

## Christ in Scripture

### A Brief Outline of Some Features of Old Testament Christology

*Jan Bygstad*

In the Gospel of John we find a saying from our Savior that gives us His fundamental view of the Old Testament:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. (Jn 5:39-40, KJV)

For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? (Jn 5:46-47)<sup>1</sup>

It is not uncommon to consider the Gospel of John as heavily influenced by Greek thought; the result of such interpretations is that his Gospel is alienated from its Old Testament and Jewish background, with a corresponding loss of understanding of some of the basic framework of both Christ's teaching and work, and especially of His person, in this Gospel. It is of vital importance to be aware of the fact that there is nothing either in Christ's teaching or work that does not have its source in the Old Testament. Our Lord explicitly connects all of His message and salvific work with "the Law and the Prophets":

Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. (Mt 5:17)

And he said unto them, These [are] the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and [in] the prophets, and [in] the psalms, concerning me. (Lk 24:44)

In the last quotation Jesus gives a summary of His teaching during the three and a half years of His public work since His baptism in the

1. Except where noted, quotations from the Bible are from the King James Version.

Jordan: He simply states that all of His instruction of the disciples was nothing but interpretation of the Old Testament. He has not come to deliver anything new in addition to what already has been given in the Old Testament. This is contrary to the popular but to a large extent unconscious presupposition of our age and of many Christians: that the New Testament represents "a higher stage of development" than the Old Testament. This gross misunderstanding comes to grips neither with the fundamental idea of prophecy and fulfillment of the Bible nor with Christ's own description of the purpose of His coming: "I came to fulfill . . .!"—a saying that is central if we want to understand His self-revelation.

It is this truth that makes so important the verses from the Gospel of John that we read as an introduction to our theme. In these verses we will emphasize two central points:

- 1) Jesus states that the Scriptures (the Old Testament) are witnessing about Him, and therefore give eternal life; and
- 2) that Moses in particular wrote about Him.

The last point is far more radical than we perceive at first glance. The way Jesus is phrasing this statement underscores that Jesus in fact declares that *He Himself is the actual content of Moses' writings* (the Pentateuch) *and that Moses has not written about anything but Him.*

Now, if we take a quick look through the five books of the Pentateuch, it is conspicuous that the explicit prophecies of a coming Messiah are both rather sparse and general in character. You get glimpses but not a clear picture of the coming Savior, as we find in the book of Isaiah for instance. This raises the question of the legitimacy of our Lord's statement in John 5. With what right can Jesus assert what He does when the contents of the books of Moses seemingly point in quite another direction? The Jews call these books *Torah*—the Law; would it not be correct for Jesus rather to say that "Moses wrote about the Law" than that "he wrote *about me*"? Or is it we who have missed something when we read Moses? These are the main questions we shall address in this paper.

### Jesus in Gethsemane

We start with a peculiar account in the Gospel of John:

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then,

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having received a band [of men] and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am [he], they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am [he]: if therefore ye seek me, let these go their way . . . (Jn 18:1-8)

What is happening here? Why is the whole band of soldiers lying at Jesus' feet?

When Judas arrives with a platoon of soldiers from the Temple guard, we may be certain that the high priests wanted to avoid any possible trouble that the disciples might cause. Consequently the soldiers were armed, and the platoon sufficiently big to outnumber the disciples if they were to resist the arrest of Jesus. Let us say they numbered between thirty and fifty men. As they arrive in Gethsemane, Jesus "went forth"—instead of hiding—asking whom they sought. On their answer, Jesus replied *I am [he]*, with the result that the whole band of soldiers lie prostrate at his feet. Again: what is happening here?

According to the Greek text of the New Testament, the phrasing in Jesus' answer is: *I am*, and not *I am he*. Any Bible reader will immediately recognize these words: It is God's own name which is revealed to Moses when he is standing in front of the thorn bush:

And Moses said unto God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What [is] his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *this [is] my name for ever*, and this [is] my memorial unto all generations. (Ex 3:13-15)

God's proper name is I AM. That God is revealing His name is of utmost importance. The Hebrew language did not have a word for *essence* or *nature* (as we find in the more theoretical Greek language). How then would the Hebrews say that when God revealed Himself, He also revealed His innermost nature? They used the word *name*: *He revealed His name*. Thus we see that in the Old Testament God's *name* is interchangeable with God Himself: to trust God and to trust

in God's name is one and the same. Because God *is*—in nature and essence—*what He is named*.

