



THE GLORY OF MESSIAH

MARK 1 : 1

**THE BEGINNING OF THE GOSPEL
OF JESUS CHRIST THE SON OF GOD**

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The Glory of MESSIAH

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The Glory of Messiah

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All Scripture quotations are from New King James Version unless otherwise annotated. Occasionally an English word in *italics* is left out of the quotation. This is because the words in *italics* have been added by the translators and do not appear in the Hebrew and Greek manuscripts. Sometimes I have changed **LORD** in Old Testament quotes to **YAHWEH**, which is an attempt to translate the Hebrew revealed name of God.

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THE GLORY OF MESSIAH

Introduction

Perhaps the most important revelation that is dawning upon the church in these days is the revelation of the glory of Messiah. Paul sums up the mystery of the riches of the glory of God among the Gentiles in the simple words *“Christ in you the hope of glory”* (Col.1:27). Slowly but surely this life changing and history changing revelation that Peter first grasped at Caesarea Philippi in **Matthew 16** is becoming known. Those with an ear to hear are beginning to understand that it is **Christ in us** that is to become the total reality of our walk. This is the goal of the ministry of the gospel: for *“Christ to be formed in you”* (Gal.4:19).

Peter said *“You are Messiah [Christ]”* (Matt.16:16).

Who is Messiah? Messiah’s name is Jesus, and Jesus is the Christ; He is the Messiah. What is a Messiah? A major part of the subject under consideration in this manual is to understand messiah-ship, that Jesus is the Anointed King ruling and reigning in Zion.

When we think of Jesus Christ we most likely think of Him as **our Saviour**. For most Gentile believers the title ‘Christ’ has had little meaning and for many it is no more significant than a surname for Jesus. However the point of faith that is crucial for everyone to believe is that

Jesus is the Messiah.

We are to preach the gospel of the kingdom of God and therefore there must be a king. In these days God has raised voices across the body of Christ who are beginning to speak of the kingdom. However we are still to fully realize that:

the King of the kingdom is the Messiah, JESUS.

We have preached a limited gospel of salvation until now, concentrating on salvation by faith in Jesus as Saviour. Now we are beginning to preach the gospel of the kingdom of God, which is the message [gospel] that God, through Messiah Jesus, is establishing His kingdom on the earth through His ambassadors, the church.

“The beginning of the gospel of Jesus Christ, the Son of God” Mark 1:1.

In this verse we have five if not six important foundational words that together make an awesome proclamation concerning that which we most surely believe.

- The first word: the **beginning**,
- the second word: the **gospel**,
- the third word: **Jesus**,
- the fourth word: **Christ** [which is the translation of **Messiah**],
- the fifth phrase: the **Son of God**, made up of two words: **Son** and **God**

Teaching thoroughly from this verse will help all to understand the gospel of Jesus the Messiah, the Son of God more fully.

THE BEGINNING

What was the beginning of the gospel?

The first word that we need to understand is *“the beginning”*: what is the beginning of the gospel? How did the gospel begin? Jesus came at a certain time saying, *“The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel” Mk.1:15*. This is the first preaching of the gospel. What is the context or the background to Jesus appearing and beginning to preach? To answer this question we are simply looking into the context of **Mark 1**, the first fourteen verses. In fact, the greater context of the ‘beginning of the gospel’ is the Old Testament record. Paul tells us in **Romans 1** that *“the gospel of God was promised before through His prophets in the holy Scriptures” (v1b-2)*.

In **Mark 1:1-14**, there are four aspects of the beginning of the gospel:

- the preaching of John the Baptist
- the baptism of Jesus by John
- victory over the devil
- Jesus came preaching the gospel

The preaching of John the Baptist

In chapter **1**, **Mark** quotes from the prophet Isaiah to introduce John the Baptist. The beginning of the gospel was with John, a child of Zacharias and Elizabeth. John came preaching a baptism of repentance for remission of sins. This is the beginning – a prophet coming who knows he is to introduce the One who was foretold would be coming after him; the One who was from the beginning. John was announcing the One who was coming. *“There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose” v.7*.

John was anointed by God and his preaching was so impacting that all in the land of Judea came to hear Him. He came preaching and baptizing (**v.4-5**). John came in fulfillment of Scripture, foretelling the coming of the pre-existing One, the Eternal One; that the ‘I AM’ would come in the flesh. He was introducing the One who was from the beginning. *“John bore witness of Him and cried out, saying, ‘This was He of whom I said, He who comes after me is preferred before me, for He was before me’” Jn.1:15*.

The baptism of Jesus by John

The second aspect of the beginning of the gospel is the baptism of Jesus by John. *“It came to pass in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan” Mk.1:9*.

Matthew 3:13-15 speaks of Jesus coming to John for baptism. Jesus convinced John that it was God’s will for Him to be baptised. John had a revelation of who this One was (**Jn.1:33-34**). He had been given a sign to signify that One. This was the One that John had been preaching about. At Jesus’ baptism the heavens opened and the Spirit of God came upon Him in fullness (**Matt.3:16-17, Mk.1:10**). Coming up from the waters of baptism, Jesus received the Spirit without measure and was affirmed as *“the Son”*. From that time Jesus was a different man walking and ministering as a son.

Victory over the devil

The third aspect of the beginning of the gospel is victory over the devil. Immediately after His baptism Jesus was led by the Spirit into the wilderness, where He was tempted by the devil (**Mk.1:12-13**). Jesus was able to reverse the curse as he faced temptations in the realms of body,

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soul and spirit, even as Eve had faced similar temptations in the Garden; and Jesus overcame. Then angels came and ministered to Him (**Matt.4:11**). Jesus as a man was able to overcome the devil. ***“Then Jesus returned in the power of the Spirit to Galilee, and news of Him went out through all the surrounding regions” Lu.4:14.***

Jesus came preaching the Gospel

The fourth aspect of the beginning of the gospel is that Jesus came preaching the kingdom of God. The gospel is the gospel of the kingdom of God! There was a call to repent and believe the gospel.

In the preaching of the gospel in the last century the emphasis was placed on ‘the end of the gospel’, that is, Jesus Christ is the Son of God and He died on the cross for our sins; if you believe that you will be saved. However in presenting the ‘finished message’ we have generally failed to share the gospel from the beginning. Properly trained disciples will understand the ‘beginning of the gospel’ and be able to lead people into ***“the certainty of those things in which you were instructed”*** by setting in order ***“a narrative of those things which have been fulfilled among us, just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us” (Lu.1:1-4).*** In this light new believers will be properly founded in the basic principles of Christ and thereby fully prepared and able to grow to maturity (**Heb.6:1-3**).

THE GOSPEL

The meaning of the word

The Greek word for 'gospel' is *euaggelion* SC# 2098; it means a 'good message' and is translated 'gospel'. It is translated: gospel {46 times}, gospel of Christ {11 times}, gospel of God {7 times}, gospel of the kingdom {3 times}.

The verb SC #2097 *euaggelize* means to announce good news, evangelise, especially the gospel. It is translated: preach [the gospel, the good news] {23 times}, preach the gospel {22 times}.

The manifold nature of the gospel [all of the following are from Scriptures]

The **beginning of the gospel** (Mk.1:1, Phil.4:15)

The gospel is **the gospel of the kingdom** (Matt.4:23); it is a **gospel of peace** (Rom.10:15)

It is the gospel **of Jesus Christ** (Mk.1:1); it is the gospel **of God** (1Thes.2:9, Rom.1:1);

The gospel **of Messiah** [Christ] (Rom.1:16)

It is the gospel **of His Son** (Rom.1:9); it is the gospel **of the glory of Christ** (2Cor.4:4)

It is the **glorious gospel of the blessed God** (1Tim.1:11)

The gospel is **to be preached to every creature** (Mk.16:15);

To be **preached to the poor** (Matt.11:5, Lu.4:18), **to be preached in the temple** (Lu.20:1)

The gospel is to be preached **in the towns** (Lu.9:6), **in villages** (Acts 8:25) **to the city** (Acts14:21), **in the regions** (2Cor.10:16)

God preached the **gospel to Abraham** beforehand (Gal.3:8);

Preach the gospel **by the Holy Spirit** (1Pet.1:12)

We are to preach the gospel **free of charge** (1Cor.9:18, 2Cor.11:7);

Those who preach the gospel **should live from the gospel** (1Cor.9:14),

We are **entrusted with** the gospel (1Cor.9:17)

We are to **believe the gospel** (Mk.1:15); we are **called by** the gospel (2Thes.2:14);

We are to **obey the gospel** (Rom.10:16, 1Pet.4:17)

The **truth of the gospel** is to continue with us (Col.1:5, Gal.2:5);

We are to **know the mystery** of the gospel (Eph.6:19)

The gospel is **hid [veiled]** to those who are perishing (2Cor.4:3)

We are to testify to **the gospel of the grace of God** (Acts20:24);

We are to **minister the gospel** (Col.1:23)

The **fullness of the blessing** of the gospel (Rom.15:29)

Striving together **for the faith** of the gospel (Phil.1:27)

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Serving **with my spirit** in the gospel (Rom.1:9)

Serving **as a son with me** in the gospel (Phil.2:22)

We are to **labour together** in the gospel (Phil.4:3, 1Thes.3:2)

We are to **share in sufferings** for the Gospel (2Tim.1:8)

The gospel is **the power of God unto salvation** (Rom.1:16)

It is the gospel **of your salvation** (Eph.1:13)

We are **begotten through the gospel** to be children of God (1Cor.4:15)

There is a **fellowship in the gospel** (Phil.1:5)

Do not move away from **the hope** of the gospel (Col.1:23)

The gospel **for the uncircumcised** and the gospel **for the circumcised** (Gal.2:7)

There is **no other gospel** (2Cor.11:4, Gal.1:6)

Do not **pervert the gospel** of Christ (Gal.1:7)

Woe is me if I do not **preach the gospel** (1Cor.9:16)

We are called to **defend and confirm** the gospel, even in chains (Phil.1:7,17)

Life and immortality have been **brought to light** through the gospel (2Tim.1:10)

Jesus Christ was raised from the dead according to the gospel (2Tim.2:8)

Preach to every nation, tribe, tongue and people the **everlasting gospel** (Rev.14:6)

This gospel must be preached

This preaching began with John preaching in the wilderness 2000 years ago, introducing Jesus the Messiah. This was the fulfillment of Old Testament prophecy.

