

The Wonderful Jewish Messiah



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The cover image was inspired by the first and second comings of the Messiah, as well as the kingdom of peace and rest that He will establish at His second coming.

Contents

1. Introduction	1
Listen to the Lord	2
Prophecy and Patterns	4
Together as the Trinity	6
2. The Messiah: Our Desperate Need for Him....	9
Sin and Situation.....	9
Leprosy and Light	12
Poverty and Pursuit	19
Horses and Hopes	21
Gray is Gone	31
3. The Messiah: Our Wonderful Savior.....	35
Savior and Supreme	35
Work of Wonder.....	38
Man and Most High.....	44
Serpents and Slaves.....	53
Lamb and Lover.....	57
4. The Messiah: Our Glorious King	69
“Absence” and Arrival	70
Came and Coming.....	81
Rejected then Ruler	85
Friends in Furnaces	101
Lion and Lord.....	104
5. Embrace the Messiah	107
Choice and Change	107

1. Introduction

This book is about examining evidence from the Holy Scriptures showing that:

1. Jesus (or Yeshua) of Nazareth is indeed the Jewish Messiah.
2. Jesus is indeed God manifest in the flesh.
3. We are all sinners in need of God's salvation.
4. Jesus lovingly brought salvation for us when He came the first time.
5. Jesus will powerfully come again, ruling in righteousness and peace forever.

The name Jesus comes from the Greek word Ἰησοῦς (Iesous), which is the Greek equivalent of Joshua or Yeshua or Yehoshua, and it means "The Lord is Salvation".

The word Christ comes from the Greek word Χριστός (Christos), which means "Messiah" or "Anointed". Therefore, Jesus Christ simply means "Jesus the Messiah".

To help us see the complete picture of Jesus the Messiah, we should read the complete Bible, which includes both the Old Testament and the New Testament.

However, in order to give a Jewish perspective, this book will include Scripture quotations only from the Old Testament, which is also referred to as the Hebrew Bible, or the Tanakh.

To help show how expansive the message of the Messiah in the Tanakh is, this book includes each quotation only once.

Tanakh quotations are taken from the 1985 translation by The Jewish Publication Society. Please note that this version includes slightly different numbering for some verses, therefore if you look up a verse in another Bible version, you might have to look at the verses nearby in order to find the same verse.

After reading this book, hopefully you will be interested in reading the New Testament, since it beautifully enhances the picture that has been given to us about Jesus the Messiah.

The terms Old Testament and New Testament simply mean Old Covenant and New Covenant.

The Old Covenant refers to the law, which involved animal sacrifices, could not cleanse one of sin, and had only a temporary blessing. No one could keep the law perfectly, and it was pointing to the need for something better.

The New Covenant refers to that something better, or rather Someone better. It refers to the Messiah, whose sacrifice brings permanent cleansing and forgiveness from sins, and eternal blessing, to those who put their trust in Him.

The New Covenant was prophesied by Jeremiah in this passage:

- See, a time is coming—declares the LORD—when I will make a new covenant with the House of Israel and the House of Judah. It will not be like the covenant I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, a covenant which they broke, though I espoused them—declares the LORD. But such is the covenant I will make with the House of Israel after these days—declares the LORD: I will put My teaching into their inmost being and inscribe it upon their hearts. Then I will be their God, and they shall be My people. No longer will they need to teach one another and say to one another, “Heed the LORD”; for all of them, from the least of them to the greatest, shall heed Me—declares the LORD. For I will forgive their iniquities, and remember their sins no more. (Jeremiah 31:31–34) Tanakh

We will begin our examination by going through a few important principles.

Listen to the Lord

God loves us so much, and He has given us the Bible to be the source of absolute truth that we desperately need.

The best resource for interpreting the Bible is the Bible, and God is able to instruct us directly from His word.

- For He teaches him the right manner, His God instructs him. (Isaiah 28:26) Tanakh

We do not need a Rabbi or Priest or Pastor to tell us what God's word means. Other people and resources can be helpful in learning the Bible, but they can also be wrong. God's word is the only sure and certain source of truth, and any teachings should be tested against the authority of God's word.

Since people are fallible, and God is not, we should set aside the traditions and teachings of people, and listen to the Lord's teachings contained in the Holy Scriptures.

God's power is infinite, and He has promised to preserve His word. Therefore, we have confidence that the Scriptures have not been corrupted.

- I know that You can do everything, that nothing You propose is impossible for You. (Job 42:2) Tanakh
- He reckoned the number of the stars; to each He gave its name. Great is our LORD and full of power; His wisdom is beyond reckoning. (Psalm 147:4–5) Tanakh
- The words of the LORD are pure words...You, O LORD, will keep them, guarding each from this age evermore. (Psalm 12:7–8) Tanakh
- I know from Your decrees of old that You have established them forever. (Psalm 119:152) Tanakh

Unlike the words of people, which can be false, and empty like straw, God's word is like nutritious grain, and it shatters the lies of false teachings.

- Truth is the essence of Your word; Your just rules are eternal. (Psalm 119:160) Tanakh

- Let the prophet who has a dream tell the dream; and let him who has received My word report My word faithfully! How can straw be compared to grain?—says the LORD. Behold, My word is like fire—declares the LORD—and like a hammer that shatters rock! (Jeremiah 23:28–29) Tanakh

Let us not be foolish and block our ears to God's word.

- To whom shall I speak, give warning that they may hear? Their ears are blocked and they cannot listen. See, the word of the LORD has become for them an object of scorn; they will have none of it. (Jeremiah 6:10) Tanakh
- Yet they did not listen or give ear; they followed their own counsels, the willfulness of their evil hearts. They have gone backward, not forward (Jeremiah 7:24) Tanakh

Prophecy and Patterns

God graciously gave us a lot of objective truth in His word. If we try to interpret the Bible symbolically or allegorically then that opens the door to many subjective interpretations, and we will fall into any number of pits of wrong understanding.

God's word does use figures of speech at times, however similar to day to day conversations with people, God's word should be taken literally unless there is good reason to take it otherwise.

When someone uses symbols and other figures of speech in day to day conversation, it is usually evident from the context of the conversation. Likewise, when the Bible uses symbols and figures of speech, it is evident from either the immediate context or the context of Scripture as a whole. An important principal is that symbols used in the Bible are explained elsewhere in the Bible.

God, in His infinite power, has not only included many precious literal teachings and literal prophecies in the Bible, but He has also included many valuable prophetic pictures embedded within patterns.

Prophetic pictures in patterns, also called typology, includes:

1. Literal prophecies that were directly related to specific events, but those same prophecies contain some elements that foreshadow later events.
2. Stories of events that actually happened, but those same stories contain some details that are a picture of things to come.

Here are two verses that show the importance of patterns:

- Note well, and follow the patterns for them that are being shown you on the mountain. (Exodus 25:40) Tanakh
- According to the pattern that the LORD had shown Moses, so was the lampstand made. (Numbers 8:4) Tanakh

Below are a few examples from Scripture that show how things in the past were also a pattern, or picture, for things in the future.

- For the LORD your God dried up the waters of the Jordan before you until you crossed, just as the LORD your God did to the Sea of Reeds, which He dried up before us until we crossed. (Joshua 4:23) Tanakh
- The LORD of Hosts will brandish a scourge over him as when He beat Midian at the Rock of Oreb, and will wield His staff as He did over the Egyptians by the sea. (Isaiah 10:26) Tanakh
- There shall be a highway for the other part of His people out of Assyria, such as there was for Israel when it left the land of Egypt. (Isaiah 11:16) Tanakh
- The LORD said, "It is a sign...for Egypt and Nubia. Just as My servant Isaiah has gone naked and barefoot...so shall the king of Assyria drive off the captives of Egypt and the exiles of Nubia...naked and barefoot" (Isaiah 20:3–4) Tanakh
- It shall be as when God overthrew Sodom and Gomorrah and their neighbors—declares the LORD (Jeremiah 50:40) Tanakh

- I will show him wondrous deeds as in the days when you sallied forth from the land of Egypt. (Micah 7:15) Tanakh

This book includes a large amount of evidence from literal Scriptures, including literal prophecies, but it also includes a substantial amount of evidence from patterns.

Together as the Trinity

In relation to having a proper understanding that Jesus is God, the Holy Scriptures show us that God is three persons together as one God. These three persons, also called the Trinity, are God the Father, God the Son (the Son of God, Jesus), and God the Holy Spirit.

Below are three passages in which God is illustrating both the plurality and singularity of His nature.

Passage 1: God said “Let Us make man in Our image”, and then we see that man was made “in His image”.

- And God said, “Let us make man in our image, after our likeness.” ...And God created man in His image, in the image of God He created him; male and female He created them. (Genesis 1:26–27) Tanakh

Passage 2: God said “Let Us confound their speech”, and then we see that it was “the Lord” who confounded their speech.

- Let us, then, go down and confound their speech...That is why it was called Babel, because there the LORD confounded the speech of the whole earth (Genesis 11:7–9) Tanakh

Passage 3: God said “Whom...I” and also “Who...Us”.

- Then I heard the voice of my Lord saying, “Whom shall I send? Who will go for us?” (Isaiah 6:8) Tanakh

Here is a reference to God the Father as a person:

- But now, O LORD, You are our Father; we are the clay, and You are the Potter, we are all the work of Your hands. (Isaiah 64:7) Tanakh

Here is a reference to the God the Holy Spirit as a person:

- The spirit of God formed me (Job 33:4) Tanakh

The passage below includes references to all three members of the Trinity, each as a separate person with specific actions or responses. The Father was troubled, the Son (the Angel of His Presence) delivered them, and the Holy Spirit was grieved. The Son being the deliverer is the essence of this book.

- In all their troubles He was troubled, and the angel of His Presence delivered them. In His love and pity He Himself redeemed them, raised them, and exalted them all the days of old. But they rebelled, and grieved His holy spirit (Isaiah 63:9–10) Tanakh

The following passage mentions “holy” three times, in effect declaring the holiness of all three members of the Trinity.

- And one would call to the other, “Holy, holy, holy! The LORD of Hosts! His presence fills all the earth!” (Isaiah 6:3) Tanakh

As additional illustration, the part underlined in the passage below can only refer to God, and the part after that shows that God has a Son. This passage also mentions taking refuge in God. Taking refuge in the Son of God is of critical importance.

- Who has ascended heaven and come down? Who has gathered up the wind in the hollow of his hand? Who has wrapped the waters in his garment? Who has established all the extremities of the earth? What is his name or his son’s name, if you know it? Every word of God is pure, a shield to those who take refuge in Him. Do not add to His words, lest He indict you and you be proved a liar. (Proverbs 30:3–6) Tanakh

The word translated as “anointed” in the passage below is the same Hebrew word as “Messiah”, and could have been translated as “against His Messiah”.

- Why do nations assemble, and peoples plot vain things; kings of the earth take their stand, and regents intrigue together against the LORD and against His anointed?...“But I have installed My king on Zion, My holy mountain!” Let me tell of the decree: the LORD said to me, “You are My son, I have fathered you this day. Ask it of Me, and I will make the nations your domain; your estate, the limits of the earth.” (Psalm 2:1-2,6–8) Tanakh

From the passage above we can see that the Messiah is the King that the Lord has appointed, and we can also see that the Messiah is the Lord’s Son.

This book will discuss our desperate need for the Messiah, His wonderful work as our loving Savior, and His glorious arrival as our great King.

Let us pay attention to God’s loving guidance in the Holy Scriptures, that we may heed His command to place our faith in Him as our Redeemer. Then we will have peace and prosperity that go on and on forever, similar to how the flow of a river and the waves of the sea go on and on.

- Draw near to Me and hear this: From the beginning, I did not speak in secret; From the time anything existed, I was there. “And now the Lord God has sent me, endowed with His spirit.” Thus said the LORD your Redeemer, The Holy One of Israel: I the LORD am your God, instructing you for your own benefit. Guiding you in the way you should go. If only you would heed My commands! Then your prosperity would be like a river, your triumph like the waves of the sea. (Isaiah 48:16–18) Tanakh

2. The Messiah: Our Desperate Need for Him

The various sections of this chapter will discuss how the Scriptures reveal our miserable state from birth, as well as our desperate need for our God.

Sin and Situation

Our situation is that all of us are naturally born sinful. The first man, Adam, sinned and all of us have inherited a sinful nature since then.

Our sin is offensive to God, and unless our sin is properly dealt with, God's perfect justice will require judgment against us.

We are all born in sin, and are naturally wicked.

- Indeed I was born with iniquity; with sin my mother conceived me. (Psalm 51:7) Tanakh
- The devisings of man's mind are evil from his youth (Genesis 8:21) Tanakh

The righteousness of our ancestors cannot save us. We are individually guilty and individually responsible before a holy God.

- Should Noah, Daniel, and Job be in it, as I live—declares the Lord GOD—they would save neither son nor daughter: they would save themselves alone by their righteousness. (Ezekiel 14:20) Tanakh
- The LORD said to me, “Even if Moses and Samuel were to intercede with Me, I would not be won over to that people. Dismiss them from My presence, and let them go forth!” (Jeremiah 15:1) Tanakh
- The person who sins, he alone shall die. A child shall not share the burden of a parent's guilt, nor shall a parent share the burden of a child's guilt; the righteousness of the righteous shall

be accounted to him alone, and the wickedness of the wicked shall be accounted to him alone. (Ezekiel 18:20) Tanakh

God is perfectly and infinitely righteous and holy, and there is absolutely no wickedness in Him.

- The LORD is upright, my rock, in whom there is no wrong. (Psalm 92:16) Tanakh
- But the LORD in her midst is righteous, He does no wrong (Zephaniah 3:5) Tanakh
- Exalt the LORD our God, and bow toward His holy hill, for the LORD our God is holy. (Psalm 99:9) Tanakh

God requires us to be perfect like He is, however we are unable to meet that requirement.

- Speak to the whole Israelite community and say to them: You shall be holy, for I, the LORD your God, am holy. (Leviticus 19:2) Tanakh
- The LORD...said..., "I am El Shaddai. Walk in My ways and be blameless." (Genesis 17:1) Tanakh

God is completely aware of our sinfulness.

- God, You know my folly; my guilty deeds are not hidden from You. (Psalm 69:6) Tanakh
- For our many sins are before You, our guilt testifies against us. (Isaiah 59:12) Tanakh
- Our iniquities testify against us,...our rebellions are many and we have sinned against You. (Jeremiah 14:7) Tanakh

Our sin is an offense against an infinitely holy and righteous God, and by nature we justly deserve the doom of eternal separation from Him in the torments of hell.

- They sin against You—for there is no man who does not sin—and You are angry with them (1 Kings 8:46) Tanakh
- He who follows the way of the blameless shall be in my service. He who deals deceitfully shall not live in my house; he who speaks untruth shall not stand before my eyes. (Psalm 101:6–7) Tanakh
- Against You alone have I sinned, and done what is evil in Your sight; so You are just in Your sentence, and right in Your judgment. (Psalm 51:6) Tanakh
- For the LORD our God has doomed us, He has made us drink a bitter draft, because we sinned against the LORD. (Jeremiah 8:14) Tanakh
- Many are the torments of the wicked (Psalm 32:10) Tanakh

We must not fall prey to the seducing voice that says we do not need to fear and dread God's holiness. God has easily found out and hated our sin, and if we fail to see it now then it will be revealed to us later.

- I know what transgression says to the wicked; he has no sense of the dread of God, because its speech is seductive to him till his iniquity be found out and he be hated. (Psalm 36:2–3) Tanakh

We must not deny our sin, or think that God will overlook our sin. God is perfect in His justice, and a just punishment is required against us.

- You say, "I have been acquitted; Surely, His anger has turned away from me." Lo, I will bring you to judgment for saying, "I have not sinned." (Jeremiah 2:35) Tanakh
- You have wearied the LORD with your talk. But you ask, "By what have we wearied Him?" By saying, "All who do evil are good in the sight of the LORD, and in them He delights," or else, "Where is the God of justice?" (Malachi 2:17) Tanakh

- The Rock!—His deeds are perfect, yea, all His ways are just; A faithful God, never false, true and upright is He. (Deuteronomy 32:4) Tanakh

By nature, we have a corrupt heart. Only God can give us a new heart that is pleasing in His sight, and fill us with His Spirit.

- Most devious is the heart; It is perverse—who can fathom it? I the LORD probe the heart, search the mind— To repay every man according to his ways, with the proper fruit of his deeds. (Jeremiah 17:9–10) Tanakh
- Fashion a pure heart for me, O God; create in me a steadfast spirit. (Psalm 51:12) Tanakh
- Repent and turn back from your transgressions; let them not be a stumbling block of guilt for you. Cast away all the transgressions by which you have offended, and get yourselves a new heart and a new spirit, that you may not die, O House of Israel. For it is not My desire that anyone shall die—declares the Lord GOD. Repent, therefore, and live! (Ezekiel 18:30–32) Tanakh
- I will cleanse you from all your uncleanness...And I will give you a new heart...and I will put My spirit into you. (Ezekiel 36:25–27) Tanakh

God truly loves us, and our deliverance from sin comes from Him.

- Truly my soul waits quietly for God; my deliverance comes from Him. (Psalm 62:2) Tanakh

Leprosy and Light

God's word is a light that exposes our sin. His law contains many illustrations that teach us about our desperate need for salvation, and also His good provision for that need.

- For the commandment is a lamp, the teaching is a light (Proverbs 6:23) Tanakh

- You are good and beneficent; teach me Your laws. (Psalm 119:68) Tanakh

No one can be saved by the law, but the law did have a good purpose. The law was intended to be a light that leads us to a realization of our need for the Messiah as our Savior.

As mentioned in the previous section, we are naturally born sinful. The book of Leviticus illustrates this for us in a deep way through the laws regarding leprosy. By nature, we are all born as spiritual lepers, and are unclean in God's sight.

In Leviticus, the leprous person was declared unclean and was banished to live alone and outside. Unless our uncleanness, our sinfulness, is properly dealt with, we will suffer the misery of being eternally banished from God's presence.

- The priest shall examine it. If...itself appears to go deeper than the skin, it is leprosy...The priest shall pronounce him unclean...Being unclean, he shall dwell apart; his dwelling shall be outside the camp. (Leviticus 13:25,46) Tanakh
- At the command of the LORD, who banished them from His presence because of all the sins (2 Kings 24:3) Tanakh
- Jerusalem and Judah were a cause of anger for the LORD, so that He cast them out of His presence. (Jeremiah 52:3) Tanakh

In Leviticus, the leprous garment was declared unclean and was burned. Unless our uncleanness is properly dealt with, we will suffer the eternal devouring of all that is good, being in the never-dying and never-quenched fire of hell.

- When an eruptive affection occurs in a cloth...it shall be shown to the priest; and the priest...shall examine the affection: if the affection has spread in the cloth...it is unclean. The cloth...shall be burned...in fire. (Leviticus 13:47–52) Tanakh

- Sinners in Zion are frightened, the godless are seized with trembling: “Who of us can dwell with the devouring fire: Who of us can dwell with the never-dying blaze?” (Isaiah 33:14) Tanakh
- They shall go out and gaze on the corpses of the men who rebelled against Me: Their worms shall not die, nor their fire be quenched; They shall be a horror to all flesh. (Isaiah 66:24) Tanakh

In Leviticus, the leprous house was declared unclean and was destroyed. Unless our uncleanness is properly dealt with, we will be torn down and suffer the eternal destruction of all that is good, being in hell.

