

THE MESSIANIC HOPE

The Messianic Hope – In the Old Testament (Hebrew Scriptures) there is a theme and a message that those who lived during that time and who would read the Old Testament would conclude that there is a message from God that demonstrates a prediction and a promise of a figure that would come, restore Israel, and reconcile the world to God.

THE MESSIANIC HOPE IN THE HISTORICAL NARRATIVE (Joshua - Esther)

Luke 24:26-27 – “Was it not necessary for the Christ to suffer these things and to enter into His glory?” Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

Luke 24:44-47 – Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then He opened their minds to understand the Scriptures, and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day and that repentance for the forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

The Hebrew Scriptures (Old Testament) are typically divided into three subsections – TaNaKh

- Torah – The Pentateuch (First Five Books of Moses; the Law)
- Nevi'im – The Prophets
- Ketuvim – The Writings

The breakdown does not always make sense to me. The Prophets section includes Joshua, Judges, Samuel, Kings then skips to Isaiah-Malachi except for three. The Writings section is the poetic literature (Job through Ecclesiastes) and includes Ruth, Esther, Daniel, Ezra, Nehemiah, and Chronicles.

I am breaking it up a little differently; I am not trying to change the normally accepted divisions, but I am going to divide it into four sections, not right or wrong, just different.

- Torah – The Pentateuch (First Five Books of Moses; the Law)
- The Historical Narrative (Joshua-Esther)
- Poetic Books (Job-Songs; Lamentations)
- Prophets (Isaiah-Malachi)

The Messianic Prophecy began in Genesis and it increases with more distinctions in the Historical Narrative. There is, at first, only the general promise about the seed of the woman. Then, Abraham is promised that one of his descendants would be this One, a prediction and a promise of a figure who would come, restore Israel, and reconcile the world to God. That seed line is traced through one of Abraham's sons, Isaac, from among Isaac's sons, Jacob, and from among the twelve sons of Jacob, Judah is singled out as the seed line of Whom the scepter will be given.

In the Historical Narrative sections of the Old Testament, the information is almost exclusively about the nation of Israel, the establishment, rise, and fall of the kingdom. One could make an argument for symbolism in some of the accounts from Joshua, Judges, Ruth, and Esther, but there are no clear Messianic prophecies.

Under David, another feature about the Seed is revealed—He will be from David’s line. This announcement was made to David by a prophetic decree from the Lord through the prophet Nathan in 2 Samuel 7.

2 Samuel 7:1-3 – This occurred not long after David had obtained the dominion over all Israel. The Lord has given David victory over all his enemies and conquered Jerusalem. David then desired to build a permanent location for the Lord and the ark of the covenant. But, after that, YHWH spoke to David.

2 Samuel 7:4-16 – God asks and answers a question. The Lord has not had a fixed temple, and He has not wished for or desired any such temple. By the grace of God, David has been established to be ruler over Israel, and the Lord is the one who deserves the credit. God has already demonstrated grace and mercy to David, but now, He will add another blessing by announcing to David that He, YHWH, would make him, David, a house. When David dies, his seed will be on the throne and will have been established. It is he who shall build a house for the Lord, and the Lord will establish forever the throne of his kingdom.

David is to have a house, not made with hands. But in his seed (descendent), the Lord will establish His kingdom through that one descendent.

In this section there are seven benefits:

Ruler over YHWH’s people; God will be with him and give victory over his enemies; God will make David a great name; God will establish Israel; God will make a house for David; God will establish a descendent (seed); That seed will have a forever kingdom.

Verses 11b-17 are overtly Messianic. The one difficulty is verse 14—*when he commits iniquity*. Commit iniquity – This has several connotations: to be made crooked, to become distorted, it is a Hiphil Stem – caused to commit iniquity, to be iniquity, to bear the punishment of iniquity.

When He becomes sin, then I will chasten Him with the staff of men and with the strokes of the sons of man. The word from *strokes* is the same word for *strike* or *plague* Exodus 11:1, something that is or leads to death and is a judgment from God.

The prayer of David is beautiful and worth the read. It is in response to the blessing spoken by the Lord through Nathan (2 Samuel 7:18-29).

2 Samuel 23:1-7 – Who is this one that rules in the fear of God, is light, and has an everlasting covenant?

CONCLUSION

When reading the Historical Narrative as a student of the history of Israel, what would one do with such a promise? If they know their Torah, then they have the promises concerning the Seed of the woman and we can trace that Seed promise to Abraham, to Isaac, to Jacob, to Judah. Now, we see the word Seed in a promise to David, that his seed will sit on an everlasting throne of the Kingdom of Israel. An Israelite after the Babylonian captivity would have a problem to solve. There was no king; kings were not permitted under the Babylonian, Persians, Greeks, or Romans. So, is this promise literal or is it allegorical?

In the narrative of the history of Israel, as time progresses, details are given about the establishment of the Nation. During the time after David, the Prophets were in full effect. Therefore, it would not be necessary to contain the prophecies in the narrative except when it fits within it. The promises to David are the key point in the history of Israel, and that is why they are there.

The Messianic promise is clearer. He will be a descendent of David, He will be the King, He will have an eternal kingdom, and He will die but will remain forever.