Jesus commanded the apostles to ***“Go into all the world and preach the gospel to every creature”*** Mk.16:15. The very word ‘preach’ means ‘preach the gospel’. Preaching is the proclamation or announcement that Jesus is the Messiah; Jesus is the Lord. When we believe such preaching, everything changes. Our life is saved, delivered and we are set free to live in the kingdom of God by the Spirit.

We are called ***“to preach the unsearchable riches of Christ [Messiah] to the Gentiles”*** (Eph.3:8). Paul was the apostle specifically called to the Gentiles (Gal.2:8). Paul was ***“a Hebrew of the Hebrews; concerning the law, a Pharisee”*** (Phil.3:6); he had the rich heritage of Judaism, as do Jews to this day. It is through their Judaistic heritage that Jews understand the **Messiah**, the Christ, whereas Gentiles have no heritage in Messiah. Gentiles believers need to understand and apprehend the **unsearchable riches** of Christ!

The good tidings

The ‘gospel’ originally referred to ‘a reward for good tidings’, but later came to mean the good news itself. In the Roman Empire this word referred to the ‘good news’ of another military victory – the news sent back to Rome via a messenger that there had been a victory in battle! Historically the ‘gospel’ in the Roman Empire also referred to the good news of a new Emperor ascending the throne.

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Both of these historical references help us understand the gospel of Jesus Christ:

- He has won a great victory, ***“For this purpose was the Son of God manifested, that He might destroy the works of the devil” (1Jn.3:8b);***
- He has ascended the throne of David (Acts 2:30,33); ***“For He must reign till He has put all His enemies under His feet” 1Cor.15:25.***

Jesus triumphed over His enemies

The gospel is the good news or the message of what Jesus the Messiah has accomplished through His death and resurrection. ***“He made a public spectacle of the principalities and powers, having disarmed them and triumphing over them in the cross” Col.2:15.*** The reference behind this verse is to a victorious general or the Emperor himself, returning to Rome for a victory procession [public spectacle] wherein the conqueror and his troops paraded through the streets, and prisoners who had been conquered in the battle were led naked and chained. This is the extent of the victory of Jesus the Messiah over the enemy. Jesus brought total victory over sin, hell, death and the devil. Jesus disarmed the principalities and powers and made an open spectacle of them. He exposed the enemy’s defeat through the cross. **This is the gospel!**

The reward is the kingdom

Remember the gospel originally meant ‘a reward for good tidings’. There is a reward in receiving the good news to those who receive it. There is a benefit for the hearers. If the news is received there is a reward. Men and women will come to Christ, He is the reward. Preaching the gospel of the kingdom brings salvation; it includes bringing the good news of salvation. The gospel is an eternal gospel with eternal rewards. By believing the gospel we enter the kingdom of God. ***“He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love, in whom we have redemption through His blood, the forgiveness of sins” Col.1:13-14.***

JESUS

Jesus, His conception and birth

Who is Jesus? He is Jesus of Nazareth, born of Mary, conceived of the Holy Spirit. *“Now the birth of Jesus Christ was as follows: after His mother Mary was betrothed to Joseph, before they came together, she was found with child by the Holy Spirit”* Matt.1:18. The angel had told Mary, *“Behold you will conceive in your womb and bring forth a son, and shall call His name Jesus. The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy one who is to be born will be called the Son of God”* Lu.1:31,35.

His step-father was Joseph and God sent an angel to Joseph to reveal to him the nature of Mary’s pregnancy: *“Joseph, do not be afraid to take to you Mary your wife, for that which is conceived of her is of the Holy Spirit”* Matt.1:20. The angel instructed Joseph concerning the divine nature of this babe, that He was the fulfillment of Isaiah’s prophecy (7:14) and that **He was to be named JESUS**. Joseph was obedient to the angel’s word.

His naming and His dedication

As was customary Jesus was circumcised and named after eight days and then He was presented at the temple according to the Law *“when the days of her purification were completed”* (Lu.2:21-24). When the baby Jesus was taken to the temple both Simeon a *“just and devout man”* and Anna *“a prophetess of about eighty-four years”* recognized Jesus as the promised Messiah (Lu.2:25-38).

Born King of the Jews

It was after that, *“wise men came from the east to Jerusalem”* seeking the birth place of the *“King of the Jews”* (Matt.2:1-2). Interestingly the chief priests and the scribes had no trouble identifying that the Messiah [the King] was to be born in Bethlehem. Note that the wise men found *“the young child with Mary His mother when they had come into the house”* Matt.2:11. The next event in the life of Jesus was the flight to Egypt where He lived with Joseph and Mary until King Herod had died. Jesus returned to the land and went to live in Nazareth as the angel directed Joseph.

Jesus at the age of twelve

Jesus went up to the Passover feast at Jerusalem with His family at the age of twelve. Twelve was a significant age for a Jewish boy and to this day there is a special ceremony for a boy at the age of twelve. The ceremony signifies the change that is coming in the boy’s life as he grows from childhood to adolescence. In the Jewish tradition from the age of twelve the boy was to now be with his father to be trained for work. When Mary found Jesus in the temple *“after three days”* she said *“Your father and I have sought you anxiously, He said to them ‘Why did you seek Me? Did you not know that I must be about My Father’s business?’”* Lu.2:48-49. Jesus was actively inquiring about His heavenly Father and must have been beginning to sense a change in His life. However He went home with them obediently (Lu.2:51) and we know that He was trained and became a carpenter (Mk.6:3).

The fulfillment of Scripture

Jesus was of the seed of David. *“Concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh”* Rom.1:3. Jesus was an ordinary boy [in a

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sense] growing up in the village. His step-father was a carpenter. He was born of the tribe of Judah. He was a real man.

The New Testament church was troubled by deceivers and antichrist (**2Jn.7**). There were those who said Jesus Christ did not come in the flesh. It is foundational to the true faith to believe and know that Jesus was a real man, born of a woman; born as a natural man [in the flesh] in the earth. We are to confess ***“Jesus Christ as coming in the flesh”*** (**2Jn.7**). Any other confession is deception and of antichrist. Jesus’ birth was natural, His conception was supernatural.

The angel told Joseph that the conception of Jesus was the fulfillment of Scripture, ***“Behold, the virgin shall be with child, and bear a son, and they shall call His name Immanuel, which is translated, God with us”*** Matt.1:23.

The name of Jesus

Jesus, the name, is from the Greek *Iesous*, pronounced *Yay-soos* SC #2424. This is the Greek transliteration of the Hebrew *Yeshua* meaning ‘He shall save’ and Yeshua is the shorter form of *Yehowshuwa* [or *Yehowshua*] pronounced *Yeh-ho-shoo-ah*, which means ‘Yahweh is salvation’, {Word wealth - New SFLB p.1666} or meaning YAHWEH will save, or YAHWEH saves.

The full literal meaning of Jesus is *“Yahweh is Salvation”*. Every time we say the name of Jesus, what are we saying? We are saying, “Yahweh, the God of the Old Testament who revealed His name to Moses in the burning bush, is our salvation”!

Yeshua

Some argue that Jesus should always be called by His Hebrew name Yeshua. Some of the same ones claim that the word ‘Jesus’ is actually named after a Greek god but all of this is untrue. Let us be clear: God has given to us Jesus [Yeshua in Hebrew; Yaysoos in Greek; Yesu in Myanmar; and slight variations in each language]. God did not make us all Hebrew speakers and He does not expect us to be able to speak His names in Hebrew. However there is revelation and understanding to receive concerning His name as we learn of its derivation and etymology.

Hebrew is not the language of the New Testament; rather Greek is the language of the manuscripts that have been passed down to us. Part of our commitment to sacred Scripture must be to accept the manuscripts that have been preserved.

Messianic practice

As more Jews come to faith in Jesus as the Messiah, they automatically call Him Yeshua if they are Hebrew speaking. However some of these Messianic believers, including Gentiles who describe themselves as Messianic believers, insist that any other linguistic transliteration is incorrect. This is untenable as countless millions of believers have come to faith in the Messiah [Christ] and know Him as Jesus or whatever His name is in their language.

This issue of the correct pronunciation of His name should not be a stumbling block between Messianic believers and those who would normally call themselves Christians. The true body of Christ is the ***“one new man from the two”*** (**Eph.2:15**). Jew and Gentile have been reconciled ***“in one body through the cross, thereby putting to death the enmity”*** (v.16). A crucial part of the mystery of the church is ***“that the Gentiles should be fellow heirs of the same body, and partakers of His promise in Christ through the gospel”*** (**Eph.3:6**).