- The priest shall come to examine: if the plague has spread in the house...it is unclean. The house shall be torn down...and taken to an unclean place outside the city. (Leviticus 14:44–45) Tanakh
- So God will tear you down for good, will break you and pluck you from your tent, and root you out of the land of the living. (Psalm 52:7) Tanakh
- Woe to them for straying from Me; Destruction to them for rebelling against Me! For I was their Redeemer; Yet they have plotted treason against Me. But they did not cry out to Me sincerely (Hosea 7:13–14) Tanakh

But praise be to the Lord! Whoever puts their trust in His saving work (discussed in more detail later), will be saved from their sins, saved from their offenses against God. They will be redeemed from the pit of destruction, redeemed from destruction in hell.

- You saved my life from the pit of destruction, for You have cast behind Your back all my offenses. (Isaiah 38:17) Tanakh
- Bless the LORD, O my soul and do not forget all His bounties. He forgives all your sins, heals all your diseases. He redeems your life from the pit, surrounds you with steadfast love and mercy. (Psalm 103:1–4) Tanakh

If we acknowledge our sinfulness and seek the benevolent loving care of God, who became a Man and took the punishment we deserved, then we will have an eternity of peace and joy with Him.

- The benevolent care of our God is for all who seek Him, while His fierce anger is against all who forsake Him. (Ezra 8:22) Tanakh
- Turn back, O Rebel Israel—declares the LORD. I will not look on you in anger, for I am compassionate—declares the LORD; I do not bear a grudge for all time. Only recognize your sin; for you have transgressed against the LORD your God (Jeremiah 3:12–13) Tanakh
- He will destroy death forever. My Lord GOD will wipe the tears away from all faces and will put an end to the reproach of His people over all the earth— For it is the LORD who has spoken. (Isaiah 25:8) Tanakh
- For behold! I am creating a new heaven and a new earth; The former things shall not be remembered, they shall never come to mind. Be glad, then, and rejoice forever in what I am creating. (Isaiah 65:17–18) Tanakh

Each of the Leviticus passages above mentioned the priest doing the examining. These represent the great High Priest, the Son of God, who examines us in judgment.

In the passage below, God the Father swore to God the Son that He will be a priest and king forever, and that He will be the judge.

- The LORD has sworn and will not relent, “You are a priest forever, a rightful king by My decree.” The Lord is at your right hand. He crushes kings in the day of His anger. He works judgment upon the nations, heaping up bodies, crushing heads far and wide. (Psalm 110:4-6) Tanakh

The Lord Jesus died once for our sins, but He was raised, and He will be a priest and king forever because He will never die again. Will it go well with you when the great High Priest examines you?

- Will it go well when He examines you? Will you fool Him as one fools men?...His threat will terrify you, and His fear will seize you. (Job 13:9–11) Tanakh
- “Will it be defiled?” And the priests responded, “Yes.”...That is how this people and that is how this nation looks to Me— declares the LORD—and so, too, the work of their hands: Whatever they offer there is defiled. (Haggai 2:13–14) Tanakh

We have absolutely no hope to make ourselves clean from the filthy disease of our sinfulness. Even our “good works” are polluted with sin and are like filthy rags in His sight.

- Who can produce a clean thing out of an unclean one? No one! (Job 14:4) Tanakh
- You are angry that we have sinned; We have been steeped in them from of old, and can we be saved? We have all become like an unclean thing, and all our virtues like a filthy rag. We are all withering like leaves, and our iniquities, like a wind, carry us off. (Isaiah 64:4-5) Tanakh
- There is a breed of men...that thinks itself pure, though it is not washed of its filth (Proverbs 30:11–12) Tanakh

Only God can make us clean in His sight. If we acknowledge that we are diseased with sin, and put our trust in the One who lived a perfectly clean life, then we will be saved. Out of His love He suffered the punishment we deserved, and through Him we can be healed from our disease and saved from its consequences.

- O LORD! All who forsake You shall be put to shame, those in the land who turn from You shall be doomed men, for they have forsaken the LORD, the Fount of living waters. Heal me, O LORD, and let me be healed; Save me, and let me be saved; For You are my glory. (Jeremiah 17:13–14) Tanakh
- I said, “O LORD, have mercy on me, heal me, for I have sinned against You.” (Psalm 41:5) Tanakh

Sabbath and circumcision

Two additional examples of the law being a light to us are the sabbath and circumcision.

God finished His work of creation after six days, and no further creation work was needed. In a similar way, God finished His work of salvation when He came to us as a Man, and no further work is needed in this regard.

- God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done. (Genesis 2:2) Tanakh

The sabbath was given as a sign. On the seventh day people were to cease from their work. Likewise, we should cease from trusting in our works, and trust in God's sanctifying work.

- Moreover, I gave them My sabbaths to serve as a sign between Me and them, that they might know that it is I the LORD who sanctify them. (Ezekiel 20:12) Tanakh

Our works or efforts can never make us right in God's sight, and He is the one who consecrates us through faith in His finished work of redemption.

- You must keep My sabbaths, for this is a sign between Me and you throughout the ages, that you may know that I the LORD have consecrated you. You shall keep the sabbath, for it is holy for you. He who profanes it shall be put to death: whoever does work on it, that person shall be cut off (Exodus 31:12–14) Tanakh

Those who do not put their trust in His gracious saving work, those who do not rely on God's loving deliverance, will suffer the fire of His wrath. They will be cut off from His presence, and all that is good in their life will be put to death.

- The LORD heard and He raged; fire broke out against Jacob, anger flared up at Israel, because they did not put their trust in God, did not rely on His deliverance. (Psalm 78:21–22) Tanakh

Only those who keep the sabbath by resting from their work, and trusting in the Messiah who came and did the salvation work for them, will have the Messiah's righteousness attributed to them, and therefore be seen by God as never having done any evil.

- Thus said the LORD...For soon My salvation shall come, and my deliverance be revealed. Happy is the man who does this, the man who holds fast to it: Who keeps the sabbath and does not profane it, and stays his hand from doing any evil. (Isaiah 56:1–2) Tanakh

Circumcision was also given as a sign. They were to cut off a piece of flesh from all males. Similarly, all of us should cut off trust in ourselves, and place our trust in God.

- You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you. (Genesis 17:11) Tanakh

The part underlined below would have been more accurately translated as "Circumcise, therefore, the foreskin of your heart".

- Cut away, therefore, the thickening about your hearts and stiffen your necks no more. (Deuteronomy 10:16) Tanakh

The part underlined below would have been more accurately translated as "Circumcise yourselves to the LORD, remove the foreskins of your hearts".

- Open your hearts to the LORD, remove the thickening about your hearts...lest My wrath break forth like fire, and burn, with none to quench it, because of your wicked acts. (Jeremiah 4:4) Tanakh

May we cut off all confidence in ourselves and trust fully in the Lord Jesus, so that we may not suffer God's wrath as a burning fire that is not quenched for all of eternity.

Poverty and Pursuit

We are all wretched sinners by nature, in destitute poverty since we do not have any righteousness of our own. We are desperately needy, and in order to meet our need we must pursue the true wealth of God's saving righteousness.

- Then my thoughts turned to all the fortune my hands had built up, to the wealth I had acquired and won—and oh, it was all futile and pursuit of wind; there was no real value (Ecclesiastes 2:11) Tanakh

Below we see crying out for God to devise deliverance, to act on behalf of poor and needy humanity.

- I am poor and needy; may the Lord devise deliverance for me. You are my help and my rescuer; my God, do not delay. (Psalm 40:18) Tanakh
- Now You, O God, my Lord, act on my behalf as befits Your name. Good and faithful as You are, save me. For I am poor and needy, and my heart is pierced within me. (Psalm 109:21–22) Tanakh

Praise God that He did act on our behalf, that He did give help to us! The Son of God became a Man and died for our sins.

- “Because of the groans of the plundered poor and needy, I will now act,” says the LORD. “I will give help” (Psalm 12:6) Tanakh

God, in His goodness and His love, did indeed provide a way of salvation for poor and needy humanity through His Son.

- O God, in Your goodness You provide for the needy. (Psalm 68:11) Tanakh

However, in order to obtain the benefits of that salvation, we must recognize and admit our utter poverty of righteousness. We are nothing and have nothing deserving of heaven, and we are in complete need of the saving work of God on our behalf.

- As for me, I call to God; the LORD will deliver me. (Psalm 55:17) Tanakh
- For he saves the needy who cry out, the lowly who have no helper. He cares about the poor and the needy; He brings the needy deliverance. (Psalm 72:12–13) Tanakh
- He fulfills the wishes of those who fear Him; He hears their cry and delivers them. (Psalm 145:19) Tanakh

Those who come to this recognition, and call out to Him for His gift of salvation through Jesus, will never be rejected by Him.

- But everyone who invokes the name of the LORD shall escape...Anyone who invokes the LORD will be among the survivors. (Joel 3:5) Tanakh
- For You, LORD, are good and forgiving, abounding in steadfast love to all who call on You. (Psalm 86:5) Tanakh

However, if someone believes that they have a wealth of goodness, instead of trusting in the goodness of God, then they will be captured in their sin and fall down into the pit of destruction.

- Surely, because of your trust in your wealth and in your treasures, you too shall be captured. (Jeremiah 48:7) Tanakh
- He who trusts in his wealth shall fall (Proverbs 11:28) Tanakh

Here is one who was puffed up with pride and trusted in his own wealth, and therefore suffered great troubles due to his sin:

- The righteous, seeing it, will be awestruck; they will jibe at him, saying, “Here was a fellow who did not make God his refuge, but trusted in his great wealth” (Psalm 52:8-9) Tanakh

Here is one who was lowly, in that he realized his need and called out to the Lord, and the Lord delivered him from all his troubles:

- Here was a lowly man who called, and the LORD listened, and delivered him from all his troubles. (Psalm 34:7) Tanakh

Let us realize our need and take refuge in the redeeming work of God on our behalf.

- As for me, nearness to God is good; I have made the Lord GOD my refuge, that I may recount all Your works. (Psalm 73:28) Tanakh
- The LORD redeems the life of His servants; all who take refuge in Him shall not be ruined. (Psalm 34:23) Tanakh

Only God can give us true wealth of righteousness, when we profess that we are poor and needy and cry out for His provision.

- Then I thought: These are just poor folk; They act foolishly; For they do not know the way of the LORD, the rules of their God. (Jeremiah 5:4) Tanakh
- One man pretends to be rich and has nothing; Another professes to be poor and has much wealth. (Proverbs 13:7) Tanakh

Horses and Hopes

This section includes four illustrations showing that hope (or trust) in our works, or in a wrong view of God, is absolutely worthless, and can only bring eternal sorrow.

The only hope that can bring eternal happiness, is hoping in God's provision, which is the work that He accomplished when He became a Man and offered Himself as the sacrifice for our sins.

The four illustrations of false hopes included in this section are:

1. Hope that our works will be a precious image
2. Hope that our works will bring the victory
3. Hope that our works will cover our nakedness
4. Hope that our works will please God

Hope that our works will be a precious image

We should not put our hope in an illusion, since an illusion is a false image that is not reality. Likewise, we should not put our hope in wrong images of God, or in wrong images of our works.

Below are two passages showing that thinking that our works can be deserving of salvation is an illusion, and is not reality.

- Men are mere breath; mortals, illusion; placed on a scale all together, they weigh even less than a breath. (Psalm 62:10) Tanakh
- See, you are relying on illusions that are of no avail. (Jeremiah 7:8) Tanakh

We must not trust in illusions and delusions and falsehoods, but instead our faith must be in the Lord our God.

- Every man is proved dull...for his...image is a deceit— There is no breath in them. They are delusion, a work of mockery; In their hour of doom, they shall perish. (Jeremiah 10:14–15) Tanakh
- Thus said the LORD: What wrong did your fathers find in Me That they abandoned Me and went after delusion and were deluded? (Jeremiah 2:5) Tanakh
- But they did not obey; they stiffened their necks, like their fathers who did not have faith in the LORD their God; they spurned His laws and the covenant that He had made with their fathers, and the warnings He had given them. They went after delusion and were deluded (2 Kings 17:14–15) Tanakh

The sin of idolatry includes sculpturing a false image of God in our imagination that we prefer and are comfortable with. For example, forming a wrong view of God in our mind such as, “God doesn’t think my sin is so bad, especially when compared to others.”

- You shall not make for yourself a sculptured image (Exodus 20:4) Tanakh

- For your own sake, therefore, be most careful...not to act wickedly and make for yourselves a sculptured image (Deuteronomy 4:15–16) Tanakh
- Every man is proved dull, without knowledge...For his...image is a deceit— There is no breath in them. They are delusion, a work of mockery; In their hour of doom, they shall perish. (Jeremiah 51:17–18) Tanakh

The sin of idolatry also includes worshipping ourselves because we think that our works are precious (represented by the precious metals in the idol). However, we should instead worship God, because it is only His works that are truly precious.

- Their idols are silver and gold, the work of men's hands. (Psalm 115:4) Tanakh
- Their land is full of idols; They bow down to the work of their hands, to what their own fingers have wrought. (Isaiah 2:8) Tanakh
- And I will argue My case against them for all their wickedness: They have forsaken Me...and worshiped the works of their hands. (Jeremiah 1:16) Tanakh

We cannot do any good that will merit salvation in the sight of God. If we trust in the falsehood of the glory of our works, instead of trusting in the truth of the glory of God, then the shame of our sin will be exposed.

- Has any nation changed its gods even though they are no-gods? But My people has exchanged its glory for what can do no good. (Jeremiah 2:11) Tanakh
- Can the Ethiopian change his skin, or the leopard his spots? Just as much can you do good, who are practiced in doing evil! So I will scatter you like straw that flies before the desert wind. This shall be your lot, your measured portion from Me — declares the LORD. Because you forgot Me and trusted in

falsehood, I in turn will lift your skirts over your face and your shame shall be seen. (Jeremiah 13:23–26) Tanakh

If we trust in a wrong image of ourselves and our works, or trust in a wrong image of God and His works, then we will perish. But if we confess the reality of our sinfulness, and trust in the reality of God's holiness and His glorious work to meet our desperate need, then we will have eternal life.

- They who cling to empty folly forsake their own welfare (Jonah 2:9) Tanakh
- Whom do you dread and fear, that you tell lies? But you gave no thought to Me, you paid no heed...I hereby pronounce judgment upon your deeds; Your assorted idols shall not avail you, shall not save you when you cry out...But those who trust in Me shall inherit the land and possess My sacred mount...I dwell on high, in holiness; Yet with the contrite and the lowly in spirit (Isaiah 57:11–15) Tanakh

Hope that our works will bring the victory

The Bible uses riding a horse as a symbol of someone having the deceitful false hope of trusting in their own works to bring them the victory in the day of judgment.

That symbol is explained for us in the following passages, since trusting in ourselves is trusting in mere flesh, instead of trusting in the Holy One to save us.

- Ha! Those who go down to Egypt for help and rely upon horses!...And they have not turned to the Holy One of Israel, they have not sought the LORD...For the Egyptians are man, not God, and their horses are flesh, not spirit (Isaiah 31:1–3) Tanakh
- They cling to deceit, they refuse to return. I have listened and heard: They do not speak honestly. No one regrets his wickedness and says, "What have I done!" They all persist in their wayward course like a steed dashing forward in the fray. (Jeremiah 8:5–6) Tanakh

- Horses are a false hope for deliverance; for all their great power they provide no escape. Truly the eye of the LORD is on those who fear Him, who wait for His faithful care to save them from death (Psalm 33:17–19) Tanakh

However, God clearly says it is not by the power or strength of our fleshly works, but by His Spirit. It is by trusting in His strength, His work, His deliverance.

- Not by might, nor by power, but by My spirit—said the LORD of Hosts. (Zechariah 4:6) Tanakh
- He does not prize the strength of horses, nor value the fleetness of men; but the LORD values those who fear Him, those who depend on His faithful care. (Psalm 147:10–11) Tanakh
- I will sing to the LORD, for He has triumphed gloriously; Horse and driver He has hurled into the sea. The LORD is my strength and might; He is become my deliverance. This is my God (Exodus 15:1–2) Tanakh

We should reject riding on horses, reject worshiping our works, and call upon the Lord our Savior.

- Return, O Israel, to the LORD your God, for you have fallen because of your sin. Take words with you and return to the LORD. Say to Him: “Forgive all guilt and accept what is good; Instead of bulls we will pay the offering of our lips. . . . No more will we ride on steeds; Nor ever again will we call our handiwork our god, since in You alone orphans find pity!” (Hosea 14:2–4) Tanakh
- They call on chariots, they call on horses, but we call on the name of the LORD our God. (Psalm 20:8) Tanakh

God hates pride. Our works can never bring victory in God’s eternal judgment. Trusting in our works will result in the eternal ruin and death of all that is good in our lives.

- To fear the LORD is to hate evil; I hate pride, arrogance, the evil way (Proverbs 8:13) Tanakh
- Pride goes before ruin, arrogance, before failure. (Proverbs 16:18) Tanakh
- A man's pride will humiliate him, but a humble man will obtain honor. (Proverbs 29:23) Tanakh
- A road may seem right to a man, but in the end it is a road to death. (Proverbs 14:12) Tanakh

Our confidence should be in God, not in ourselves. God is the only one who can give us triumph over our sinfulness, the only one who can give us deliverance from our sin.

- In that day, you shall say: "I give thanks to You, O LORD! Although You were wroth with me, Your wrath has turned back and You comfort me, behold the God who gives me triumph! I am confident, unafraid; For Yah the LORD is my strength and might, and He has been my deliverance." Joyfully shall you draw water from the fountains of triumph, and you shall say on that day: "Praise the LORD, proclaim His name. Make His deeds known among the peoples; Declare that His name is exalted. Hymn the LORD, for He has done gloriously; Let this be made known in all the world! (Isaiah 12:1–5) Tanakh

As mentioned above and below, the fountain of the Messiah's triumph over sin was opened. This fountain is freely available to everyone, and if we drink from it by faith then we will be purged and cleansed from our sin.

- In that day a fountain shall be open...for purging and cleansing. (Zechariah 13:1) Tanakh

Victory can come only through calm confidence in God's work on our behalf. We must reject fleeing from the truth on horses, and embrace the truth of God's pardon from sin through His grace.

- For thus said my Lord GOD, The Holy One of Israel, "You shall triumph by stillness and quiet; Your victory shall come about

through calm and confidence. But you refused. “No,” you declared. “We shall flee on steeds”— Therefore you shall flee! “We shall ride on swift mounts”— Therefore your pursuers shall prove swift!... Truly, the LORD is waiting to show you grace, Truly, He will arise to pardon you. For the LORD is a God of justice; Happy are all who wait for Him. (Isaiah 30:15–18) Tanakh

God’s salvation is available every day, and His ample grace is great enough to save us from all of our sins through hope in Him.

- The kindness of the LORD has not ended, His mercies are not spent. They are renewed every morning— Ample is Your grace! “The LORD is my portion,” I say with full heart; Therefore will I hope in Him. (Lamentations 3:22–24) Tanakh

Hope that our works will cover our nakedness

The first man and woman, Adam and Eve, sinned by disobeying God. The shame of their sin was exposed by the realization that they were naked. Then they had the false hope of attempting to cover the shame of their nakedness by their works, which was sewing their own garment from fig leaves.

- Then the eyes of both of them were opened and they perceived that they were naked; and they sewed together fig leaves and made themselves loincloths. (Genesis 3:7) Tanakh

However, God rejected their works, and showed that only His provision, only His garment, was acceptable.

- The LORD God made garments of skins for Adam and his wife, and clothed them. (Genesis 3:21) Tanakh

Adam and Eve could not cover the shame of their nakedness with their works and what they made. Likewise we cannot cover the shame of our sin with our works. We must confess our sin and call upon God’s merciful saving work.

