

**REVIEW EXAMINATION OVER LESSON  
EIGHTY-FOUR**

40. What is an eighth claim that Jesus of Nazareth made for Himself?
41. What is a ninth claim that Jesus of Nazareth made for Himself?
42. What is a tenth claim that Jesus of Nazareth made for Himself?
43. What is an eleventh claim that Jesus of Nazareth made for Himself?
44. What is a twelfth claim that Jesus of Nazareth made for Himself?
45. What is a thirteenth claim that Jesus of Nazareth made for Himself?
46. What is a fourteenth claim that Jesus of Nazareth made for Himself?
47. What is a fifteenth claim which Jesus of Nazareth made for Himself?
48. What must be our conclusion in view of these many stupendous claims which Jesus of Nazareth made for Himself?

**Lesson Eighty-five****THE PROMISED REDEEMER**

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Scripture Reading: Acts 2:22-36; Gal. 3:15-22.

Scriptures to Memorize: "And Jehovah God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14-15). "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

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**49. Q. What fourth aspect of the Jesus of history shall we now investigate?**

**A. We shall now proceed to study Him as the fulfilment of Old Testament prophecy.**

(1) Note here the progressive nature of our analysis. First, we studied His teaching; second, His character; third, His claims; and now, in the fourth place, we shall study Him as the fulfilment of Old Testament Messianic expectation. (2) Cf. Matt. 5:17,18—"Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Luke 24:44—"And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

**50. Q. By what general term are the Old Testament predictions with reference to the Messiah commonly designated in their collective sense?**

**A. They are commonly designated in their collective sense the Messianic Prophecy.**

**51. Q. What was the general design of the Messianic Prophecy?**

**A. The general design of the Messianic Prophecy was to identify and to attest the true Messiah at His coming.**

In a word, the historical Person in whose life and work the details of the Messianic Prophecy are fulfilled must obviously be the true Messiah. No impostor could possibly fulfill *all* the details foretold of the Messiah in the Old Testament writings.

**52. Q. Of what genealogical Line is the Old Testament largely a history?**

**A. The Old Testament is largely a history of the Messianic Line.**

**53. Q. What is the Messianic Line?**

**A. The Messianic Line is the Line from which the Messiah descended.**

In other words, the Line which began with Adam and culminated in Jesus of Nazareth. For the genealogical tables, see Gen. 5:1-32, 11:10-26; I Chron. 1:1-42, 2:1-17, 3:1-24; Matt. 1:1-17; Luke 3:23-38. Matthew here, writing to Jews particularly, gives the *legal* genealogy of Jesus, tracing His descent from Abraham. Luke, on the other hand, writing to Gentiles, obviously gives His *natural* descent, tracing the Line all the way back to Adam. These genealogical tables are very important.

**54. Q. Where in the Old Testament writings do we find the first intimation of a Redeemer to come?**

**A. We find the first intimation of a Redeemer to come, in Gen. 3:14-15.**

**55. Q. What do we learn from Genesis 3:14-15 about this promised Messiah or Redeemer?**

**A. We learn that the promised Messiah was to be the Seed of a woman.**

“And Jehovah God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:14-15). Here we have the first intimation of redemption, and we are told that this redemption was to be worked out through the Seed of a woman. The woman’s Seed, we are told, in the long conflict with Satan, the Old Serpent, is to ultimately “bruise” (literally, *crush*) the Serpent’s head; that is, He is to “bring to nought” (Heb. 2:14) all of Satan’s nefarious powers and schemes. This oracle tells us, then, that the eternal purpose of God is wrapped up in the Seed of a woman. Through woman, in other words, came the Fall; hence through Woman, as the passive instrument, was to come the Redemption.