In the Hebrew God's name is written with four consonants: JHVH. The original Hebrew text has no vowels. This name of God was never pronounced,<sup>2</sup> a practice that we see the apostles follow. The Jews considered the sanctity of the divine Name to be so great that no unclean or sinful man could take the holy name on his lips. (When modern writers suggest Jahveh or Jehovah as the proper pronunciation of the name, this is futile as we never can know for certain; in my opinion we simply should follow the practice of the apostles.) What then did the Jews do when they were reading the Scriptures, for instance during synagogue service? After all, God's name occurs more than 6000 times in the whole corpus of the Old Testament. They substituted for the divine name another word, Adonai, which means Lord, a word which when translated into Greek is *Kyrios*, and in the New Testament is given as a main title of our Lord Jesus.

What happens in Gethsemane is that Jesus is *pronouncing* the ineffable name. The exact words of the Greek text of the New Testament reads *I AM*, and not *I am He*, or *It is me* (as some translations render it). The reaction of the armed guard when they fall down at Jesus' feet as they hear His *I AM* probably should be attributed to their seeing a glimpse of Jesus as *I AM*—that is, that *He actually is the God who has revealed Himself through the Old Testament*—although not really perceiving the import of what they see. As Scripture says, "Who shall stand when He appeareth?" (Mal 3:2). Thus Jesus is revealing Himself as the Holy One of Israel, the Almighty. Consequently, when He is taken captive and led as prisoner to Caiaphas's house, this is not because He is in their power, but because He willingly surrenders Himself. We may here be reminded of Jesus' words in John chapter ten:

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (Jn 10:17-18)

2. With one exception: after the atoning sacrifice on the Day of Atonement, the high priest blessed the people and uttered the Name. Jewish sources say that "when the last disciple of the last high priest died, the [pronunciation of the] name also was forgotten."

## Jesus and the Divine Name

We have discovered a number of additional occurrences in the Gospel of John of Jesus pronouncing this name. Of special importance are some verses in chapter eight:

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins. (Jn 8:23-24)

In these verses Jesus is underscoring His divinity in the face of the rejection and hostility of Jews in Jerusalem, making it clear that to acknowledge His divinity is a condition for eternal life. Jesus asserts His divinity through uttering the divine *I AM* also on this occasion. Obviously Jesus' opponents do not realize the full impact of His statement before we come to the end of the same chapter. Here we read the following:

[Jesus said:] Your father Abraham rejoiced to see my day: and he saw [it], and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. (Jn 8:56-59)

Now they certainly realized what He was saying, and the resulting reaction was immediate: they want to stone him as a blasphemer. To utter the divine Name is bad enough; to apply it to Himself is considered the grossest blasphemy. And in this context it is impossible to misunderstand Him: Jesus connects the *I AM* with His eternal preexistence.

The words most familiar to any Christian in which Jesus uses the divine *I AM* of Himself are the sayings where He calls Himself "the door," "the bread of life," and so forth:

*I am the bread of life:* he that cometh to me shall not hunger, and he that believeth on me shall never thirst. (Jn 6:35)

*I am the light of the world:* he that followeth me shall not walk in the darkness, but shall have the light of life. (Jn 8:12)

*I am the door;* by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. (Jn 10:9)

*I am the good shepherd:* the good shepherd layeth down his life for the sheep. (Jn 10:11)

*I am the resurrection, and the life:* he that believeth on me, though he die, yet shall he live . . . (Jn 11:25)

*I am the way, and the truth, and the life:* no one cometh unto the Father, but by me. (Jn 14:6)

What is important to observe in these verses is that according to the original Greek text, Jesus is phrasing these statements in a way that makes it clear that He applies the divine *I AM* to Himself. If this were not the point, Jesus would have formulated His statements differently. He is saying that *because* He is *I AM*—the God of Israel—He also is light, truth, life, and so forth.

What we have seen here Jesus also bluntly states in His high-priestly prayer in John chapter seventeen:

While I was with them, I kept them in *thy name which thou hast given me* . . . (17:12)

. . . and *I made known unto them thy name*, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them. (17:26, ASV)

The point of all this is that Jesus is saying that *He* is the Holy One of Israel; *He* is the God revealing Himself through the Old Testament. When Jesus is applying the divine *I AM* to Himself, He says, *I AM* the God who revealed myself to Moses in the burning bush. *I AM* the one who delivered Israel from Pharaoh and the bondage of Egypt. *I AM* the one who spoke from Sinai revealing the Ten Commandments.

