

4.5.26

Jesus Messiah: Promised - *Havtachah* [הַבְּטָחָה] *Dabar* [דְּבַר]

There is no simple word for “promise”, as we understand it in English, in the Hebrew Bible. In contrast, God, in His Word, uses several words that build on their shared Hebrew roots. In Hebrew, the concept of God's promise is often expressed through several key terms:

הַבְּטָחָה (havtachah): This term specifically refers to a promise or assurance, emphasizing the security and trust associated with God's word.

(dabar): This word translates to "speech" or "word," and is closely related to promises, as it signifies the spoken Word of God.

These terms reflect the depth and significance of God's promises in the Hebrew Bible, highlighting their importance in the lives of believers. To conclude (something that shouldn't happen), our Lenten season series on this beautiful Resurrection Sunday, we use the word “Promised” in direct context with the Resurrection of *Yeshua Moshiach*, or *Jesus Messiah*.

Premise

Without the promised Messiah, the Jewish people would be the single-most illegitimate culture in the history of humankind. Without the Resurrection of the promised Messiah fulfilled, Christianity would be the single most illegitimate religion in the history of humankind. God's covenant promise to the Jews is completed in the revelation of the coming of the Messiah. For Christians, God's covenant promise to us is completed in the fulfilled Resurrection of the Messiah. The historical Jesus of Nazareth, born of a virgin, conceived by the Holy Spirit, descendant of the house of David, is, in fact, both the revealed and the fulfilled Messiah. He is the one spoken of by the ancient OT Hebrew

prophets, and He is the one preached and proclaimed in the NT Gentile Gospel. The resurrected Messiah is the fulfillment of the Law for the Jew. As of yet, they have not recognized or believed that Jesus of Nazareth is He who was and is to come - Yeshua Moshiach. For the Christian believer, Jesus the resurrected Messiah is also central to the fulfillment of the prophesied *Suffering Servant* of Isaiah 53, the *Righteous Branch* of Jeremiah 23, the *Blessed Redeemer* of Isaiah 43, and the *Good Shepherd* of Ezekiel 34.

Inductive Conclusions

The Old Testament reveals and declares the Messiah's physical or bodily resurrection. This doctrine is most commonly understood through the platform of New Testament teaching or study of Jesus of Nazareth. What is not commonly understood is that the Old Testament substantiates the resurrection of Christ Jesus centuries before the actual historical event, giving evidence that the revealed Messiah of the Old Testament is in fact, the foretold resurrection of the New Testament Jesus of Nazareth. Although the revelation of a Messiah and the subsequent fulfillment through Christ Jesus of Nazareth happened centuries apart, the central figure to both is one and the same. Messiah is Jesus - Jesus is Messiah. Augustine said that the Old Testament is revealed in the New, and the New Testament is concealed in the Old. I have no problem with Augustine's statement - he has sold more books than I ever will. **However, more directly, I believe the context of the resurrected Messiah, the New Testament, is revealed in the Old, and the Old Testament is fulfilled in the New.** What is easily understood in this statement is that God's revelation was and is forever progressive. God revealed Himself and His redemptive plan for humanity throughout a period of 1,500 years.

This disclosure was divulged to man precept upon precept, building block upon building block, until God reached the point of unfolding all that man needed to know and understand about the Sovereign of the universe.

Much of the ambiguity surrounding the earlier revelation given by God through “shadows” and “types” in the Old Testament has been replaced with knowledge and understanding in the fulfillment of those “shadows” and “types” in the New Testament.

Conversely, almost all the doctrines that are presented in the New Testament were not merely new revelations of God; rather, they were expounding upon those same doctrinal truths that were not fully understood by Israel’s ancient prophets. Such is the case with the physical, bodily resurrection of the Messiah.

Jesus Messiah Promised

“Then He [Jesus] said unto them, O foolish ones, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, He expounded unto them, in all the scriptures, the things concerning Himself,” Luke 24:25-27.