**56. Q. Was this divine intimation, that the Redeemer would be the Seed of a woman, fulfilled in Jesus of Nazareth?**

**A. It was: for we learn from the New Testament writings that Jesus was the Seed of a woman exclusively.**

(1) Gal. 4:4,5—"But when the fulness of the time came, God sent forth his Son, *born of a woman*, born under the law," etc. (The word for "born" in this passage is literally "became." Cf. John 1:14—"The Word *became* flesh." Hence by correlation, "The Word became flesh, of a woman"; *i.e.*, through the instrumentality of a woman. The Word of God, in other words, became the Son of God through divine begetting and birth). Continuing, we read that God's purpose in thus "sending forth" His Son was, "that he might redeem them that were under the law, that we might receive the adoption of sons." The Son alluded to here is, of course, Jesus Christ. Language could not be more explicit. (2) Jesus of Nazareth is the only Person who ever appeared in the world, of whom it is claimed that he was the Seed of a woman *exclusively*. That is, a woman, the virgin Mary, was the passive instrument in whom the miracle of incarnation was wrought, by the overshadowing of the Holy Spirit (Matt. 1:20-21, Luke 1:35); and through whom the Word *became* flesh and dwelt among us in the Person of Jesus (John 1:1-3, John 1:14; I Tim. 3:16). The Scriptures expressly assert that the conception and birth of Jesus took place prior to the physical union of Joseph and Mary (Matt. 1:24-25, Luke 1:34, 2:4-5). In recent years there has been considerable ado about the proper translation of the Hebrew word *almah* (as in Isa. 7:14, that is, whether it signifies "virgin" or simply "maiden") and the corresponding Greek word, *parthenos* (as in Matt. 1:23, which certainly, to the Greeks meant "virgin"; hence the Parthenon, the great Temple on the Acropolis at Athens, the Temple of Athena Parthenos, that is, Athena the Virgin, who was supposed to have sprung from the head of Zeus full-panoplied for war). I fail to see, however, how this discussion over translation has any particular bearing on the accounts of the Virgin Birth of Jesus as given in Matthew and Luke.

In both of these accounts it is made crystal clear that the begetting and birth of Jesus occurred prior to the physical union of Joseph and Mary. Luke states expressly that Jesus was conceived by the "overshadowing" of the Holy Spirit, Luke 1:35: Cf. Gen. 1:2—As the Spirit "brooded" over the physical creation (generation) at the beginning, so did He "overshadow" the virgin's womb at the beginning of the spiritual creation (regeneration). This surely means that the Spirit created the physical nature of Jesus in Mary's womb: that she was the passive instrumentality through whom the Word literally was made flesh (John 1:14). According to divine revelation, both of the Old Testament and the New, this was in a special sense, the heaven-ordained *sign* of the identity of the Messiah. Isa. 7:14—"Therefore the Lord himself will give you a sign," etc. Hence, this perfect body of Jesus became the all-sufficient Covering for the sin of the world (I Pet. 2:24—"who his own self bare our sins in his body upon the tree"); that is, the death on the Cross was infinitely more than a martyrdom—it was the Atonement (Isa. 53:5, Heb. 9:28, Rom. 4:25, I Cor. 15:3, 2 Cor. 5:21). And finally, because this perfect body was the Spirit's creation, it was impossible for death to have dominion over it (Acts 2:24-32, Ps. 16:10, Rom. 8:11). Thus it will be seen that the Virgin Birth, the Atonement, the Resurrection, all together, become the mosaic, so to speak, of the Christian Faith, undergirded, of course, by the fact of the triune personality of God (Matt. 28:19, 2 Cor. 13:14). And perhaps what is most significant of all, *one may read the New Testament from beginning to end without finding a single passage in which Jesus is represented as referring to an earthly father*. On the contrary, it was the Heavenly Father whom He recognized, without exception, as Father. Nor did He manifest any unusual affinity for the virgin mother Mary herself (cf. John 2:1-4, 19:26-27). On the contrary He persistently played down all earthly relationships: Matt. 12:46-49, "While he was yet speaking to

the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said . . . Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." The fact of the Virgin Birth is so clearly set forth in the New Testament that one cannot reject it without impugning the veracity of the Holy Spirit! Moreover, consider for a moment the mystery of "natural" birth: how it is that through a number of sub-microscopic blobs of "germ plasm" (1) two parental natures, plus several ancestral natures, become fused in a single offspring, and (2) not only are physique and physiology, but also temperament to some extent, and certainly intelligence potential, handed down to the child. Until one can "explain" the mystery of what is commonly called "natural" birth, one should not be too quick to pronounce adverse judgment on the New Testament narratives of the Virgin Birth of Jesus. (This subject is treated more fully in subsequent Lessons Ninety-eight, Ninety-nine, One Hundred.)

**57. Q. What do we learn from the Old Testament writings about the racial origin and identity of the Promised Messiah?**

**A. We learn that the Promised Messiah was to be the Seed of Abraham.**

God's promise to Abraham was: "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). This promise was later reaffirmed to both Isaac and Jacob (Gen. 26:4, 28:14). Cf. Acts 3:25-26. Also Gal. 3:8, "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." Cf. the prophecy of Balaam, Num. 24:17, "I see him, but not now;

I behold him, but not nigh: there shall come forth a star out of Jacob, and a sceptre shall rise out of Israel." Cf. Rev. 22:16, "I Jesus . . . am the root and the offspring of David, the bright, the morning star."