This realization makes Jesus' words in John 5 meaningful and deeply significant: "Moses . . . wrote of me." This also is why Jesus may state that "he that hath seen me hath seen the Father" (Jn 14:9).

Perhaps the best way to summarize this recognition is through some words from the prologue of John's Gospel: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (Jn 1:18). These words apply both to the New and to the Old Testament. As the only begotten Son of God, Jesus is the one *revealing* the unseen God through the whole history of salvation, from the beginning to the end. The word that here has been translated *declared* means *explained* or *interpreted*. The point is that in the triune God the Second Person of the Godhead, the Son, has the position of the eternal Mediator. He is the Mediator between the Father and the creation *in both the old and the new covenant*, both in creation and in salvation. As Mediator He is the only "point of contact" between the Father and manhood, and as such the only one who can reveal and explain Him.

Here we may add that this is why Jesus also is called the *image* of God both by Paul and by the author of Hebrews:

He is *the image* of the invisible God, the firstborn of every creature . . . (Col 1:15)

[Christ is] the brightness of [his] glory, and *the express image* of his person . . . (Heb 1:3)

By choosing the word *image* (Greek: *eikon*) these New Testament writers connect to Genesis 1 and the account of the creation of man: humanity is created by the Father in His image, who is the Son. The Hebrew preposition that here is translated *in* very often has an instrumental meaning, a meaning that most fittingly may be applied here: man is created both *in* and *through* the image of God, that is, Christ. This interpretation is substantiated by the text in Proverbs 8 that speaks about God's wisdom, which is preexistent and eternal, and through which He created all things. This text is one of the main Old Testament sources of the teaching about Christ as the *Logos*—the Word—in the prologue of the Gospel of John. In Proverbs 8 the wisdom of God is speaking in the first person:

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When [there were] no depths, I was brought forth; when [there were] no fountains abounding with water. . . . Then I was by him, [as] a *master workman*; And I was daily [his] delight, Rejoicing always before him, Rejoicing in his habitable earth; And *my delight was with the sons of men*. (Prv 8:22–31, ASV)

The wisdom is here called a *master workman*, a word that can mean an experienced craftsman or even an artist. The earth, and man created thereon, is God's work of art through His wisdom, His *Logos*, His image. Thus man also is the source of His *delight*, the Hebrew word here meaning *something that you are occupied with because it gives you joy*. God's delight in what He has created is the outcome of His eternal love, a love that materializes in His Son.

### Christ Is *Kyrios*

As stated above, the Jewish custom when reading Holy Scripture was to insert another word, *Adonai*, as a substitute for the divine Name. In the Greek translation of the Old Testament that was current at the time of the apostles, the Septuagint (LXX), completed around 200 B.C., this word is translated as *Kyrios*, Lord. Thus wherever you run into

the designation Lord, the LORD as a name of God, you will find the four-lettered divine Name *JHVH* in the Hebrew text.

Of deepest importance to the believing Christian church is that the New Testament applies this designation to Jesus Christ: Jesus is LORD. In fact this is the basic confession of the early church, a confession that we find several times in the New Testament:

... if thou shalt confess with thy mouth *Jesus [as] Lord*, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved ... (Rom 10:9, ASV)

... no man can say, *Jesus is Lord*, but in the Holy Spirit. (1 Cor 12:3, ASV)

For we preach not ourselves, but *Christ Jesus as Lord*, and ourselves as your servants for Jesus' sake. (2 Cor 4:5, ASV)

For the sake of clarity the sentence ought to be rendered: Jesus is the Lord. The confession of the first Christians was not only that Jesus was *a Lord*—meaning my sovereign whom I should obey—but even more, that Jesus is *the Lord*, that is, the God of the Old Testament, the Holy One of Israel.

