

Prophets of Pentecost

Anticipating the Coronation of the Messiah



“But Peter, standing up with the eleven, raised his voice and said to them, ‘Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel...’” (Acts 2:14-16)

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Prophets Of Pentecost

Introduction

- I. The book of Acts opens with the account of the Holy Spirit descending upon the twelve apostles on the day of Pentecost.
- II. Pentecost was one of three annual pilgrimage festivals of the Jews in which “all your men shall appear before the Lord” in Jerusalem (Exod 34:22–23).
 - A. Pentecost, known in Judaism as *Shavuot* (lit., *weeks*), came fifty days after the Jewish feast of Passover and celebrates the end of the barley harvest (Lev 23:15–16).
 - B. Greek-speaking Jews commonly referred to it as *Pentecost* because of this fifty-day period (e.g., 2 Macc 12:32; Philo, *Laws* 2.176; Josephus, *Ant* 3.252).
 - C. It was a feast of joy and thanksgiving for the completion of the harvest season.
 - D. The feast was proclaimed as a “holy convocation” on which “no customary work” was to be done, and at which every male Israelite was required to appear at the sanctuary (Lev 23:21).
 - E. “The Feast of Weeks (Ex. 34:22) is also known in Scripture by other names. It is referred to as the ‘feast of harvest’ (Ex. 23:16) because it inaugurated the beginning of the wheat harvest. It is called the ‘day of the first fruits’ (Num. 28:26) because its primary purpose was to bring a designated portion of the harvest, the ‘first fruits,’ into the Temple as an act of dedication to God in recognition of His provision. The festival is also termed in the New Testament as ‘Pentecost’ (lit., *fiftieth*) [Acts 2:1], signifying the *fiftieth* day from the waving of the *omer* {sheaf} of first fruits (Lev. 23:15–16).” (Bruce Scott, *The Feasts of Israel: Seasons of the Messiah*, 58)
 - F. In the intertestamental period and later, Pentecost was regarded as the anniversary of the giving of the Law and the making of the covenant at Mt. Sinai (*Jubilees* 1:1, 6:17, Old Testament Pseudepigrapha, second century B.C.).
- III. The Pentecost referred to in Acts 2:1 was the first one after the death, burial, resurrection and ascension of Jesus Christ.
 - A. This was one of the most important days in human history!
 - B. On this day of Pentecost our Lord was crowned at His Father’s right hand and His Kingdom was established upon this earth—it was also the time when the terms of Divine pardon were first made known unto men.
 - C. This is the day that Old Testament prophets like Joel, Isaiah, Daniel and David had looked forward to.

I. Preparation

- A. The first chapter of Acts deals with the preparation that was needed before the Holy Spirit would descend upon the apostles.
- B. After His resurrection from the grave Jesus spent 40 days with His apostles and gave them further instruction concerning the “kingdom of God” (Acts 1:1–3).
 1. Just four years before, when John the Baptist was preparing the way for the Messiah, he announced the “kingdom of heaven” was at hand (Matt 3:2).
 - a) “Note the position of the verb and the present perfect tense. It was a startling word that John thundered over the hills and it re-echoed throughout the land. The Old Testament prophets had said that it would come some day in God’s own time. John proclaims as the herald of the new day that it has come, has drawn near. How near he does not say, but he evidently means very near, so near that one could see the signs and the proof.” (A.T. Robertson, *Word Pictures in the New Testament*)
 - b) “It is a kingdom of heaven because its origin, its end, its king, the character and destiny of its subjects, its laws, institutions, and privileges—all are heavenly. In the teaching of Christ and in the apostolic writings the kingdom of the Messiah is the actual consummation of the prophetic idea of the rule of God, without any national limitation, so that participation therein rests only on faith in Jesus Christ, and on the moral renewal which is conditioned by the same. It is the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next.” (Marvin Vincent, *Vincent’s Word Studies in the New Testament*)
 - c) In New Testament usage, the word *kingdom* (Gr. *basileia*) denotes “royal power, kingship, dominion, rule” (J. H. Thayer, *Greek-English Lexicon of the New Testament*).
 - d) “It is also fairly well accepted among biblical scholars that the term ‘Kingdom of God,’ both in the Old Testament and in the New Testament, has as its primary meaning ‘God’s kingly rule.’ That is, the basic emphasis is on the actual rule of God as an activity, rather than on the realm or territory over which he rules.” (Newman and Stine, *A Translator’s Handbook on the Gospel of Matthew*, UBS Translator’s Handbooks)
 2. As Jesus began His earthly ministry, He also proclaimed “the kingdom of heaven is at hand” (Matt 4:17).
 3. Jesus went about Galilee “preaching the gospel of the kingdom” (Matt 4:23).
 4. As He taught His disciples to pray, He spoke to His Father and prayed, “Your kingdom come” (Matt 6:10).
 5. Jesus taught His disciples to “seek first the kingdom of God” (Matt 6:33).
 6. Jesus also said some in His audience would “not taste death till they see the kingdom of God present with power” (Mark 9:1).
 7. On the night of His betrayal, as He instituted the Lord’s Supper, Jesus told His disciples, “I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom” (Matt 26:29).

- C. Before His ascension from the Mount of Olives, Jesus promised to bestow the Holy Spirit upon the apostles (Acts 1:4–8).
 - 1. “The form of the question, ‘restore the kingdom to Israel’ shows that they still retained their former misconception, that Christ’s kingdom was to be a restoration of the old kingdom of David, and not a new and different institution. The question also shows unmistakably that his kingdom had not yet been inaugurated; for if it had been, it is inconceivable that these men, who were its chief executive officers on earth, knew nothing of the fact; and it is equally inconceivable that, if it had been, Jesus would not have promptly corrected so egregious a blunder on the part of the disciples.” (J. W. McGarvey, *New Commentary on the Acts of the Apostles*, 5)
 - 2. It was not important for the apostles to know the timing of the kingdom; but it was extremely important to know when the Holy Spirit would come!
- D. Jesus then ascended into heaven (Acts 1:9–11).
 - 1. It was important for the disciples to see Jesus taken up into heaven; they knew without a doubt that He was God and that His home was in heaven.
 - 2. The two white-robed men were angels who proclaimed to the disciples that one day Jesus would return in the same way He had gone—bodily and visibly.
 - 3. They asked the disciples why they were gazing into heaven.
 - 4. Their question might have been reproach of the apostles for wasting time there—they already had a command from Jesus to wait in Jerusalem.
- E. The apostles returned to Jerusalem (Acts 1:12–14).
 - 1. They were told to stay in Jerusalem until they were “endued with power from on high” (Luke 24:49).
 - 2. They not only prayed, but they prayed together and they prayed constantly.
- F. Matthias is selected to replace Judas (Acts 1:15–25).
 - 1. Two names of two men had been suggested to replace Judas: Joseph and Matthias (Acts 1:23).
 - 2. God chose Matthias (Acts 1:24).
 - 3. The first chapter of Acts ends with Matthias being “numbered with the eleven apostles” (Acts 1:26).

II. The Holy Spirit

- A. The Holy Spirit fell on the apostles (Acts 2:1–4).
 - 1. This was in partial fulfillment of Joel 2:28–32.
 - 2. The apostles “began to speak with other tongues” (Acts 2:4).
 - 3. In the New Testament age “speaking in tongues” meant speaking in a known language—it was never gibberish (cf. Acts 2:6, 8).
- B. On this great day of Pentecost, Jews from throughout the Greco-Roman world traveled to Jerusalem to worship God (Acts 2:5–13).
 - 1. Here in Jerusalem was a select crowd of honest, upright men devoted to religious matters, who had gathered from every corner of the Greco-Roman world to attend this feast.
 - 2. The list of nations Luke gives was not based on language, but rather on geography and illustrates how widespread the Dispersion (*Diaspora*) of the Jews was in the first century.