**58. Q.** Were these Old Testament predictions with regard to the racial origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?

**A.** They were: for Jesus is presented in the New Testament writings as the Seed of Abraham in a far nobler sense than was originally conceived.

(1) Paul interprets the Abrahamic Promise in his *Epistle to the Galatians*. Gal. 3:16—"Now to Abraham were the promises spoken, and to his seed. He saith not, and to seeds, as of many; but as of one, And to thy seed, *which is Christ*." It will be noted that the Apostle here identifies Jesus with the Abrahamic Promise, and presents Him as the Person in whom the promise is realized. (2) He further explains that Jesus Christ is the Seed of Abraham in a special divine sense; in consequence of which, all who are *in Christ* (i.e., adopted, pardoned, justified, etc.) are said to be the spiritual children of Abraham (Gal. 3:15-29; cf. Rom. 8:1). Note Gal. 3:29—"And if ye are Christ's then are ye Abraham's seed, heirs according to the Promise."

**59. Q.** What do we learn from the Old Testament writings with regard to the tribal origin and identity of the Promised Messiah?

**A.** We learn that the Promised Messiah was to come from the tribe of Judah.

(1) This prediction was uttered by Jacob on his death-bed. Gen. 49:10—"The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be." (Cf. Psa. 60:7, 108:8, 2:6-9, 72:8-11). (2) "Sceptre" here denotes authority and power. Hence the force of this prediction is, that authority was not to depart from the tribe of Judah until the advent of *Shiloh* (i.e., the Prince of Peace). It is indeed significant that the

tribe of Judah remained intact down to the fall of Jerusalem in A.D. 70. The princes of Judah were the flower of the later Jewish aristocracy. They led in the return from Babylonian Captivity, in the rebuilding of the Temple, and in the restoration of the Theocracy. (3) Finally, according to this prediction, Shiloh Himself, the Prince of Peace, was to receive "the obedience of the peoples" at His coming. This obviously intimates the breaking down of the wall of partition between Jew and Gentile, in the life and work of the Messiah, and the universality of the Gospel proclamation for the obedience of faith (Eph. 2:11-22, Matt. 28:18-20).

**60. Q. Were these Old Testament predictions with respect to the tribal origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?**

**A. They were: for Jesus is presented in the New Testament writings as the Lion of the Tribe of Judah.**

(1) Jesus descended from the tribe of Judah. Heb. 7:14—"for it is evident that our Lord hath sprung out of Judah," etc. (2) Jesus is described in the New Testament writings as The Lion of the Tribe of Judah. Rev. 5:5—"behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book," etc. (3) In Jesus Christ, the wall of partition between Jew and Gentile is broken down forever. Eph. 2:11-22, Gal. 3:23-29, I Cor. 12:13. (4) Jesus requires "the obedience of all the peoples" to Himself. Matt. 7:24-27, John 15:1-14, Mark 16:15-16, Matt. 28:18-20. (5) It is most significant that the only two tribes which remained intact down to the Dispersion of the Jews, were those of Judah and Benjamin; and that of these two, Jesus came from the tribe of Judah, and Paul, His greatest servant, from that of Benjamin (Rom. 11:1).

**61. Q. What do we learn from the Old Testament writings with regard to the rank of the Promised Messiah?**

**A. We learn that the Promised Messiah was to be of the royal lineage of David.**

(1) He was to be The Righteous Branch out of the roots



of Jesse, David's father. Isa. 11:1,2—"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him," etc. Jer. 23:5,6—"Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and *this is his name whereby he shall be called: Jehovah our righteousness*" (cf. *Jesus*, i.e., *Jehovah saves*). Zech. 3:8—"behold, I will bring forth my servant, The Branch." (2) He was to be of the royal lineage of David, and to sit upon David's throne. Psa. 132:11—"Jehovah hath sworn unto David in truth; he will not turn from it: Of the fruit of thy body will I set upon thy throne." Psa. 89:3—"I have made a covenant with my chosen, I have sworn unto David my servant: thy seed will I establish for ever, and build up thy throne to all generations." Cf. 2 Sam. 7:12, 2 Chron. 6:16, Isa. 9:6-7, etc.

**62. Q.** Were these Old Testament predictions with respect to the rank of the Promised Messiah, fulfilled in Jesus of Nazareth?