I personally have known Jesus for over 30 years. It is only in very recent times that I have come to deeper understanding of His name from its Hebrew derivation, and this has enriched my appreciation of His name, ***‘the name above every name’*** (**Phil.2:9**). As the mystery unfolds, let

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us be forbearing toward one another and not put a stumbling block in anyone's way on the basis of believing we have 'higher knowledge'.

GOD'S PERSONAL NAME

God has always been a personal God and from **Genesis 2:4** [*"the LORD God"*] He has been known by His personal name. God who is Spirit (**Jn.4:24**) has created us in His own image and likeness (**Gen.1:26-27**). In **Genesis 2** from **verse 4** God is personally involved in creating the man and preparing the garden. He is identified as LORD God [in the Authorised version and in most English Bible translations], which in Hebrew is YAHWEH Elohim, {11 times in **Gen.2**}. God was personally involved in the creation of man and was revealed in a form in whose image man was created. God 'walked in the garden' (**3:8**).

God revealed his name to Moses

In **Exodus 3:14**, *"God said to Moses, 'I AM WHO I AM'. Thus you shall say to the children of Israel, 'I AM [YHWH] has sent me to you.'"* This name of God has rarely been translated in the English Scriptures. But in a number of other languages including Korean and Myanmar language, their Bibles have translated the name of God in the Old Testament as Yehouah (Myanmar) and Yehovah (Korean). In both those languages the translators have been faithful to translate the name of God as a personal name, at least in some instances.

The divine name of God, YHWH, only appears in the Bible. Strong's gives its meaning as *'the self Existent or Eternal'* and Strong's writes the name as **Yehovah**.

Adonay means Lord

However most English translators have refused to translate the name of God. They have translated the Hebrew name of God as LORD, which is not a name at all. The Hebrew word for 'lord' in the Old Testament is *adonai*. Lord is the correct translation of *adonai*. Apparently, the religious Jews had stopped calling God by His personal name and instead referred to Him as ADONAY, meaning Lord. What this reveals is that they did not know Him personally as the fathers and the prophets had known Him, that is, by His revealed name.

An unfortunate tradition

Unfortunately, both the translators of the Septuagint [Old Testament in Greek] and English translators followed this tradition [an unbiblical tradition]. The Greek translators called Him *Kurios* and the English translators called Him LORD, and the Swahili Bible in East Africa calls Him BWANA, which in colonial days meant 'boss'.

A tetragrammaton

God's name is not LORD. His name is Yahweh or Yehovah [Jehovah], which means "I AM". The Hebrew letters YHWH for the Name is called a tetragrammaton; there are no vowels as such, making the pronunciation difficult. However this is not a valid reason for changing the translation totally.

The tradition that the translators followed is based on Jewish practice from long ages past. It was they who began the tradition of calling God, Lord, by using another tetragrammaton but adding vowel sounds to it, that is, the word *adonay*. In the original Hebrew this word has no vowel sounds either. Therefore it is not unrealistic to take the same approach to God's revealed name. Whenever *"Jewish students and scholars see the Tetragrammaton* [referring to God's name] *they read Adonay"*. The Greek and English translators simply adopted this same practice. {quote from Vines as quoted in The New Strong's Exhaustive Concordance of the Bible, page 109, in the Hebrew dictionary}

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A deeper revelation of the Name

Many have been confused because of the Scriptures in **Exodus 6:2-3** when God said to Moses, ***“God spoke to Moses and said to him: ‘I YHWH. I appeared to Abraham, to Isaac and to Jacob, as God Almighty, but by My name YHWH [LORD] I was not known to them.’”*** Is this meant to mean that the patriarchs did not know God by His name? No, the Scriptural record is clear: even Adam knew God by His personal name, but the fathers did not understand the full expression and application of that revealed name which would bring about deliverance to a whole nation of their descendants hundreds of years later.

“Thus you shall say to the children of Israel: ‘The LORD [YHWH] God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations’ Ex.3:15. When God first revealed His name to Moses it was so that the elders of Israel in Egypt would receive Moses when he came in the name that the patriarchs knew Him by.

“Go and gather the elders of Israel together, and say to them, ‘The LORD [YHWH] God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, ‘I have surely visited you and seen what is done to you in Egypt; and I have said I will bring you up out of the affliction of Egypt to the land’” Ex.3:16-17. The elders of Israel knew God’s name but like their fathers, Abraham, Isaac and Jacob, they did not know the revelation of the name that Moses was now bringing to them.

What does I AM mean?

- It means He is everything that is;
- it means He is the Eternal One;
- it means He is the self existent one;
- it means He is life;
- it means He is Light,
- He is the Creator;
- He is everything.

When God says “I AM”, it means that **He is**. There is nothing lacking in God; there is nothing more that should be in God, that isn’t in God. There is nothing in God that shouldn’t be in God. He is God, and He reveals Himself as “I AM”.

“I am He, before Me there was no God formed, nor shall there be after Me” Isa.43:10.

His name is Wonderful

When Manoah, the father of Samson, asked the Angel of Yahweh, ***“What is Your Name?”*** He answered and said, ***“Why do you ask My name, seeing it is wonderful?” (Jud.13:17-18)*** The name of God is Wonderful. Isaiah prophesied of Messiah, ***“And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace” Isa.9:6.*** Isaiah attributes all of these names of God to the Messiah, Jesus. How awesome is that!

The name, ***Ha Shem*** [Heb. for *the Name*], has not been translated

The revealed name of God in the Old Testament is used over 6,500 times. Therefore over 6,500 times this word LORD is used in four capitals to refer to the name of God.

Because of the lack of the translation of the personal name of God in the Old Testament in the English Bible, followed by a lack of understanding of the name of Jesus in the New Testament, we have not understood why the name of Jesus is so powerful even though we have

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known that His name is powerful. But now we are beginning to understand: it is the name of Yahweh; it is the revealed name of God. The name of God has never changed.

It is because of the lack of understanding of the name of *Jesus* that there is so much confusion concerning the clear apostolic practice in the book of Acts to baptize in the name of ***“Jesus Christ”***(Acts 2:38) or the name of ***“the Lord Jesus”*** (Acts 8:16; 19:5) in fulfillment of Jesus’ command in **Matthew 28:19** ***“baptizing them in the name of the Father and of the Son and of the Holy Spirit”***.

From Old Testament to New

God’s name, His personal name, is very important. We understand the name of the Lord in the New Testament is the name of Jesus, or the equivalent name in each language. Jesus is named after His Father, the name Yahweh of the Old Testament. Therefore the Scripture that says ***“God also has highly exalted Him*** [speaking of Jesus] ***and given Him the name which is above every name, that at the name of Jesus”*** (Phil.2:9-10a), begins to make ultimate sense.

How could the name of Jesus be above the name of Yahweh in the Old Testament? It could not be. Because **the name of Jesus is the name of Yahweh**, therefore it makes sense. It is precisely because ***“God was in Christ”*** (2 Cor.5:19), and in Christ Jesus our Lord ***“dwells all the fullness of the Godhead bodily”*** (Col.2:9), that we come to realize that the name of Jesus is the name of God; that God is fully represented and revealed in that Name.

John 1:14 says, ***“And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”*** The ‘Word’ ***“was in the beginning with God”*** v2. ***“In the beginning was the Word, and the Word was with God, and God was the Word [this is the literal from the Greek].”*** And what is his Name? Yeshua or Jesus, and what does Yeshua mean- Yahweh is our salvation. The God of the Old Testament became flesh and lived among us!

This is the mystery of Godliness! 1Tim.3:16

JESUS IS THE ‘I AM’

Jesus identified Himself as the ‘I AM’ in **John 8:58** ***“Most assuredly I say to you, before Abraham was, I AM.”*** Again in **John 18:5**, when they came to arrest Jesus and He asked whom they were seeking, ***“they answered Him, Jesus of Nazareth. Jesus said to them ‘I AM’”***. When He said this, they ***“fell to the ground”*** (v6).

In **John’s** gospel there are seven ‘I am’ sayings:

- I am the bread of life (6:35)
- I am the light of the world (9:5)
- I am the door of the sheep (10:7)
- I am the Good Shepherd (10:11)
- I am the resurrection and the life (11:25)
- I am the way, the truth and the life (14:6)
- I am the true vine (15:1)

All of these sayings are expressing absolutes: a true application of the name of Yahweh showing that Jesus is GOD, absolute and complete.

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Jesus is the Saviour

In the New Testament Jesus is called Saviour (**Lu.2:11**). Saviour is a meaning of the name of Jesus – Yahweh is salvation. The angel told Joseph, ***“You shall call His name Jesus, for He will save His people from their sins”*** **Matt.1:21**, and the angel told the shepherds, ***“For there is born to you this day in the city of David a Saviour, who is Christ the Lord”*** **Lu.2:11**. Jesus is the Saviour. The salvation that Jesus brings is expressed in the name He was given.

The same Greek word means deliverer. In the Jewish New Testament the word is translated Deliverer, rather than Saviour. What is the difference between those two words? Literally there is no difference, but deliverer is probably a stronger word, suggesting a more forceful thing is happening.

Jesus as our Deliverer is going to overcome our enemies. He is going to deliver us out of trouble; He is going to lift us up into freedom, out of captivity. He is a Deliverer! The word Saviour means exactly the same thing, but we have tended to make saviour a more religious word.

Come and see!