3. Men from up around the Caspian Sea all the way down to the Persian Gulf, up the rivers of the Tigris and Euphrates.
 4. Passing the Wilderness of Wandering into the continent of Africa, there were representatives from Libya about Cyrene, and some from as far west as Rome.
 5. There were also strangers and proselytes.
- C. While all the apostles of our Lord spoke on this occasion, Peter's sermon is the one which Luke records (Acts 2:14).
- D. The apostles did not have to worry about *what* to say, for the Holy Spirit was there to guide them (Matt 10:19-20; John 14:26; 16:12-13).

III. The First Sermon

- A. The sermon recored in the second chapter of Acts was the first sermon ever given in the name of our risen Lord.
- B. Before the heart of the sermon an objection had to be cleared away (Acts 2:12-13).
1. Were these men drunk? No!
 2. An appeal was made to the Scriptures (Acts 2:14-21; cf. Joel 2:28-32).
 3. The apostles now have the attention of the audience.
- C. Four propositions in the sermon (Acts 2:22-36).
1. Jesus of Nazareth was a Man approved of God by "miracles, wonders, and signs which God did through Him in your midst" (Acts 2:22).
 2. Jesus was "delivered by the determined purpose and foreknowledge of God" (Acts 2:23).
 3. "You have taken by lawless hands, have crucified, and put to death" (Acts 2:23).
 4. God raised Jesus from the grave (Acts 2:24).
- D. This is truly a model sermon for all time!
1. They cleared up misunderstandings and prepared the audience for receiving the message.
 2. Not much time was spent on the first three points, for the audience already agreed with these points.
- E. The main point of the sermon was the resurrection of Jesus Christ from the grave.
- F. Three pieces of evidence were given as proof of the resurrection.
1. The testimony of David, the beloved king of Israel (Acts 2:25-31; Ps 16:8-11).
 - a) David was not talking about himself—he was writing as a prophet.
 - b) If they accept David, they must accept his testimony.
 - c) The purpose of the resurrection was for Jesus Christ to be raised to sit on the throne in heaven (Acts 2:30).
 - d) Peter quoted from David again (Acts 2:34-35; Ps 110:1).
 2. The eyewitness testimony of the twelve apostles (Acts 2:32).
 3. The present demonstration that they could see and hear (Acts 2:33).
- G. Peter ended the sermon with the affirmation that Jesus of Nazareth has been made both Lord and Christ (Acts 2:36).
1. As *Lord*, Jesus is at the right hand of God and is the sovereign.
 2. As *Christ* (Messiah), He is the fulfillment of all the Old Testament prophecies for a descendent of David to come and sit on the throne.

3. “In Jewish thought, no one has a right to the title Messiah till he has accomplished the work of the Messiah—in fact, in all of life accomplishment must precede acclamation. During his earthly ministry, as that ministry is portrayed in all the Gospels, Jesus was distinctly reluctant to accept titular acclaim, probably because his understanding of messiahship had to do with suffering and because his concept of lordship had to do with vindication and exaltation by God. But now that Jesus has accomplished his messianic mission in life and death and has been raised by God and exalted ‘at his right hand,’ the titles Lord and Christ are legitimately his.” (*The Expositor’s Bible Commentary*, Frank E. Gaebelin, Ed.)

H. The crowd was deeply moved and asked, “What should we do?” (Acts 2:37–41).

1. They were cut to the heart and forced to inquire about salvation.
2. The question is, “What shall these believers do?”
3. Peter, guided by the Holy Spirit, responded by saying, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38).
4. The response to this simple message was astonishing.
5. Three thousand devout Jews from all over the Greco-Roman world were baptized and become the “first fruits” in the beginnings of a movement that would spread rapidly throughout the extent of the Roman empire and ultimately all over the world.
6. The Lord added those who obeyed to the church (Acts 2:47).

Conclusion

I. This is the same plan of salvation taught on the day of Pentecost is for us today.

Prophets Of Pentecost: Joel

Introduction

- I. The book of Acts opens with the account of the Holy Spirit descending upon the apostles on the day of Pentecost.
 - A. Pentecost was one of three annual festivals of the Jews in which “all your men shall appear before the Lord” in Jerusalem (Exod 34:22–23).
 - B. The Pentecost referred to in Acts 2:1 was the first one after the death, burial, resurrection and ascension of Jesus Christ.
 - C. On this day Jesus Christ was seated at the right hand of His Father in heaven and His rule among men was announced by the apostles.
- II. The first chapter of Acts deals with the preparation of the event.
 - A. After His resurrection from the grave Jesus spent 40 days with the apostles and gave them further instruction concerning the “kingdom of God” (Acts 1:1–3).
 - B. Prior to His ascension Jesus promised to give the Holy Spirit to His chosen apostles (Acts 1:4–8).
 - C. Jesus ascended into heaven and the apostles returned to Jerusalem (Acts 1:9–14).
 - D. Matthias is selected to replace Judas (Acts 1:15–25).
- III. Early on Pentecost morning the Holy Spirit fell on the apostles (Acts 2:1–4).
 - A. Devout Jews from throughout the Greco-Roman world were in Jerusalem to worship God (Acts 2:5–13).
 - B. The crowds were at a loss to know what was happening.
 - C. In mockery, some said the apostles were “full of new wine” (Acts 2:13).
 - D. Jews did not ordinarily eat so early in the day—on feast days a Jew would not break his fast until after 10:00 A.M.
- IV. What was happening was to be seen as the fulfillment of a prophecy by Joel—so Peter proceeded to cite the relevant passage (Acts 2:14–21; Joel 2:28–32).
 - A. Even though the languages spoken were understood by the crowd, Peter did not regard this as an *evangelistic tool*, but rather as a *sign* that needed to be explained.
 - B. Peter regarded Joel’s prophecy as applying to the *last days*, and claims that his hearers are now living in the last days.
 - C. God’s final act of salvation has begun to take place!
- V. About 800 years before Christ came into the world, God raised up Joel to deliver a message of doom to the nations and a promise of glory for Jehovah’s cause.
 - A. Joel’s prophecy was originally given after a locust plague had ravaged the land, creating a severe famine.
 - B. Joel called the people to repentance, promising the restoration of their prosperity and going on to foresee the coming of the Day of the Lord, the dawn of the Messianic age, when the Spirit would be poured out.
 - C. Although other Old Testament prophets hinted at the coming of the Holy Spirit, Joel is so clear in his prediction of what happened in Jerusalem in Acts 2, that he is often called the “prophet of Pentecost” (Joel 2:28–32).

I. The Outpouring Of The Spirit

- A. God would “pour out” His Spirit (Joel 2:28–29).
 1. The *Spirit* here denotes the Third Person of the Godhead (Rom 1:20).
 2. The main theme of Joel’s prophecy was that God was going to pour out His Spirit upon all people, i.e. upon all kinds of people and not just upon the prophets, kings and priests, as had been the case in Old Testament times.
 3. “The word all, here, does not mean every individual, but every class or rank of men. It is to be limited to the cases specified immediately. The influences were not to be confined to any class, but to be communicated to all kinds of persons, old men, youth, servants, etc.” (Albert Barnes, *Barnes’ Notes on the New Testament*)
- B. Sons and daughters would prophesy, old men would see dreams, and young men would see visions,
 1. “The terms ‘prophesying,’ ‘visions,’ and ‘dreams’ seem not to be completely distinct, but complementary. Prophesying stands for the whole of teaching by inspiration of the Spirit. Visions and dreams indicate two forms of revelation by which God would make Himself known to the prophet (Num. 12:6). It is concluded, therefore, that what took place on Pentecost marked the beginning of the complete fulfillment of Joel’s word.” (Homer Hailey, *Commentary on the Minor Prophets*, 54)
 2. Philip had four virgin daughters who prophesied (Acts 21:9).
 3. Some women in the church at Corinth also had this gift (1 Cor 11:5).
 4. Before his conversion, Paul had a vision of Ananias (Acts 9:12).
 5. Before his conversion, Cornelius had a vision of an angel (Acts 10:3).
- C. The Spirit would be poured out on menservants and maidservants.
 1. Nowhere in the Old Testament did God ever call a slave to be His prophet or put His Spirit upon them (cf. Gal 3:28).
 2. The influences of the Spirit would be confined to no class; they would descend on old and young, and even on servants and handmaids.
 3. Cornelius and his household, all Gentiles, received the baptism of the Holy Spirit (Acts 10:44–48; 11:15–17).
- D. Not everything mentioned in Joel 2:28–29 was happening that particular morning.
 1. The “last days” include the time between Christ’s first and second comings.
 2. We are living in the “last days” right now, and have been for nearly 2,000 years!

