

“The Word of The Prophets”

1. Prophecy began in earnest when God Himself promised that a “Seed” would come to conquer the evil one (Gen. 3:15 cf. Gal. 3:16 where “seed” *onepua* = singular not plural). This promise begins one of many motifs in Scripture which point to the Messiah.
2. Some prophecies predict a coming king, others a prophet greater than Moses, more speak of a prince and warrior. What is most significant is that some of the Psalms and Prophets speak of this coming one as holding dual office of priest and king – which is never a dually prescribed office. See *Zech. 6:9-15*. Zechariah’s prophecy is not only profound regarding the matter of a dual role of royalty and priesthood but that this priest king would also fulfill the building of the Temple of the LORD! And other motifs claim He will *be* the Temple Himself (e.g. Isa. 28:16; Ps. 118:20-23).
3. Moreover, what is also profound albeit cryptic is that this coming one is seen as both human and divine in other Prophecies. Note: to be seen as the son of God was (in ancient times) occasionally to attribute divinity, if not deity (read Ps. 2). The NT leaves no doubt of whom *Psalm 2* speaks (cf. Heb. 1:5; 5:5).
4. Consider the most quoted psalm in the NT (New Testament) viz. *Psalm 110*. The coming one is seen as both LORD and David’s son. In Mat. 22:43-46 after His critics have assaulted Jesus with a battery of questions in order to trip Him up, He questions them about this cryptic psalm for which they have no answer. The answer to the cryptic Psalm can only be found in the divine/human person of Jesus – who is the son of David and simultaneously David’s Lord!
5. Dan. 7:13-14 is another prophetic and cryptic vision of one who comes on the clouds (only God comes on the clouds) to receive the throne of the Ancient of Days. This ‘son of man’ is both human and divine. See Mat. 26:64; 1 Cor. 15:25-27.
6. Now these Messianic prophecies do not spell out the incarnation, but in hind sight, they confirm the divine and human natures of the prophesied One who is Jesus. In fact, the God-man (Theanthropos) is seen more clearly in *Ps. 45:6-7* cf. *Heb. 1:8-9*.
7. *Isaiah 9:6-7* offers another prophecy whereby only the incarnation of the Word could fulfill. Both human and divine natures are proclaimed of the same person. One person with two natures.
8. *Micah 5:2* offers a cryptic glance at the dual nature of the One to come for which only Jesus could fulfill.
9. The person of Jesus could not be comprehended (or even apprehended) in the OT but the revelation of the Word certainly prophesied of this mysterious one.
10. In this cited paragraph there are around three dozen passages which prophesied a human who would have the prerogatives, power, mission, and reign of God: “Regarding the coming of God as Ruler and King, Warfield contends that the parallel between the coming of God in those roles and the expectation of a human who is the Saviour in those same roles is ‘very complete’.¹⁶ Warfield seeks to capture the coming of Yahweh motif and its parallel with the coming of a human Saviour in a quote he takes from a work by Ernst Sellin: He too is the ruler over the peoples (Gen. 49:10; Ps. 72:11), to the ends of the earth (Deut. 33:17; Mic. 5:3; Zech. 9:10 f.), the scepter-bearer over the nations (Num. 24:17–19; Ps. 45:17) to whose dominion there are no limits (Is. 9:6), etc.; he too bears sometimes but not often the title of ‘King’ (Ps. 45:2; 72:1; Zech. 9:9; Jer. 23:5), elsewhere those of ‘Judge’ (Mic. 5:1), ‘Father’ (Is. 9:5), ‘Anointed’ or ‘Son of Jehovah’ (Ps. 51:2, 7). Precisely as the activity of the one, so that of the other is three-fold: it is his to destroy the enemies (Num. 24:17b; Deut. 33:17; Ps.

¹⁶ Ibid. 96–97.

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51:9 [*sic*]; 45:6; 110:1, 2, 5); he has to judge (Is. 9:6b; 11:3; Jer. 23:5b; Ps. 72:6); and finally he has to ‘save’ (Zech. 10:6 [*sic*]; Jer. 23:6; Ps. 72:4, 12), above all by bringing social betterment, Paradise, and universal peace (Gen. 49:11, 12; Is. 7:15; 11:4, 6–9; Mic. 4:4a, 5b; Zech. 9:9b, 10 [*sic*]; Ps. 72:12, 16)... Moreover he is given a name. ‘Emmanuel,’ by which his appearance is notified as the fulfillment of Balaam’s prophecy of the end of days, ‘Jahve, his God is with him’; and he is further designated as ‘Star’ (Num. 24:17), as ‘God-Hero’ (Is. 9:5), as ‘God’s Son’ (Ps. 51:7); ... [and] exegesis is continually bringing us back to the idea that Is. 7:14, Mic. 5:2 assume thoroughly a miraculous birth of a man; ... [and] there is the promise to him when scarcely born, the dominion of the world (Gen. 49:10; Is. 9:5; Mic. 5:3).”^{17 1}