- He who covers up his faults will not succeed; He who confesses and gives them up will find mercy. (Proverbs 28:13) Tanakh

- The LORD's arm is not too short to save... But your iniquities have been a barrier between you and your God, your sins have made Him turn His face away... They rely on emptiness and speak falsehood... Their webs will not serve as a garment, what they make cannot serve as clothing... They do not care for the way of integrity, there is no justice on their paths. They make their courses crooked, no one who walks in them cares for integrity. (Isaiah 59:1-2,4-6,8) Tanakh

We must not put our hope in our works and think that they are righteous, because in reality they are like worthless moth-eaten garments that fall apart and expose nakedness.

- Man wastes away like a rotten thing, like a garment eaten by moths. (Job 13:28) Tanakh

The Hebrew word translated as triumph below is actually the word for righteousness. The same Hebrew word is used in the Psalm 119 verse below. His righteousness shall endure forever!

- For the moth shall eat them up like a garment, the worm shall eat them up like wool. But My triumph shall endure forever, My salvation through all the ages. (Isaiah 51:8) Tanakh
- Your righteousness is eternal (Psalm 119:142) Tanakh

The eternal righteousness of God is the only worthwhile hope, the only enduring salvation, the only garment that can cover our sin.

In a similar way, in the verse below, the Hebrew word translated as victory is actually the word for righteousness, and the Hebrew word translated as triumph is actually the word for salvation.

- I greatly rejoice in the LORD, my whole being exults in my God. For He has clothed me with garments of triumph, wrapped me in a robe of victory (Isaiah 61:10) Tanakh

We need the garment of the triumphant salvation of our God and Savior. We need the robe of the victorious righteousness of Jesus. That is the only garment that will stand up to the holy judgment of

God. All other types of garments are false hopes, and will fall apart and expose the nakedness of our sin before the eyes of an infinitely holy God.

Hope that our works will please God

Cain had a false hope that offering the fruit of his works would be acceptable to God, but it was rejected. This is a pattern for the rejection by God that we will face if we have the false hope that our works will be good enough to please God.

However, Abel made an offering of faith, a live offering from the flock, and was accepted by God. This is a picture of the acceptance by God that we will enjoy when our hope is in the Lamb of God who offered His life as a sacrifice for our sins.

- Abel became a keeper of sheep, and Cain became a tiller of the soil...Cain brought an offering to the LORD from the fruit of the soil; and Abel, for his part, brought the choicest of the firstlings of his flock. The LORD paid heed to Abel and his offering, but to Cain and his offering He paid no heed. Cain was much distressed and his face fell. And the LORD said to Cain, “Why are you distressed, and why is your face fallen? Surely, if you do right, there is uplift. But if you do not do right sin couches at the door” (Genesis 4:2–7) Tanakh

Cain wrongly relied on his own way, plowed the ground, and falsely trusted that his works would be good enough. We must not fall for the same lie.

- You have plowed wickedness, you have reaped iniquity— you shall eat the fruits of treachery— Because you relied on your way (Hosea 10:13) Tanakh
- I constantly spread out My hands to a disloyal people, who walk the way that is not good, following their own designs (Isaiah 65:2) Tanakh

Only trust in the God who saves will bring the victory. Trust in what we have done will prove to be a disappointing failure.

- Truly, you have forgotten the God who saves you and have not remembered the Rock who shelters you; That is why, though you plant a delightful sapling, what you sow proves a disappointing slip. (Isaiah 17:10) Tanakh
- A road may seem right to a man, but in the end it is a road to death. (Proverbs 16:25) Tanakh

Because Cain persisted in his own way, he ended up being banished from the presence of the Lord. Those who put their hope in their works, instead of the saving work of God, will be banished from His presence, banished from heaven and the new earth.

- Cain said to the LORD, “My punishment is too great to bear! Since You have banished me this day...and I must avoid Your presence” (Genesis 4:13–14) Tanakh

But the righteous, those who put their trust in God, will not be shaken in the day of judgment, and will enjoy heaven and the new earth in God’s presence.

- The righteous will never be shaken; The wicked will not inhabit the earth. (Proverbs 10:30) Tanakh
- The face of the LORD is set against evildoers, to erase their names from the earth. (Psalm 34:17) Tanakh

Let us not fall into traps of deceit and have our hope in wrong places. Let us place our trust solely in the Lord our Savior, and truly have our transgressions forgiven and our sin covered by Him.

- Happy is he whose transgression is forgiven, whose sin is covered over. Happy the man whom the LORD does not hold guilty, and in whose spirit there is no deceit. (Psalm 32:1–2) Tanakh
- And because he put his trust in the LORD, He reckoned it to his merit. (Genesis 15:6) Tanakh

Gray is Gone

There are only two kinds of people in God's eyes. It truly is black and white to God. There is no gray zone in between.

You either measure up to His standard of absolute perfection, and are declared righteous, or you don't, and are declared wicked.

No matter how hard we try, the truth is that by nature none of us measure up to God's standard of perfect righteousness, and by nature we are all wicked in His sight.

- God looks down from heaven on mankind to find a man of understanding, a man mindful of God. Everyone is dross, altogether foul; there is none who does good, not even one. (Psalm 53:3–4) Tanakh
- All have turned bad, altogether foul; there is none who does good, not even one. (Psalm 14:3) Tanakh
- For there is not one good man on earth who does what is best and doesn't err. (Ecclesiastes 7:20) Tanakh
- None upright are left among men... The best of them is like a prickly shrub; The most upright, worse than a barrier of thorns. (Micah 7:2–4) Tanakh

In the passage below, God says that mankind's works are nothingness and nullity, which means that we cannot produce anything that would count toward righteousness.

- But I look and there is not a man... See, they are all nothingness, their works are nullity (Isaiah 41:28–29) Tanakh

The proper response for realizing that by nature no creature is right in His sight, is to call out to the Creator for His provision. The only way we can escape the judgment rightly due against us, is to be covered in God's perfect righteousness.

- O LORD, hear my prayer; give ear to my plea, as You are faithful; answer me, as You are beneficent. Do not enter into

judgment with Your servant, for before You no creature is in the right. (Psalm 143:1–2) Tanakh

Just as there are only two kinds of people in God's eyes, there are also only two eternal destinations for people, either joy with God in heaven and the new earth, or the doom and ruin of hell.

- The righteous can look forward to joy, but the hope of the wicked is doomed. The way of the LORD is a stronghold for the blameless, but a ruin for evildoers. (Proverbs 10:28–29) Tanakh

As mentioned earlier, symbols used in the Bible are explained elsewhere in the Bible. Therefore, we can see that swords are sometimes used as a symbol of speaking, words, and judgment.

- His words were more soothing than oil, yet they were drawn swords. (Psalm 55:22) Tanakh
- Who whet their tongues like swords; they aim their arrows—cruel words— (Psalm 64:4) Tanakh

With the understanding of that symbol, we can see that the only way to avoid falling into hell by the sword of His spoken judgment is by trusting in Him. There is no safety from the darkness of hell for the wicked, for those who do not believe in Him.

- I will rescue you, and you shall not fall by the sword. You shall escape with your life, because you trusted Me—declares the LORD.” (Jeremiah 39:18) Tanakh
- There is no safety—said the LORD—for the wicked. (Isaiah 48:22) Tanakh
- He guards the steps of His faithful, but the wicked perish in darkness (1 Samuel 2:9) Tanakh

If we run away from all false hopes and take refuge in the Lord, trusting in Him, then we will be safe, and need not fear hell.

- The name of the LORD is a tower of strength to which the righteous man runs and is safe. (Proverbs 18:10) Tanakh

- Thus said the Lord GOD: “Behold, I will found in Zion, stone by stone, a tower of precious cornerstones, exceedingly firm; He who trusts need not fear.” (Isaiah 28:16) Tanakh

Those who place their faith in God as the deliverer, will be seen as upright and righteous in His sight, and will be shielded from the pronouncements of doom which will come to the wicked.

- I look to God to shield me; the deliverer of the upright. God vindicates the righteous; God pronounces doom each day. (Psalm 7:11–12) Tanakh

To avoid utter destruction in hell, we must realize that our only hope to be seen as righteous is to trust in the deliverance that comes only from the Lord. He is the only safe refuge.

- Mark the blameless, note the upright, for there is a future for the man of integrity. But transgressors shall be utterly destroyed, the future of the wicked shall be cut off. The deliverance of the righteous comes from the LORD, their stronghold in time of trouble. The LORD helps them and rescues them...for they seek refuge in Him. (Psalm 37:37–40) Tanakh

There is no gray. There are only two kinds of trust. The one that we choose will determine what kind of person we are in God's eyes, and what our eternal destination will be.

If we trust in ourselves, our own wickedness will be apparent in the sight of God, and we will rightfully be cursed with hell.

If we trust in God, His righteousness will be ours, and we will rightfully be blessed with eternal life.

- Thus said the LORD: Cursed is he who trusts in man, who makes mere flesh his strength, and turns his thoughts from the LORD. He shall be like a bush in the desert, which does not sense the coming of good: It is set in the scorched places of the wilderness, in a barren land without inhabitant. (Jeremiah 17:5–6) Tanakh

- Blessed is he who trusts in the LORD, whose trust is the LORD alone. He shall be like a tree planted by waters, sending forth its roots by a stream: It does not sense the coming of heat, its leaves are ever fresh; It has no care in a year of drought, it does not cease to yield fruit. (Jeremiah 17:7–8) Tanakh

If our way is to trust in our filthy deeds, we will be repaid with eternal curses.

If our way is to trust in the mighty deeds of the Messiah, we will be repaid with eternal blessings.

- O great and mighty God whose name is LORD of Hosts, wondrous in purpose and mighty in deed, whose eyes observe all the ways of men, so as to repay every man according to his ways, and with the proper fruit of his deeds! (Jeremiah 32:18–19) Tanakh

3. The Messiah: Our Wonderful Savior

The only hope for our desperate sinful condition is our wonderful Savior, who is Jesus the Messiah. Because of God's great love and compassion and grace for us, God the Son became a Man. In His perfect and infinite righteousness, He became our Redeemer by dying in our place, dying for the sins of mankind.

- The LORD is compassionate and gracious, slow to anger, abounding in steadfast love. (Psalm 103:8) Tanakh
- You, being a forgiving God, gracious and compassionate, long-suffering and abounding in faithfulness (Nehemiah 9:17) Tanakh
- Who is a God like You, forgiving iniquity and remitting transgression; Who has not maintained His wrath forever ...because He loves graciousness! (Micah 7:18) Tanakh
- I know that You are a compassionate and gracious God, slow to anger, abounding in kindness, renouncing punishment. (Jonah 4:2) Tanakh

Savior and Supreme

The Bible clearly shows that the Savior of mankind is also the Supreme Lord God. This section will go through some additional Scriptures related to that.

God is the Supreme Lord:

- For the LORD your God is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe (Deuteronomy 10:17) Tanakh
- May they know that Your name, Yours alone, is the LORD, supreme over all the earth. (Psalm 83:19) Tanakh

God is the Savior and Redeemer:

- And you shall know that I the LORD am your Savior, I, The Mighty One of Jacob, am your Redeemer. (Isaiah 60:16) Tanakh
- Thus said the LORD, the King of Israel, their Redeemer, the LORD of Hosts: I am the first and I am the last, and there is no god but Me. (Isaiah 44:6) Tanakh
- His name is “LORD of Hosts.” The Holy One of Israel will redeem you— He is called “God of all the Earth.” (Isaiah 54:5) Tanakh
- I will look to the LORD, I will wait for the God who saves me (Micah 7:7) Tanakh

God has saved Israel from various political enemies over the years, but His ultimate saving work is saving us personally from our enemies of sin and death.

- Help us, O God, our deliverer, for the sake of the glory of Your name. Save us and forgive our sin, for the sake of Your name. (Psalm 79:9) Tanakh
- Save me from my enemies, O my God; secure me against my assailants. (Psalm 59:2) Tanakh
- Grant us Your aid against the foe, for the help of man is worthless. With God we shall triumph; He will trample our foes. (Psalm 108:13–14) Tanakh

Let us not worship our works, but let us worship God who can save us from our foes, who can save us from sin and death.

- Do not worship other gods. Worship only the LORD your God, and He will save you from the hands of all your enemies.” (2 Kings 17:38–39) Tanakh

Let us place our trust in God, who because of His triumphant righteousness, obtained victorious salvation over sin and death.

- Every tongue that contends with you at law you shall defeat. Such is the lot of the servants of the LORD, such their triumph through Me —declares the LORD. (Isaiah 54:17) Tanakh
- Listen to Me, you stubborn of heart, who are far from victory: I am bringing My victory close; It shall not be far, and My triumph shall not be delayed. (Isaiah 46:12–13) Tanakh

If we place our trust in God's righteous sacrifice on our behalf then we are saved from our sins, from our transgressions. His triumph will then become our triumph.

- This is our God; We trusted in Him, and He delivered us. This is the LORD, in whom we trusted; Let us rejoice and exult in His deliverance! (Isaiah 25:9) Tanakh
- It is I, I who—for My own sake— Wipe your transgressions away and remember your sins no more. (Isaiah 43:25) Tanakh
- My heart exults in the LORD; I have triumphed through the LORD... I rejoice in Your deliverance. There is no holy one like the LORD, truly, there is none beside You; There is no rock like our God. (1 Samuel 2:1–2) Tanakh

Trusting in our works will only bring eternal disappointment. But if we trust in God's saving work on our behalf, we will never be disappointed, and we will have everlasting peace and joy.

- But I trust in Your faithfulness, my heart will exult in Your deliverance. I will sing to the LORD, for He has been good to me. (Psalm 13:6) Tanakh
- I seek refuge in You, O LORD; may I never be disappointed. As You are beneficent, save me and rescue me; incline Your ear to me and deliver me. (Psalm 71:1–2) Tanakh

Work of Wonder

It is God alone who works wonders. This section will discuss His ultimate work of wonder, in which because of His great love, He became a Man to save us from our sin.

- For You are great and perform wonders; You alone are God. (Psalm 86:10) Tanakh
- Who is like You, O LORD, among the celestials; Who is like You, majestic in holiness, awesome in splendor, working wonders! (Exodus 15:11) Tanakh
- I will praise You, LORD, with all my heart; I will tell all Your wonders. (Psalm 9:2) Tanakh

His Holy Arm and His Holy Right Hand

In Scripture, we see that it is God's Holy Arm, Jesus, who worked the wonder of victory over sin on our behalf, by becoming a Man and manifesting His work in the sight of the peoples of the earth.

- You are the God who works wonders; You have manifested Your strength among the peoples. By Your arm You redeemed Your people (Psalm 77:15–16) Tanakh
- The LORD will bare His holy arm in the sight of all the nations, and the very ends of earth shall see the victory of our God. (Isaiah 52:10) Tanakh

We see that God's Holy Arm is also His Holy Right Hand. It is the Lord Jesus who sits at the right hand of God the Father, and He triumphed over sin on behalf of the peoples of the nations.

- Sing to the LORD a new song, for He has worked wonders; His right hand, His holy arm, has won Him victory. The LORD has manifested His victory, has displayed His triumph in the sight of the nations. (Psalm 98:1–2) Tanakh

There was no man qualified to save mankind, so the Right Hand of God, the Lord Jesus, had to become a Man in order to do His victorious redeeming work on our behalf.

- The LORD saw and was displeased...He saw that there was no man, He gazed long, but no one intervened. Then His own arm won Him triumph, His victorious right hand supported Him. (Isaiah 59:15–16) Tanakh
- Fear not, for I am with you, be not frightened, for I am your God; I strengthen you and I help you, I uphold you with My victorious right hand...For I the LORD am your God...Have no fear; I will be your help...I your Redeemer, the Holy One of Israel. (Isaiah 41:10–14) Tanakh

Sin and death are the foes, enemies, assailants, and adversaries that stand against us. However, the glorious Right Hand of God shattered them and trampled them, and we can receive His victory over them by seeking refuge in Him.

- Your right hand, O LORD, glorious in power, Your right hand, O LORD, shatters the foe! (Exodus 15:6) Tanakh
- Though I walk among enemies, You preserve me in the face of my foes; You extend Your hand; with Your right hand You deliver me. (Psalm 138:7) Tanakh
- I call on You; You will answer me, God; turn Your ear to me, hear what I say. Display Your faithfulness in wondrous deeds, You who deliver with Your right hand those who seek refuge from assailants. (Psalm 17:6–7) Tanakh
- Their arm did not give them victory, but Your right hand, Your arm, and Your goodwill, for You favored them...Through You we gore our foes; by Your name we trample our adversaries (Psalm 44:4–6) Tanakh

Let us heed God's word and know that nothing we have done or could do can bring us the victory. Only the Right Hand of God has done it, and let us proclaim that His works alone can save us.

- Help me, O LORD, my God; save me in accord with Your faithfulness, that men may know that it is Your hand, that You, O LORD, have done it. (Psalm 109:26–27) Tanakh
- The right hand of the LORD is exalted! The right hand of the LORD is triumphant! I shall not die but live and proclaim the works of the LORD. (Psalm 118:16–17) Tanakh
- You have given me the shield of Your protection; Your right hand has sustained me, Your care has made me great. (Psalm 18:36) Tanakh

The prophetic pattern in the two names

One of the sons of Jacob had two names. The two names are a beautiful prophetic pattern of Jesus, the Son of God. One name was “Ben-oni” which means “son of suffering”. The other name was “Benjamin” which means “son of right hand”.

- But as she breathed her last—for she was dying—she named him Ben-oni; but his father called him Benjamin. (Genesis 35:18) Tanakh

This is a prophetic foreshadow of Jesus because Jesus is the Son of God. He suffered as the sacrifice on behalf of our sins, and then He returned to the right hand of God.

Below are two Scripture passages showing how God sent down His love to mankind. He personally came down as a Man Himself. He acted for us, suffering as the sacrifice in our place, and when we trust in Him, we are saved from our sin.

- I call to God Most High, to God who is good to me. He will reach down from heaven and deliver me: God will send down His steadfast love (Psalm 57:3–4) Tanakh
- When You did wonders we dared not hope for, You came down and mountains quaked before You. Such things had never been heard or noted. No eye has seen them, O God, but You, who act for those who trust in You. (Isaiah 64:2–3) Tanakh

The passage below shows how the Son of God returned to the right hand of God the Father, after His successful work of suffering for our sins. Jesus will continue to reign from there until He comes again to rule over the earth with His mighty scepter.

- The LORD said to my lord, “Sit at My right hand while I make your enemies your footstool.” The LORD will stretch forth from Zion your mighty scepter; hold sway over your enemies! (Psalm 110:1–2) Tanakh

Notice above that it was David speaking, and that he said the LORD God said to his Lord. David was king over Israel and the only one above him, the only one that could be his Lord, was God.

Therefore, that is showing two of the members of the Trinity, the Lord Father speaking to the Lord Son, and further showing that it is indeed the Lord Jesus who is the One at the right hand.

Salvation is entirely of Him

The Lord did the work of salvation entirely by Himself. There is nothing we can do to add to it. There is nothing we can boast about as having earned or deserved anything. We must hold our peace and simply trust in what He did for us.

- I realized, too, that whatever God has brought to pass will recur evermore: Nothing can be added to it and nothing taken from it— and God has brought to pass that men revere Him. (Ecclesiastes 3:14) Tanakh
- Stand by, and witness the deliverance which the LORD will work for you...The LORD will battle for you; you hold your peace!” (Exodus 14:13–14) Tanakh
- Come and see the works of God, who is held in awe by men for His acts. (Psalm 66:5) Tanakh

Salvation is completely from His Holy Right Hand. It is His abundant goodness and His perfect righteousness that saves us, since we have none of our own. He is the refuge of safety for us.