II. Wonders In The Heavens, Signs On The Earth

- A. Wonders in the heavens and in the earth (Acts 2:19–20; Joel 2:30–31).
- B. The “signs in the earth” are probably the gift of tongues and the various healing miracles which are shortly to be recorded in the book of Acts.
- C. The “wonders in heaven above” could have reference to several things.
 - 1. This could have been a reference to the crucifixion (Luke 23:44).
 - a) “Little more than seven weeks earlier the people of Jerusalem had indeed seen the darkening of the sun, during the early afternoon of Good Friday; and later in that same afternoon the paschal full moon may well have risen blood-red in the sky in consequence of that preternatural gloom. These phenomena are now interpreted as harbingers of the advent of the day of the Lord a day of judgment, to be sure, but more immediately the day of God’s salvation to all who invoked his name.” (F. F. Bruce, *The Book of Acts*)
 - b) “The prodigies in heaven were given when with the Lord’s birth a new star appeared, and with his ascending of the cross the sun was dimmed and heaven itself was covered with darkness. The signs on the earth were given when, with the Lord’s breathing forth of his spirit, it [the earth] trembled violently, broke open sepulchers, split apart rocks and brought forth alive again the bodies of many of the saints who had fallen asleep.” (Bede the Venerable [c. 672/673–735], *Commentary on the Acts of the Apostles*)
 - 2. There were also signs at the destruction of Jerusalem (Luke 21:11).
 - a) Josephus records many such signs (*War* 4:286–287; 6:289–293).
 - b) Even Tacitus, the Roman historian, recorded such signs in the skies before Jerusalem was destroyed by Titus in A.D. 70.
 - c) “Various portents had occurred at this time, but so sunk in superstition are the Jews and so opposed to all religious practices that they think it wicked to expiate them by sacrifices or vows. Embattled armies were seen to clash in the sky with flashing arms, and the Temple shone with sudden fire from heaven. The doors of the shrine suddenly opened, a superhuman voice was heard to proclaim that the gods were leaving, and at once there came a mighty movement of their departure. Few took alarm at all this.” (Tacitus, *Histories*, 5:13)
 - 3. The “wonders in the heavens” might have a reference to the end of the world at the return of Christ and His judgment of all mankind.

III. Calling On The Name Of The Lord

- A. Joel’s prophecy was not one of just gloom and despair, for *whoever* calls on the name of the Lord will be saved (Acts 2:21; Joel 2:32).
 - 1. Salvation is no longer limited to just the Jews!
 - 2. Paul quoted from Joel 2:32 when he explained the gospel plan of salvation that is extended to all members of the human race (Rom 10:10–17).

- B. If Peter had ended his sermon at this point, the multitude would have left convinced that he had been speaking by the inspiration of the Holy Spirit, but not one of them would have been converted to Christ.
1. How did Peter apply the phrase “Calling on the name of the Lord” to his audience in Acts 2?
 2. He told them, “Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins...” (Acts 2:38).
 3. “The question, ‘What shall we do?’ had reference to the escape of these guilty men from the consequences of their crime; and although the idea of salvation from their sins in general could scarcely yet have had a place in their minds, the real force of their question would be well expressed by the full inquiry, What shall we do to be saved? This is the first time under the reign of Christ that this momentous question was propounded, and the first time of course that it received an answer. Whatever may have been the proper answer under any previous dispensation, or on any previous day in the world’s history, the answer given by Peter on this day of Pentecost, the day in which the reign of Christ on earth began, is the true and infallible answer for all such inquirers in all subsequent time.” (J. W. McGarvey, *New Commentary on the Acts of the Apostles*, 37–38)

Conclusion

- I. Peter said Joel’s prophecy was fulfilled (Acts 2:14–21).
- II. God did pour out of His Spirit (Acts 2:33).
- III. Whoever calls on the name of the Lord will be saved (Acts 2:38–41).

Prophets Of Pentecost: Isaiah

Introduction

- I. More than 700 years before Christ came into the world, God raised up a prophet by the name of Isaiah.
 - A. He was called to be a prophet “in the year that king Uzziah died” (Isa 6:1), i.e. in 740/739 B.C.
 - B. He lived and worked during the time when Uzziah, Jotham, Ahaz, and Hezekiah ruled over southern kingdom of Judah (Isa 1:1).
 - C. He exercised his ministry with uncompromising firmness and boldness and was noted for his profound reverence for God.
- II. The book of Isaiah is the first and longest book of the Hebrew prophets.
 - A. The *Isaiah Scroll* (also called the *Great Isaiah Scroll*) was found in a cave near the Dead Sea (Qumran Cave 1) with six other scrolls by Bedouin shepherds in 1947.
 - B. These ancient scrolls were later known as the Dead Sea Scrolls.
 - C. The Isaiah Scroll, written on 17 sheets of parchment, is the most complete scroll out of the 220 found—it is complete from beginning to end.
 - D. This scroll is also the oldest complete copy of the book of Isaiah known—it is 1100 years older than the next oldest copy, the Leningrad Codex.
 - E. Pieces of the Isaiah Scroll have been carbon-14 dated, giving a date range between 335–324 B.C. and 202–107 B.C.
 - F. The scroll, along with other fragments of the Dead Sea Scrolls, can be viewed in the Shrine of the Book at the Israel Museum in Jerusalem.
- III. The first five chapters of the book of Isaiah consist of prophecies delivered during the reign of king Uzziah.
 - A. The second chapter of Isaiah contains a prophecy concerning the rule of the Messiah and the establishment of His kingdom (Isa 2:1–4).
 1. Something would happen in the latter days.
 2. The Lord’s house would be established.
 3. All nations would flow to it.
 4. The law would go forth from Jerusalem (Zion).
 5. Men would turn their swords into plowshares.
 - B. The language of Isaiah is nearly identical to that of Micah (Mic 4:1–3).
 1. This is not surprising since Micah and Isaiah were contemporaries and shared the same expectation for God’s purpose.
 2. However, the context of Micah is obviously the destruction of Jerusalem and what will happen *after* that.

- IV. Since 1790 the doctrine of premillennialism has become a popular teaching among many Evangelical groups, both in the United States and England.
- A. It started with groups like the Plymouth Brethren and the Christadelphians, then moved to groups like the Church of God, the Christian Israelite Church, and the Seventh-day Adventists.
 - B. They have destroyed the poetry of Isaiah and have turned the figurative language of prophecy into the reading of tea leaves.
 - C. In this lesson we want to try to message the language of Isaiah as it is explained in the New Testament.
 - D. We also want to take note of how both the “Church Fathers” and older scholars understood these verses.