11. The OT clearly and adamantly states that only God comes on the clouds, only God accepts worship, can forgive sins, make atonement, is eternal, will not share his glory. Yet Jesus is heralded as having said qualities and prerogatives. E.g. Isa. 44:6 & 48:11 cf. Rev. 1:13-18.
12. “For thus says the LORD God,” is the sign of the authority of the Prophets of whom Jesus said He came to fulfill (Mat. 5:17). Because the Word of the Prophets is astonishingly predictive (far from predictable), consistent, and diverse as well as convicting, preserved, and verified, we have yet another undeniable reason for trusting the Word. For only the Word (the Logos) could command, convict, confirm, consecrate, and commission those prophets who in turn conveyed His salvific Word to us. And we, in turn, to others (Ro. 10:14-15) making us prophets of the Word who now have the complete portrait of the Messiah of whom they had previously partially pictured. We now can preach prophesy fulfilled in Christ (2 Cor. 1:20) who is the living, eternal, almighty, righteous Word of the Prophets.
13. Therefore, when the Prophets, said, “Thus says the LORD,” they were communicating the Word, will, command, and promise of the LORD. Furthermore, the NT prophet and apostle Paul affirmed to Timothy that “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work” (2 Tim. 3:16-17 ESV). Hence every man and woman who conveys the revealed Word of God is a prophet of the Word. Finally, all God breathed revelation predicted, promised, provided, pondered, pictured, and proclaims the Word who is God and became man. Jesus alone is portrayed by the Word of the Prophets because only He fulfills their pictures of the Prophet, Priest, King, Son, Prince, Warrior, Shepherd, Lamb, God, and Messiah who takes away the sin of the world by virtue of His person and work.

Walk through the door of the OT prophets
Prophesies unfulfilled
Ceremonies unexplained
Longings unsatisfied

¹⁷ Ibid. 97. Correct references at [*sic*] are Ps. 2:9, Zech. 9:9, Zech. 3:9b, 10.

¹ Cole, G. A. (2013). *The God Who Became Human: A Biblical Theology of Incarnation*. (D. A. Carson, Ed.) (Vol. 30, pp. 79–80). England; Downers Grove, IL: Apollos; InterVarsity Press.

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Jesus is the only One who could make sense of the cryptic prophecies which portray a man and the LORD himself. He is the only One who fits the description of the Prophet, Priest, King, Prince, Servant, God and Messiah. And Jesus is the only One who could walk through the door of the OT Prophets and open the door to an everlasting abundant life. w/o Jesus the OT prophecies are unfulfilled, ceremonies unexplained, and longings unsatisfied. But Jesus has come and fulfilled the prophecies by His life, explained the ceremonies by His death, and satisfied the longings by His resurrection.

What will we do with the Revelation of the Word? We've looked at the revelation of Law, Righteousness, and Prophets; all of which/whom lead us to repentance. Righteousness is not optional and thus the Prophets' message was repentance. Most (if not all) here have repented for our sins. Nevertheless, we must continue to repent and uphold the banner of righteousness for His name's sake. Too many pastors, teachers, leaders, and Christians are refusing to repent and are not being righteous. Here is what I find difficult to reconcile: How do pastors and parishioners have affairs? If they are spiritual and saved, don't they know that what they pursue will destroy themselves, their ministries, and the very platforms they've been given to advance the Kingdom? How foolish? Some woman may say that she was taken in by the pastor's spiritual maturity, convictions, and leadership and thus subconsciously pursued him. Doesn't she know that the very act of what she pursues will undermine all that supposedly attracted her to him thus if he embraced her she should logically be repulsed by his and her own actions! And the minister ought to be so guarded that there is no excuse for him regarding such unrighteous acts. We need to be praying for one another and for revival. We need conviction, resolve, righteousness, courage, and wisdom. We need the revelation of God's Word of Law, Righteousness, and the Prophets.

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PC: The Word is full of motifs (tapestries of themes) which point to the Person of salvation. In hindsight, we see that the Feasts depicted major aspects of Jesus’ person and work. We see how He is the fulfillment of Sabbath rest. We see that the narratives point to the necessity of a Savior. We see how the Psalms describe Him. We see how the Tabernacle and Temple illustrated His body and ministry. We see how Melchizedek was a type (if not Preincarnate theophany) of Jesus. We see how Noah’s ark typified Christ. We see how every Law served to emphasize His perfect righteousness. These are a few types and shadows (Col. 2:17; Heb. 8:5; 9:23; 10:1 cf. Exod. 25:40) which come to mind as well as the Prophets (Heb. 1:1-4), to whom we now turn. The Word of the Prophets offers us a treasure trove of pictures, predictions, and particulars of the coming Word of the LORD! When they were written, they offered cryptic descriptions of Jesus; but in the year of our LORD, we are enamored and assured of the divine inspiration of the Word of the Prophets – and that assurance pertains to our salvation!