal we only need to read the next verse. “*And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*” (**Zech 11.13**). Turning to the New Testament we can see these events playing out precisely as the Lord revealed.

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“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.” (Matt 27.3-7). Note the statements in Zechariah’s prophecy and the record of events in the New Testament. Intricate details such as these provide additional evidence that the scriptures are inspired and Jesus was the Messiah who was to come. It also reminds us that the purpose for Christ’s appearance in the world was to die as the final sacrifice for sin.

10. Given vinegar to drink

As Jesus was on the cross he suffered from dehydration due to shock from blood loss and physical trauma. The Psalms speak of the Messiah’s physical state and an action that occurs. David writes, *“Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.”* (Psm 69.20-21). Twice while Jesus was on the cross he was given vinegar or sour wine to drink. Matthew records, *“They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.”* (Matt 27.34). This was done prior to the actual crucifixion. A short time later however this is repeated. *“And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.”* (Matt 27.48). This is also recorded in **Mark 15.36**, **Luke 23.36** and **John 19.29-30**). A detail such as this may seem familiar since most of us are acquainted with the accounts of the crucifixion, but David wrote his prophecy almost a thousand years before these events took place. We may take these details for granted but such a granular focus on the events surrounding the death of Christ speaks of a knowledge that couldn’t have originated with humans.

11. Summary

This is only a handful of passages that foreshadow or prophesy details about the life of Christ. Some believe that the New Testament is a fabrication of the authors in which they manipulated the story of Christ to match prophecies found in the Old Testament. The problem with this idea is that no single author could seamlessly connect all of the minute details recorded into a cohesive narrative without making mistakes. Add a number of additional writers and editorial influences and the probability for errors appearing increases. The scriptures however are unified in a way that isn’t possible for human authors to achieve even if they edited the text for a

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lifetime. God inspired the writers of all scripture to record details that provide us with ample evidence of a higher power and wisdom working throughout the centuries. The final verdict that we can logically reach is that Christ is indeed the son of God and the events recorded are the fulfillment of prophecy, the completion of God's plan to save mankind and a guide for us today. The Messianic strain is the connecting thread that runs through the biblical narrative from beginning to end.

12. Next

We've explored almost all of the basics in this introduction to the Bible but there are a couple of subjects we need to cover before we close. One of these, the end of the world, usually causes a lot of confusion. Is there going to be a sign that the world is coming to an end and Christ is returning? We'll discuss that in our next video as we examine **The End Of Days** and what the Bible reveals about the end of time.