Discussion

I. The Latter Days

- A. “This sermon begins with the prophecy relating to the last days, the days of the Messiah, when his kingdom should be set up in the world, at the latter end of the Mosaic economy. In the last days of the earthly Jerusalem, just before the destruction of it, this heavenly Jerusalem should be erected, Heb. xii. 22; Gal. iv. 26.” (Matthew Henry, *Commentary on the Whole Bible*)
- B. Nearly 150 years later the prophet Daniel would also speak of what would happen in the “latter days” (Dan 2:28), and then looked down the course of human events until the rise of the Roman Empire (Dan 2:44).
- C. Peter understood the words of Joel to apply to his day (Acts 2:17; Joel 2:28).
- D. Peter also affirmed the we are living in the “last times” (1 Pet 1:20).
- E. Christ came at the proper time when world when conditions were ripe for the spread of the gospel to all nations (Gal 4:4).
 1. The Romans had brought in the era of *pax Romana* (Latin for “Roman peace”).
 2. Their network of roads made travel more convenient, and they were safe because the legions were stationed to guard them.
 3. The Greek language was adopted as the *lingua franca* of the empire.
 4. The emptiness of the many pagan religions created a spiritual hunger for something genuine.
 5. “God sent his Son at the right moment in human history, when God’s providential oversight of the events of the world had directed and prepared peoples and nations for the incarnation and ministry of Christ, and for the proclamation of the gospel.” (*ESV Study Bible*)
- F. John the Baptist began his ministry by announcing that the kingdom of heaven was at hand (Matt 3:1–2).
 1. For four hundred years God’s prophets had been silent. No more!
 2. John called for people to repent—to remove hinderances from their lives that would interfere with their reception of the gospel message.
- G. Jesus also announced that the kingdom was near (Mark 1:15; 9:1).
- H. God spoke in the *last days* by His Son (Heb 1:2).

II. The House OfThe Lord

- A. Isaiah looked forward to the day when the “house of the Lord” would be established in Jerusalem (Isa 2:3).
- B. “He calls the church a mountain when he says, ‘In the last days the mountain of the Lord’s house shall be established’” (Cyril of Jerusalem {c. 315–386} *Catechetical Lectures* 21.7).
- C. The church is the “house of God” (Matt 16:13–19; 1 Tim 3:15).
- D. Paul used similar language in other passages (Eph 2:19–22; 1 Cor 3:9–17).
- E. One the first Pentecost after the resurrection of Christ those who were baptized into Christ were added to His church (Acts 2:47).

III. All Nations Would Flow Unto It

- A. Once the house of the Lord was established, all nations would flow to it (Isa 2:2).
- B. The Gentile nations’ eager desire to follow God’s ways stood in stark contrast to the negative picture of the spiritual life of the people of Jerusalem in Uzziah’s time (Isa 2:6–4:1).
 - 1. God’s plans for mankind always included His desire to reach the whole world, not just the small nation of Judah (Isa 45:22–23; 60:3).
 - 2. They now come, not for plunder, but in peace, not to rob, but to learn.
- C. The message of the gospel was intended for all nations (Matt 28:19–20; Acts 1:6–8).
- D. “The nations shall be admitted into it, even the uncircumcised, who were forbidden to come into the courts of the temple at Jerusalem. The partition wall, which kept them out, kept them off, shall be taken down. *All nations shall flow into it*; having liberty of access, they shall improve their liberty, and multitudes shall embrace the Christian faith. They shall flow into it, as streams of water, which denotes the abundance of converts that the gospel should make and their speed and cheerfulness in coming into the church. They shall not be forced into it, but shall naturally flow into it. Thy people shall be willing, all volunteers, Ps. cx.3. To Christ shall the gathering of the people be, Gen. xlix.10. See ch. lx.4, 5.” (Matthew Henry, *Commentary on the Whole Bible*)

IV. Beginning At Jerusalem

- A. While the destruction of Jerusalem was discussed in the first chapter of Isaiah, the city’s function as the center of salvation for all nations is also mentioned (Isa 2:3).
- B. “Physical Zion was the steep hill in the southeastern section of Jerusalem on which David had built his fortress and on which Solomon later built the temple. It became a symbol of an impregnable stronghold against enemies and the dwelling place of God among His people. The word *Zion* came to be used in prophecy to refer to the spiritual Zion to come, that is, the dwelling place of God among His redeemed people where they find security and peace. Later in the Book of Isaiah this point will be emphasized and become clear. Zion, as the mountain of God’s house and people, was the place from which the law would go forth and from which the people would be ruled by His word.” (Homer Hailey, *A Commentary on Isaiah*, 47)

- C. “Clearly Isaiah is referring to the New Testament, where the law was first given to the apostles and then delivered to all peoples by them. He announces that in addition to the law, the word would come from Zion. The term *word* is a title given to the message of the gospel. The blessed Luke says, ‘Those who were from the beginning eyewitnesses and ministers of the word delivered them to us.’ He is not talking about God the Word but the message of the divine word. Zion is not where God the Word was from but where he taught the truth.” (Theodoret of Cyr {c. 393–466}, *Commentary on Isaiah 2.4*)
- D. “We can show you that this actually happened. For a group of twelve men went out from Jerusalem, and they were ignorant men, not trained in oratory. But through the power of God they witnessed to every race of humanity that they were sent out by Christ to teach the Word of God to all people. Now we who once killed one another no longer war against each other, but more so we gladly die for the confession of Christ in order not to lie to or deceive our interrogators.” (Justin Martyr {c. 100/110–165}, *First Apology* 39)
- E. “What can this law proceeding from Zion, which is different from what was made law by Moses in the desert at Mount Sinai, be but the word of the gospel through our Savior Jesus Christ which proceeds from Zion through all the nations? For clearly it was in Jerusalem and Mount Zion, where our Savior and Lord lived and taught, that the law of the new covenant originated and from which it proceeded to all people.” (Eusebius of Caesarea {c. 260/263–340}, *Proof of the Gospel* 1.4)
- F. Jesus commanded the apostles to wait in Jerusalem until they were granted power from on high, then they would go into all the world (Luke 24:47; Acts 1:4–5).
- G. The gospel of Christ was first preached to Jews in Jerusalem on the day of Pentecost (Acts 2:5), then to the Gentiles (Acts 13:46; Rom 1:16).
- H. There is a sense in which we all come to Zion as we obey Christ (Heb 12:18–24).

V. Swords Into Plowshares

- A. During the time of the Messiah people would turn weapons of war into instruments of peace (Isa 2:4).
- B. This passage speaks of the peaceful nature of the kingdom (John 18:36).
- C. “Long ago did Isaiah declare that ‘out of Zion should go forth the law, and the word of the Lord from Jerusalem,’ some other law, that is, and another word. In short, he says, ‘He shall judge among the nations and shall rebuke many people,’ meaning not those of the Jewish people only, but also of the nations which are judged by the new law of the gospel and the new word of the apostles, and are among themselves rebuked of their old error as soon as they have believed. And as the result of this, ‘They beat their swords into plowshares, and their spears (which are a kind of hunting instrument) into pruning hooks.’ That is to say, minds that once were fierce and cruel are changed by the gospel and the word of the apostles into good dispositions productive of good fruit.” (Tertullian {c. 155/160–225}, *Against Marcion* 4.1)