Centuries before Jesus stepped upon the scene of human history, the prophets of old penned, under the inspiration of God, the miraculous, life-transforming event of Messiah’s resurrection. Psalm 16 and Isaiah 53 were presumably two of those Scriptures to which Jesus made reference that notable day on the road to Emmaus to two despondent disciples.

King David, in the middle of his prayer declaring the trustworthiness of God, prophesied the future resurrection of the Messiah (Ps. 16). It is not uncommon to find in the Hebrew Scriptures prophetic utterances that were not totally compatible with the historical situation of the day in which they were written. Instead, they insist upon a future realization. Just such a prophecy is found in Psalm 16:8-10:

“I have set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth;

my flesh also shall rest in hope. For thou wilt not leave my soul in sheol, neither wilt thou permit thine Holy One to see corruption.”

In verse 10, the language that the psalmist employed can only refer to the Messiah. It is He alone, and not David, who is referred to as the “Holy One”. It is the Messiah alone, and not David, who will not undergo physical corruption because He will not remain in Sheol (the grave). The magnitude of this prophetic statement was so great that it was at the heart of the message that Peter, the Jewish apostle, communicated to the Jewish community in Jerusalem in the first century, after the death, burial, and resurrection of Jesus. It literally became the foundational truth by which thousands of Jewish people on that very day recognized the messiahship of Jesus (Acts 2:22-36).

An equally striking passage in the Old Covenant appears in Isaiah 52 and 53. The Prophet Isaiah vividly detailed, in capsule form, 700 years beforehand, the ministry of the Messiah. One of the most heart-rending portions of the Word of God is found in these 15 verses of Isaiah 52:13 through Isaiah 53:12. As few other portions of the Word of God do, Isaiah pulls back the curtain to unveil the anguish involved in the substitutionary suffering of the Messiah for the sins of the world.

What is most relevant to this discussion is the triumphant resurrection of the Messiah, which appears in verse 10:

Isaiah 53:10 ESV

“Yet it was the will of the LORD to crush Him; he has put Him to grief; when His soul makes an offering for guilt, He shall see his offspring; He will prolong His days; the will of the LORD shall prosper in His hand.”

Keeping within the context, the resurrection of the Messiah once again is foretold — *“he will prolong his days . . . ”*

The Messiah is not only seen in His death, but is shown to be alive after His death.

The Old Testament Revelation of the Messiah Reveals the Resurrection

Isaiah 9:6-7 ESV

“For to us a Child is born, to us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.”

Isaiah 53:11-12 ESV

“Out of the anguish of His soul He shall see and be satisfied; by His knowledge shall the righteous One, my Servant, make many to be accounted righteous, and He shall bear their iniquities. Therefore I will divide Him a portion with the many, and He shall divide the spoil with the strong, because He poured out His soul to death and was numbered with the transgressors; yet He bore the sin of many, and makes intercession for the transgressors.”

The Scriptures are saturated with God’s revelation concerning a future time when the Messiah will rule and reign as King of kings and Lord of lords. On that day, He will sit upon His rightful throne of David in Jerusalem. If God were to fulfill His Word of promise (and He will), the one thing He must do is resurrect the Messiah from the grave (and He did).

For centuries, men have idealised a nirvana society — a time when peace, righteousness, justice, and equity would exist for all mankind.

Men have intently purposed to purge the world of war, famine, and sickness. Nonetheless, they remain.

Centuries ago. God gave the solution to the nation of Israel in the Hebrew Scriptures. This nirvana or utopia had been promised in the form of a kingdom - God's Kingdom. It would be a time when God Himself, as the Messiah, would reign and rule as King of the Jews, and Sovereign over all the earth.

Isaiah 11:1-10 ESV

“There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And His delight shall be in the fear of the LORD. He shall not judge by what His eyes see, or decide disputes by what His ears hear, but with righteousness He shall judge the poor, and decide with equity for the meek of the earth; and He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall kill the wicked. Righteousness shall be the belt of His waist, and faithfulness the belt of His loins. The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all My holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea. On that day, the root of Jesse, Who shall stand as a signal for the peoples, of Him shall the nations inquire, and His resting place shall be glorious.”