- Hallelujah. Praise the LORD for He is good (Psalm 106:1) Tanakh
- How abundant is the good that You have in store for those who fear You, that You do in the full view of men for those who take refuge in You. (Psalm 31:20) Tanakh
- The way of God is perfect, the word of the LORD is pure. He is a shield to all who take refuge in Him. (2 Samuel 22:31) Tanakh

Let us proclaim Him, and not ourselves! Let us tell of the victory that He worked for our benefit! Let us tell of His great love!

- Sing to the LORD, all the earth. Proclaim His victory day after day. (1 Chronicles 16:23) Tanakh
- My mouth tells of Your beneficence, of Your deliverance all day long, though I know not how to tell it. I come with praise of Your mighty acts, O Lord GOD; I celebrate Your beneficence, Yours alone. (Psalm 71:15–16) Tanakh
- The LORD has proclaimed our vindication; Come, let us recount in Zion the deeds of the LORD our God. (Jeremiah 51:10) Tanakh
- Let them offer thanksgiving sacrifices, and tell His deeds in joyful song. (Psalm 107:22) Tanakh

Faith in our wonderful Savior

God was indeed the Champion on our behalf and worked wonders by becoming a Man and dying as the sacrifice for our sins. But that redemption does not take effect in our life unless we realize our sin and place our faith in Him as our wonderful Savior.

- You championed my cause, O Lord, You have redeemed my life. (Lamentations 3:58) Tanakh
- Nonetheless, they went on sinning and had no faith in His wonders. (Psalm 78:32) Tanakh

We must trust in His supporting Holy Arm, and not our works. Hoping in our works is as worthless as having both of our arms broken and yet hoping they will be able to carry a very heavy load.

- For the arms of the wicked shall be broken, but the LORD is the support of the righteous. (Psalm 37:17) Tanakh

God wants our trust to be in the work of His Right Hand, who acted on our behalf.

- You would call and I would answer You; You would set Your heart on Your handiwork. (Job 14:15) Tanakh
- I trust in the faithfulness of God forever and ever. I praise You forever, for You have acted (Psalm 52:10–11) Tanakh

What will truly make us happy, and what will truly please God, are not offerings from us, but to trust in the Lord Jesus and His righteousness, which He offered on our behalf.

- Happy is the man who makes the LORD his trust, who turns not to the arrogant or to followers of falsehood. You, O LORD my God, have done many things; the wonders You have devised for us... You gave me to understand that You do not desire sacrifice and meal offering; You do not ask for burnt offering and sin offering... To do what pleases You, my God, is my desire; Your teaching is in my inmost parts. I proclaimed Your righteousness... O LORD (Psalm 40:5–10) Tanakh
- You have gladdened me by Your deeds, O LORD; I shout for joy at Your handiwork. (Psalm 92:5) Tanakh

What will truly satisfy us and fill our lives with good things, is not to be proud of who we are or what we have done, but to hunger and thirst for what only God can provide, and to cry out to Him to rescue us from the troubles of sin and death.

- Hungry and thirsty, their spirit failed. In their adversity they cried to the LORD, and He rescued them from their troubles. He showed them a direct way to reach a settled place. Let them praise the LORD for His steadfast love, His wondrous deeds for

mankind; for He has satisfied the thirsty, filled the hungry with all good things. (Psalm 107:5–9) Tanakh

Satisfaction and fulfillment can only be found in our loving God!

Man and Most High

Through various Scriptures so far, we have seen that:

1. There is no righteous person and therefore no one qualified to save mankind.
2. God is the only One who is holy and righteous, and therefore He is the only One qualified to do the work of salvation for mankind.
3. God had to become a Man in order to represent mankind as the holy and righteous sacrifice in our place.
4. Faith in our loving Redeemer is the only way that we can be saved from the punishment of hell that we justly deserve.

In this section, we will review even more Scriptures that show only One who was both God and a Man could fulfill them.

The Lord Jesus is that One. The Lord Jesus is the Messiah.

In the Bible, the man named Job had hope for someone who could stand as the arbiter, or mediator, between himself and God.

- He is not a man, like me, that I can answer Him, that we can go to law together. No arbiter is between us to lay his hand on us both. (Job 9:32–33) Tanakh

Thankfully, God the Son fulfilled that hope, and became that mediator. The Lord Jesus is able to lay His hand on both God and mankind, because He Himself is Most High God and also a Man.

The Holy One of Israel

God acted on behalf of mankind in order to wipe away the sins of those who have faith in Him. He glorified Himself in this saving work by becoming a Man through the nation of Israel. Since He became a Man through Israel, that makes Him Jewish.

- I wipe away your sins like a cloud, your transgressions like mist— Come back to Me, for I redeem you. Shout, O heavens, for the LORD has acted; Shout aloud, O depths of the earth! Shout for joy, O mountains, O forests with all your trees! For the LORD has redeemed Jacob, has glorified Himself through Israel. (Isaiah 44:22–23) Tanakh

The Lord is the only holy One, and since He was born in the flesh through Israel, that makes Him the Holy One of Israel.

- But now thus said the LORD— Who created you, O Jacob, Who formed you, O Israel: Fear not, for I will redeem you...For I the LORD am your God, The Holy One of Israel, your Savior...Beside Me, none can grant triumph...Thus said the LORD, your Redeemer, the Holy One of Israel (Isaiah 43:1–14) Tanakh

He is the only One who can grant triumph over sin. Since He is our Savior, we can freely receive His triumph for ourselves through simple faith in Him.

The Descendant of David

The Lord Jesus became a Jewish Man through the tribe of Judah, and the prophecies that Jacob spoke in the passage below are ultimately fulfilled in Jesus.

- Judah is a lion's whelp...He crouches, lies down like a lion...who dare rouse him? The scepter shall not depart from Judah, nor the ruler's staff from between his feet; So that tribute shall come to him and the homage of peoples be his. (Genesis 49:9–10) Tanakh

More specifically, the Messiah was born as a descendant of King David, who was from the tribe of Judah. The Lord Jesus inherited the throne of David and His kingship has been established forever.

- The LORD swore to David a firm oath that He will not renounce, “One of your own issue I will set upon your throne.” (Psalm 132:11) Tanakh
- When your days are done and you lie with your fathers, I will raise up your offspring after you, one of your own issue, and I will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever. (2 Samuel 7:12–13) Tanakh

The specific details regarding the lineage of the Messiah Jesus are recorded in two New Testament books:

Matthew: Jesus descended from the royal line of David in a legal sense, through His legal earthly father, Joseph.

Luke: Jesus descended from David through another line, through His mother in the flesh, the virgin Mary. He also descended from Adam, and therefore was qualified to represent humanity through His sacrifice in our place.

The kingdom and line of David had ended with the Babylonian conquest. The crown was no more until the Messiah came, since it rightfully belonged to Him, and He will restore the kingdom when He comes the second time.

- O dishonored wicked prince of Israel, whose day has come—the time set for your punishment—thus said the Lord GOD: Remove the turban and lift off the crown! This shall not remain as it is...It shall be no more until he comes to whom it rightfully belongs; and I will give it to him. (Ezekiel 21:30–32) Tanakh
- For the Israelites shall go a long time without king (Hosea 3:4) Tanakh

Jesse was the father of King David, and the passage below refers to the royal line of David. The line was cut, like a tree is cut to a

stump, at the time of the Babylonian conquest. The “shoot” or “twig” refers to Jesus, who came from the line of David.

- But a shoot shall grow out of the stump of Jesse, a twig shall sprout from his stock. (Isaiah 11:1) Tanakh

The “branch” in the passage below is similar to the “shoot” and “twig” above. The Lord from David’s line did what was just and righteous in the land.

- See, a time is coming—declares the LORD—when I will raise up a true branch of David’s line. He shall reign as king and shall prosper, and he shall do what is just and right in the land. In his days Judah shall be delivered and Israel shall dwell secure. And this is the name by which he shall be called: “The LORD is our Vindicator.” (Jeremiah 23:5–6) Tanakh

The name “The Lord is our Vindicator” above would have been more accurately translated as “The Lord is our righteousness”.

Our conduct can only bring the punishment that we deserve. However, if we place our faith in the righteousness of Jesus, then His righteousness becomes our righteousness, and we can then be rewarded. Praise the Lord indeed for His righteous salvation!

- Take action to judge Your servants, condemning him who is in the wrong and bringing down the punishment of his conduct on his head, vindicating him who is in the right by rewarding him according to his righteousness. (1 Kings 8:32) Tanakh
- I will praise the LORD for His righteousness (Psalm 7:18) Tanakh

Came down as a Man to save us

Just like the Lord came down to rescue Israel from the plight of slavery to Egypt, He also came down as a Man, to rescue humanity from the plight of slavery to sin.

- And the LORD continued, “I have marked well the plight of My people...yes, I am mindful of their sufferings. I have come down to rescue them (Exodus 3:7–8) Tanakh

Almighty God became a Human because of His great love, and He provided for us the healing care of salvation from sin.

- They have ignored My healing care. I drew them with human ties, with cords of love; But I seemed to them as one Who imposed a yoke on their jaws, though I was offering them food. (Hosea 11:3–4) Tanakh

The Lord God offers food. After the exodus, He offered the manna that came down from heaven, and satisfied the hunger of Israel. Likewise, Jesus offers Himself as the Bread of Life. He came down from heaven as a Man, and satisfies those who are hungry to be saved from their sin.

- You gave them bread from heaven when they were hungry (Nehemiah 9:15) Tanakh
- He...satisfied them with food from heaven. (Psalm 105:40) Tanakh

Let whoever desires partake of the Lord Jesus, and be eternally satisfied.

Dwelling with humanity

At His second coming, the Lord God will come down again, this time to take His rightful position on the throne of David, and to dwell with believing humanity forever.

- Then you shall know that I was sent by the LORD of Hosts. Shout for joy, fair Zion! For lo, I come; and I will dwell in your midst—declares the LORD. In that day many nations will attach themselves to the LORD and become His people, and He will dwell in your midst. Then you will know that I was sent to you by the LORD of Hosts...Be silent, all flesh, before the LORD! For He is roused from His holy habitation. (Zechariah 2:13–17) Tanakh

Notice above how this One is sent by the Lord, and this One is also the Lord Himself. This not only shows the Trinity, but also that the coming One can be none other than the Lord Jesus, our great God and Savior, the Messiah.

Let us not fall into the trap of taking these things only in a symbolic way. The Bible makes it clear that these things will literally happen on the earth, and the people of the earth will literally see His glory.

- The LORD is king! Let the earth exult, the many islands rejoice!...The heavens proclaim His righteousness and all peoples see His glory. (Psalm 97:1,6) Tanakh

On the day of His second coming, the Lord will very literally come down and set His feet on the Mount of Olives. He will literally reign over all the earth from Jerusalem.

- On that day, He will set His feet on the Mount of Olives, near Jerusalem on the east; and the Mount of Olives shall split across from east to west...And the LORD my God, with all the holy beings, will come to you...And the LORD shall be king over all the earth; in that day there shall be one LORD with one name...Any of the earth's communities that does not make the pilgrimage to Jerusalem to bow low to the King LORD of Hosts shall receive no rain. (Zechariah 14:4–9,17) Tanakh

When Jesus returns, Jerusalem will be called “The LORD is There” because the LORD will very literally be there.

- The name of the city from that day on shall be “The LORD Is There.” (Ezekiel 48:35) Tanakh

The part underlined below would have been more accurately translated as “I will walk among you”. The Son of God will very literally walk among mankind, and dwell with believing mankind forever.

- I will establish My abode in your midst, and I will not spurn you. I will be ever present in your midst: I will be your God, and you shall be My people. (Leviticus 26:11–12) Tanakh

The everlasting King over all the earth

His reign will not be over Israel and the Jewish people alone, but it will also be over all the nations and peoples of the earth.

- The LORD, enthroned on cherubim, is king, peoples tremble, the earth quakes. The LORD is great in Zion, and exalted above all peoples. They praise Your name as great and awesome; He is holy! (Psalm 99:1–3) Tanakh

The Lord God, as the descendant of King David, and rightful heir, will reign over all the nations from His holy throne in Jerusalem.

- Sing, O sing to God; sing, O sing to our king; for God is king over all the earth; sing a hymn. God reigns over the nations; God is seated on His holy throne. (Psalm 47:7–9) Tanakh
- At that time, they shall call Jerusalem “Throne of the LORD,” and all nations shall assemble there, in the name of the LORD, at Jerusalem. They shall no longer follow the willfulness of their evil hearts. (Jeremiah 3:17) Tanakh
- Then the moon shall be ashamed, and the sun shall be abashed. For the LORD of Hosts will reign on Mount Zion and in Jerusalem, and the Presence will be revealed to His elders. (Isaiah 24:23) Tanakh
- The LORD will reign over them on Mount Zion now and for evermore. (Micah 4:7) Tanakh

Notice in the passage below how God chose this One, and how this One's throne is also divine. This can only be the Divine Son of God, who became a Man, and who will sit on the throne as David's descendant.

- Your divine throne is everlasting; your royal scepter is a scepter of equity. You love righteousness and hate wickedness; rightly has God, your God, chosen to anoint you with oil of gladness over all your peers. (Psalm 45:7–8) Tanakh

Below is what Father God and the Son of God say about each other. The Son of God is made the High King over all the earth.

- He shall say to Me, 'You are my father, my God, the rock of my deliverance.' I will appoint him first-born, highest of the kings of the earth. (Psalm 89:27–28) Tanakh

The corrupt nations of the earth will experience His wrath during the tribulation and at His second coming. Then He will be the everlasting King, ruling forever in love and righteousness.

- But the LORD is truly God: He is a living God, the everlasting King. At His wrath, the earth quakes, and nations cannot endure His rage. (Jeremiah 10:10) Tanakh
- The LORD is king for ever and ever; the nations will perish from His land. (Psalm 10:16) Tanakh

The only Champion over sin

The Lord God is the only Champion, the only Savior for us from our enemies of sin and death, therefore it cannot be a normal man. The word Belial below can refer to sin, evil, and wickedness.

- O God, the rock wherein I take shelter: My shield, my mighty champion, my fortress and refuge! My savior... I called on the LORD, and I was delivered from my enemies. For the breakers of Death encompassed me, the torrents of Belial terrified me (2 Samuel 22:2–5) Tanakh

The Lord Jesus became a Man at His first coming to champion the cause of the lowly and needy sinners who realize their need for Him. At His second coming, He will rule from sea to sea and to the ends of the earth. All kings and nations will serve the Most High King.

- Let him champion the lowly among the people, deliver the needy... Let him rule from sea to sea, from the river to the ends of the earth... Let all kings bow to him, and all nations serve him... He redeems them from fraud and lawlessness... May his name be eternal; while the sun lasts, may his name endure; let

men invoke his blessedness upon themselves; let all nations count him happy. Blessed is the LORD God, God of Israel, who alone does wondrous things; Blessed is His glorious name forever; His glory fills the whole world. (Psalm 72:4,8,11,14,17-19) Tanakh

As mentioned above, people can invoke His blessedness upon themselves by trusting in His saving work, and therefore having His righteousness be upon themselves.

As further mentioned in the Scripture passage above, only God can do wondrous things. Therefore, this King can only be God.

According to God's promise, only a descendant of David can be king. Therefore, this King can only be a Man.

At His second coming, the glory of Jesus, the One who is both God and a Man, will fill the world through His righteous reign.

The only One who can purge sin

We cannot cleanse our own hearts. We cannot purge ourselves from our own sinfulness.

- Who can say, "I have cleansed my heart, I am purged of my sin"? (Proverbs 20:9) Tanakh

In the passage below, we see yet again that it is only God who brings relief and healing from our sinfulness. It is only God who purges and pardons us from sin. It is only God who provides salvation for us. These promises are fulfilled only by God and only through One from David's line. This is only Jesus the Messiah.

- I am going to bring her relief and healing. I will heal them and reveal to them abundance of true favor...I will purge them of all the sins which they committed against Me, and I will pardon all the sins which they committed against Me...In those days and at that time, I will raise up a true branch of David's line, and he shall do what is just and right in the land. In those days Judah shall be delivered and Israel shall dwell secure. And this is what

she shall be called: “The LORD is our Vindicator.” (Jeremiah 33:6-9,14–16) Tanakh

The Lord is our Vindicator. The Lord is our Righteousness.

Out of His love, the Lord became a Man and saved us from our sin through His righteousness alone.

Serpents and Slaves

This section contains two patterns that illustrate God’s love and saving work.

He is the One to look to

Near the time of the exodus, the Israelites sinned by speaking against God and Moses. Then the Lord sent serpents against them, and they faced the punishment of death for their sin.

- The people spoke against God and against Moses...The LORD sent seraph serpents against the people. They bit the people and many of the Israelites died. (Numbers 21:5–6) Tanakh

The people confessed their sin.

- The people came to Moses and said, “We sinned by speaking against the LORD and against you.” (Numbers 21:7) Tanakh

God provided by having Moses mount a serpent on a standard and all who looked at it lived.

- Moses made a copper serpent and mounted it on a standard; and when anyone was bitten by a serpent, he would look at the copper serpent and recover. (Numbers 21:9) Tanakh

The serpents were a picture of the sin and punishment of the people. The serpent mounted on the standard is a picture of the Messiah being nailed to the cross, and bearing our sin and punishment. This is just like the prophecy in Isaiah 53:11-12 that was shown earlier.

The people confessed their sin and had to look to God's provision in order to live. Likewise, we must admit our sinfulness and look to the provision of Jesus in order to have eternal life.

- Guide me in Your true way and teach me, for You are God, my deliverer; it is You I look to at all times. (Psalm 25:5) Tanakh

The Right Arm of the Lord grants His triumph to all who look to Him in faith. If we place our trust in His provision, then His victory becomes ours as well.

- The triumph I grant is near, the success I give has gone forth. My arms shall provide for the peoples; The coastlands shall trust in Me, they shall look to My arm... My victory shall stand forever, My triumph shall remain unbroken. (Isaiah 51:5–6) Tanakh

We must look to the gracious salvation of the Lord, because it is His arm that brought us deliverance from our sin.

- O LORD, be gracious to us! It is to You we have looked; Be their arm every morning, also our deliverance in time of stress. (Isaiah 33:2) Tanakh

Let us turn away from all false hopes. Let us turn to Him and gain His success. Let us trust in Him, since there is no one beside Him who can put to shame our adversaries of sin and death.

- There is no god beside Me, no God exists beside Me Who foretells truly and grants success. Turn to Me and gain success, all the ends of earth! For I am God, and there is none else... They shall say: "Only through the LORD can I find victory and might. When people trust in Him, all their adversaries are put to shame. It is through the LORD that all the offspring of Israel have vindication and glory." (Isaiah 45:21-22,24-25) Tanakh

The Lord Jesus, our great God and Deliverer, did the awesome deeds necessary for our salvation. Let us put our trust in Him!

- Answer us with victory through awesome deeds, O God, our deliverer, in whom all the ends of the earth and the distant seas put their trust (Psalm 65:6) Tanakh

He is the One who redeemed

The book of Hosea contains a beautiful pattern of God's love for Israel, as well as for the whole world, in spite of our sinfulness and unfaithfulness.

God commanded Hosea to marry a harlot. Hosea obeyed and married Gomer.

- The LORD said to Hosea, "Go, get yourself a wife of whoredom ...for the land will stray from following the LORD." So he went and married Gomer (Hosea 1:2–3) Tanakh

Gomer was unfaithful and wanted to go after her lovers who gave her "benefits". This is a picture of "benefits" that we think we will receive from our sin.

- She thought, "I will go after my lovers, who supply my bread and my water, my wool and my linen, my oil and my drink." (Hosea 2:7) Tanakh

However, sin results in bondage, and only leads to punishment.

- Thus will I punish her for...she would go after her lovers, forgetting Me —declares the LORD. (Hosea 2:15) Tanakh

Gomer was unfaithful, and got herself in bondage. Then God commanded Hosea to show love to her despite her sin. Hosea did so and purchased Gomer out of bondage.