- D. “*Nations shall then not lift up sword against nation*, as they now do, *neither shall they learn war any more*, for they shall have no more occasion for it. This does not make all war absolutely unlawful among Christians, nor is it a prophecy that in the days of the Messiah there shall be no wars. The Jews urge this against the Christians as an argument that Jesus is not the Messiah, because this promise is not fulfilled. But, **1.** It was in part fulfilled in the peaceableness of the time in which Christ was born, when wars had in a great measure ceased, witness the *taxing*, Luke ii.1. **2.** The design and tendency of the gospel are to make peace and to slay all enmities. It has in it the most powerful obligations and inducements to peace; so that one might reasonably have expected it should have this effect, and it would have had it if it had not been for those lusts of men from which come wars and fightings. **3.** Jew and Gentiles were reconciled and brought together by the gospel, and there were no more such wars between them as there had been; for they became *one sheepfold under one shepherd*. See Eph. ii.15. **4.** The gospel of Christ, as far as it prevails, disposes men to be peaceable, softens men’s spirits, and sweetens them; and the love of Christ, shed abroad in the heart, constrains men to love one another. **5.** The primitive Christians were famous for brotherly love; their very adversaries took notice of it.” (Matthew Henry, *Commentary on the Whole Bible*)
- E. “The prophet points to the character of the citizens of the kingdom: *they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more*. Here the prophet is certainly not speaking of the world, for its people will war continually, but rather of the *all nations* and *many peoples* who will come to the mountain of Jehovah’s house. He is describing the character of the citizens of the new kingdom. In the holy mountain they will learn war no more. ‘They shall not hurt nor destroy in all my holy mountain’ (II:9). Isaiah is not describing a future situation in which the nations of the world will not fight wars; wars will always be fought. He is describing the character of the kingdom of *the latter days*, the one to which the Hebrew saints had come (Heb. 12:18–29), and to which men of all the nations may and do come today.” (Homer Hailey, *A Commentary on Isaiah*, 49)
- F. Some people have taken this poetic language literally—and some have used the words for their own political advantage.
1. In New York City, at the United Nations building, there is a garden with several sculptures and statues that have been donated by various countries.
 - a) One of the more famous statues was sculpted by Evgeniy Vuchetich and is called “Let Us Beat Swords into Plowshares.”
 - b) This sculpture was a gift from the former Soviet Union and was presented in to the United Nations in 1959.
 - c) The bronze statue represents the figure of a man holding a hammer in one hand and, in the other, a sword which he is making into a plowshare, symbolizing man’s desire to put an end to war and convert the means of destruction into creative tools for the benefit of all mankind.
 - d) Of course, this was donated by one of the most aggressive, bloodthirsty, totalitarian states in world history!

2. Across the street from the United Nations is Ralph Bunche Park, a small municipal public park in the Turtle Bay neighborhood of New York City.
 - a) This park contains the famous Isaiah Wall.
 - b) In 1975 the northern wall was inscribed with the famous quotation from Isaiah 2:4.
3. If you are hoping for the United Nations to bring peace on this earth, you are going to die disappointed—it is one of the most evil and corrupt organizations know to man!

Conclusion

- I. The poetry of Isaiah 2 pictures an ideal world, but it is still the truth.
 - A. Not every sinner will come to God—many love darkness rather than the light (John 3:19).
 - B. However, access to God is available to both Jew and Gentile, for He shows no partiality (Acts 10:34–35).
- II. Christ has an invitation for you to share in His glory (Rev 3:20–21).

Prophets Of Pentecost: Daniel

Introduction

- I. Six centuries before Christ came into the world, Nabopolassar, the king of Babylon, began his rise to power (626–605 B.C.).
 - A. His son, Nebuchadnezzar, was made commander of his armies and around 612 B.C. he marched against Nineveh, the capitol of Assyria.
 - B. In the summer of 605 B.C. there was a decisive battle at Carchemish (now Karkamis) where the Assyrian armies were defeated.
 - C. This was one of the important and decisive battles in world history.
 - D. Carchemish was an important ancient city of the northern Hittite empire, located on the border between Turkey and Syria.
 1. This was the battle Pharaoh Necho II sought to join but was hindered by Josiah at Megiddo (cf. 2 Kgs 23:29–35; 2 Chr 35:20–24).
 2. The Egyptians were further delayed at Riblah, and Necho arrived at Carchemish too late.
 - E. Babylonian king Nebuchadnezzar had surprised the Assyrians and had captured Carchemish.
 - F. He then turned on the Egyptians and thoroughly defeated them in a bloody battle and the combined Egyptian and Assyrian forces were devastated.
 - G. The *Babylonian Chronicles*, now housed in the British Museum, claim that Nebuchadnezzar “crossed the river to go against the Egyptian army which lay in Carchemish. The armies fought with each other and the Egyptian army withdrew before him. He accomplished their defeat and beat them to nonexistence. As for the rest of the Egyptian army which had escaped from the defeat so quickly that no weapon had reached them, the Babylonians overtook and defeated them in the district of Hamath so that not a single man escaped to his own country. At that time Nebuchadnezzar conquered the whole of Hatti-land.”
 - H. Before the battle of Carchemish, Egypt had one of the greatest armies in northern Africa and was a threat to the Middle East, but the battle of Carchemish changed all of that when the Babylonians destroyed the power of Egypt and the independent existence of Assyria.
- II. The battle of Carchemish was the end of the Assyrian Empire, and Egypt was reduced to a second-rate power.
 - A. Babylon became master of the Middle East.
 - B. Shortly after this Daniel, Hananiah, Mishael, and Azariah were taken captive by the Babylonians (Dan 1:6–7).
 - C. These four young Hebrews, all men of the royal family, were to receive training so they could serve in Nebuchadnezzar’s palace (Dan 1:3–5).

- III. In the second year of Nebuchadnezzar's reign (603–602 B.C.) he had a dream that left him deeply troubled (Dan 2:1).
- A. Nebuchadnezzar demanded his wise men tell *him* the dream and give the explanation of it (Dan 2:2–3).
 - B. His counselors wanted Nebuchadnezzar to tell *them* the dream (Dan 2:4).
 - C. Nebuchadnezzar knew that if he told them the dream they could make up a story about what would happen after he died (Dan 2:5–9).
 - D. Nebuchadnezzar threatened to kill all of his counselors if they did not tell him the dream (Dan 2:12–13).
- IV. In the process of time, Daniel stood before Nebuchadnezzar (Dan 2:26).
- A. Daniel said the God of heaven could make known the dream (Dan 2:27–30).
 - B. Nebuchadnezzar's dream was about "a great image" (Dan 2:31–35).
 - C. The interpretation of the dream was given by Daniel (Dan 2:36–45).

Discussion

I. The Great Image

- A. The great image that Nebuchadnezzar saw was not an idol, but a statue of a man made of four metals and clay.
 1. The image stood shining before Nebuchadnezzar, and he was full of dread and terror.
 2. Commentators usually point out that the metals degenerate from most precious to least precious—gold, silver, bronze and iron.
 3. While Nebuchadnezzar gazed at the image, he saw "a stone was cut out without hands" and it struck the image on its feet.
 4. The great image was broken into pieces, crushed and ground to powder.
 5. The image was destroyed, never to exist again.
 6. "And the stone that struck the image became a great mountain and filled the whole earth" (Dan 2:35).
- B. Daniel's explanation of the dream.
 1. Daniel explained to Nebuchadnezzar that God had given him his kingdom, power, strength and glory (Dan 2:38).
 2. The head of gold represented Nebuchadnezzar and his kingdom.
 - a) Nebuchadnezzar's kingdom was not the greatest in territory.
 - b) However, his kingdom was important because it was the beginning of these kingdoms—others sprang from it.
 3. The "chest and arms of silver" (Dan 2:39) represented the Medo-Persian Empire (539–330 B.C.).
 - a) Darius the Mede was 62 years old when he took control of the Chaldean kingdom following the death of Belshazzar (Dan 5:28–6:2).
 - b) Daniel, though an old man, prospered under both the Median king's rule and that of Cyrus the Persian (Dan 6:29f).