A systematic study of the Messiah in the Old Testament reveals to us that there is to be a designated or chosen “Anointed One” of God — God's suffering Servant, who would come and deliver Israel. This *Anointed One* would be “anointed” by God to impart a very unique and

unprecedented ministry upon the earth. Throughout history, many Jewish people envisioned a time when they would experience peace, justice, and righteousness upon the face of the earth — when they could experience inner peace with God and mutual peace with man.

A most important prophetic text on this aspect of the Messiah's ministry is Isaiah's proclamation, which we just read (Isaiah 9:6-7). Significantly woven into this revelation is the *Anointed One*, introduced as none other than the incarnate God (God made flesh), who establishes and maintains His kingdom upon the earth. He is shown to be both a *human being*, a descendant of the Hebrew people, and at the same time a *Divine Deity*, as He is a Son given by God, referred to by Isaiah as "The Mighty God - Prince of Peace". He is described as the *Anointed One* who will completely control human society and finally introduce righteousness, justice, and peace here on earth.

In a similar way, the Jewish prophet Jeremiah foretold a time when One born of the *House of David* would be king and would implement justice and righteousness on earth.

Jeremiah 23:5-6 ESV

"Behold, the days are coming, declares the LORD, when I will raise up for 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 will be saved, and Israel will dwell securely. And this is the name by which He will be called: 'The LORD is our righteousness.'"

It will be at this time that Israel will enjoy her long-sought-after security and peace. It is to be noted, however, that this is accomplished through the Messiah, who is traced back to the lineage of David and once again referred to as God in the flesh, as He is called the "Lord our Righteousness".

The Prophet Zechariah, whom God used to reveal much of future history, not only painted a picture of the kingly Messiah but, in the same breath, insisted upon the Messiah's suffering sacrifice. In this way, the Messiah's dual ministry demands the Messiah's resurrection.

Zechariah 9:9-10

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and He shall speak peace unto the nations; and His dominion will be from sea even to sea, and from the river even to the ends of the earth.

The resurrection of the Messiah between these two verses is both revealed and insisted upon, even though it was not stated. In verse 9, the image of the suffering-Messiah reveals Him as the One who comes in humility, riding upon a donkey, and providing salvation for His people (undoubtedly a reference to Palm Sunday, when Jesus fulfilled this prophecy in exact detail). Verse 10 of Zechariah continues on to show the Messiah as the One who will reign and rule over the earth, establishing peace. He is not seen as the suffering Messiah, but rather as the Lion of the Tribe of Judah — the victorious, kingly Messiah. Apart from the physical resurrection of the Messiah, there is no explanation for how He fulfills the victorious and triumphant ministry of the Messiah, as described in verse 10.

One of the most astounding statements in the Bible was made when God revealed that He was the pierced One:

Zechariah 12:10

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they will look

upon Me whom they have pierced, and they will mourn for Him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his firstborn.”

This prophecy was made many centuries before the crucifixion of Jesus the Messiah, and must have greatly perplexed Zechariah. To understand this significant verse in the Scriptures, it must be properly interpreted. Chapters 9, 10, and 11 look ahead to both Israel’s time of woe (often referred to as Jacob’s trouble, or Daniel’s 70 weeks) and the Kingdom period itself.

It is as the Son of God is returning to the earth to inaugurate the Kingdom and physically redeem Israel that He discloses that He will be returning as the “pierced One” who will physically reign and rule upon the face of the earth. Further, the mourning of the nation of Israel and their turning to God can only be understood in light of their recognition of who this “pierced One” really is and of their past role in bringing this about.

Retracing Israel’s history, beginning with the promise and prophecy of this most anticipated day, reveals that this kingdom, or Utopian age, still lies ahead.

Equally apparent is that the Messiah also must yet appear upon the earthly scene to fulfill God’s promise not only for Israel, but for all of humanity. In order for the Messiah, who is the “pierced One,” to be back on the earth fulfilling the prophetic Scriptures, it is obvious that His bodily resurrection, after being crucified, is essential. Jesus Messiah - *Havtachah Dabar*.