- The LORD said to me further, "Go, befriend a woman who, while befriended by a companion, consorts with others, just as the LORD befriends the Israelites, but they turn to other gods"...Then I hired her for fifteen shekels of silver (Hosea 3:1–2) Tanakh

This is a beautiful picture of God's love, for Israel and for the whole world, even though we are a sinful people and often turn to false gods of our own imagination instead of the God of reality.

Hosea personally showed Gomer his love by purchasing her out of bondage. God personally showed Israel and the whole world His love by purchasing us out of bondage to sin with His own blood. But we can only receive that freedom through faith in Him.

In other books of the Bible, we see similarly about the beauty of our Savior, who redeemed us from the bondage of sin and death.

- Even in our bondage God has not forsaken us (Ezra 9:9) Tanakh
- I am the LORD. I will free you from the...bondage. I will redeem you with an outstretched arm (Exodus 6:6) Tanakh
- Take heed that you do not forget the LORD who freed you from the...bondage. (Deuteronomy 6:12) Tanakh

Now, back to the book of Hosea. Let us not suffer the destruction of hell because of disobedience, which is refusing to believe the teaching of our God about our sin and the salvation He provided.

- My people is destroyed because of disobedience!...Because you have spurned the teaching of your God (Hosea 4:6) Tanakh

We must not allow the habits of bad beliefs and bad teachings to keep us from turning to salvation in our God. We must heed the Lord's word.

- Their habits do not let them turn back to their God; Because of the lecherous impulse within them, they pay no heed to the LORD. (Hosea 5:4) Tanakh

There is no Savior other than God. The word "helper" below would have been more accurately translated as "Savior".

- Only I the LORD have been your God ever since the land of Egypt; You have never known a true God but Me, you have never had a helper other than Me. (Hosea 13:4) Tanakh

He has redeemed us from our sin, and from the eternal death that is the just punishment for it.

- From Sheol itself I will save them, redeem them from very Death. Where, O Death, are your plagues? (Hosea 13:14) Tanakh

Those who accept God's words are wise. They will be seen as righteous in God's eyes, and will inherit eternal life. Sadly, those who reject will be seen as sinners, and they will stumble into hell.

- He who is wise will consider these words, he who is prudent will take note of them. For the paths of the LORD are smooth; The righteous can walk on them, while sinners stumble on them. (Hosea 14:10) Tanakh

Lamb and Lover

In Jesus' first coming, He came as the Lamb. He did not have His life taken from Him, but as the Lover of all the people of the world, He willingly laid down His life for us on the cross.

- The LORD came...Lover, indeed, of the people (Deuteronomy 33:2–3) Tanakh

He freely gave Himself as the perfect sacrifice for our sins, so that we could have abundant life through faith in Him. This is shown to us in many Scripture passages, directly through prophecies, and also indirectly through patterns.

The Passover pattern

Sacrifices cannot save us or purge our sin. The sacrifices in the Bible were patterns to point us to our need for the ultimate Sacrifice.

As we can see in several passages, God does not want vain and meaningless sacrifices. He desires obedience to God through a contrite spirit regarding our sin and through trust in His sacrifice in our place.

- What need have I of all your sacrifices?” Says the LORD. “...I have no delight in lambs and he-goats... Trample My courts no more...Your new moons and fixed seasons fill Me with loathing; They are become a burden to Me, I cannot endure them. (Isaiah 1:11–14) Tanakh
- They would not hearken to My words, and they rejected My Instruction...Your burnt offerings are not acceptable and your sacrifices are not pleasing to Me. (Jeremiah 6:19–20) Tanakh
- For I desire goodness, not sacrifice; Obedience to God, rather than burnt offerings. (Hosea 6:6) Tanakh
- You do not want me to bring sacrifices; You do not desire burnt offerings; True sacrifice to God is a contrite spirit; God, You will not despise a contrite and crushed heart. (Psalm 51:18–19) Tanakh

Nothing that we can be, or do, or sacrifice, or offer, or give, can ever be good enough to please God. By nature, both we, and our works, are defective and blemished with sin. Without faith in His Son, it is impossible to please God.

- With what shall I approach the LORD, do homage to God on high? Shall I approach Him with burnt offerings...Would the LORD be pleased with thousands of rams, with myriads of streams of oil? Shall I give my first-born for my transgression, the fruit of my body for my sins? “He has told you, O man, what is good” (Micah 6:6–8) Tanakh

The Lord has told us what is good. Only God and His works are good and pure and without blemish in His sight. He is the only acceptable sacrifice, and He offered Himself for us as that saving sacrifice. Only through faith in Him can we be saved from our sins.

- You shall not offer any that has a defect, for it will not be accepted in your favor. And when a man offers...a sacrifice...it must, to be acceptable, be without blemish; there must be no defect in it. (Leviticus 22:20–21) Tanakh

The penalty for sin is death, but Jesus took our sin upon Himself and died in our place.

- Every one shall die for his own sins (Jeremiah 31:30) Tanakh
- The person who sins, only he shall die. (Ezekiel 18:4) Tanakh

The sacrifice that God wants us to give is to simply admit our sinfulness and put our trust in the Lord's righteous sacrifice on our behalf.

- Offer sacrifices in righteousness and trust in the LORD. (Psalm 4:6) Tanakh

Passover is a very special picture of the Messiah's sacrifice for us. In order for God's judgment to pass over them, the people were commanded to apply the blood of a lamb to their house and to eat its flesh. If we do not personally partake of the sacrifice of Jesus' flesh on our behalf and apply His blood to our lives by faith, then we will suffer God's judgment against us because of our sin.

- They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it. They shall eat the flesh that same night (Exodus 12:7–8) Tanakh
- When I see the blood I will pass over you, so that no plague will destroy you when I strike the land (Exodus 12:13) Tanakh

The lamb was to be without blemish, and only the Messiah Jesus is without sin. The Lord Jesus even died on the cross during the Passover celebration, on the very day that the Passover lambs were slaughtered.

- On the tenth of this month each of them shall take a lamb...Your lamb shall be without blemish... You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. (Exodus 12:3–6) Tanakh

When Jesus was crucified, the soldiers broke the legs of the two who were crucified next to Him. But since the Messiah was already dead, the soldiers pierced His side instead. This fulfilled the requirement for the Passover lamb to not have any bones broken, since the Righteous One did not have any of His broken.

- You shall not take any of the flesh outside the house; nor shall you break a bone of it. (Exodus 12:46) Tanakh
- They shall not break a bone of it. They shall offer it in strict accord with the law of the passover sacrifice. (Numbers 9:12) Tanakh
- Though the misfortunes of the righteous be many, the LORD will save him from them all, keeping all his bones intact, not one of them being broken. (Psalm 34:20–21) Tanakh

His sacrifice (Psalm 22)

Psalm 22 contains several prophecies of the Messiah, but just a few of them will be shown here.

Jesus was scorned and despised and mocked while He was on the cross. Many people scorn and despise and mock Him today since they do not have a correct understanding of their sin and what God did to save them from their sin.

- But I am a worm, less than human; scorned by men, despised by people. All who see me mock me; they curl their lips, they shake their heads. (Psalm 22:7–8) Tanakh

Below is one of the very things that people mocked Jesus with while He was on the cross.

- “Let him commit himself to the LORD; let Him rescue him, let Him save him, for He is pleased with him.” (Psalm 22:9) Tanakh

Many evil people surrounded Jesus when He hung on the cross, and His hands and feet were mauled by the nails that were driven through them.

- You commit me to the dust of death. Dogs surround me; a pack of evil ones closes in on me, like lions they maul my hands and feet. (Psalm 22:16–17) Tanakh

Below shares some of the suffering that Jesus faced, and more about the people’s mocking. The people also divided Jesus clothes among themselves by casting lots.

- I take the count of all my bones while they look on and gloat. They divide my clothes among themselves, casting lots for my garments. (Psalm 22:18–19) Tanakh

The Lord Himself is the One who died on the cross, and He is the very One who will rule over the nations at His second coming.

- Let all the ends of the earth pay heed and turn to the LORD, and the peoples of all nations prostrate themselves before You; for kingship is the LORD’s and He rules the nations. (Psalm 22:28–29) Tanakh

Many people mock the Lord Jesus, but everyone will end up bowing down to Him, whether they want to or not.

- All those in full vigor shall eat and prostrate themselves; all those at death’s door, whose spirits flag, shall bend the knee before Him. (Psalm 22:30) Tanakh

Praise the Lord, that because of His great love, He acted on our behalf, and we should tell others of the beneficial work that He did for us!

- Offspring shall serve Him; the LORD’s fame shall be proclaimed to the generation to come; they shall tell of His beneficence to

people yet to be born, for He has acted. (Psalm 22:31–32)
Tanakh

His sacrifice (Isaiah 50 to 53)

Isaiah chapters 50 to 53 contain some of the clearest and most detailed prophecies regarding the Messiah's sacrifice for our sins. Several verses from those chapters are included in this section, but some verses are included in other sections.

It is the arm of the Almighty, who with a mere rebuke could dry up the sea, that has the power to save us from our sin. But since He came, it is sad that comparatively few people have responded to the call to receive His gift of salvation.

- Why, when I came, was no one there, why, when I called, would none respond? Is my arm, then, too short to rescue, have I not the power to save? With a mere rebuke I dry up the sea, and turn rivers into desert. (Isaiah 50:2) Tanakh

Below, we see the Son of God hearing from and obeying God the Father.

- The Lord GOD opened my ears, and I did not disobey, I did not run away. (Isaiah 50:5) Tanakh

The Lord Jesus voluntarily allowed His back to be flogged, His beard to be torn out, and His face to be spit upon by the mere mortals that He created.

- I offered my back to the floggers, and my cheeks to those who tore out my hair. I did not hide my face from insult and spittle. (Isaiah 50:6) Tanakh

Let us heed the voice of that wonderful Servant Jesus, who served His Father in accomplishing salvation for mankind. Let us trust and rely fully upon the saving work of the Lord our God.

- Who among you reveres the LORD and heeds the voice of His servant?— Though he walk in darkness and have no light, let

him trust in the name of the LORD and rely upon his God.
(Isaiah 50:10) Tanakh

The Messiah, the Servant, shall prosper in His sacrifice. He shall be exalted back to the right hand of the Father, and He shall rule over the earth at His second coming.

- Indeed, My servant shall prosper, be exalted and raised to great heights. (Isaiah 52:13) Tanakh

The Lord Jesus endured great abuse to His body so that his appearance was marred greatly.

- Many were appalled at him— So marred was his appearance, unlike that of man, His form, beyond human semblance (Isaiah 52:14) Tanakh

Unfortunately, many people do not believe. They do not believe in the work that the Right Arm of the Lord graciously did for them.

- Who can believe what we have heard? Upon whom has the arm of the LORD been revealed? (Isaiah 53:1) Tanakh

The Lord Jesus was despised and shunned by people, and He endured much suffering.

- He was despised, shunned by men, a man of suffering, familiar with disease. As one who hid his face from us, He was despised, we held him of no account. (Isaiah 53:3) Tanakh

The wonderful Jewish Messiah did not deserve to suffer, but out of His amazing love for us, He suffered in our place, with the sickness and disease of our sin and guilt laid upon Him.

- Yet it was our sickness that he was bearing, our suffering that he endured. We accounted him plagued, smitten and afflicted by God; But he was wounded because of our sins, crushed because of our iniquities. He bore the chastisement that made us whole, and by his bruises we were healed. We all went astray like sheep, each going his own way; And the LORD visited upon him the guilt of all of us.” (Isaiah 53:4–6) Tanakh

He was the Passover Lamb without blemish, that was slaughtered to deliver us from our great and hideous blemishes.

- He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to slaughter, like a ewe, dumb before those who shear her, He did not open his mouth. (Isaiah 53:7) Tanakh

The Lord Jesus did not deserve the punishment, since He did no injustice, spoke nothing false, and did not sin in any way. It was our sin and the punishment that we deserved, and He lovingly laid down His life on the cross in our place.

- For he was cut off from the land of the living through the sin of my people, who deserved the punishment... Though he had done no injustice and had spoken no falsehood. (Isaiah 53:8–9) Tanakh

Yes, God made it very clear to us.

Will we acknowledge that we are guilty and sinful, and that the Lord Jesus bore our punishment, so that we can be made righteous through His righteousness?

- My righteous servant makes the many righteous, it is their punishment that he bears... He bore the guilt of the many and made intercession for sinners. (Isaiah 53:11-12) Tanakh

Or will we remain in our sin and rebellion, and bear our own punishment?

His resurrection

Because of His great success, the Messiah did not stay dead, but He rose again on the third day.

The Lord's resurrection was prophesied specifically in the verse below. Because of His success over sin, He was not abandoned to death, but was raised again.

- For You will not abandon me to Sheol, or let Your faithful one see the Pit. (Psalm 16:10) Tanakh

That He would be raised on the third day was foreshadowed through various prophetic patterns.

The Lord healed Hezekiah on the third day and he went up to the House of the Lord. Through faith in the Lord's victory over sin and His resurrection on the third day, we can be healed from our sin and go up to heaven.

- I am going to heal you; on the third day you shall go up to the House of the LORD. (2 Kings 20:5) Tanakh

Esther offered herself on behalf of the Jews, and on the third day she was figuratively resurrected. The king held out the golden scepter and her life was spared, and the Jews were saved.

The Lord Jesus offered Himself on behalf of humanity, and was literally resurrected on the third day. Those who have faith in Him are saved from their sin.

- “Go, assemble all the Jews who live in Shushan, and fast in my behalf; do not eat or drink for three days... Then I shall go to the king, though it is contrary to the law; and if I am to perish, I shall perish!”... On the third day, Esther put on royal apparel and stood in the inner court of the king's palace... The king extended to Esther the golden scepter (Esther 4:16–5:2) Tanakh

Jonah offered Himself to be thrown into the sea, in order to save the others from the storm. He was three days and three nights in the belly of the great fish, and was brought up out of the sea.

The Messiah offered Himself to be put to death, in order to save the world from sin and judgment. He was three days and three nights in the heart of the earth, and was brought up out of death.

- He answered, “Heave me overboard, and the sea will calm down for you” (Jonah 1:12) Tanakh

- The LORD provided a huge fish to swallow Jonah; and Jonah remained in the fish's belly three days and three nights. (Jonah 2:1) Tanakh
- In my trouble I called to the LORD, and He answered me; From the belly of Sheol I cried out, and You heard my voice...You brought my life up from the pit, O LORD my God! (Jonah 2:3,7) Tanakh

Isaac and Immanuel

The life of Isaac, the son of Abraham, included several details that are an amazing prophetic pattern of the Messiah.

Isaac was miraculously born of a barren woman. Jesus was miraculously born of a virgin.

- Now Sarai was barren, she had no child. (Genesis 11:30) Tanakh

It is important that Jesus was born of a virgin since He could not inherit the sinful nature of mankind, which each person inherits from their father, going back to Adam.

He could not inherit mankind's sinful nature because: 1. He is a holy God and it would be impossible for Him to do so, and 2. So He would qualify to represent us as a perfectly righteous Man.

The Tanakh (or Old Testament) was translated into Greek many centuries ago, and that translation is called the Septuagint. The dating of the Septuagint translation of the book of Isaiah varies, with most dating it to around 250 BC to 140 BC, which was well before the birth of Jesus. The Greek word used for the translation of the verse below was παρθένος (parthenos) which was most commonly understood as meaning a virgin, and not just a young woman.

- Assuredly, my Lord will give you a sign of His own accord! Look, the young woman is with child and about to give birth to a son. Let her name him Immanuel!. (Isaiah 7:14) Tanakh

Also, the name Immanuel means “God with us”. When God the Son was born of a virgin, God literally came to be with us. He departed for a period of time, but at His second coming He will come to dwell with believing humanity forever.

Also, notice that in the verse below, that it was the woman’s offspring, and not a man’s, that would deal the blow to sin and Satan, thus foretelling of the virgin birth of the Messiah our Savior.

- Then the LORD God said to the serpent, “...I will put enmity between you and the woman, and between your offspring and hers; They shall strike at your head, and you shall strike at their heel.” (Genesis 3:14–15) Tanakh

Now, back to the Isaac pattern. Abraham was instructed to sacrifice his son Isaac. God the Father sacrificed His Son Jesus for our sin.

- And He said, “Take your son, your favored one, Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the heights that I will point out to you.” (Genesis 22:2) Tanakh

Isaac (who was with Abraham) made it to the place of sacrifice on the third day. Jesus rose from the dead on the third day.

- On the third day Abraham looked up and saw the place from afar. (Genesis 22:4) Tanakh

Isaac carried the wood of the sacrifice. Jesus carried the wood of the cross.

- Abraham took the wood for the burnt offering and put it on his son Isaac. (Genesis 22:6) Tanakh

Isaac, the son of Abraham, was not put to death and therefore was raised from the dead in a figurative sense. Jesus, the Son of God, was put to death for our sin and was raised from the dead literally.

- And he said, “Do not raise your hand against the boy, or do anything to him. For now I know that you fear God, since you have not withheld your son, your favored one, from Me.” (Genesis 22:12) Tanakh

The Hebrew word showing as “sheep” in the verse below is the same word translated as “lamb” in relation to the Passover sacrifice, in Exodus chapter 12. God did indeed see to the provision of the Lamb for the sacrifice. He provided His Son.

- And Abraham said, “God will see to the sheep for His burnt offering, my son.” (Genesis 22:8) Tanakh

“Adonai-yireh” in the passage below means “The Lord will provide” and the Lord did provide His perfect blemish free Son.

- Abraham went and took the ram and offered it up as a burnt offering in place of his son. And Abraham named that site Adonai-yireh (Genesis 22:13–14) Tanakh

4. The Messiah: Our Glorious King

The only hope for this dark sinful world is our glorious King, the Lord Jesus. He came the first time to save us from our sin. He will come the second time to deliver us from this present evil age.

- O God, my king from of old, who brings deliverance throughout the land (Psalm 74:12) Tanakh

As the rightful heir to the throne of David, He will establish His kingdom by expelling the wicked, and reigning in righteousness as King over the whole world.

- The wicked will vanish from the land and the treacherous will be rooted out of it. (Proverbs 2:22) Tanakh
- Behold, a king shall reign in righteousness, and ministers shall govern with justice; (Isaiah 32:1) Tanakh

Our loving God and Savior will be the everlasting King, ruling in a dominion of peace and prosperity during the millennial rest (discussed in the next section), and then forever beyond that.

- How great are His signs; how mighty His wonders! His kingdom is an everlasting kingdom, and His dominion endures throughout the generations.” (Daniel 3:33) Tanakh

However, only those who have put their trust in what the Vindicator did at His first coming will see and partake of the benefits of His second coming. The word “testify” below would have been more accurately translated as “stand”.

- But I know that my Vindicator lives; In the end He will testify on earth— This, after my skin will have been peeled off. But I would behold God while still in my flesh, I myself, not another, would behold Him; Would see with my own eyes: My heart pines within me. (Job 19:25–27) Tanakh

“Absence” and Arrival

The Scriptures appear to show us that after the Messiah completed the work of His first coming, He would then depart and be “absent” for 2,000 years before His arrival as the great King at His second coming.

But before we get to the 2,000 years, let us go through the basic pattern.

The pattern

Appointed dates and times are important to God. The Israelites came out of Egypt on the very same day that they went in.

- The length of time that the Israelites lived in Egypt was four hundred and thirty years; at the end of the four hundred and thirtieth year, to the very day, all the ranks of the LORD departed from the land of Egypt. (Exodus 12:40–41) Tanakh

God has also appointed for the end to be at a specific time.