- c) Jerome (c. A.D. 347–420) was a gifted scholar and is best known as the translator of the Latin Vulgate.
 - d) In his *Commentary on Daniel*, Jerome wrote, “That is to say [arms of silver], the empire of the Medes and Persians, which bears a resemblance to silver, being inferior to the preceding empire and superior to that which is to follow” (*Commentary on Daniel* 2:31–35).
 - e) “The second element, silver, signifies the Persian kingdom and the Medes. Cyrus, by way of his own success and marriage, created from the Medes the kingdom of Persia ... He speaks of a chest and arms to show that he knows there were two peoples, each limb a founder, that are joined together.” (Theodoret of Cyr {c. 393–466}, *Commentary on Daniel* 2.31–33)
4. The “belly and thighs of bronze” (Dan 2:39) represented the Grecian Empire (330–63 B.C.).
- a) The Grecian Empire began with Philip of Macedon, and was brought to its greatest glory under his son, Alexander the Great.
 - b) When Alexander died on June 10, 323 B.C. in Babylon at the age of 33, his empire was divided among his four generals.
 - (1) Ptolemy gained Egypt and made Alexandria the capital.
 - (2) Seleucus and the Seleucid Empire centered in Syria with Antioch as the capital.
 - (3) Lysimachus ruled Thrace and Bithynia.
 - (4) Cassander ruled Macedonia.
 - c) “This [thighs of bronze] signifies the Alexandrian empire, and that of the Macedonians and of Alexander’s successors. Now this is properly termed brazen, for among all the metals, bronze possesses an outstanding resonance and a clear ring, and the blast of a brazen trumpet is heard far and wide, so that it signifies not only fame and power of the empire but also the eloquence of the Greek language.” (Jerome, *Commentary on Daniel* 2:39)
5. The legs of iron represented the Roman Empire (Dan 2:40).
- a) The Roman Empire was strong as iron in conquering, crushing, breaking in pieces and bringing conquered peoples under its control.
 - b) As they conquered nation after nation, they gained control of the known world.
 - c) However, there was a weak point—it had feet of iron and clay.
 - d) While Rome conquered many nations, she could not hold them together due to economic, social and cultural differences.
 - e) As iron and clay cannot be fused together, so Rome could not amalgamate its conquered people.

- f) It tried to unite the world by emperor worship, but this failed.
 - g) “Now the fourth empire, which clearly refers to the Romans, is the iron empire that breaks in pieces and overcomes all others. But its feet and toes are partly iron and partly of earthenware, a fact clearly revealed at the present moment. For just as there was at the first nothing stronger or hardier than the Roman realm, so also in these last days there is nothing more feeble, since we require the assistance of barbarian tribes both in our civil wars and against foreign nations.” (Jerome, *Commentary on Daniel 2:40*)
6. Daniel prophesied that in the days of Rome, God would set up His kingdom (Dan 2:44).
- a) As John the Baptist began his ministry in the wilderness of Judea, he proclaimed, “Repent, for the kingdom of heaven is at hand!” (Matt 3:2).
 - b) As Jesus began His earthly ministry, He taught that “the kingdom of heaven is at hand” (Matt 4:17).
 - c) Jesus said some in His audience would “not taste death till they see the kingdom of God present with power” (Mark 9:1).
7. A small stone is cut out of a mountain “without hands” (human aid) and struck the image and broke it in pieces (Dan 2:45).
- a) The stone *became* a great mountain (Dan 2:35).
 - b) The stone was to begin the smiting the image during the days of the Roman Empire.
 - c) “We know that the stone cut from the mountain without hands is Christ, who came from the kingdom of the Jews without human father: the stone that shattered all the kingdoms of the earth, all the tyrannies of idols and devils; the stone that grew and became a great mountain and filled the whole world.” (Augustine of Hippo {A.D. 354–430}, *Homilies on 1 John 1:12*)
 - d) I would submit unto you this is a picture of the militant church.
 - e) The Roman Empire no longer exists!
 - f) “The greatest of historians held that Christianity was the chief cause of Rome’s fall. For this religion, he and his followers argued, had destroyed the old faith that had given moral character to the Roman soul and stability to the Roman state. It had declared war upon the classic culture—upon science, philosophy, literature, and art. It had brought an enfeebling Oriental mysticism into the realistic stoicism of Roman life; it had turned men’s thoughts from the tasks of this world to an enervating preparation for some cosmic catastrophe, and had lured them into seeking individual salvation through asceticism and prayer, rather than collective salvation through devotion to the state. It had disrupted the unity of the Empire while soldier emperors were struggling to preserve it; it had discouraged its adherents from holding office, or rendering military service; it had preached an ethic of nonresistance and peace when the survival of the Empire had demanded a will to war. Christ’s victory had been Rome’s death.” (Will Durant, *Caesar And Christ*, 667)

II. The Kingdom Of Christ

- A. Christ came in the days of the Roman Empire (Mark 1:14-15).
- B. His kingdom was “without hands” (human aid) (John 18:36).
- C. He broke other kingdoms into pieces (Matt 3:10).
 1. By the preaching of the gospel (cf. Jer 1:10).
 2. This is a picture of the militant church (Matt 10:34-36; 2 Cor 10:3-6).
- D. His kingdom will never be destroyed (Heb 12:28).
- E. His kingdom filled the earth (Col 1:23; Isa 9:7).
- F. It had a slow and humble beginning (Matt 13:31-33).
 1. There are only three ways a kingdom can increase:
 - a) It can increase in *territory*.
 - b) It can increase in *power*.
 - c) It can increase in the number of *subjects*.
 2. Christ’s kingdom cannot increase in territory (Col 1:16-18).
 3. Christ’s kingdom cannot increase in power (Matt 28:18).
 4. The only way His kingdom can increase is in the number of subjects, or citizens, in His kingdom.
- G. The kingdom of Christ does not increase by physical generation.
 1. Being a spiritual kingdom it grows by regeneration (1 Pet 2:5).
 2. In the growth of the kingdom of heaven you will not see the killing fields or the unsheathing of swords, you will not hear the roar of canons or the explosion of munitions.
 3. His kingdom will grow by the preaching of the gospel (Rom 1:16).

Invitation

- I. Right now in heaven Christ rules and reigns over His kingdom!
- II. Christ has an invitation for you to share in His glory (Rev 3:20-21).

Prophets Of Pentecost: David

Introduction

- I. King David of Israel was truly a man after God's own heart (Acts 13:22).
 - A. He was not a perfect man—his sins are recorded on the pages of Sacred Writ for all to read.
 - B. In spite of his human frailties, his attitude was one of undying love and devotion to God and profound reverence for His written word.
 - C. Before David died, God promised him that one of his descendants would build a house for God and his kingdom would be established forever.
 - D. It was a promise that had dual fulfillment—first to Solomon as he built the Temple in Jerusalem, and then to the Messiah and His kingdom.
- II. After the death of David the Jews looked forward to the coming of the Messiah, who would be a descendant of David, and His kingdom.
 - A. Jesus, “the Son of David” (Matt 1:1), came to this earth but the Jews rejected Him because He did not offer what they expected (John 1:11).
 - B. Jesus spoke of their attitude when He told the parable of the minas: “We will not have this man reign over us” (Luke 19:14).
 - C. The kingdom that Christ offered was not the type of kingdom they expected.
 - D. They rejected Christ as king because they thought the Messiah's kingdom would be an earthly kingdom like that of Saul, David and Solomon.
 - E. Premillennialists in our day make the same mistake—they misunderstand the King and His kingdom.
 1. They are looking for a material kingdom and an earthly throne.
 2. Their mistake is making a literal application out of figurative language, and as a result they deny the present rule of Jesus Christ.
- III. In this lesson we want to examine the promise God made to David and see how it was fulfilled in the second chapter of the book of Acts.
 - A. We want to discuss the nature of the rule of Christ.
 - B. We also want to answer the question: Is Christ now reigning on the throne of David?

Discussion

I. The Davidic Covenant

- A. The Davidic Covenant was a contract or covenant between God and King David—a covenant in which David and his descendants were established as the royal heirs to the throne of the nation of Israel (2 Sam 7:12–17).
 1. David's seed is the object of this discussion.
 2. The events would take place after David's death.
 3. God would establish the throne of His kingdom forever.
 4. David's descendent would build God's house.
 5. While portions of this promise could apply to Solomon, the primary focus is on the kingdom that would last *forever*.