The Old Testament Requires The Resurrection of the Messiah

Job 19:25-27

“For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; And though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another; though my heart be consumed within me.”

A scriptural examination of God’s redemptive plan insists upon a bodily resurrection of the Redeemer, as well as His vicarious, substitutionary sacrifice. God’s desire and plan for humanity is for mankind to experience a personal relationship and fellowship with Him forever. Victory over sin, Satan, and death must be accomplished in order to bring God’s program to fruition. The truth of life after death in bodily form reaches as far back as the patriarch. Job, himself. He declared with a confident assurance that he would, in the last day, stand upon the earth, literally face to face, with his Redeemer.

Several key truths had been understood by this patriarch.

First, he understood that he needed redemption — that he must be reconciled to God.

Second, that God himself was his Redeemer. (A human redeemer had to enter human history in order to pay the price for man’s redemption; Job foresaw the day when his Redeemer would physically stand upon the earth.)

Third, he understood that redemption meant eternal life. Fourth, and finally, this eternal life would be in a glorified, physical, fleshly body.

The basis for this eternal life is built upon the redemptive act of God himself on behalf of His creation. It began as early as the fall of man, as recorded in Genesis, chapter 3. Immediately after Adam had willfully become disobedient to the commandments of God, the relationship that man had with God had suffered a break and left man in a sinful

state, unfit to enjoy the relationship and fellowship that God had intended.

It is in this context that a loving, merciful, and kind God announced His plan of redemption for mankind. God promised that Satan, who was the deceiver of Eve, would receive his due punishment through the “seed of the woman” (God’s Messiah). Satan would receive a crushing blow to the head, resulting in death. At the same time, the “seed of the woman”, who reconciles mankind to God, would suffer a *heel blow* resulting in victory over Satan, sin, and death. This “heel blow,” in contrast to the “head blow,” will not be a death blow in the same sense, but rather, a wound. He would suffer physical death, but would not stay in the grave and see corruption, as already pointed out in Psalm 16. Instead, He would be victorious over sin, Satan, and death by His resurrection.

Genesis 3:15 ESV

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”

If the Messiah remained in the grave, then He himself was not victorious over death. But He did not remain in the grave. Keeping His promise, He came out of His tomb alive forevermore. If the promised Messiah had not kept His promise, then that “heel blow” as described in Genesis 3:15 was inaccurate, and the hope and assurance with which the prophets of old prophesied was misplaced and heretical. The Word of God, however, insists, in fact, requires the bodily resurrection of the Messiah. This is so profoundly illustrated in the feasts of Israel, as recorded in Leviticus 23. The feasts of Jehovah God (Moedim), not only had importance on the day they were given to Israel, but, equally important, the Bible reveals them to be prophetic and significant to all who believe in Jesus the Messiah. They progressively reveal God’s promises for not only Israel but also to all who believe that Jesus of Nazareth is indeed the promised Messiah of the ancient prophets. That which has been believed by all people at all times and all places. The

Passover - Fulfilled as Promised; The Feast of the Unleavened Bread - Fulfilled as Promised; The Feast of the First Fruits - Fulfilled as Promised.

The first feast, Passover, speaks of redemption and looks forward to the Messiah Jesus as the true Passover Lamb, who makes the redemption of Israel and all mankind possible. The second feast, Unleavened Bread, signifies sinlessness and sanctification, indicating that God's redeemed people are to live holy lives. The third feast, chronologically, is the feast of First Fruits. It reveals the beautiful truth of the Messiah's resurrection and the promise that all who belong to Him will one day enjoy eternal life with God in glorified, physical bodies.

Some 3,500 years ago, Israel was to bring the first fruits of the harvest to God as a wave offering. In return, they had the assurance that God would bring forth the rest of the harvest in due time. In the same way, God promised He would one day raise His Messiah from the dead, thereby becoming the Firstfruits of the resurrection. Here then is the promise of God the Father. Those who put their faith and trust in Jesus the Messiah would also be victorious over death and live eternally with God. Jesus the Messiah is indeed Risen! Jesus Messiah