“Philip found Nathanael and said to him, ‘we have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph.’ And Nathanael said to him, ‘Can anything good come out of Nazareth?’ Philip said to him, ‘Come and see.’” **Jn.1:45-46**. When Nathanael went and met Jesus and Jesus recognized him by the Spirit, Nathanael straight away proclaimed ***“Rabbi, You are the Son of God! You are the King of Israel!”*** (**v.49**).

After Jesus had prophetically spoken to the woman at the well both concerning her private life and concerning the nature of true worship, she said to Him, ***“I know that Messiah is coming [who is called Christ]. When He comes, He will tell us all things.”*** Jesus then said to her, ***“I who speak to you am He”*** **Jn.4:25-26**.

We need a revelation of who Jesus is!

‘CHRIST’ the translation of MESSIAH

In **Matthew 16** Jesus had taken His disciples *“into the region of Ceasarea Philippi”* (v.13). This was predominantly a Gentile town and yet it was here that a landmark revelation was received by Peter. *“Jesus asked His disciples saying ‘who do men say that I am?’* The disciples gave Him various answers and then He asked *“But who do you say that I am?”* (v.15)

“Simon Peter answered and said ‘You are the Messiah [Christ], the Son of the living God’” v.16. It was on the basis of this revelation that Jesus said that He would build His church.

WHO IS MESSIAH?

Peter’s ground-breaking revelation *“You are the Messiah, the Son of the living God”* (Matt.16:16) was music to Jesus’ ears. He said on the basis of that revelation *“I will build My church”* (v18). What was the revelation that Peter received? In our English Bibles and in nearly all translations into the Gentile languages, we refer to Jesus as ‘Christ’, which is based on the Greek word *christos* – a direct translation of the Hebrew word *Mashiyach* – and we do not have any particular understanding of the title ‘Christ’.

Most Gentile Bibles have generally translated ‘Messiah’ as ‘Christ’. While this word literally has the same meaning as the Hebrew based word ‘Messiah’, the designation of Jesus as Christ has no particular meaning to the Christian Gentile mind. The English Jewish Bible, New Testament, never uses the word ‘Christ’ but rather calls Jesus ‘Messiah’, and generally Jews who believe in Jesus have formed Messianic groups, not being willing to join Gentile Christian churches. This is partly because of anti-Jewish sentiment and practice by some of the Gentile Christian churches over many centuries. However the deeper issue at stake is the lack of understanding among Gentile believers concerning *“who is Christ?”*

CHRIST

‘Christ’ Strong’s Concordance {SC#} 5547 Gr. ‘Christos’ from #5548 to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service, translated *anoint*.

‘Christos’ means anointed, i.e. the Messiah, an epithet of Jesus, translated *Christ*.

This is the exact entry from Strong’s Concordance, Nelsons Comfort Print Edition, 1995.

An ‘epithet’ is an additional descriptive word or name and this illustrates the historic problem in the Gentile churches ‘to not understand who Jesus is’. ‘Christ’ has been ‘an epithet’ to the name of Jesus only, **not a revelation of who Jesus is!**

MESSIAH

‘Messiah’ SC# 4899 Hb. ‘Mashiyach’ from #4886 to rub with oil, i.e. to anoint, (by implication) to consecrate.

‘Mashiyach’ means anointed, usually a consecrated person [a king or a priest], specifically the Messiah, translated *anointed, Messiah*. Messiah is only used twice in the Kings James Bible in the Old Testament, and twice in the New Testament, the Hebrew word being carried through.

Christ refers to the Messiah [the Anointed One]. According to Strong’s this title ‘Christ’ is an epithet of Jesus, that is, an English word that means ‘a name added or title to explain who someone is.’ The word ‘Christ’ as an epithet is meant to help us understand who Jesus is. But it does not necessarily have a lot of meaning. So what does Christ mean? Why do we call the Son of God, Jesus Christ? For some it is as a surname. Maybe His Father’s name was Christ?

Jesus Christ? We have known Him as our Saviour, and we have not concerned ourselves about what ‘Christ’ has meant. The word ‘Christ’ appears over 550 times in the New Testament. There is a tremendous emphasis in the New Testament of the fact that Jesus is the Christ. The

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purpose of the New Testament is to prove to everybody that Jesus is the Messiah [Christ]. That is the crux of the New Testament

Messiah is the promised King, the deliverer

The word Messiah, translated Christ in most Gentile Bibles, means ‘the commissioned one’, ‘the anointed one’, but also refers to ‘the greater son of David who was promised (2Sam.7:12-14,16) to ascend David’s throne and rule forever; therefore **the Messiah is the promised King who will deliver God’s people from all their enemies**. In the Jewish New Testament, the word ‘saviour’ is translated ‘deliverer’. Both words are legitimate translations but I want us to begin to understand the more powerful [even military] nature of the historic Jewish expectation of Messiah: He would be a mighty deliverer!

A deeper revelation of Christ

It is good for us to re-read the New Testament substituting ‘Messiah’ for ‘Christ’, or at least understanding that when we read the word ‘Christ’ the Scripture is referring to a great king who was expected to come and that king is Jesus.

He has all authority

Messiah refers to the promised Son of David who would ascend the throne [now the heavenly Zion] and rule and reign from that time. This king [Messiah] would have all authority and all power and Jesus claimed that authority; He said ***“all authority has been given to Me in heaven and on earth”*** (Matt.28:18). When the church comes to understand the title and office of Christ, then we will walk in a much greater dimension of authority and victory as His church.

He is exalted to the right hand

Jesus has been sitting upon the throne and reigning as Messiah since He ascended. Peter declared that the proof of Jesus having been ***“exalted to the right hand of God”*** was the manifest outpouring of the promised Holy Spirit on the day of Pentecost, ***“and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear”*** Acts 2:33.

His government will increase

Isaiah declared that once He was exalted to the throne, His government would increase forever from that time. ***“Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of YAHWEH [LORD] of hosts [armies] will perform this”*** Isa.9:7.

He sends us to the nations

It is this Christ who has all authority in heaven and earth (Matt.28:18) who has sent us as apostles and as an apostolic church to all nations to make disciples, baptising them in the revealed name of the Father and the Son and the Holy Spirit, which is the name of Jesus, and teaching them to observe all of Jesus’ words (Matt.28:19-20).

We pray with greater authority

As we receive this revelation of ‘who Jesus is’, our understanding of the gospel is radicalised and our prayer life will be revolutionised. This is because we will pray with full authority as ambassadors representing the government of God and being fully endorsed by the

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authority of the kingdom of heaven. Over 550 times we have reference to Messiah [Christ] and the Scripture declares that He is in us. How awesome is that! *“Christ in you, the hope of glory”* (Col.1:27).

Proving that Jesus is the Messiah

What does it mean to say to Jesus, *“You are the Messiah”*? In **Matthew 16:16**, Peter’s revelation was that he recognised Jesus. He said “You are the Messiah, the Son of the Living God.” The Messiah is Jesus; Jesus is the Christ, He is the Messiah. Christ and Messiah mean the same thing.

Often when we think of Jesus Christ, we mostly think of Him as our Saviour. However the point of faith that is crucial for us is to believe that Jesus is the Messiah. The whole point of Peter’s preaching on the day of Pentecost, in response to the outpouring of the Holy Spirit and the bewilderment of the crowd that gathered in the street, was to prove to them from the Old Testament Scriptures, that this Jesus of Nazareth, who had been crucified, was in fact the Messiah (**Acts 2:17-36**).

In **Acts 5:42** as the revival continued in Jerusalem in the wake of the coming of the Holy Spirit, the Bible says, speaking of the apostles and maybe other disciples by this time, *“daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ [Messiah].”*

Firstly to the Jews

In the ministry of the early Church, they did not cease teaching and preaching that Jesus of Nazareth is the Messiah. They did it in the temple; they did it from house to house. In other words they preached publicly and they preached in the homes, in the houses. What was their message? They were proving from the Old Testament Scriptures that Jesus of Nazareth is the Messiah. That preaching had much meaning for the people they were preaching to; they were preaching to Jews in Jerusalem!

Then to the Gentiles

The gospel spread to the Gentiles: Peter preached in Cornelius’s house (**Acts 10**) and some disciples raised up the church in Antioch including Greeks with Jews (**Acts 11**). Paul was raised up as the apostle to the Gentiles (**Gal.2:8**). The preaching of Christ was now for the Gentiles. Paul says that he received a special dispensation of grace to *“preach among the Gentiles the unsearchable riches of Christ”* (**Eph.3:8**).

For the Jews the key message was to come to know that Jesus of Nazareth whom they crucified was Messiah. However for the Gentiles they knew little of Messiah and so the burden of the message was to preach Christ to them. The Jews understood many things about Messiah and had an expectation of His coming; the Gentiles knew little or nothing about Messiah and they needed a full explanation of what is a Messiah and that Jesus is that Messiah.

Jew and Gentile together in Messiah

The church began with preaching among Jews in Jerusalem and in Judea and then spread to Samaria. The next major step was to Antioch of Syria. What was significant about the church in Antioch? Jews and Greeks were worshipping together. This was a further step in the establishment of the true church, not a Jewish only church as in Jerusalem, nor a Gentile church only as emerged in history but the body of Christ made up of Jew and Gentile together. Now at the end of the age we are looking to God to bring Jew and Gentile together once again in the body of Christ, worshipping together as one New Man.