6. David knew that he had been chosen by God and that he was a part of the messianic line that would result in a divine King (Ps 2:6-7; 110:1-4).
 7. Ethan the Ezrahite wrote Psalms 89, a prayer that God would honor the Davidic Covenant (Ps 89:1-4, 28-37).
- B. The Davidic covenant reached its fulfillment when Jesus, a descendant of the royal lineage of David, was born in Bethlehem nearly a thousand years after God made a covenant with David (Acts 2:29-35).
1. Christ is of the seed of David (Acts 2:30; Matt 1:1).
 2. David was dead and buried (Acts 2:29).
 3. Christ is on His throne right now (Acts 2:30; Rev 3:21).
 4. Christ built the house of the Lord (Acts 2:47; 1 Tim 3:15).

II. Whose Throne Is It?

- A. Some premillennialists are willing to argue that Christ is now seated on “God’s throne,” but they deny He is seated on the “throne of David.”
- B. During the time of the judges, in the days of Samuel, the people rejected God as king (1 Sam 8:1-7, 19-22).
1. Having a king would make it easy to forget that God was their real King.
 2. It was not wrong for Israel to desire a king, for God had mentioned the possibility before (Deut 17:14-20).
 3. They want to exchange their unique glory as the people of God, Who had brought them out of Egypt and was even now protecting them, for status in the world—in reality, the people were rejecting God as their King.
 4. Even though he was rejected as King by the people of Israel, Jehovah was still King nonetheless—He allowed certain men to occupy a position of power over His people.
- C. David appointed Solomon to sit on his throne in his place and “to be ruler over Israel and Judah (1 Kgs 1:35).
1. This throne was also called “the throne of the kingdom of the Lord over Israel” (1 Chr 28:5).
 2. It was also known as “the throne of the Lord” (1 Chr 29:23).
 3. It was also known as “the throne of David” (1 Kgs 2:24).
 4. It was also known as “the throne of Israel” (1 Kgs 8:20).
- D. Christ now sits on this same throne, i.e., He exercises His rule over men and nations (Heb 1:3; 8:1; Acts 2:30-32; Rev 3:21).
- E. If Christ is not now on David’s throne...
1. He will ascend higher when He takes it, *or*
 2. He will decrease in power and authority, *or*
 3. David’s throne will add nothing to Him!

- F. If the Premillennialists of today are right, what will change when Christ finally takes David's throne?
1. If He will *gain power* and authority, it contradicts other plain passages of Scripture (Matt 28:18; Eph 1:20–23; Col 1:15–18).
 2. If He will *decrease in power*, it would dishonor Him and weaken His supremacy and authority.
 3. And if there is no change in His power, then what are the consequences and effects when He takes it?

III. Christ And Coniah

- A. The complete Davidic line down to the exile is given in 1 Chronicles 3:10–16.
1. Jehoiakim begot Jeconiah {*Coniah*} (1 Chr 3:16).
 2. Coniah begot Shealtiel {*Salathiel*} (1 Chr 3:17).
- B. God promised that no descendant of Coniah would ever sit on the throne of David and rule in Judah (Jer 22:24–30).
1. Coniah was not physically childless—he had sons and their names are recorded in the Old Testament.
 2. Coniah would not have a successor on David's throne—Coniah would be the last man to occupy the *fleshy* throne of David.
 3. Zedekiah, the son of Coniah, was appointed to the throne by Nebuchadnezzar, and was a vassal of the king of Babylon.
 4. Zedekiah was the prince and representative of Nebuchadnezzar, but he did not succeed to the throne of David.
 5. With the death of Coniah the earthly throne of David became extinct!
- C. Christ is a descendant of Shealtiel (Matt 1:12; Luke 2:37), and therefore He cannot sit on the throne of David and rule *in Judah*!

IV. Christ Is On His Throne

- A. Three things Christ would do on His throne (Zech 6:13).
1. He would sit on His throne.
 2. He would be a priest on His throne.
 3. He would rule of His throne.
- B. An argument in the form of a syllogism.
1. He would sit on His throne while priest.
 2. He is a priest on His throne right now (Heb 8:1).
 3. Therefore, He is ruling on His throne right now!
- C. Another syllogism concerning the throne of Christ.
1. He is a priest on His throne (Zech 6:13).
 2. He is a priest in heaven (Heb 4:14).
 3. Therefore, His throne is in heaven!
- D. One last syllogism concerning the throne of Christ.
1. He could not be a priest if He were on earth (Heb 8:4).
 2. But, He is a priest on His throne (Zech 6:13).
 3. Therefore, His throne cannot be on earth!

V. The Tabernacle Of David

- A. The prophet Amos had gone from his home in Tekoa to Bethel to prophesy against the kingdom of Israel which had become very corrupt, and to warn the people of their coming doom (Amos 1:1; 7:7-17).
1. The rule of David's house had ended for Israel, the northern kingdom, when they left the theocracy.
 2. The rule of David's house ended for Judah, the southern kingdom, with the carrying away of Coniah into Babylon (Jer 22:24-30).
 3. The people of God were sifted and scattered among the nations.
- B. Amos speaks of their return from captivity (Amos 9:11-15).
1. This passage is does not refer to Jews today!
 2. The Jews today are not in captivity—therefore, they cannot be brought out of captivity!
- C. What about the promise to “raise up the tabernacle of David”?
1. Some take this to mean that God will rebuild the Temple in Jerusalem.
 - a) The *temple* is not the same as the *tabernacle*.
 - b) David did not build any temple!
 - c) His son, Solomon, built the temple!
 2. The word *tabernacle* or *tent* (Heb *sukkah*) is “**Lit.** *booth*, a figure of a deposed dynasty” (textual note in the NKJV).
 - a) “a booth, a cot, ... it is once used contemptuously of a small ruined house, Am. 9:11” (*Gesenius's Hebrew-Chaldee Lexicon*, p. 585)
 - b) “*Sukkah*, a hut, indicates, by way of contrast to *bayith*, the house or palace which David built for himself upon Zion (2 Sam v.11), a degenerate condition of the royal house of David. This is placed beyond all doubt by the predicate *nopheleth*, fallen down. As the stately palace supplies a figurative representation of the greatness and might of the kingdom, so does the fallen hut, which is full of rents and near destruction, symbolize the utter ruin of the kingdom. If the family of David no longer dwells in palace, but in a miserable fallen hut, its regal sway must have come to an end.” (C. F. Keil, *Commentary On The Old Testament*, 329-330)
 3. The tabernacle of David was the royal house or family of David.
- D. In the book of Acts James said the prophecy of Amos 9 was fulfilled (Acts 15:13-19).
1. What is the stated purpose of the prophecy of Amos?
 - a) David's tabernacle would be rebuilt so “*the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called.*”
 - b) Parse the sentence; it is an adverbial clause of purpose.
 - c) *Gentiles* is the subject of the verb *seek*.
 - d) What had to happen before the Gentiles could seek after God?
 - e) The tabernacle of David had to be rebuilt!
 2. *If* Christ is not on David's throne, *if* the tabernacle has not been rebuilt, *then* the Gentiles cannot seek after God!
 3. The tabernacle of David had to be rebuilt so that the Gentiles could seek after God!

Conclusion

- I. When Peter ended his sermon on the day of Pentecost, he said, “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ” (Acts 2:36).
 - A. Jesus Christ is *Lord* because He is on God’s throne, over angels and men.
 - B. Jesus is *Christ* because He is on David’s throne, according to the promise.
 - C. He is on God’s throne, because it is the throne of universal dominion.
 - D. It is also David’s throne, because Jesus is the descendant of David and the righteous heir to his throne.
- II. When Jesus Christ arose from the grave, ascended into heaven and was seated on the throne of David at God’s right hand, the inaugural ceremonies of heaven were held.
 - A. Amid the shout of a myriad of angels, the Son of David and the Son of God took His seat at the right hand of the Majesty on high, to reign until the time that death, the last enemy, is destroyed.
 - B. When death is abolished by the resurrection of all the dead, Christ will surrender the reigns of His government, relinquish His throne, and deliver His kingdom back to God (1 Cor 15:25–26).
- III. Premillennialists teach that Christ is not now on David’s throne.
 - A. They claim He is not reigning over His kingdom.
 - B. Premillennialists say Christ will not receive His throne until He returns to this literal earth to reign over a literal kingdom.
 - C. In other words, they dethrone Christ now and say He will reign on His footstool, the earth (Isa 66:1).