- I am going to inform you of what will happen when wrath is at an end, for it refers to the time appointed for the end. (Daniel 8:19) Tanakh

Besides the benefit of rest in our daily life, it appears that the Lord gave us the seven-day week as a pattern for the time that He has appointed for the end. Six days were appointed for work, and the seventh day was appointed for rest.

- Six days you shall do your work, but on the seventh day you shall cease from labor (Exodus 23:12) Tanakh

Below in Leviticus, we can see that each day of the week can correspond to one year, so that six years were appointed for working the land, and one year was appointed for the land to rest.

- Six years you may sow your field and six years you may prune your vineyard and gather in the yield. But in the seventh year

the land shall have a sabbath of complete rest, a sabbath of the LORD (Leviticus 25:3–4) Tanakh

From the verse below, we see that the pattern can be applied yet further, with each day of the week corresponding to one thousand years.

- For in Your sight a thousand years are like yesterday that has past (Psalm 90:4) Tanakh

Therefore, starting from creation, that would correspond to a prophetic week of six thousand-year long days of work, followed by the seventh thousand-year long day of rest.

For simplicity in this book, these millennium long days will generally be referred to as a millennial day.

The seventh day of the week was holy to the Lord, a sabbath of the Lord our God. The Lord our God will establish His holy rule, and the earth will have rest during the seventh millennial day.

- Six days may work be done, but on the seventh day there shall be a sabbath of complete rest, holy to the LORD (Exodus 31:15) Tanakh
- Six days you shall labor and do all your work, but the seventh day is a sabbath of the LORD your God (Exodus 20:9–10) Tanakh

When the Lord Jesus comes again, He will bring an end to the six millennial days of the corrupt ruling and working of mankind. The Lord alone shall be exalted in the sabbath millennial day, and He will bring rest to the earth in His righteous reign.

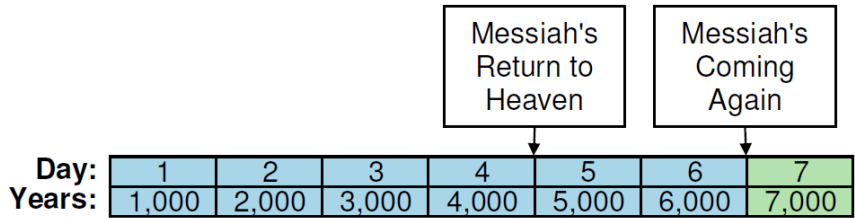
- Man's haughty look shall be brought low, and the pride of mortals shall be humbled. None but the LORD shall be exalted in that day. (Isaiah 2:11) Tanakh

Below are some pictures of the peace and rest that the earth will enjoy during the sabbath millennium under the Messiah's rule.

- He will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not take up sword against nation; They shall never again know war. (Isaiah 2:4) Tanakh
- The wolf shall dwell with the lamb, the leopard lie down with the kid...And the lion, like the ox, shall eat straw. A babe shall play over a viper's hole...In all of My sacred mount nothing evil or vile shall be done; For the land shall be filled with devotion to the LORD as water covers the sea. (Isaiah 11:6–9) Tanakh

Thankfully, His rule will not be only for a millennium. The mortal people on the earth during the seventh millennial day will still sin, and there will be a judgment at the end of the 1,000 years. Afterward, the eternal state will begin and everyone remaining on the earth will be perfectly righteous with no desire or ability to sin, and the Lord's righteous rule will continue on for eternity.

Below is a basic illustration of the pattern for the week of seven millennial days. This prophetic week of history started at creation and will end with the judgment that leads into the eternal state.



Six men, six steps, and six years

Below are three additional illustrations related to this pattern.

Illustration #1

Jacob's wife Leah bore six sons (six men) followed by one daughter. The daughter's name was Dinah, which means judgment or justice. History will have six thousand years of rule by corrupt men, followed by one thousand years of judgment and justice by our righteous God.

- Leah said, "God has given me a choice gift; this time my husband will exalt me, for I have borne him six sons."...Last, she bore him a daughter, and named her Dinah. (Genesis 30:20–21) Tanakh

Illustration #2

Solomon was granted great wisdom to judge the people of Israel.

- Grant, then, Your servant an understanding mind to judge Your people, to distinguish between good and bad; for who can judge this vast people of Yours? (1 Kings 3:9) Tanakh
- The LORD endowed Solomon with wisdom and discernment in great measure (1 Kings 5:9) Tanakh

The Messiah is endowed with infinite wisdom to judge the people of the world.

- O God, endow the king with Your judgments, the king's son with Your righteousness; that he may judge Your people rightly, Your lowly ones, justly. (Psalm 72:1–2) Tanakh
- The spirit of the LORD shall alight upon him: A spirit of wisdom and insight (Isaiah 11:2–3) Tanakh

All the world paid homage to Solomon and brought him tribute.

- All the world came to pay homage to Solomon and to listen to the wisdom with which God had endowed him; and each one would bring his tribute (1 Kings 10:24–25) Tanakh

When the Lord Jesus establishes His kingdom, the entire earth will pay homage to Him and bring Him tribute. Notice how the passages below show that the Messiah is the Lord God.

- O kings, be prudent; accept discipline, you rulers of the earth! Serve the LORD in awe; tremble with fright, pay homage in good faith, lest He be angered, and your way be doomed in the mere flash of His anger. Happy are all who take refuge in Him. (Psalm 2:10–12) Tanakh
- The kings bring You tribute... Tribute-bearers shall come from Egypt; Cush shall hasten its gifts to God. (Psalm 68:30–32) Tanakh
- Make vows and pay them to the LORD your God; all who are around Him shall bring tribute to the Awesome One. (Psalm 76:12) Tanakh

As mentioned in Psalm 2:10-12 above, those who reject the Lord and go their own way will be doomed, and those who take refuge in His righteousness will be saved.

Solomon controlled the whole region, and they had peace and rest. When the Messiah comes again, He will control the whole earth, and the entire earth will have peace and rest.

- For he controlled the whole region...and he had peace on all his borders roundabout. All the days of Solomon, Judah and Israel...dwelt in safety (1 Kings 5:4–5) Tanakh
- Solomon sent this message...“But now the LORD my God has given me respite all around; there is no adversary and no mischance.” (1 Kings 5:16–18) Tanakh

There were six steps to reach Solomon's glorious throne, which was surrounded by two lions. There will be six millennial days to reach the truly glorious kingdom of peace and rest of the Lord Jesus, who is the Lion of the tribe of Judah, and who is God.

- The king also made a large throne of ivory, and he overlaid it with refined gold. Six steps led up to the throne, and the throne had a back with a rounded top, and arms on either side of the seat. Two lions stood beside the arms (1 Kings 10:18–19) Tanakh
- And a throne shall be established in goodness in the tent of David, and on it shall sit in faithfulness a ruler devoted to justice and zealous for equity. (Isaiah 16:5) Tanakh

Illustration #3

In 2 Kings chapter 11, we read about Joash, the son of king Ahaziah, who became king after being hidden for six years since the evil Athaliah murdered his other family members.

Joash was hidden for six years while the evil Athaliah reigned over the land. The glory of our victorious Savior God was concealed from the world for six millennial days, while the evil Satan ruled over the world through corrupt mankind.

- He stayed...for six years, hidden in the House of the LORD, while Athaliah reigned over the land. (2 Kings 11:3) Tanakh
- You are indeed a God who concealed Himself, O God of Israel, who bring victory! (Isaiah 45:15) Tanakh

In the seventh year, the son Joash came with his servants and took his kingdom. At the start of the seventh millennial day, the Son of God Jesus will come with His saints and take His kingdom.

- In the seventh year, Jehoiada...brought out the king's son, and placed upon him the crown and the insignia. They anointed him and proclaimed him king; they clapped their hands and shouted, "Long live the king!" (2 Kings 11:4,12) Tanakh

When Joash came to take his kingdom, Athaliah was seized and put to death, and then the land rejoiced and was quiet. When Jesus comes in glory, Satan will be seized and put in a prison. The earth will cheer as it is given rest from the oppression of the wicked, and it will have rest for the entire seventh millennial day.

- All the people of the land rejoiced, and the city was quiet. As for Athaliah, she had been put to the sword (2 Kings 11:20) Tanakh
- In that day, the LORD will punish the host of heaven...They shall be gathered in a dungeon as captives are gathered; And shall be locked up in a prison. (Isaiah 24:21–22) Tanakh
- And when the LORD has given you rest from your sorrow and trouble...you shall recite this song...How is oppression ended! The LORD has broken the staff of the wicked...All the earth is calm, untroubled; Loudly it cheers. (Isaiah 14:3–7) Tanakh

Just as Joash had been hidden, the passage below talks about how God the Father hid and concealed His Son. We must give heed to the Son who was appointed by the Father as the Savior before He was born. He was named Jesus (which means “The Lord is Salvation”) while He was in the womb of the virgin Mary.

- Listen, O coastlands, to me, and give heed, O nations afar: The LORD appointed me before I was born, He named me while I was in my mother’s womb. He made my mouth like a sharpened blade, He hid me in the shadow of His hand, and He made me like a polished arrow; He concealed me in His quiver... And now the LORD has resolved— He who formed me in the womb to be His servant— To bring back Jacob to Himself, that Israel may be restored to Him. And I have been honored in the sight of the LORD, My God has been my strength. For He has said: “It is too little that you should be My servant in that I raise up the tribes of Jacob and restore the survivors of Israel: I will also make you a light of nations, that My salvation may reach the ends of the earth.” (Isaiah 49:1–6) Tanakh

The Lord Jesus was the arrow that struck down sin and death. He was the Father’s wonderful Servant that brought salvation to Israel and the Jewish people, and to all nations and peoples of the earth.

The prophecy of the last three days

The year of Jesus' crucifixion and resurrection appears to be at the end of four millennial days from creation. This will be followed by two millennial days of His "absence". Then in the final millennial day of the prophetic week, the earth will have rest in His reign.

Now we will look at a prophecy in Hosea chapters 5 and 6 that focus specifically on the last three of those millennial days.

- I will be like a lion to Ephraim, like a great beast to the House of Judah; I, I will attack and stride away, carrying the prey that no one can rescue; And I will return to My abode— Till they realize their guilt. In their distress, they will seek Me and beg for My favor. "Come, let us turn back to the LORD: He attacked, and He can heal us; He wounded, and He can bind us up. In two days He will make us whole again; On the third day He will raise us up, and we shall be whole by His favor." (Hosea 5:14–6:2) Tanakh

Below are five specific phrases from the Hosea passage along with some additional information underneath each phrase.

#1: I will attack and stride away

Even though many Jews did receive Jesus as the Messiah, the Jewish nation as a whole rejected Him. As recorded in the New Testament book of Luke, shortly before He went away from the earth, Jesus wept as He attacked the nation with the curse that they justly deserved. He had sorrow in His heart for the peace that could have been theirs, but knowing the destruction of the nation and dispersal of the people that would come instead.

#2: I will return to My abode

After His crucifixion and resurrection, Jesus returned to His abode in heaven, which is where He had come down from.

At His second coming Jesus will again come out of His abode, out of His place, to execute judgment upon unbelievers, and upon the serpent Satan and his minions.

- Listen, all you peoples, give heed, O earth, and all it holds; And let my Lord GOD be your accuser— My Lord from His holy abode. For lo! the LORD Is coming forth from His dwelling-place, He will come down and stride upon the heights of the earth. The mountains shall melt under Him and the valleys burst open (Micah 1:2–4) Tanakh
- For lo! The LORD shall come forth from His place to punish the dwellers of the earth for their iniquity...In that day the LORD will punish, with His great, cruel, mighty sword Leviathan the Elusive Serpent— Leviathan the Twisting Serpent; He will slay the Dragon of the sea. (Isaiah 26:21–27:1) Tanakh

#3: Till they realize their guilt. In their distress, they will seek Me and beg for My favor. “Come, let us turn back to the LORD”

The Lord Jesus will remain in His abode, until the unbelieving Jewish people realize their guilt in rejecting Him as their Messiah, and turn to Him in repentance.

Those who are believers at the time of the rapture, will be taken, but those left behind will suffer the distress of the tribulation until they turn back to the Lord in repentance, or until they die.

#4: In two days He will make us whole again

The Lord will be “absent” for two millennial days, until the Jewish people repent, and are made whole again. This includes the personal wholeness of salvation, as well as the wholeness of the Jewish nation.

#5: On the third day He will raise us up

When the Jewish people repent after the two millennial days of His “absence”, then Jesus will return at the start of the third millennial day. The Jewish people and nation will be raised up to prominence in His kingdom.

Hosea mentioned two days, and the third day, which refer to the last three days of the prophetic week. The “today and tomorrow” below are a pattern that relates to the “two days” in Hosea.

- The Lord said to Moses, “Go to the people and warn them to stay pure today and tomorrow. Let them wash their clothes. Let them be ready for the third day; for on the third day the Lord will come down, in the sight of all the people” (Exodus 19:10–11) Tanakh

The command to wash their clothes and be ready are pictures of the repentance that is necessary before the Lord comes again.

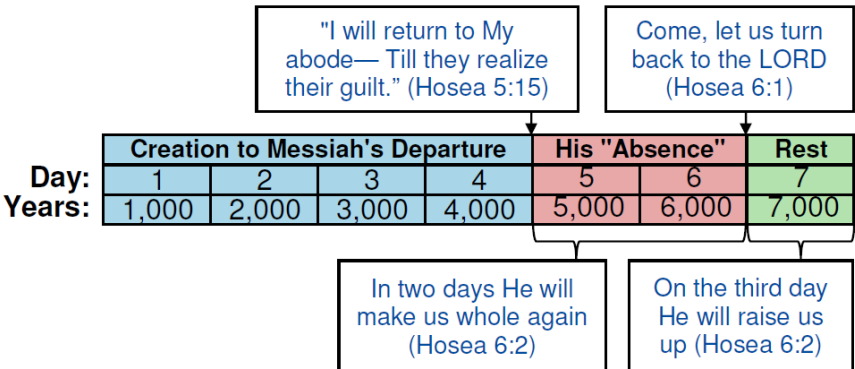
The passage above said the Lord would come down on the third day, and in the sight of all the people. When the Lord Jesus returns at the start of the third millennial day, every eye will see His glory, not only in His coming, but also in His kingdom.

- The Presence of the LORD shall appear, and all flesh, as one, shall behold— For the LORD Himself has spoken.” (Isaiah 40:5) Tanakh

The word “Presence” above would have been more accurately translated as “glory”, and would be similar to below.

- [The time] has come to gather all the nations and tongues; they shall come and behold My glory. (Isaiah 66:18) Tanakh

Below is a more detailed illustration of the week of seven millennial days, including parts from the Hosea passage.



2,000 until meeting the Messiah

The Ark of the Covenant, also referred to as the Ark of the Pact, was made after Israel came out of Egypt. The cover of the Ark is a picture of the throne of the Lord, and also a picture of His presence. This can be understood through the following points:

1. Cherubim have four faces, with one of them being a lion (Ezekiel 10:14)
2. The cover of the Ark had two cherubim, one on each side (Exodus 37:7-8)
3. Solomon's throne had two lions, one on each side (2 Chronicles 9:18)
4. Solomon sitting on his throne would have spoken to people from above the throne, and between the two lions
5. The Lord spoke to Moses from above the cover of the Ark, and between the two cherubim (Exodus 25:22)

Below are the passages that were referred to above.

- Each one had four faces...the third a lion's face (Ezekiel 10:14) Tanakh
- He made two cherubim...at the two ends of the cover: one cherub at one end and the other cherub at the other end (Exodus 37:7–8) Tanakh
- Six steps led up to the throne; and the throne had a golden footstool attached to it, and arms on either side of the seat. Two lions stood beside the arms (2 Chronicles 9:18) Tanakh
- There I will meet with you, and I will impart to you—from above the cover, from between the two cherubim that are on top of the Ark of the Pact (Exodus 25:22) Tanakh

Here are some additional passages:

- Moses...would hear the Voice addressing him from above the cover that was on top of the Ark of the Pact between the two cherubim (Numbers 7:89) Tanakh

- The LORD said to Moses:...the cover that is upon the ark...I appear in the cloud over the cover. (Leviticus 16:2) Tanakh
- Give ear, O shepherd of Israel who leads Joseph like a flock!
Appear, You who are enthroned on the cherubim (Psalm 80:2) Tanakh

As previously discussed, the two days in Hosea 6:2 represent two millennial days, or 2,000 years. The passage below in Joshua appears to be a pattern for the same timeframe.

- Joshua and all the Israelites...marched to the Jordan...Three days later, the officials went through the camp and charged the people as follows: “When you see the Ark of the Covenant of the LORD your God...you shall move forward. Follow it—but keep a distance of some two thousand cubits from it...And Joshua said:...the Ark of the Covenant of the Sovereign of all the earth is advancing before you into the Jordan. (Joshua 3:1–11) Tanakh

From the passage above: The Ark, including the cover, departed from the camp of Israel, and then entered the Jordan River. The people of Israel followed at a distance of 2,000 cubits, and then met the Ark and crossed over the river into the promised land.

What appears to be the pattern: The Lord Jesus departed from Israel after His crucifixion and resurrection. Unbelieving Israel will turn in repentance to their Messiah 2,000 years later and meet Him at His second coming and the establishment of His throne, and then Israel will cross over into the promised kingdom.

Came and Coming

The Messiah came previously, and He is coming again soon, and there are several passages in the Bible that foretold of both of His comings in one passage.

This section will discuss four of these passages. Labels have been added to show the first and second coming portions, and the Messiah’s “absence” is hidden in between.

#1: Isaiah 61:1–3

- **FIRST COMING:** The spirit of the Lord GOD is upon me, because the LORD has anointed me; He has sent me as a herald of joy to the humble, to bind up the wounded of heart, to proclaim release to the captives, liberation to the imprisoned; To proclaim a year of the LORD's favor **SECOND COMING:** And a day of vindication by our God; To comfort all who mourn— To provide for the mourners in Zion— To give them a turban instead of ashes, the festive ointment instead of mourning, a garment of splendor instead of a drooping spirit. (Isaiah 61:1–3) Tanakh

Notice that the above passage includes the entire Trinity. God the Holy Spirit is represented by “the Spirit of the Lord God”, God the Son is represented by “Me”, and God the Father is represented by “the LORD”.

The Hebrew word for anointed in the passage above is very similar to the Hebrew word for Messiah. God the Son was anointed as the Messiah.

At His first coming, Jesus brought healing from the wounds of sin, release from captivity to sin, and liberation from the imprisonment of sin. Those blessings are received through faith in His sacrifice.

At His second coming, Jesus will bring the vindication of God in His righteous judgment against the evils in the world. He will also bring comfort to the mourning, those who have placed their trust in Him. This includes the believing remnant of Israel, who will be raised out of their drooping spirit and into the splendor of His kingdom.

#2: Isaiah 9:5–6

- **FIRST COMING:** For a child has been born to us, a son has been given us. **SECOND COMING:** And authority has settled on his shoulders. He has been named “The Mighty God is planning grace; The Eternal Father, a peaceable ruler”— In token of abundant authority and of peace without limit upon David's

throne and kingdom, that it may be firmly established in justice and in equity now and evermore. (Isaiah 9:5–6) Tanakh

At His first coming, the Messiah was born in the flesh as a Child. The holy Son of God was given to us in order to stand in our place, bearing the holy wrath of God against the sin of mankind.

At His second coming, the Messiah will have the authority upon His shoulders, as King over all the earth. He will bring peace without limit, when He takes His position as heir to David's throne forever. He is called the Eternal Father because He is the Father of eternal life for all who trust in Him.