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In **Romans 11**, Paul is speaking about the fall of the majority of the Jews who did not receive Jesus as Messiah in the first century. At that time *“a remnant according to the election of grace”* was saved (**v.5**). Through the fall of the Jews, *“salvation has come to the Gentiles, to provoke them to jealousy”* (**v.11**). However in history, the Christian church also fell and went into apostasy; among their sins being the persecution of Jews. Now at the end of the age, Jesus, the Head of the church, is restoring His church and preparing His church to be His glorious Bride church (**Eph.5:26-27**). This church is a fellowship of joint heirs: Jew and Gentile (**Eph.3:6 & 2:14-16**), and the final true church that will emerge will be a perfect fellowship of Messianic Jews and Christian Gentiles [such names of course will disappear].

It is the preaching of Messiah

The Jews who have continued to have some faith in the teachings of the Old Testament and are still expecting Messiah to come to deliver them, will be provoked to jealousy when the church begins to understand who Jesus is as the MESSIAH. When Gentile believers are truly *“preaching and teaching Jesus the Messiah”* without ceasing, publicly and in every house (**Acts 5:42**), the Jews will hear and be impacted. Even as many Jews believed in the early years of the church when the first apostles taught and preached Jesus the Messiah, proving that *“this Jesus of Nazareth whom you crucified, God has made both Lord and Messiah”* (**Acts 2:36**), so again the Jews will come to believe in Jesus.

It will be as the knowledge of the mystery is made known again and the apostles are *“preaching the unsearchable riches of Messiah”* that the *“fellowship of the mystery”* will be made known (**Eph.3:3, 8-9**) to both Jew and Gentile; they will be brought together in the body of Messiah.

MESSIAH, THE GREAT RULER

SHILOH was the ruler promised

The Messiah is the promised King, that is, the ‘Anointed One’; the one anointed to sit upon David’s throne and rule forever. The first clear reference to this One who will rule is in **Genesis 49:10** where Jacob is prophesying over his son Judah, of things that will come to pass in latter times.

Verse one of the chapter says, *“And Jacob called his sons and said, ‘Gather together, that I may tell you what shall befall you in the last days.’”* Jacob was a prophet, and he was able to prophesy what was going to come to pass in the last days.

He said *“The sceptre shall not depart from Judah, nor a lawgiver from beneath His feet until SHILOH comes; and unto Him shall be the obedience of the people.”* The sceptre is the rod of authority. It is a symbol of kingship. In the Ugandan Bible the reference is to the ‘chief’s spear’ as the language has no word for sceptre. In the Swahili Bible of East Africa they do not use the word SHILOH but rather translate the word as ‘Him who will rule’, which is the literal meaning of SHILOH.

For hundreds of years the people of Israel had this landmark prophecy telling them of a future ruler, a king who would rule all people.

He would come from the tribe of Judah

The one who was prophesied to hold the sceptre was going to come from the tribe of Judah; but **He would rule all people**. Who is Judah? He is one of the sons of Jacob but he was not the firstborn son of Leah or Rachel. Yet Jacob is saying over him that in the last days something special is going to happen through Judah.

At the time of the prophecy there were only the twelve sons of Jacob; no such nation as Israel or Judah yet existed. However the prophecy was clear: the great ruler would come out of Judah and before He came, the sceptre of rulership would be established in Judah. Therefore, in the outworking of history God chose David to be king and promised him that his house would be established and that one from his own body would sit upon the throne of David forever (**2Sam.7**).

King Saul’s house was not destined to last. He was of the tribe of Benjamin and he was not God’s first choice. He disqualified himself, and his son Jonathon, the heir to the throne of Saul, recognized that David would inherit the throne of Israel.

The promised Son of David

In **Acts 2:30-31** Peter presents a double witness concerning the raising up of the Messiah from David’s house:

- firstly, Peter says David, *“being a prophet”*, prophesied the resurrection of Messiah [David prophesied many other things about Messiah as well]
- secondly, that *“God had sworn with an oath to him”* that Messiah would come from his family line.

The promise to David is found in **2 Samuel 7**. The context is that David had built himself a house and then wanted to build a house for God whose presence was still in David’s Tabernacle [a tent]. God spoke to David through Nathan the prophet and told David that He would *“make a house”* for him (**v11**). This is not a literal house but refers to a family line that will have a long posterity. God promised that a seed of David would be the Messiah or the one called Shiloh.

What does seed mean? It means David’s descendant or offspring, one from his **house**. In the natural, Solomon ascended the throne and built God’s house [the temple] but the promise is

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not to a natural son. Furthermore by the time Solomon's reign ended, the kingdom of David was divided into two kingdoms: Israel and Judah. From that time the throne of Israel was not occupied by a descendant of David. However God preserved the people of Judah until such a time as the one, first prophesied as Shiloh, would come out of Judah.

God promised David ***"I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son"*** 2Sam.7:12-14a.

- the promise is to David's seed; the seed will inherit the kingdom;
- this promise speaks of a ***"forever"*** throne and kingdom;
- this promise speaks of the promised son building ***"a house for My name"***;
- this promise speaks of the son being the son of the ***"Father"***!
- God confirms the promise ***"your house and your kingdom shall be established forever. Your throne shall be established forever."*** 2Sam.7:16

God's covenant with David

The promises given to David in **2 Samuel 7** are repeated in **1 Chronicles 17** from **verse 10-14**. Whenever a passage of Scripture or even a text is repeated in the Bible there is a double witness. It is very important for us to take notice of the double witness. Peter is referring to these promises in **Acts 2:30**, ***"God had sworn with an oath to him [David]."***

How could the promise be fulfilled?

Approximately 500 years after David, the kingdom of Judah went into captivity in Babylon. The last king to rule in Judah, who was a descendant of David, died in captivity. When the Jews came back from captivity 70 years later, they never had a king again.

In the days of Jesus there was a king in Palestine, in Judea the land of Judah. His name was Herod, and he was not a descendant of David. He was not truly Jewish, being a mixed race person. He ascended the throne through graft and plotting; he was an evil man, but he had managed to gain favour with Rome. He actually rebuilt the temple of God, seeking to gain favour with the Jews.

The promise to David was speaking of a 'greater son' of David; one who would ascend David's throne and rule forever. That one is the Messiah. He is the promised King. What was the promise? He would deliver God's people from all their enemies.

The Promise Fulfilled

When Peter was preaching on the day of Pentecost, he said ***"Therefore, [David] being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ [Messiah] to sit on his throne"*** Acts 2:30. Peter is showing the fulfillment of what God had promised to David that one of his descendants would be the Messiah and that one is Jesus whom they had crucified.

David's Prophecy concerning Messiah

We have looked at the promise to David and now we need to look at David's prophetic word concerning Messiah. David prophesied things concerning Messiah, and God promised things to David concerning Messiah.

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Concerning Messiah in Psalm 110

Jesus asked the Pharisees “*What do you think about the Christ? Whose Son is He?*” *They said to Him, ‘The Son of David.’ He said to them, ‘How then does David in the Spirit call Him Lord saying, YAHWEH said to my Lord, sit at my right hand, till I make your enemies your footstool? If David then calls Him Lord, how is He his son?’”* Matt.22:41-45. Jesus was quoting from **Psalm 110** which is one of the clearest messianic Psalms, that is, Psalms that speak of the coming Messiah and in the case of Psalm 110, His sovereign rule.

David then says, “*YAHWEH shall send the rod of your strength out of Zion. Rule in the midst of your enemies*” v2. The Messiah who was to come would rule in Zion, even in the midst of His enemies.

Then in **verse 3**, the Scripture says, “*Your people shall be volunteers in the day of your power.*” This is so relevant today. Many of God’s people feel as if they are under some control in their church situation. Jesus is calling for volunteers and in the emerging apostolic companies, we are volunteers, delighting to serve Messiah and walk in obedience to Him.

In **Psalm 110:4** David then reveals that this ruling King will actually be “*a priest forever according to the order of Melchizedek.*” This is confirmed in **Zechariah 6:11-13** where the High Priest Joshua is crowned and seated upon the throne, ruling; He is the same one who “*shall build the temple of YAHWEH*”. Of course Jesus fulfils this and all of the Messianic prophecies.

The Psalm then speaks of the awesome authority and judgment that is given to Messiah which will affect kings and nations and many countries (**v5-6**). In the midst of this judgment, “*He shall drink of the brook by the wayside; therefore He shall lift up His head*” v7.

The King that God sets in Zion

In **Psalm 2**, David prophesies of the coming Messiah. The nations are in rebellion against God and “*against His anointed*” (v1-3). God’s response is firstly laughter, then derision, then wrath (v4-5) and God moves against the rebellious nations and their kings saying, “*Yet I have set My King on My holy hill of Zion*”(v6). The promise of Messiah, the promise of a great ruler coming [SHILOH] is now taking shape. God is going to raise this King and set this King upon the throne forever.

Then in **verse 7** it is no longer Yahweh speaking but Messiah, the Son, speaking. He says, “*I will declare the decree: The LORD (Yahweh) has said to Me, ‘You are My Son, Today I have begotten You.’*” God told David, through prophesy, that Yahweh was going to beget a Son who would be the King. He is the King that God is setting on His throne, He is actually God’s Son. The Son has an inheritance in the earth, “*Ask of Me and I will give you the nations for your inheritance, and the ends of the earth for your possession*” v8. He has the authority to “*break them with a rod of iron*” and to “*dash them to pieces*” v9. Then **verses 10-12** warn kings and judges to “*serve the LORD with fear*” and “*kiss the Son lest He be angry, and you perish in the way.*”

Who is Messiah?