Perhaps the most important text in this respect is the hymn in Philippians 2:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name *which is above every name*: That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; And [that] every tongue should confess that *Jesus Christ [is] Lord*, to the glory of God the Father. (Phil 2:5–11)

Paul is describing Christ's humiliation and exaltation and the goal of the whole of the created world resulting from this. As reward for His suffering and His cross, He is given *the name which is above every name*, that is, the holy, ineffable Name, *JHVH*. (Note that not even here does Paul pronounce the Name.) And in consequence of this all created beings shall bow down to confess the same truth, that *Jesus Christ is the Lord*. Through this universal confession the Father receives His rightful honor and glory, since it is only He who honors the Son that honors the Father (Jn 5:23). This confession also is the universal adoration and song of praise at which God's rule throughout salvation history is aiming.

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## Citing the Old Testament

A feature of particular significance in these verses is that Paul here is citing the prophet Isaiah. This gives us an excellent lead into how the apostles and the early church understood the Old Testament. The words in Isaiah read as follows:

*I have sworn by myself, the word is gone out of my mouth [in] righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. (Is 45:23)*

We clearly recognize the phrasing from Phil 2:11. Paul did not choose his words at random. Now, who is the speaking subject in Isaiah 45? We hear in the preceding verses that the LORD says, "I am the LORD, and there is none else . . . I, the LORD, speak in righteousness . . ." And in the verse immediately before our text He says, "Look unto me, and be ye saved, all the ends of the earth: for I [am] God, and [there is] none else" (Is 45:22). Paul clearly understands these verses thus: the Lord who is speaking here<sup>3</sup> is the preexistent Christ, who both swears by Himself (as there is none greater to swear by) and prophesies that in the end every knee shall bow in confession to His name. *The speaking "I" in Isaiah is Jesus*, a feature most important christologically!

We find an identical way of understanding the Old Testament Scriptures in John 12:

But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with [their] eyes, nor understand with [their] heart, and be converted, and I should heal them. These things said Isaiah, when *he saw his glory*, and spake of him. (Jn 12:37-41)

In these verses John is summing up the outcome of Jesus' public work in Israel: Jesus has been rejected, and this rejection is in fulfillment of the prophecies of Isaiah. Two central texts are cited: first, the opening verse of Isaiah 53 about the vicarious suffering of the LORD's servant; and second, Isaiah 6. This chapter contains the unique revelation where the prophet beholds the LORD in His glory, sitting on His throne in the Holy of Holies in the heavenly temple, surrounded by the worshipping Seraphim. Now John simply states that the LORD

3. The ASV throughout erroneously renders the Tetragrammaton JHVH as Jehovah.

whose glory Isaiah saw was the pre-incarnate Jesus: "These things said Isaiah, *because he saw his glory*; and he spake of *him*."

These are examples that testify clearly to how the apostles taught about the person of Christ in the Old Testament, and how they read the Scriptures: The *speaking "I"* in the Scriptures is the Second Person in the triune Godhead; Jesus of Nazareth is the LORD of the Old Testament, the Holy One of Israel walking the earth.

### The Divinity of the Messiah in the Prophecies

If what we have pointed out above about the apostles' hermeneutics in understanding the Old Testament is correct, we should also expect that the divinity of the Messiah would be testified to explicitly in the prophets. This also holds true. We shall now take a look at three of the most significant instances in Old Testament prophecy.

We start in the book of Isaiah. In Norway, the great promise in Isaiah 9 is read in the churches on Christmas Day:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the *mighty God*, the *everlasting Father*, the Prince of Peace. (Is 9:6)

This verse is part of a larger context, stretching from chapters seven through twelve, which is called the Book of Immanuel. The name *Immanuel* occurs three times in Isaiah 7 and 8, and the whole book focuses on the coming deliverance and Deliverer after a period of harsh judgments. Consequently the book concludes with the Song of Deliverance in chapter twelve, a song to be sung in the days of the Messiah:

And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comforted me. Behold, God [is] my salvation; I will trust, and not be afraid: for the LORD GOD [is] my strength and [my] song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. . . . (Is 12:1-3)

The *child that is given to us* in Isaiah 9 clearly is the same that is spoken of in Isaiah 7, the great sign promised to the unbelieving King Ahaz:

Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (Is 7:14)

In Hebrew the name *Immanuel* is written in two words: *Immanu El* (“God with us”). This is a clause stating a great wonder: the LORD promises to be *with* and *in favor of* His people, and not *against* them in judgment. That this is stated as a sentence rather than in a single word is in contrast with the ordinary practice when giving names in Hebrew, a fact that points in a very distinct direction: this child is God. And this is exactly what is being proclaimed in Isaiah 9:6. The child to be born is to be called *mighty God*, an expression that a few chapters later indisputably is being used about the LORD in His capacity as the omnipotent Lord of history, *the LORD of hosts*: “The remnant shall return, [even] the remnant of Jacob, unto *the mighty God*” (Is 10:2).