#3: *Zechariah 9:9–10*

- *FIRST COMING*: Rejoice greatly, fair Zion; Raise a shout, fair Jerusalem! Lo, your king is coming to you. He is victorious, triumphant, yet humble, riding on an ass, on a donkey foaled by a she-ass. *SECOND COMING*: He shall banish chariots from Ephraim and horses from Jerusalem; The warrior's bow shall be banished. He shall call on the nations to surrender, and his rule shall extend from sea to sea and from ocean to land's end. (Zechariah 9:9–10) Tanakh

At His first coming, the King rode into Jerusalem on a donkey shortly before He offered Himself as the Sacrifice for our sins.

At His second coming, the King will banish war and He will cause the nations attacking Israel to surrender. His rule will be from sea to sea, and over the entire earth.

#4: *Micah 4:14–5:4*

- *FIRST COMING*: They strike the ruler of Israel on the cheek with a staff. And you, O Bethlehem of Ephrath, least among the clans of Judah, from you one shall come forth to rule Israel for Me— One whose origin is from of old, from ancient times. Truly, He will leave them helpless until she who is to bear has borne; *SECOND COMING*: Then the rest of his countrymen shall return to the children of Israel. He shall stand and shepherd by the might of the LORD, by the power of the name Of the LORD

his God, and they shall dwell secure. For lo, he shall wax great to the ends of the earth; And that shall afford safety. (Micah 4:14–5:4) Tanakh

At His first coming, the Lord was born as a Child in Bethlehem. He is the descendant of King David who will rule over Israel forever. His origin is “from ancient times”, or more properly translated as “from everlasting”, meaning that He is the eternal and uncreated Son of God.

At His second coming, the Lord shall stand upon the earth and be the Almighty Shepherd for Israel and the world. Israel and all the people of the earth will dwell securely because of Him. The Lord shall be great, and because His kingdom will be to the ends of the earth, there will be safety and peace throughout the whole world.

As noted in the Micah passage above, the Lord Jesus was born in Bethlehem. However, He grew up in Nazareth, and that is why He is sometimes called “Jesus of Nazareth”.

Nazareth was in the Galilee area and Jesus did much of His ministry in that area as was prophesied below. The people in that region experienced a special measure of the Brilliant Light that dawned upon Israel and the whole world.

- The later one would have brought honor to the Way of the Sea, the other side of the Jordan, and Galilee of the Nations. The people that walked in darkness have seen a brilliant light; On those who dwelt in a land of gloom Light has dawned. (Isaiah 8:23–9:1) Tanakh

The seven feasts of the Lord

While not the same as the four example passages included in this section, a similar concept of the Messiah’s two comings is pictured in the seven feasts of the Lord. These seven annual celebrations were ordained by God in Leviticus chapter 23.

The four spring feasts (including Passover) were prophetic patterns for the Messiah’s first coming. They were fulfilled by His sinless sacrifice in Israel, His resurrection in Israel, His pouring out

of the Holy Spirit in Israel, and other possible aspects of fulfillment.

The three fall feasts are prophetic patterns for the Messiah's second coming. They will be fulfilled by His rescuing of Israel, His gathering of Israel to Himself, His dwelling in the midst of Israel, His throne established in Israel, and other possible aspects of fulfillment.

There is a gap of time between the spring and fall feasts, similar to how there is a gap of time between the Messiah's first and second comings.

Rejected then Ruler

The Messiah Jesus has been rejected by many Jewish and other people at His first coming and through the centuries. However, this same Messiah, will become Ruler over the entire world at His second coming.

Let us not fall into the trap of giving no thought to the Lord our God, who became a Man to save us from our enemies of sin and death. Giving no thought to Him is the same as rejecting Him.

- The Israelites gave no thought to the LORD their God, who saved them from all the enemies around them. (Judges 8:34) Tanakh

Let us not be stupid by giving no heed to Him. Having that type of mindset would be a foolish false wisdom that amounts to nothing.

- For My people are stupid, they give Me no heed; They are foolish children, they are not intelligent. They are clever at doing wrong, but unable to do right. (Jeremiah 4:22) Tanakh
- See, they reject the word of the LORD, so their wisdom amounts to nothing. (Jeremiah 8:9) Tanakh

The Messiah has poured Himself out in such great love, and it vexes Him when people reject His amazing gift, since He has no pleasure in the judgment that must come to them instead.

- For the people of Israel and Judah have done nothing but evil in My sight since their youth; the people of Israel have done nothing but vex Me by their conduct—declares the LORD. (Jeremiah 32:30) Tanakh

When someone rejects the Messiah Jesus, the Holy One of Israel, then they reject what is good. When someone trusts in fraudulent imaginations that they make for themselves, instead of trusting in the truth of the Word of God, then it will be to their own undoing and will result in their sudden and swift destruction.

- Israel rejects what is good... They have made kings, but not with My sanction... They have... made themselves images, to their own undoing. (Hosea 8:3–4) Tanakh
- “Leave the way! Get off the path! Let us hear no more about the Holy One of Israel!” Assuredly, thus said the Holy One of Israel: Because you have rejected this word, and have put your trust and reliance in that which is fraudulent... this iniquity shall work on you like a spreading breach that occurs in a lofty wall, whose crash comes sudden and swift. (Isaiah 30:11–13) Tanakh

Those who persist in rejecting Him will face the vengeance of His righteous judgment against them because of their sin.

- When I whet My flashing blade and My hand lays hold on judgment, vengeance will I wreak on My foes, will I deal to those who reject Me. (Deuteronomy 32:41) Tanakh

The same Lord that has been rejected by many, is the same Lord that will be Ruler and King over the whole world, and is the same Lord who delivered us from our sin.

- For the LORD shall be our ruler, the LORD shall be our prince, the LORD shall be our king: He shall deliver us. (Isaiah 33:22) Tanakh

The Bible contains multiple patterns of someone who is rejected, but later becomes a ruler. They are prophetic pictures that the Lord Jesus would be rejected by many, but later become Ruler.

The Stone that stands forever

The first pattern that we will look at in this regard is the dream that God gave to Nebuchadnezzar in Daniel chapter 2, which shows the kingdoms that would exist from that point and on to eternity.

- The head of that statue was of fine gold; its breast and arms were of silver; its belly and thighs, of bronze; its legs were of iron, and its feet part iron and part clay. As you looked on, a stone was hewn out, not by hands, and struck the statue on its feet of iron and clay and crushed them. All at once, the iron, clay, bronze, silver, and gold were crushed, and became like chaff of the threshing floors of summer; a wind carried them off until no trace of them was left. But the stone that struck the statue became a great mountain and filled the whole earth. (Daniel 2:32–35) Tanakh

As explained in verses 36 to 45 of the same chapter, the gold, silver, bronze, iron, and iron/clay represent the kingdoms of man.

The Stone hewn without hands that became the great Mountain is the eternal uncreated Son of God. He is the Rock who came to bring deliverance to those who have faith in Him, and thereby they receive His victory over sin and death.

- Come, let us sing joyously to the LORD, raise a shout for our rock and deliverer (Psalm 95:1) Tanakh
- The LORD lives! Blessed is my rock! Exalted be God, the rock Who gives me victory (2 Samuel 22:47) Tanakh

The second coming of the Lord Jesus will be near the time of the ten kings (represented by the ten toes in this dream and the ten horns in Daniel 7:24).

When the God of Heaven comes, He will wipe out all the kingdoms of corrupt mankind and establish a righteous kingdom that will never be destroyed. Also, as the great Mountain filled the whole earth, His kingdom will be over the whole earth.

- And in the time of those kings, the God of Heaven will establish a kingdom that shall never be destroyed, a kingdom that shall not be transferred to another people. It will crush and wipe out all these kingdoms, but shall itself last forever (Daniel 2:44) Tanakh

Once that great MOUNTAIN destroys all of the mountains of corrupt mankind, they will be like chaff carried away in the wind. Then believers shall rejoice in the righteous kingdom of the Lord.

- You shall thresh mountains to dust, and make hills like chaff. You shall winnow them and the wind shall carry them off...But you shall rejoice in the LORD, and glory in the Holy One of Israel. (Isaiah 41:15–16) Tanakh

The Lord Jesus is the gate of victory over sin and death and we may enter into that victory through faith in His doing. He is the Stone that has been rejected by many Jewish people and others, but He is also the Chief Stone that will become that great Mountain filling the whole earth.

- Open the gates of victory for me that I may enter them and praise the LORD. This is the gateway to the LORD— the victorious shall enter through it. I praise You, for You have answered me, and have become my deliverance. The stone that the builders rejected has become the chief cornerstone. This is the LORD's doing; it is marvelous in our sight. (Psalm 118:19–23) Tanakh

Below, in the first passage we see that the eternal kingship belongs to the Lord, and in the second passage we see that the eternal kingship is given to a human being. This can only work if One is both God and a Man, and that One is the Lord Jesus.

- All Your works shall praise You, O LORD, and Your faithful ones shall bless You...Your kingship is an eternal kingship; Your dominion is for all generations. (Psalm 145:10,13) Tanakh
- As I looked on, in the night vision, One like a human being came with the clouds of heaven; He reached the Ancient of Days and was presented to Him. Dominion, glory, and kingship were given

to him; All peoples and nations of every language must serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship, one that shall not be destroyed. (Daniel 7:13–14) Tanakh

The One who has been rejected by many will be the Ruler over all peoples and nations, and His righteous kingship will stand forever.

David and the Divine

The next pattern that we will look at is how the actual life of King David contained many prophetic foreshadows of the Divine Lord Jesus.

David was the shepherd of his father's sheep. Jesus is the Shepherd of His Father's sheep.

- David replied to Saul, "Your servant has been tending his father's sheep" (1 Samuel 17:34) Tanakh
- Behold, the Lord GOD comes in might, and His arm wins triumph for Him; See, His reward is with Him, His recompense before Him. Like a shepherd He pastures His flock: He gathers the lambs in His arms and carries them in His bosom; Gently He drives the mother sheep. (Isaiah 40:10–11) Tanakh

David was rejected by his family and they didn't even present him before Samuel, but David was chosen by God. Jesus was rejected by the majority of the Jewish people and the majority of humanity, but was chosen by God.

- Jesse presented seven of his sons before Samuel, and Samuel said to Jesse, "The LORD has not chosen any of these." Then Samuel asked Jesse, "Are these all the boys you have?" He replied, "There is still the youngest; he is tending the flock." And Samuel said to Jesse, "Send someone to bring him, for we will not sit down to eat until he gets here." So they sent and brought him...And the LORD said, "Rise and anoint him, for this is the one." (1 Samuel 16:10–12) Tanakh

- This is My servant, whom I uphold, My chosen one, in whom I delight. I have put My spirit upon him, He shall teach the true way to the nations. He shall not cry out or shout aloud, or make his voice heard in the streets. He shall not break even a bruised reed, or snuff out even a dim wick. He shall bring forth the true way. He shall not grow dim or be bruised till he has established the true way on earth; And the coastlands shall await his teaching. (Isaiah 42:1–4) Tanakh

David was an innocent man, and was wrongly accused by his brother and by Saul. Saul tried to put him to death. Jesus was entirely innocent, and was wrongly accused by His brothers and by the Jewish leaders. The Jewish leaders did put Jesus to death, but He rose again!

- Eliab, his oldest brother...became angry with David and said, “Why did you come down here, and with whom did you leave those few sheep in the wilderness? I know your impudence and your impertinence: you came down to watch the fighting!” But David replied, “What have I done now?” (1 Samuel 17:28–29) Tanakh
- Saul tried to pin David to the wall with the spear, but he eluded Saul, so that he drove the spear into the wall. (1 Samuel 19:10) Tanakh
- Why then should you incur the guilt of shedding the blood of an innocent man, killing David without cause? (1 Samuel 19:5) Tanakh
- They band together to do away with the righteous; they condemn the innocent to death. (Psalm 94:21) Tanakh

David was betrayed by his two sons Absalom and Adonijah, his counselor Ahithophel, his army commander Joab, and others. Jesus was betrayed by His disciple Judas.

- Absalom also sent Ahithophel the Gilonite, David’s counselor, from his town...The conspiracy gained strength, and the people supported Absalom in increasing numbers. (2 Samuel 15:12) Tanakh

- Now Adonijah...went about boasting, “I will be king!”...He conferred with Joab...and with the priest Abiathar, and they supported Adonijah (1 Kings 1:5–7) Tanakh
- He who shares my bread, has been utterly false to me. (Psalm 41:10) Tanakh

David defeated the giant Goliath, but did not become king until a while after that. Jesus defeated the giants of sin and death at His first coming, but does not fully establish Himself as King over the earth until a while after that.

- David bested the Philistine with sling and stone; he struck him down and killed him. (1 Samuel 17:50) Tanakh
- I adore you, O LORD, my strength, O LORD, my crag, my fortress, my rescuer, my God, my rock in whom I seek refuge, my shield, my mighty champion, my haven. All praise! I called on the LORD and was delivered from my enemies. (Psalm 18:2–4) Tanakh

Eventually, David became king over all of Israel. Jesus will be Ruler over Israel and all of the earth at His second coming.

- All the elders of Israel came to the king at Hebron, and King David made a pact with them in Hebron before the LORD. And they anointed David king over Israel. (2 Samuel 5:3) Tanakh
- For the LORD Most High is awesome, great king over all the earth (Psalm 47:3) Tanakh

Joseph and Jesus

The life of Joseph, the son of Jacob, also contained many prophetic foreshadows of the Lord Jesus. The comparisons mentioned below are shown in the order that they appear in the book of Genesis.

Jesus is a Brother to the Jewish people in a specific sense (having been born as a Jew), but He is also a Brother to all of mankind in a general sense (having been born as a Man).

Joseph reported on the bad nature of his brothers and they hated him. Jesus testified of the evil ways of the Jewish leaders and they hated Him.

- Joseph brought bad reports of them to their father...and...they hated him so that they could not speak a friendly word to him. (Genesis 37:2–4) Tanakh
- The LORD warned Israel...saying: “Turn back from your wicked ways” (2 Kings 17:13) Tanakh
- See how numerous my enemies are, and how unjustly they hate me! (Psalm 25:19) Tanakh
- But he who misses me destroys himself; All who hate me love death. (Proverbs 8:36) Tanakh

The brothers of Joseph rejected him, and did not believe that he would reign over them. The majority of the Jewish people spurned the Lord Jesus despite all the signs He performed in their midst, and they did not believe that He is the Messiah who will be their King.

- There we were binding sheaves in the field, when suddenly my sheaf stood up and remained upright; then your sheaves gathered around and bowed low to my sheaf.” His brothers answered, “Do you mean to reign over us? Do you mean to rule over us?” And they hated him even more for his talk about his dreams. (Genesis 37:7–8) Tanakh
- The LORD said to Moses, “How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst?” (Numbers 14:11) Tanakh
- The LORD replied to Samuel, “...it is Me they have rejected as their king.” (1 Samuel 8:7) Tanakh

Joseph's brothers conspired to kill him. The Jewish leaders conspired to kill Jesus.

- They saw him from afar, and...they conspired to kill him. (Genesis 37:18) Tanakh
- I hear the whisperings of many, intrigue on every side, as they scheme together against me, plotting to take my life. (Psalm 31:14) Tanakh

Joseph's brothers sold him for twenty pieces of silver. The Jewish leaders purchased the betrayal of Jesus for thirty pieces of silver.

- When Midianite traders passed by, they pulled Joseph up out of the pit. They sold Joseph for twenty pieces of silver to the Ishmaelites, who brought Joseph to Egypt. (Genesis 37:28) Tanakh
- Then I said to them, "If you are satisfied, pay me my wages; if not, don't." So they weighed out my wages, thirty shekels of silver—the noble sum that I was worth in their estimation. The LORD said to me, "Deposit it in the treasury." And I took the thirty shekels and deposited it in the treasury in the House of the LORD. (Zechariah 11:12–13) Tanakh

Joseph served faithfully, but was wrongly accused by Potiphar's wife, and was imprisoned. Jesus came and served in love, but was wrongly accused by the majority of the Jewish people, and was crucified.

- She caught hold of him by his garment and said, "Lie with me!" But he left his garment in her hand and got away and fled outside ...She kept his garment beside her, until his master came home. Then she told him..."The Hebrew slave...came to me...but when I screamed...he left his garment with me and fled outside." When his master heard the story...he was furious. So Joseph's master had him put in prison (Genesis 39:12–20) Tanakh
- They encircle me with words of hate; they attack me without cause. They answer my love with accusation and I must stand

judgment. They repay me with evil for good, with hatred for my love. (Psalm 109:3–5) Tanakh

- Then, defying You, they rebelled; they cast Your teaching behind their back. They killed Your prophets who admonished them to turn them back to You; they committed great impieties. (Nehemiah 9:26) Tanakh

Joseph took his bride before the seven-year famine, and she was absent from any mention during the famine. Jesus will take His bride, the church, in the rapture before the seven-year tribulation, and the church will be absent from the tribulation.

The church includes both Jews and Gentiles who were genuine believers prior to the rapture. The church does not include those who lacked genuine faith, even though they may have been involved with a church.

- Pharaoh then gave Joseph...for a wife Asenath...Thus Joseph emerged in charge of the land of Egypt...The seven years of abundance that the land of Egypt enjoyed came to an end, and the seven years of famine set in (Genesis 41:45,53–54) Tanakh

Joseph's brothers are mentioned several times during the seven-year famine. The unbelieving Jews (and Gentiles) will go through the distress of the seven-year tribulation, and many will accept that chastisement and offer a prayer of repentance in faith.

- Ten of Joseph's brothers went down to get grain rations in Egypt (Genesis 42:3) Tanakh
- O LORD! In their distress, they sought You; Your chastisement reduced them to anguished whispered prayer. (Isaiah 26:16) Tanakh

Joseph's brothers who had rejected him ended up bowing down to him. All of those who reject Jesus will end up bowing down to Him.

- Now Joseph was the vizier of the land...And Joseph's brothers came and bowed low to him (Genesis 42:6) Tanakh

- From My mouth has issued truth, a word that shall not turn back: To Me every knee shall bend (Isaiah 45:23) Tanakh

Joseph tested his brothers during the seven-year famine. Jesus will test unbelieving people during the seven-year (sevenfold) tribulation. This will be His merciful benefit to people to help them repent, and also His wrath against sin. At the end of it, Jesus will rescue the Jewish people when they repent.

- But Joseph said to them, “It is just as I have told you...By this you shall be put to the test” (Genesis 42:14–15) Tanakh
- In order to test you by hardships only to benefit you in the end (Deuteronomy 8:16) Tanakh
- I will act against you in wrathful hostility; I, for My part, will discipline you sevenfold for your sins. (Leviticus 26:28) Tanakh
- It will be a time of trouble, the like of which has never been since the nation came into being. At that time, your people will be rescued, all who are found inscribed in the book. (Daniel 12:1) Tanakh

Judah acknowledged that Joseph was equal to Pharaoh. The Jewish people will need to acknowledge that the Lord Jesus is equal to Father God.

- Then Judah went up to him and said, “Please, my lord, let your servant appeal to my lord, and do not be impatient with your servant, you who are the equal of Pharaoh.” (Genesis 44:18) Tanakh
- Acknowledge that the LORD is God; He made us and we are His, His people, the flock He tends. (Psalm 100:3) Tanakh
- And I will give them the understanding to acknowledge Me, for I am the LORD. And they shall be My people and I will be their God, when they turn back to Me with all their heart. (Jeremiah 24:7) Tanakh

Joseph revealed himself to his fellow brothers at his second visit, after testing them, when they came forward to him. Jesus will reveal Himself to Israel (His fellow Jews) at His second coming, after testing them, when they come to Him in repentance.