- He is the King
- God will set Him upon the throne
- He is actually the Son of God.
- He has an inheritance in the earth: the nations
- He has full authority to discipline the nations
- All kings and judges should serve Him

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The government will be upon His shoulders

“For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end, upon the throne of David and over His kingdom, to order it and establish it with judgment and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this”

Isa.9:6-7. Isaiah is prophesying about the coming Messiah. He is born as a child but is given as a son and the government will be His. The word government does not appear many times in the Scripture. The word that appears many times and referring to God’s government is the word ‘kingdom’. It is legitimate to understand ‘government’ in these verses as being equivalent to the kingdom of God but the text wants us to understand that the government of Messiah is very real and contemporary. Jesus is *“the ruler over the kings of the earth”* **Rev.1:5.**

The government of Messiah is ever increasing. Many are waiting for a ‘millennial reign’ of the Christ but do not understand that He was *“exalted to the right hand of God”* (**Acts 2:33**) at the time of His ascension.

Jesus is seated on the throne

Jesus came as the Messiah to prepare for the establishment of the kingdom of God in the earth. His mission was completed when He sat down at the Father’s right hand, after having been raised from the dead (**Eph.1:20**). The ‘right hand’ speaks of the authority of that place, that is, a position. Jesus is seated upon the throne, not upon some lesser throne at the Father’s right hand. There is only one throne in heaven and yes God sits upon that throne, but it is Jesus the man who is God sitting upon the throne: *“For He must reign till He has put all enemies under His feet”* **1 Cor.15:25.** As Messiah, Jesus has all authority in heaven and on earth (**Matt.28:18**).

JESUS OF NAZARETH IS THE CHRIST

INTRODUCING JESUS

The angel Gabriel's prophecy

“And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there shall be no end” Lu.1:31-33.

The angel's proclamation

The angel of the Lord who stood before the shepherds in the fields, said *“Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Saviour, who is Christ the Lord”* Lu.2:8-11.

Simeon's recognition

“And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ [Messiah]” Lu.2:25-26. Simeon recognized the child Jesus as the Messiah, as did Anna the prophetess (Lu.2:36-38).

The wise men fell down and worshiped the young child

“Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men came from the East to Jerusalem saying, ‘Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.

And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh” Matt.2:1-3, 11.

THE REVELATION OF JESUS OF NAZARETH AS MESSIAH

Acts Chapter Two

Many Pentecostal and Charismatic preachers use **Acts 2** to teach people about ‘baptism in the Holy Spirit’ and receiving the gift of tongues. But in reality **Acts 2** is primarily a most powerful preaching from Old Testament Scriptures, proving that Jesus of Nazareth is the promised and expected Messiah.

The Day of Pentecost

“When the day of Pentecost had fully come” (Acts 2:1), the Holy Spirit came to fulfill that Feast, which the Jews had been celebrating since God had appeared to Moses on Mt Sinai and gave him the law. Now it was time for the Feast to be fulfilled. Jesus had already fulfilled the Passover Feast by dying on the cross and rising from the dead. Now He would fulfill the Feast of Pentecost as He had promised the disciples by sending the Holy Spirit.

The Spirit came with mighty signs and wonders:

- *“There came a sound from heaven, as of a rushing mighty wind”;*
- *“There appeared to them divided tongues as of fire”*
- *“They were all filled with the Holy Spirit and began to speak with other tongues”*

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As a result of being filled with the Spirit, the disciples who were from Galilee were able to speak in languages they had not learnt. There were devout Jews in Jerusalem for the Feast from at least sixteen different countries and ***“everyone heard them speak in his own language ...the wonderful works of God”*** (Acts 2:6-11).

Peter explained the outpouring of the Holy Spirit that took place on that awesome day by quoting from the prophet **Joel** in **Acts 2:16-21**. Then he shows that this outpouring of the Spirit is actually proof that Jesus had ascended the throne and had received ***“from the Father the promise of the Holy Spirit”*** (v33).

Vital facts about Jesus

Peter gives a brief biography of Jesus.

- **The Man and His ministry**

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know” Acts 2:22. The first important thing he says about Jesus is that Jesus was a Man of God; that He was a miracle worker; that signs and wonders happened and they were the proof that God was with Him. Awesome things happened: people rose from the dead; people with long term chronic illnesses and diseases were healed; people were delivered from tormenting demons; people were fed miraculously by the thousands; at a wedding feast He turned water into wine. He had a reputation; He had a testimony that He was a Man of God.

- **His death**

“Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death” v23. The next important fact is that lawless people had taken Jesus and crucified Him, putting Him to death. He died and His death was the death of a criminal, He was actually crucified: that was the most horrendous form of death practised by the Romans. But His death was according to the predetermined foreknowledge of God.

- **His resurrection**

“Whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it” Acts 2:24. God raised Jesus! He was resurrected!

There are three important facts:

- i) Jesus was clearly a Man of God; He was a miracle worker, signs and wonders happened around Him all the time
- ii) He was taken by lawless men and was crucified, according to the will of God
- iii) God raised Him from the dead.

THE RESURRECTION OF JESUS

David prophesied the Resurrection

Peter in **Acts 2:25-28** quotes David in **Psalm 16**, ***“For David says concerning Him”***. He is using Old Testament Scriptures and drawing on the common knowledge of what had taken place in Jerusalem in recent weeks. ***“I foresaw Yahweh always before my face, for He is at my right hand, that I may not be shaken. Therefore my heart rejoiced, and my tongue was glad; moreover my flesh also will rest in hope. For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption.”***

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Hades is the general term for the place of the dead; in the Old Testament it is called Sheol. This is a prophetic Psalm clearly referring to the resurrection of God's Holy One.

The soul lives on in Hades, but the body sees corruption in the grave. David is saying that there is one whose soul will not be left in Hades; neither will His body be left in the grave to corrupt. *"You have made known to me the ways of life; You will make me full of joy in Your presence"* v.28.

"Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day" v.29. The Jews all knew that David had died a natural death hundreds of years before and that his tomb was still in Jerusalem.

It is the resurrection of Christ

"Therefore, being a prophet" - David was able to foretell things - *"and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ (Messiah) to sit on his throne"* (v.30). We have examined the double witness of the prophetic word and the oath from God. David knew from God and then knew by prophecy that the Messiah would come from him *"according to the flesh"*.

David also prophesied the resurrection clearly in **Psalm 16**, and Peter then identifies that he was prophesying the resurrection of Christ and that One is Jesus of Nazareth. *"He, [David] foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption"* v.31. According to Peter, David's prophecy in the Psalm has been fulfilled because he was looking forward to the time of Messiah and Peter is saying that God did not leave Messiah's soul in Hades; God did not allow Messiah's flesh to corrupt.

Jesus rose from the dead

"This Jesus God has raised up, of which we are all witnesses" v.32. Peter had already introduced Jesus in verses 22-24, then he drew on prophetic Scriptures to reveal that Messiah would be David's descendant and would rise from the dead. He now declares that he and the other disciples of Jesus were witnesses to the resurrection of Jesus, proving that Jesus is the Messiah.

The coming of the Holy Spirit is the proof

"Therefore [Jesus] being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear" v.33. The right hand of God is a reference to the throne of God. The right hand of God is the place of power and authority. Peter declares that the outpouring of the Holy Spirit could only come after Messiah had ascended the throne. The manifestation of the Spirit is the proof that Jesus is the Messiah and has ascended the throne.

"For David did not ascend into the heavens, but he says himself: 'Yahweh said to my Lord [Adonai], Sit at My right hand, Till I make Your enemies Your footstool'" Acts 2:34-35. Peter is quoting from **Psalm 110** and showing clearly that the Messiah has fulfilled the prophecy. He has ascended the throne; He is sitting in the place of authority; and now all His enemies will be dealt with.

Jesus is both Lord and Christ

The Old Testament teaches that YAHWEH is the Lord [Adonai]. Adonai is a title used only in reference to the glorious Lord in all of His attributes and powers. The Jews used this title to refer to God's name as they did not generally use God's name. It comes from the word *adon*

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which means ‘owner, master or lord; it refers to a human master and to the divine Lord’. {Strongs Concordance # Heb.113} In the New Testament the Greek word for Lord is *kurios* {SC # Gr. 2962} and means ‘owner, master, controller, one in authority’. Some commentators suggest that Kurios is the Greek title referring to YAHWEH [YHWH] in the Old Testament. Normally in the English translation, YHWH is translated as LORD. In the Septuagint, the Greek translation of the Old Testament before Christ, this word Kurios is used as the title name of God.

When Peter declared: ***“Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ” v.36***, he was attributing full Godhead to Jesus. What Peter has proven is that the promised Messiah of the Old Testament is Jesus of Nazareth. He has been declared by God to be ***“both Lord and Christ.”*** Peter is not only declaring Jesus to be the Christ, the Messiah expected to come, but he is also declaring Jesus to be the Lord of all. Peter was attributing the Lordship of God as Yahweh in the Old Testament to Jesus in the New Testament. It was this message that brought the conviction and the conversion of 3000 Jews on that day.

Peter the apostle grew up knowing many of the prophecies of the Old Testament, and his whole generation was caught up in messianic fervour. Messiah was expected to come at that time. We know from **John 1** that Peter’s brother, Andrew, after he had found Jesus, straightaway went and got Peter, and told him ***“we have found the Messiah”***, He is Jesus of Nazareth. Philip did the same thing: he went and told Nathaniel.

The church is built on the revelation

The Church is built on the revelation of who Jesus is. The Church is built upon the revelation of Jesus being the Messiah and the Son of God. That is what Peter said, ***“You are the Christ [Messiah], the Son of the living God” Matt.16:16***. It was on the basis of Peter’s revelation that Jesus said ***“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it” v.18***. The building of the church by Jesus was dependent on somebody understanding from the Old Testament prophecies who Jesus is. Jesus was able to announce that He could now begin to build the church.