**A.** They were: for Jesus is presented in the New Testament writings as the Root and Offspring of David.

(1) Peter said, in his sermon on the day of Pentecost: "Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up whereof we all are witnesses" (Acts 2:29-32). (2) Rom. 1:1-4, "the gospel of God . . . concerning his Son who was born of the seed of David *according to the flesh . . . even Jesus Christ*

our Lord." Matt. 1:1—"the book of the generation of Jesus Christ, the son of David, the son of Abraham." Rev. 5:5—"the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book." Rev. 22:16—"I Jesus . . . am the root and offspring of David, the bright, the morning star."

**63. Q. What do we learn from the Old Testament writings with regard to the divine nature of the Promised Messiah?**

**A. We find numerous Old Testament scriptures which expressly assert the deity of the Promised Messiah.**

(1) According to the flesh, He was to descend from Adam, Shem, Abraham, Isaac, Jacob, Judah, David, etc.; *but He was also to be the Son of God*. There are numerous Old Testament texts in which His deity is unequivocally affirmed. (2) Psa. 45:6—"Thy throne, O God, is for ever and ever," etc. Cf. Heb. 1:8—"But *of the Son* he saith, Thy throne, O God, is forever and ever," etc. (3) Psa. 2:7—"I will tell of the decree: Jehovah said unto me, Thou art my son; this day have I begotten thee." That is, the divine begetting of the Son was a matter of eternal decree. This text is quoted verbatim in Heb. 1:5, as alluding to Jesus the Son of God. (4) Psa. 110:1—"Jehovah saith unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Jesus Himself, in Matt. 22:41-45, quotes this prophecy as attesting His own deity and Messiahship. In Heb. 1:13, we are told that all these divine affirmations and decrees had reference, not to angels, but to the Son of God. Cf. Rom. 1:1-4, "the gospel of God . . . concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; *even Jesus Christ our Lord*," etc. (5) Isa. 9:6—"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Here *deity* is ascribed to the Messiah in the name, Mighty God; *eternity* is ascribed to Him in

the name, Everlasting Father; and *sovereignty* is ascribed to Him in the words that follow: "of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever." These numerous predictions are all fulfilled in Jesus of Nazareth. ("Modernists," by the way, are willing to accept Him as Wonderful, Counsellor, Prince of Peace, etc. Why are they not willing, then, to accept Him as Mighty God and Everlasting Father?).

**64. Q.** Are these Old Testament predictions respecting the deity of the Promised Messiah realized and fulfilled in Jesus of Nazareth?

**A.** They are: for Jesus is presented in the New Testament writings, as The Word who became flesh, the Only Begotten from the Father, the Son of the Living God, The First and the Last, The Living One, etc.

See John 1:1-3, 1:14, 1:18, 3:16, 20:30-31; Matt. 16:16; Rev. 1:8, 1:17-18, etc.

**65. Q.** What must be our conclusion in view of this array of evidence from the Old Testament writings?

**A.** Our conclusion is that Jesus of Nazareth is the Messiah (Christ), the Son of the Living God.

#### REVIEW EXAMINATION OVER LESSON EIGHTY-FIVE

49. What fourth aspect of the Jesus of history shall we now investigate?
50. By what general term are the Old Testament predictions with reference to the Messiah commonly designated in their collective sense?
51. What was the general design of the Messianic Prophecy?
52. Of what genealogical Line is the Old Testament largely a history?

53. What is the Messianic Line?
54. Where in the Old Testament writings do we find the first intimation of a Redeemer to come?
55. What do we learn from Gen. 3:14-15 about this promised Messiah or Redeemer?
56. Was this divine intimation, that the Redeemer would be the Seed of a woman, fulfilled in Jesus of Nazareth?
57. What do we learn from the Old Testament writings about the racial origin and identity of the Promised Messiah?
58. Were these Old Testament predictions with regard to the racial origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?
59. What do we learn from the Old Testament writings with regard to the tribal origin and identity of the Promised Messiah?
60. Were these Old Testament predictions with respect to the tribal origin and identity of the Promised Messiah, fulfilled in Jesus of Nazareth?
61. What do we learn from the Old Testament writings with regard to the rank of the Promised Messiah?
62. Were these Old Testament predictions with respect to the rank of the Promised Messiah, fulfilled in Jesus of Nazareth?
63. What do we learn from the Old Testament writings with regard to the divine nature of the Promised Messiah?
64. Are these Old Testament predictions respecting the deity of the Promised Messiah realized and fulfilled in Jesus of Nazareth?
65. What must be our conclusion in view of this array of evidence from the Old Testament writings?