Remember what we said about the name above: *He is what He is named*. Isaiah’s contemporary, the prophet Micah, has a cognate prophecy:

But thou, Bethlehem Ephrathah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, *from everlasting*. Therefore will he give them up, until the time [that] *she which travaileth hath brought forth* . . . (Mi 5:2–3)

Thus we hear the prophet speaking about the birthplace of the coming Savior—Bethlehem—and confirming that this Savior also has divine qualities: His “going forth is from everlasting.” What concerns us in this connection, though, is the prophet’s mentioning of the mother of Him who is of eternity: She is called simply *she which travaileth*, being mentioned as one familiar, one that is already known to the faithful in Israel. Behind these two prophets’ mention of the mother of this child and its birth, the probable source is the first promise spoken to man after the Fall, the so-called *protoevangelium*. In the LORD’s curse upon the serpent God says:

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. (Gn 3:15)

This is the only instance in Scripture where the descendant is listed from the mother and not the father, a feature that indicates there must be something extraordinary with this mother. And Isaiah is teaching what this is. The important thing about the *protoevangelium*, though, is that the hope of fallen man is attached to the “seed of the woman”: *He* shall bruise the serpent’s head, that is, He will put to an end both the devil and all his works as well as all the consequences of the Fall.

It is this hope that Isaiah and Micah cling to during the dark days of judgment.

The second passage we shall look at that testifies to the divinity of the Messiah is found in Jeremiah:

Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (Jer 23:5-6)

In the last clause we once more hear the Messiah being named.<sup>4</sup> He is called THE LORD OUR RIGHTEOUSNESS. Again we remember the fact that He is what He is named. Two basic truths are stated here: the descendant of David, the king Messiah (1) is the LORD—the Hebrew uses the holy name JHVH; and (2) He is our righteousness, an almost Pauline way of stating the truth about justification. Our righteousness before God is a person, and not an inherent quality in us (or ourselves).

A Finnish missionary to Israel relates that for a period he was conducting a Bible study with Jewish youngsters. They were concentrating on the Messianic prophecies of the Old Testament. When they came to this verse in Jeremiah, the group jumped on their feet and exclaimed: "You Christians have falsified the Bible. If this is true, then the Messiah is God!" The missionary calmly asked them to go home and look it up in their own Bibles. A few days later they were at his door again, ardently stating: "Our own Bibles said the same: the Messiah truly is God!"

The third and last passage that we shall single out is found in the prophecy of Zechariah:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn. (Zec 12:10)

This verse is speaking about the future repentance of the Jewish people. The LORD will pour out His Holy Spirit on the people, the Spirit here being named "a spirit of grace and supplication." This outpouring will open the eyes of the people, resulting in their seeing and realizing a terrible truth: *they have pierced their God*. We note

4. Rabbinic interpretation ascribed a number of names to the coming Messiah. Some counted ten, others as many as thirty names, each one revealing different aspects of His character and work.

that the LORD speaking in this verse says that “they shall look upon *me* whom they have pierced.” It does not say “*him* whom they have pierced,” but *me!* This implies two things.

First, if their own LORD and God has been *pierced*, He must have been present in flesh and blood. A spirit cannot be pierced (the Hebrew word generally being used of piercing and killing with a sword in war). This is precisely the secret of the Messiah: He is the LORD who has come in flesh and blood.

Second, they have, instead of receiving and worshiping Him as their God, pierced, that is, killed their own God. This leads us directly into the center and heart of biblical prophecy, Isaiah 53, the mystery of the vicarious and atoning death and resurrection of the LORD’s servant, the Messiah.

In this paper we have looked into some of the main subjects of biblical prophecy about the Savior and His work. As we delve into the Scripture may the same be true of us as is written about two of Jesus’ disciples walking with Him on the road to Emmaus, on the day of His resurrection. When they were privileged to hear Jesus expounding the mysteries of the Old Testament, they burst out: “Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Lk 24:32).

Amen.