Who is Lord?

The issue of Lordship became of paramount importance in the life of the church for the next three centuries. The Roman government claimed and insisted that all of Rome’s subjects were to confess Caesar as Lord! The Christians refused as they had a deep and persuasive revelation that the only Lord in heaven and earth is Jesus. For this conviction many Christians were martyred. They were found guilty by Roman magistrates and condemned to death in the most cruel ways.

The Body of Christ

Jesus said He would build His church and the Scripture reveals that the church is the body of Christ. We need to understand that the church is actually the body of Messiah, the ruling King. The Jewish New Testament calls the church the ‘messianic community’. The Greek word *ekklesia* literally means *called out ones*. The church refers to the people who belong to Jesus the Messiah.

The Scripture clearly says, ***“and He is the Head of the body the church” (Col.1:18)***. The church is ***“His body, the fullness of Him who fills all in all” (Eph.1:23)***. Christ in His ascension ***“far above all principality and power and might and dominion” (v.21)*** was given as ***“head over all things to the church” (v.22)***.

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Paul goes further in **1 Corinthians** telling us that the church is made up of *“members of that one body, being many”* (12:12), so Christ is **a many membered body!** If the church is the body of Messiah, if the church is fully joined to Messiah as a body to its head, then that body becomes a body of people who are joined to the ruling King.

“Christ in you, the hope of glory” Col.1:27. The revelation of the mystery of the glory of God is the revelation of Christ in His body, the church. **‘The King is in residence in the castle of my heart!’** So we sang in the charismatic days but little did we comprehend the depth and power of that reality! The King of kings lives in my heart. He is in me and I am in Him! It is through the body of Christ that the glory of God will be revealed in the earth and every soul will know that Jesus the Messiah is Lord to the glory of God.

THE SON OF GOD

“The beginning of the gospel of Jesus Christ, the Son of God” Mark 1:1

We have looked briefly at the **beginning** of the **gospel** and what the gospel actually is; we have sought to understand the deep and powerful meaning of the name, **Jesus**, and to establish that He was the Son of Man; and we have examined in some detail the Messianic prophecies and promises of the Old Testament that were fulfilled in Jesus and that prove His Messiahship, that Jesus is the **Christ**. In this chapter we want to understand ‘how is Jesus the Son of God’; what does it mean to say that ‘Jesus is the Son of God’.

The first son of God in history

“This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God” Gen.5:1. Adam, meaning mankind, was created in the image of God, *“male and female He created them” (Gen.1:27).* Adam is called *“the son of God” (Lu.3:38).* Adam is God’s son; God is Adam’s father. Adam was not born; he was created. This is important to understand:

Adam is the son of God, not by natural birth but by the nature and order of His creation. We could say that Adam and Eve were ‘placed’ into sonship by God. They were not born as babies, they were created in maturity at least in terms of their physical being.

Adam as the first son was created in the image and likeness of God. Jesus as the last Adam was *“God manifested in the flesh” (1Tim.3:16).* As God manifested in the flesh, Jesus was sinless and in His maturity as a son, fully manifested the image and likeness of God in a man.

The genealogy of Jesus

The genealogy of Jesus in **Luke 3** links Jesus in the flesh as being in the direct line of Adam who was *“the son of God”*. Even in the natural lineage Jesus was a descendant of Adam who was God’s son.

In **Matthew’s** genealogy Jesus is in the lineage of David and Abraham specifically. This is a spiritual lineage as opposed to the natural lineage in **Luke**. David as God’s appointed king has a unique place in the kingdom of God and Jesus is the **‘prophesied Son of David’**. In linking Jesus to Abraham, Matthew is showing His special place as the **‘promised Seed’**. God had promised that through the Seed/Son of Abraham *“every family of the earth would be blessed” Gen.12:3.*

Matthew 1:1 identifies Jesus as Messiah, the Son of David and the Son of Abraham. In **Acts 2:30**, Peter is giving evidence that Jesus is the son of David. **Romans 1:2-3** speaks of the Son who was promised before *“through the prophets in the Holy Scriptures”* and confirms that Jesus is the Son of David: *“who was born of the seed of David according to the flesh.”* Verse 4 declares that Jesus is *“the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.”*

Abraham’s son

Abraham had two sons in the natural: one the son of the slave woman, Ishmael, and one the son of promise, Isaac, but still a natural born son. The promised seed or son who would reverse the curse that Adam had brought on the whole human race was yet to come. The third son of Abraham is actually **the Seed** and that one is Christ, who is Jesus. **Galatians 3:16** tells us that

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the promises were made *“to Abraham and to his Seed. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.”*

The promise to David

God promised David that one ‘from his own flesh’ would be the Messiah but in the context of making that promise to David, God said ***“I will be his Father, and he shall be My son” 2Sam.7:14.*** David’s seed [descendant] would be the Son of God (**1 Chron.17:13a**). The book of **Hebrews 1:5b** quotes from this verse in **Samuel**, making it clear that the Son of God is the one referred to in the promise to David.

David’s prophecy

In **Psalm 2** David prophesied that the King that God would set in Zion would be God’s Son: ***“I will declare the decree: the LORD [Yahweh] has said to me, ‘You are My Son today I have begotten You” v.7.*** Again the book of **Hebrews 1:5a** is clear: it is referring to the Son of God and that one is Jesus.

Jesus could not be the Son of God by natural birth even though He ***“was born of the seed of David according to the flesh.”*** David says in the Psalm that the Son was ‘begotten’! Paul says in **Philemon v10** that Onesimus is ***“My son whom I have begotten in my chains.”***

Sonship is conferred by a spiritual begetting. God announced when Jesus came up from the waters of baptism, ***“This is My beloved Son, in whom I am well pleased” Matt.3:17.*** At that point Jesus became the manifest Son: it was a begetting by God from heaven by the Spirit.

The angel said to Joseph, ***“That which is begotten in her is of the Holy Spirit” (Matt.1:20).*** The angel told Mary, ***“The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore also that Holy One who is to be born will be called the Son of God” Lu.1:35.*** Jesus was born as a natural baby but His conception was by **spiritual begetting**.

The angel announced to the shepherds, ***“For there is born to you this day in the city of David a Saviour, who is Christ the Lord” Lu.2:11.*** Both Simeon and Anna recognized the baby Jesus as the Messiah (**Lu.2:25-38**).

Isaiah’s prophecy

Isaiah prophesied that a special child would be born and that the child would be given as a ‘son’. This son would be called ***“Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace” v6.*** This Son is the Messiah who would be the ruler. It is the Son who will govern not the child. It is a sad fact of historical development that the church in general annually worships the baby Jesus, all the time ignoring the commands of Christ the Son of God.

Isaiah also prophesied ***“Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel” (Isa.7:14).*** The angel instructed Joseph that Mary’s conception was the fulfillment of this prophesy and **Matthew** says Immanuel is translated ***“God with us” (Matt.1:20-23).*** The child who was to be born of Mary would be ***“God manifested in the flesh” (1Tim.3:16).***

Hosea’s prophecy

“When Israel was a child, I loved him, and out of Egypt I called My Son” Hos.11:1. Jesus was taken to Egypt as a child according to the instruction of the angel to Joseph in a dream, ***“Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him” Matt.2:13.*** ***“When he [Joseph] arose, he took the young Child and His mother by night and departed for Egypt, and was there***

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until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Out of Egypt I called My Son’” Matt.2:14-15.

Matthew is showing us that Jesus is the fulfillment of this Scripture which refers to God’s Son. While the Scripture was fulfilled when Jesus was a young child, in the first instance Israel was a corporate people brought out of Egypt by God. Therefore it is legitimate to understand that this reference to Jesus coming out of Egypt as a child contains within it the prophetic understanding of God’s ‘corporate son’ coming to manifestation (**Rom.8:19**) in the world [or out of the world].

Is ‘the child’ and ‘the son’ referring to the same person? Remember Isaiah said, *“A child will be born, but a son will be given”* and he was talking about the same person. Again Matthew says that the Child Jesus coming out of Egypt is actually God calling His Son out of Egypt. Always within the child is the innate power to become the mature son (**Jn.1:12**).

What is a son? The son is a mature child, a mature male child in that strict sense, who has come to the age of inheritance; this is the one who is nominated as the son. Therefore, this is the one who will receive the inheritance; this is the one who will be manifested in the earth **‘as the sons of God’**.

The child must mature

A key understanding of sonship is that a son is the mature man-child. *“The heir, as long as he is a child, does not differ at all from a slave, though he is master of all ... until the time appointed by the father” Gal.4:1-2.* This is signified clearly in the life of the Lord Jesus: when He was a babe, very few knew who He was. Even as a young man probably even less people knew who He was; but at the age of thirty He was manifest as the Son.

Jesus as the Son

In His maturity, which was from the time of His baptism, Jesus walked with the Father in a most amazing way. He said *“My Father has been working until now, and I have been working. Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does the Son also does in like manner. For the Father loves the Son and shows Him all things that He Himself does; and He will show Him greater works than these that you may marvel” Jn.5:17,19-20.*

“All should honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father who sent Him” Jn.5:23.