- Joseph made himself known to his brothers...Then Joseph said to his brothers, “Come forward to me.” And when they came forward, he said, “I am your brother Joseph” (Genesis 45:1–4) Tanakh
- Thus said the Lord GOD: On the day that I chose Israel...when I made Myself known to them...I said, “I the LORD am your God” (Ezekiel 20:5) Tanakh
- But the LORD will pardon Jacob, and will again choose Israel, and will settle them on their own soil. (Isaiah 14:1) Tanakh

The Lord will pardon the Jewish people when they repent, and He will confirm His choice of them, and settle them firmly in their own land. Notice how similar the statements are in the three Scripture passages above:

Genesis: Joseph made himself known to his brothers
Ezekiel: I made Myself known to them

Genesis: he said, “I am your brother Joseph”
Ezekiel: I said, “I the LORD am your God”

Ezekiel: On the day that I chose Israel
Isaiah: and will again choose Israel

Joseph told his brothers not to be distressed about selling him because God had sent him that way to save lives. He opened the storage of grain and offered provision to the people.

Even though Jesus was sold by His own Jewish people, God had sent Him that way to be redemption for His people. God opened the door of heaven, and the Bread of Life came down. He offers the provision of salvation freely to all who will partake of Him by faith.

- Now, do not be distressed or reproach yourselves because you sold me hither; it was to save life that God sent me ahead of you. (Genesis 45:5) Tanakh
- Joseph laid open all that was within, and rationed out grain (Genesis 41:56) Tanakh
- He sent redemption to His people; He ordained His covenant for all time; His name is holy and awesome. (Psalm 111:9) Tanakh
- He opened the doors of heaven and rained manna upon them for food, giving them heavenly grain. Each man ate a hero's meal; He sent them provision in plenty. (Psalm 78:23–25) Tanakh

Joseph was raised from the prison, and saved their lives in an extraordinary deliverance. He was exalted to the right hand of Pharaoh, and became ruler over the whole land.

Jesus was raised from the dead, and provided an extraordinary deliverance from sin in order to save lives from eternal death. He was the Man exalted to the right hand of God the Father, and will be upon His righteous throne over the whole earth.

- God has sent me ahead of you to ensure your survival on earth, and to save your lives in an extraordinary deliverance. So, it was not you who sent me here, but God; and He has made me ...ruler over the whole land of Egypt. (Genesis 45:7–8) Tanakh
- Grant Your help to the man at Your right hand, the one You have taken as Your own. We will not turn away from You; preserve our life that we may invoke Your name. O LORD, God of hosts, restore us; show Your favor that we may be delivered. (Psalm 80:18–20) Tanakh
- Yours is an arm endowed with might; Your hand is strong; Your right hand, exalted. Righteousness and justice are the base of Your throne; steadfast love and faithfulness stand before You. (Psalm 89:14–15) Tanakh

The name of Joseph's father Jacob was changed to Israel by God in Genesis 32:29. Joseph called Israel to come to him. Joseph was lord of all of Egypt, and Joseph would provide for Israel.

Jesus calls Jews (the descendants of Israel) and Gentiles to come to Him in faith. Jesus will be Lord over all the earth, and He provides the covenant of everlasting life to those who believe.

- “Now, hurry back to my father and say to him: Thus says your son Joseph, ‘God has made me lord of all Egypt; come down to me without delay...There I will provide for you’ (Genesis 45:9–11) Tanakh
- Incline your ear and come to Me; Hearken, and you shall be revived. And I will make with you an everlasting covenant (Isaiah 55:3) Tanakh

There was weeping at the reunion of Joseph with his brothers. There will be lamentation and wailing at the reunion of Jesus, the One who was slain, with His Jewish brothers and sisters.

- With that he embraced his brother Benjamin around the neck and wept, and Benjamin wept on his neck. He kissed all his brothers and wept upon them; only then were his brothers able to talk to him. (Genesis 45:14–15) Tanakh
- But I will fill the House of David and the inhabitants of Jerusalem with a spirit of pity and compassion; and they shall lament to Me about those who are slain, wailing over them as over a favorite son and showing bitter grief as over a first-born. (Zechariah 12:10) Tanakh

After they came to Joseph, the best of the land was given to the family of Jacob.

- Take your father and your households and come to me; I will give you the best of the land of Egypt and you shall live off the fat of the land...And never mind your belongings, for the best of all the land of Egypt shall be yours. (Genesis 45:18–20) Tanakh

After they come to Jesus, the best part of the earth will be given to the family of Israel. Below are some pictures of the blessings and honor that Israel will receive when they cry out to Jesus in repentance.

- Indeed, O people in Zion, dwellers of Jerusalem, you shall not have cause to weep. He will grant you His favor at the sound of your cry; He will respond as soon as He hears it... So rain shall be provided for the seed with which you sow the ground, and the bread that the ground brings forth shall be rich and fat. Your livestock, in that day, shall graze in broad pastures (Isaiah 30:19–23) Tanakh
- He will set you, in fame and renown and glory, high above all the nations that He has made; and that you shall be, as He promised, a holy people to the LORD your God. (Deuteronomy 26:19) Tanakh
- At that time I will gather you, and at that time I will bring you home; For I will make you renowned and famous among all the peoples on earth, when I restore your fortunes before their very eyes —said the LORD. (Zephaniah 3:20) Tanakh

Moses and the Messiah

Israel rejected Moses, and did not think he would deliver them from slavery to Egypt and rule over them. The majority of Jewish people rejected Jesus, and did not think He would deliver them from slavery to sin and rule over them.

- He retorted, “Who made you chief and ruler over us?” (Exodus 2:14) Tanakh

After being rejected, Moses left Egypt and went to Midian. Moses was gone for many years, until the time when Israel received him. After being rejected, Jesus left the world and went to heaven. Jesus has been “gone” for many years, until the time when the Jews remaining at the end of the tribulation will receive Him.

- Moses fled from Pharaoh. He arrived in the land of Midian (Exodus 2:15) Tanakh

Moses received his bride, Zipporah, while away from Egypt, and before the plagues on Egypt. Jesus will receive His bride, the church, while “away” from the world, and before the plagues of the tribulation upon the world.

- Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. (Exodus 2:21) Tanakh

Moses’ bride, Zipporah, is absent from mention during the plagues, and we find out that she had been sent home to her father. Jesus’ bride, the church, will be absent during the plagues of the tribulation, having been taken home to Father God in the rapture.

- Jethro, Moses’ father-in-law, took Zipporah, Moses’ wife, after she had been sent home (Exodus 18:2) Tanakh

Moses had a “second coming” to Egypt accompanied with plagues and Israel’s deliverance. Jesus’ second coming to the world will be accompanied with plagues and Israel’s repentance.

- Then I sent Moses and Aaron, and I plagued Egypt with that I wrought in their midst, after which I freed you (Joshua 24:5) Tanakh

Moses was rejected earlier but did end up ruling over the people. The Messiah Jesus will reign over Israel, and due to their rejection of Him, unbelieving Jews will enter the furnace of the Lord’s fury in the tribulation. The Lord will remove those who persist in unbelief, and bring a remnant into the everlasting covenant through faith in Jesus, and they shall know that He is the Lord. God’s provision of salvation, for Israel and for all others, is by His grace alone.

- Now say to the House of Israel: ...As I live—declares the Lord GOD—I will reign over you with a strong hand, and with an outstretched arm, and with overflowing fury...I will bring you into the wilderness of the peoples; and there I will enter into judgment with you face to face. As I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you—declares the Lord GOD. I will make you pass under the shepherd’s staff, and I will bring you into the

bond of the covenant. I will remove from you those who rebel and transgress against Me...Then, O House of Israel, you shall know that I am the LORD, when I deal with you for My name's sake—not in accordance with your evil ways and corrupt acts—declares the Lord GOD. (Ezekiel 20:30–44) Tanakh

Friends in Furnaces

This section will look at a special pattern, two sets of friends, both surviving trials of furnaces by God's gracious deliverance.

The first set of friends are Daniel's friends, Hananiah, Mishael and Azariah (also known as Shadrach, Meshach, and Abed-nego).

Nebuchadnezzar commanded for Daniel's friends to be thrown into the seven times hotter furnace.

- Nebuchadnezzar was so filled with rage at Shadrach, Meshach, and Abed-nego that his visage was distorted, and he gave an order to heat up the furnace to seven times its usual heat. (Daniel 3:19) Tanakh

But One who appeared as both a Man and a Divine Being saved them, delivering them from the fire.

- He answered, "But I see four men walking about unbound and unharmed in the fire and the fourth looks like a divine being." (Daniel 3:25) Tanakh
- I hereby give an order that any people...who blasphemes the God of Shadrach, Meshach, and Abed-nego shall be torn limb from limb, and his house confiscated, for there is no other God who is able to save in this way." (Daniel 3:29) Tanakh

The second set of friends are Jesus' friends, the Jewish people. The unbelieving Jews will be thrown into the furnace of the seven-year tribulation, receiving a sevenfold smiting for their sin in hostility against Jesus and refusing to believe in Him.

- The House of Israel has become dross to Me...Thus said the Lord GOD:...I will gather you and I will blow upon you the fire of

My fury, and you shall be melted in it...And you shall know that I the LORD have poured out My fury upon you. (Ezekiel 22:18–22) Tanakh

- And if you remain hostile toward Me and refuse to obey Me, I will go on smiting you sevenfold for your sins. (Leviticus 26:21) Tanakh

Unbelievers are those who have not given the glory to the Lord Jesus that rightfully belongs to Him. They will be tested in the furnace of affliction, facing much suffering in the tribulation.

- I test you in the furnace of affliction. For My sake, My own sake, do I act— Lest My name be dishonored! I will not give My glory to another. (Isaiah 48:10–11) Tanakh

But the Lord Jesus, who is both a Man and a Divine Being, will deliver Israel, saving the believing remnant of Jewish people from the fiery trouble of the tribulation.

- It is a time of trouble for Jacob, but he shall be delivered from it. (Jeremiah 30:7) Tanakh

Below is another one of the passages that foretold of both of the Messiah's comings in the same passage.

- *FIRST COMING:* And if he is asked, “What are those sores on your back?” he will reply, “From being beaten in the homes of my friends.” O sword! Rouse yourself against My shepherd, the man in charge of My flock —says the LORD of Hosts. Strike down the shepherd and let the flock scatter; And I will also turn My hand against all the shepherd boys. *SECOND COMING:* Throughout the land —declares the LORD— two-thirds shall perish, shall die, and one-third of it shall survive. That third I will put into the fire, and I will smelt them as one smelts silver and test them as one tests gold. They will invoke Me by name, and I will respond to them. I will declare, “You are My people,” And they will declare, “The LORD is our God!” (Zechariah 13:6–9) Tanakh

Related to Isaiah 50:6, included previously, the sores on Jesus' back came when He allowed Himself to be flogged. This beating

came indirectly from His friends, the Jewish people, since they are the ones who delivered Him over to Pilate the governor.

The Shepherd was struck down as He offered Himself as the sacrifice for our sins, but thankfully He rose again.

Only one-third of the Jewish people will survive the tribulation, and they will call upon the Lord Jesus as their Savior and their God.

However, in continuing our review of this pattern, please notice that Daniel was elevated prior to the furnace. He was given gifts by the king, and was absent from the seven times hotter furnace situation.

- The king then elevated Daniel and gave him very many gifts, and made him governor of the whole province of Babylon and chief prefect of all the wise men of Babylon. (Daniel 2:48)
Tanakh

Jewish and Gentile believers, the church, will be seen as righteous in Jesus, and will be elevated in the rapture prior to the tribulation. They will be given gifts by King Jesus, and will be absent from the seven-year tribulation.

Taken before the tribulation

We will conclude this section by briefly reviewing two similar patterns showing how the church will be taken from the earth before the seven-year tribulation.

In the book of 2 Kings, God took Elijah to heaven in chapter 2 before the seven-year famine in chapter 8. Likewise, God will take the church to heaven before the seven-year tribulation.

- When the LORD was about to take Elijah up to heaven in a whirlwind (2 Kings 2:1) Tanakh
- Elijah went up to heaven in a whirlwind. (2 Kings 2:11) Tanakh
- The LORD has decreed a seven-year famine upon the land (2 Kings 8:1) Tanakh

In the book of Genesis, God took Enoch to heaven in chapter 5 before the seven days on the ark in chapter 7, which was then followed by the rain coming down.

In like manner, God will take the church to heaven before the seven years of the tribulation, which will then be followed by Jesus and the saints coming down at the second coming.

- Enoch walked with God; then he was no more, for God took him. (Genesis 5:24) Tanakh
- Then the LORD said to Noah, “Go into the ark, with all your household...For in seven days’ time I will make it rain upon the earth, forty days and forty nights, and I will blot out from the earth all existence that I created.” (Genesis 7:1–4) Tanakh

Lion and Lord

Jesus came as the Lamb the first time, but He will come as the Lion at His second coming. He will bring judgment against the unbelievers on the earth, He will rescue Israel from the world that has gathered against them, and He will reign in majesty as Lord over all the earth in peace and justice and strength.

As mentioned earlier in this chapter, in relation to the prophecy in Hosea, at His second coming the Lord will come out of His place. The Mighty Lion will come out of His lair, roaring in fierce wrath against the persistently unbelieving people of the world, and those slain by Him will be strewn about the earth.

- The LORD roars from on high...against all the dwellers on earth ...for the LORD has a case against the nations...He delivers the wicked to the sword...In that day, the earth shall be strewn with the slain of the LORD from one end to the other...by the fierce wrath of the LORD. Like a lion, He has gone forth from His lair (Jeremiah 25:30-31,33,37–38) Tanakh

When the returning Lion descends from Heaven, He will also rescue the Jewish people when they have finally repented from shamefully and falsely rejecting Him as the Messiah.

- As a lion—a great beast—Growls over its prey...So the LORD of Hosts will descend to make war against the mount and the hill of Zion. Like the birds that fly, even so will the LORD of Hosts shield Jerusalem, shielding and saving, protecting and rescuing. Return, O children of Israel, to Him to whom they have been so shamefully false (Isaiah 31:4–6) Tanakh

His raging fury will cause His many foes, those who continue in unbelief, to be slain. But His servants, those who turned to Him in faith, will rejoice at the power of His deliverance.

- You shall see and your heart shall rejoice, your limbs shall flourish like grass. The power of the LORD shall be revealed in behalf of His servants; But He shall rage against His foes. See, the LORD is coming with fire— His chariots are like a whirlwind— To vent His anger in fury, His rebuke in flaming fire. For with fire will the LORD contend, with His sword, against all flesh; And many shall be the slain of the LORD. (Isaiah 66:14–16) Tanakh

The Lion is a mighty Warrior who charges upon His enemies.

- The LORD goes forth like a Warrior, like a fighter He whips up His rage. He yells, He roars aloud, He charges upon His enemies. (Isaiah 42:13) Tanakh
- The LORD, the Warrior— LORD is His name! (Exodus 15:3) Tanakh

The Lord and Messiah (“anointed one” in the passage below), will shatter His foes, then reign as King to the ends of the earth.

- The foes of the LORD shall be shattered; He will thunder against them in the heavens. The LORD will judge the ends of the earth. He will give power to His king, and triumph to His anointed one. (1 Samuel 2:10) Tanakh

The Messiah will put a stop to all wars and bring peace throughout the earth. We must realize that the Messiah is God and that He will dominate as King over the nations. He is the Lord of Hosts

who will be with believers on the earth, when He returns in His mighty love as the Lion.

- He puts a stop to wars throughout the earth, breaking the bow, snapping the spear, consigning wagons to the flames. “Desist! Realize that I am God! I dominate the nations; I dominate the earth.” The LORD of hosts is with us; the God of Jacob is our haven. (Psalm 46:10–12) Tanakh

Besides bringing peace to mankind, He will also bring peace to animals. Just as a wolf and a lamb will graze together, it is also likely that believers will see a lion and a lamb together.

- The wolf and the lamb shall graze together, and the lion shall eat straw like the ox, and the serpent’s food shall be earth. In all My sacred mount nothing evil or vile shall be done —said the LORD. (Isaiah 65:25) Tanakh

5. Embrace the Messiah

We all have an important choice to make, and everyone makes this choice regardless of how carefully they think about it.

Will you reject the Messiah like so many others in the past have? Or will you embrace the Lord Jesus as your God, your Lover, your Savior, and your King?

Choice and Change

Everyone has a choice, and everyone has an eternal change coming based on what they choose. It all depends on how you choose to view yourself, the true Messiah, and His work.

If we choose to reject Him, God will bring us down to eternal separation from Him, with everlasting misery.

If we choose to embrace Him, God will lift us up to eternal closeness with Him, with exceedingly great and everlasting joy.

- God it is who gives judgment; He brings down one man, He lifts up another. (Psalm 75:8) Tanakh

God, in His love and grace, has provided an escape from eternal death by offering Himself as the sacrifice for our sins. He has warned us generously, and if we remain as His enemies in our sinful guilt, then that is by our choice, not by His choice.

- God is for us a God of deliverance; GOD the Lord provides an escape from death. God will smash the heads of His enemies, the hairy crown of him who walks about in his guilt. (Psalm 68:21–22) Tanakh
- Say to them: As I live—declares the Lord GOD—it is not My desire that the wicked shall die, but that the wicked turn from his evil ways and live. (Ezekiel 33:11) Tanakh

Repentance is turning away from wrong beliefs and wrong hopes about God, about our sinfulness, and about the solution.

Repentance is turning to the truth that God is infinitely Holy, that our sinfulness is indeed offensive to Him, and that we must trust in Him alone as our salvation.

- “Yet even now”—says the LORD— “Turn back to Me with all your hearts” (Joel 2:12) Tanakh
- Have mercy upon me, O God, as befits Your faithfulness; in keeping with Your abundant compassion, blot out my transgressions. Wash me thoroughly of my iniquity, and purify me of my sin; for I recognize my transgressions (Psalm 51:3–5) Tanakh

The Lord Jesus did 100% of the work of salvation, and He paid 100% of the cost. And there is nothing we can do, or not do, to earn or merit salvation in any degree.

There are many useless hopes, so let us leave it all to what the Lord Jesus has done and trust fully in Him, since He is the only worthy hope.

- Leave all to the LORD; trust in Him; He will do it. He will cause your vindication to shine forth like the light, the justice of your case, like the noonday sun. (Psalm 37:5–6) Tanakh

The Lord Jesus is God, whose absolute justice and wonderful love led Him to become a Man, and because He was without sin, He was able to endure the holy judgment of God in our place, and rise again victorious over sin and death.

May we each lift up the gate of our heart, so this gracious God will come into our life, and we may embrace Him.

- O gates, lift up your heads! Lift them up, you everlasting doors, so the King of glory may come in! Who is the King of glory?—the LORD of hosts, He is the King of glory! (Psalm 24:9–10) Tanakh

When we genuinely believe, God removes our sins from us and He sees us as righteous as Himself.

- As east is far from west, so far has He removed our sins from us. (Psalm 103:12) Tanakh

Since God has all power and knows all things, it is extremely precious to spend time learning what He has said to us in His word. Learning God's word helps us to get to know Him better, helps us to grow, and helps us to avoid wrong teachings.

- I have treasured His words more than my daily bread. (Job 23:12) Tanakh

The Tanakh, or the Old Testament, is very valuable, however the complete word of God, including the New Testament, is even more valuable. Literal translations of the complete Bible, such as the New King James Version, English Standard Version, and New American Standard Bible are recommended.

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For more detail on how the salvation message is taught through the complete Bible, including Scripture quotations from the New Testament, please see the booklet titled **"The Wonderful Salvation of God"** which is available for free download in PDF format at **WonderfulSalvation.com**

For more detail on the end times and the pre-tribulation rapture, including Scripture from the New Testament, please see the book titled **"The Bible and The End Times"** which is available for free download in PDF format at both **WonderfulSalvation.com** and **BibleAndEndTimes.com**

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