Reigning With Christ

Introduction

- I. In the writings of the apostle Paul we find several fragments of hymns from the New Testament church.
 - A. Philippians 2:6–11 speaks of the mind of Christ.
 - B. 1 Timothy 3:16 addresses of the “mystery of godliness.”
 - C. 2 Timothy 2:11–13 tells of our relationship with Christ and encourages us to remain faithful to Him, even in the face of suffering.
- II. In this lesson we want to examine the third hymn since it promises that we shall *reign* with Christ and see what application we can make of it in our lives.

Discussion

I. Parallels In 2 Timothy 2:11–13

- A. The first parallel: “If we died with Him, we shall also live with Him” (2 Tim 2:11).
 1. Have you died with Christ?
 2. A Christian is one who “died with Him” (Rom 6:2; Col 3:3).
 3. The antecedent is true; hence, the consequence is true, “we shall also live with Him.”
 4. Do we live with Christ now? Yes! (Rom 6:4; Gal 2:20).
- B. The second parallel: “If we endure, we shall also reign with Him” (2 Tim 2:12).
 1. Christians endure persecution right now (2 Tim 3:12).
 2. The antecedent is true now; therefore, the consequence, “we shall also reign with Him,” is true right now.
 3. We will explain *how* we reign in a few moments.
- C. The third parallel: “If we deny Him, He also will deny us” (2 Tim 2:12).
 1. Some Christians have denied the Lord (Titus 1:16; Jude 4; Rev 2:13).
 2. The antecedent is true; therefore, the consequence is true.
 3. Christ was denying them—He did not have to wait until the final judgment to deny them (cf. Matt 10:32–33).
- D. The fourth parallel: “If we are faithless, He remains faithful” (2 Tim 2:13).
 1. We can be faithless right now (Matt 17:17; Mark 9:19; Luke 9:41).
 2. If the antecedent is true now, the consequence is true now.
 3. God and Christ are faithful now (1 Cor 10:13; 2 Thess 3:3; Heb 10:23).

II. Christians Reign With Christ Now!

- A. We reign on the earth (Rev 5:9–10).
 1. The *reign* in Revelation 5:10 is present tense, not future tense.
 2. “It is a perversion to change the present ‘reign’ into a future, or to take it in the sense of a future” (H.A.W. Meyer, *Critical and Exegetical Handbook*, Vol. XI, p. 214).
 3. “We shall reign (βασιλεύσομεν). Read βασιλεύουσιν they reign. Their reigning is not future, but present” (Marvin Vincent, *Vincent’s Word Studies*, Vol. II, p. 492).
 4. Notice a few other translations of this passage.
 - a) “And they reign upon the earth” (ASV).

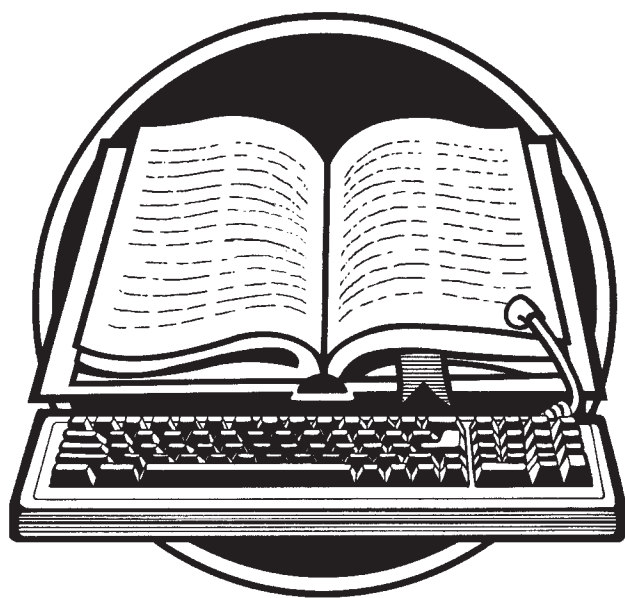
- b) “And they reign over the earth” (Weymouth).
 - c) “And they reign on earth” (WEB, World English Bible).
 - d) “And they are reigning upon the earth” (TCNT, The Twentieth Century New Testament).
 - e) “And they are ruling on the earth” (BBE, Bible in Basic English).
 - f) “And they reign upon the earth” (Moulton).
- 5. We have “power over the nations” like Jeremiah (Jer. 1:10).
- B. We are kings and priests now (Rev 1:5-6; 1 Pet 2:5, 9).
 - C. We reign in life through righteousness (Rom 5:17).
 - D. We reign by righteous judgment (1 Cor 6:2).
 - 1. How, or in what sense, would Christians judge the world?
 - 2. The Holy Spirit would convict the world (John 16:8), but He did it through the preaching of the gospel (2 Tim 4:1-2).
 - 3. We are to judge the world right now (John 7:24; 1 John 4:1).
 - 4. Noah condemned the world while he was alive (Heb 11:7).
 - E. We reign by enduring (2 Tim 2:12).
 - F. We reign by overcoming (Rev 3:21).

III. The Apostles Are Judging The Nations

- A. Jesus promised His apostles that they would “sit on twelve thrones, judging the twelve tribes of Israel” (Matt 19:28; cf. Luke 22:30).
 - 1. This would happen “in the regeneration” while Christ was “on the throne of His glory.”
 - 2. Christ is one the throne of His glory now (Luke 24:26; Rev 3:21).
 - 3. The only other time the word translated *regenerated* is found in the New Testament is in Titus 3:5.
 - 4. People are being regenerated *right now* (Titus 3:5).
- B. The apostles are judging *right now* (John 20:23; 1 Cor 5:3).
- C. On the Day of Pentecost Christ “began this process of regeneration. Having enthroned Himself, Jesus enthroned the apostles also, not as kings but as judges, having jurisdiction over all questions of faith and practice in the earthly kingdom. During their personal ministry, they judged in person; and since then they judge through their writings. True, we have written communications from only a part of them, but judgments pronounced by one of a bench of judges with the known approval of all, are the judgments of the entire bench.” (J.W. McGarvey, *The Fourfold Gospel*)

Conclusion

- I. Jesus said the meek would “inherit the earth” (Matt 5:5).
 - A. What does it mean to “inherit the earth”?
 - B. Is this a promise that we would own oil wells, mansions and fancy cars?
 - C. The phrase “inherit the earth” or “inherit the land” is found in many Old Testament passages (Deut 19:14; Ps 25:13; 37:9).
 - D. The idea is traced to the Old Testament view of the land of Canaan as being the earthly object of Divine blessings.
 - E. The meek *have* inherited the earth.
 1. There is a sense in which we own the land right now, for we belong to Christ and all things belong to Him (1 Cor 3:21–23).
 2. The meek man is satisfied now—for Jesus not only promises us everlasting life, but the best life possible here on earth!
 3. The meek are content, even if they own nothing (2 Cor 6:10).
- II. My hope for the future is not on this earth!
 - A. “Earth holds no treasures but perish with using, However precious they be; yet there’s a country to which I am going, Heaven holds all to me.
 - B. “Out on the hills of that wonderful country, Happy, contented and free, Angels are waiting and watching my coming, Heaven holds all to me.
 - C. “Why should I long for the world and its sorrows, When in that home o’er the sea, Millions are singing the wonderful story? Heaven holds all to me.”
- III. At the return of Christ, this earth will be destroyed (2 Pet 3:10–13).



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