In **John 14**, Jesus is speaking plainly to His disciples even though they had difficulty in comprehending what He said, *“He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’? Do you not believe that I am in the Father, and the Father in Me?” v.9-10.*

Jesus constantly spoke of His Father and referred to God as Father over 170 times in the Gospels. Jesus claimed God as His Father. Jesus knew God as His Father, especially from the time of His baptism when He received *“the Spirit of His Son” (Gal.4:6)*. When the heavens opened over Jesus at His baptism, He received the Spirit of His Father without measure (**Jn.3:34**).

The Centurion responsible for Jesus’ execution, after the earthquake had happened said, *“Truly this was the Son of God!” Matt.27:54.* He was not saying this because of faith in Jesus but in response to the supernatural events that took place when Jesus died. No doubt the testimony of Jesus’ own conduct during the ordeal of His crucifixion would have also attested to Him being no ordinary man.

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Jesus the Son of God

Hebrews 1:1-3 is speaking about Jesus the Son of God. The Scripture reveals eight things about the Son.

- God speaks through the Son: *“At various times and in various ways God spoke in time past to the fathers by the prophets”* v1. Ever since Jesus came, God only speaks through the Son. In other words, it is the Son of God who is God speaking. Jesus made it clear in **John 14:6** that He is the only way to the Father. No one can come to the Father except through the Son. John declares in his epistle, *“Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also”* **1Jn.2:23**. {see also **1Jn.4:15** & **5:12**}
- The Son is heir of all things: *“whom He has appointed heir of all things”* v2. In **Psalms 2** the Son is prophesied to be God’s King whom the LORD will *“set on My holy hill of Zion”*. To the Son He will *“give the nations as an inheritance, the ends of the earth for His possession”* (v6-8). Christ is the heir of God (**Rom.8:17**).
- He made the worlds: *“through whom also He made the worlds [ages, Gr aeons]”* v2. *“All things were made through Him, and without Him nothing was made that was made”* **Jn.1:3**. *“For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him”* **Col.1:16**.
- The Son is the brightness of God’s glory: *“who being the brightness of His glory”* v3. When God became a man in His Son, Jesus, the Scripture says *“We beheld His glory, the glory as of the only begotten of the Father”* **Jn.1:14**. *“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him”* **Jn.1:18**. *“For it is God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ”* **2Cor.4:6**.
- He is the express image of God’s person: *“and the express image of His person”* v3. *“He is the image of the invisible God, the first born over all creation”* **Col.1:15**. Jesus said *“He who has seen Me has seen the Father; so how can you say, ‘Show us the Father’?”* **Jn.14:9b**. *“Lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them”* **2 Cor.4:4b**.
- The Son upholds all things by the word of His power: *“And upholding all things by the word of His power”* v3. *“And He is before all things, and in Him all things consist”* **Col.1:17**. *“By the word of the LORD the heavens were made, and all the host of them by the breath of His mouth”* **Ps.33:6**.
- He Himself purged our sins: *“When He had by Himself purged our sins”* v3. *“Christ Jesus came into the world to save sinners”* **1Tim.1:15**. *“And you know that He was manifested to take away our sins, and in Him there is no sin”* **1Jn.3:5**. *“But this Man, after He had offered one sacrifice for sins forever ...”* **Heb.10:12a**.

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- The Son sat down at the right hand of God: *“Sat down at the right hand of the majesty on high”* v3. *“This Man ... sat down at the right hand of God, from that time waiting till His enemies are made His footstool”* Heb.10:12b-13. Jesus was raised by the mighty power of God *“which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come”* Eph.1:20-21.

God manifested in the flesh

The simplest way to understand Jesus as the Son of God is to consider the Biblical testimony that God was manifested in the flesh. God did not have a baby who grew up to be Jesus. No! God became a man! *“In the beginning was the Word and the Word was with God and the Word was God”* Jn.1:1. *“And the Word became flesh and dwelt [tabernacled] among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth”* v14. Jesus is the **Word of God**; that is one of His names in **Revelation 19:13**.

Jesus was God manifested in the flesh! He is not the Son of God biologically because God is Spirit and Jesus is **“the only begotten Son”**. He was begotten [conceived] by the Holy Spirit. It was in His maturity that Jesus was manifested as the Son but from the conception of Jesus in His mother’s womb, the one who was to be born was to be known as the Son of God. Jesus was not known as the Son of God until His maturity, that is, from the time of His baptism at the age of thirty.

In **1 John 1:1-3**, Jesus is described as *“That which was from the beginning”* and *“the Word of Life”*, and three natural senses are used in the description: hearing, *“that which we have heard”*; seeing, *“that which our eyes have seen”*; touch, *“our hands have handled”*. John declares to us that *“the Life was manifested”* (v2). God was manifested in the flesh and eyewitnesses had physically heard, seen and touched Him!

Paul writing to the **Philippians** concerning Christ Jesus says of Him, *“who being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, coming in the likeness of men. And being found in appearance as a man...”* (2:6-8a). God came in the likeness of men and was found in appearance as a man! Paul writes, *“The first man was of the earth, made of dust; the second man is the Lord from heaven”* (1Cor.15:47).

God was Justified in the Spirit

God, who was manifested in flesh was also **justified** in the Spirit. This word *dikaioo* SC #1344 means ‘to render just or innocent’. God manifest in the flesh was witnessed to, or rendered right and just, by the Holy Spirit.

John teaches on testing the spirits. He says, *“By this you know the Spirit of God: every Spirit that confesses that Jesus Christ has come in the flesh is of God and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the spirit of the antichrist”* (1Jn4:2-3a). The confession of God being manifest in the flesh is **justified in the Spirit!**

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The Holy Spirit justifies Jesus as the Son of God

- At His conception. The angel speaking to Mary said, *“The Holy Spirit will come upon you, and the power of the Highest will overshadow you, therefore, also, that Holy One who is to be born will be called the Son of God”* Lu.1:35.
- At Jesus’ baptism, the Holy Spirit **justified** Him to be the **Son of God**, *“When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. And suddenly a voice came from heaven, saying, ‘This is My beloved Son, in whom I am well pleased’”* Mt.3:16-17.
- Through His resurrection, *“concerning His [God’s] Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection of the dead”* Rom.1:3-4.

Seen by angels

Jesus on many occasions was **seen by angels**:

- An angel heralded Jesus as the Son of God at His conception. *“And the angel answered and said to her...that Holy One who is to be born will be called the Son of God”* Lu.1:35.
- Angels gathered at His birth, *“And behold an angel of the Lord stood before them [shepherds]...Then the angel said to them, ‘Do not be afraid...For there is born to you this day in the city of David a Saviour, who is Christ the Lord’”* Lu.2:9-13.
- Angels ministered to Him after His temptation in the wilderness, *“Then the devil left Him, and behold, angels came and ministered to Him”* Mt.4:11.
- An angel also ministered to Him in the garden of Gethsemane when He submitted to the will of the Father, *“Then an angel appeared to Him from heaven, strengthening Him”* Lu.22:43.
- Angels confirmed His resurrection to certain women who came to the tomb and did not find the body of the Lord Jesus, *“And it happened as they were greatly perplexed about this, that behold, two men stood by them in shining garments. Then, as they were afraid and bowed their faces to the earth, they said to them, ‘Why do you seek the living among the dead?’”* Lu.24:4-6.
- Angels were with the disciples to witness Jesus’ ascension to heaven, *“And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, who also said, ‘Men of Galilee, why do you stand gazing up into heaven? This Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go up into heaven’”* Acts1:9-11.

Preached among the Gentiles/nations

God, who was manifest in the flesh in Jesus, has also been preached among the Gentiles. Mark testifies that the apostles *“went out and preached everywhere, the Lord working with*

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them and confirming the word through the accompanying signs” (Mk.16:20); “Those who were scattered went everywhere preaching the Word” (Acts 8:4).

Believed on in the world

In Acts 8:35-37 Philip is *“preaching Jesus”* to an Ethiopian eunuch. After hearing the preaching, this man’s confession was, *“I believe that Jesus Christ is the Son of God”* (v.37).

Received up in glory

The awesome event of Jesus being **received up in glory** was witnessed by the apostles, *“while they watched, He was taken up, and a cloud received Him out of their sight”* (Acts1:9).

Stephen had a revelation of Jesus being **received up in glory** when he exclaimed *“Look! I see the heavens opened and the Son of Man standing at the right hand of God!”* (Acts7:56).

Confessedly, without controversy, this Jesus, who is the Christ, is God revealed in the flesh and was received up in glory! This Jesus is truly the Son of God.

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Certificates will be issued at the end of each year's course to those who successfully complete the course.

Each module is based on a manual [written by Paul Galligan or one of the team at Revival Ministries Australia] or a book. Each manual has between four and eleven sessions.

We recommend that the school meets at least **one full day per week** and that at least two sessions are presented each day. Please note that some of the sessions in some of the manuals have recommended workshops that the students are expected to participate in.

Each year's course is the equivalent of nine modules. Normally a module is one manual and the books in the course are equal to 2 modules each. Some of the sessions are longer and an individual session may take a full day. Some of the sessions are shorter and three or four may be covered in one day. Most of the sessions are average length and we suggest two sessions per day.

In the third year course there are two modules [M7 and M8] that are devoted to developing practical ministry skills – preaching set biblical topics & memorizing Scriptures in particular subject areas.

The course should be successfully completed in **nine months**, following the above schedule.

Practical Ministry: there are two areas of practical ministry required for the three years of the course:

- the regular celebration of the Lord's Supper
- disciplined reading of the Scripture – the whole Bible in one year.

For further information contact Revival Ministries Australia. There may be an apostolic leader in your area who is able to present the seminars and also have access to the Curriculum materials.

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