

OLD TESTAMENT



GOD'S SAVING PLAN

GA-S6

DIVIDED KINGDOM
&
EXILE

RETURN

Esther

Malachi

Ezra

The GREAT ADVENTURE

A Journey Through the Bible

Egypt

Code of Hammurabi, 1760 BC

1800

1700



DIVIDED KINGDOM - 930BC

- ❖ Judah - Jerusalem
- ❖ Solomon's Temple
- ❖ Israel - Samaria
- ❖ Dan & Bethel
- two golden calves
- ❖ *Later* Mt Gerizim
- Sychar (Jacob's well) is just east of the Mount



PROPHETS

Dispersion - 722BC
Exile - 587 BC

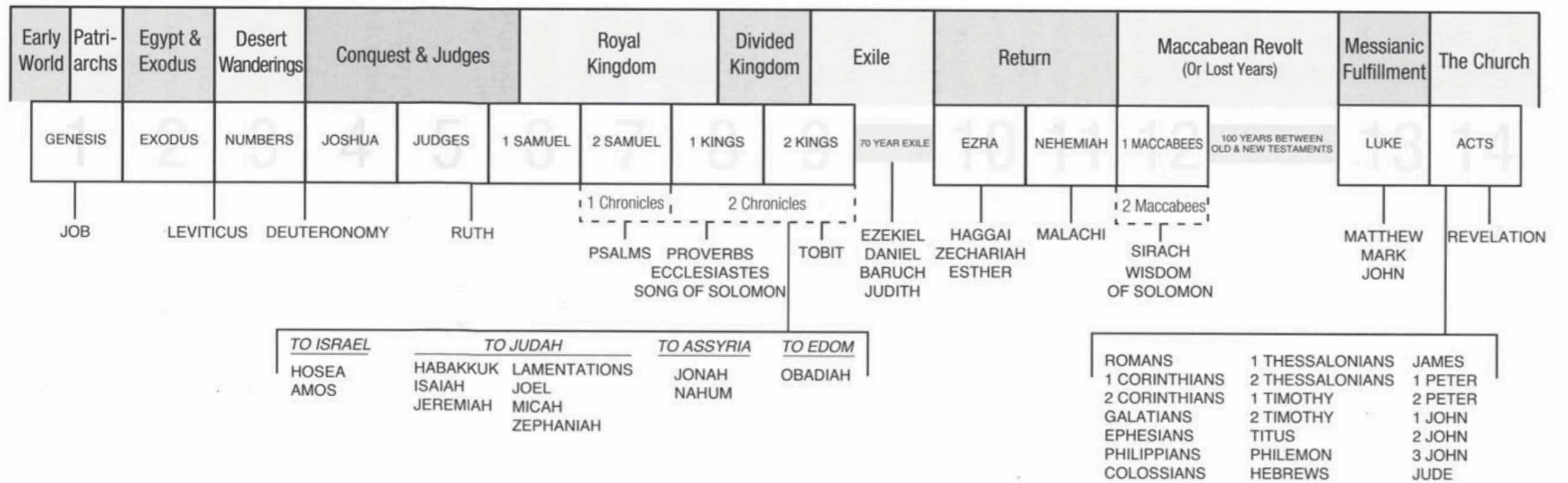
NORTH

- ❖ Jonah - to Assyria
- ❖ Elijah*, Elisha*, Amos and Hosea - before the Assyrian Dispersion

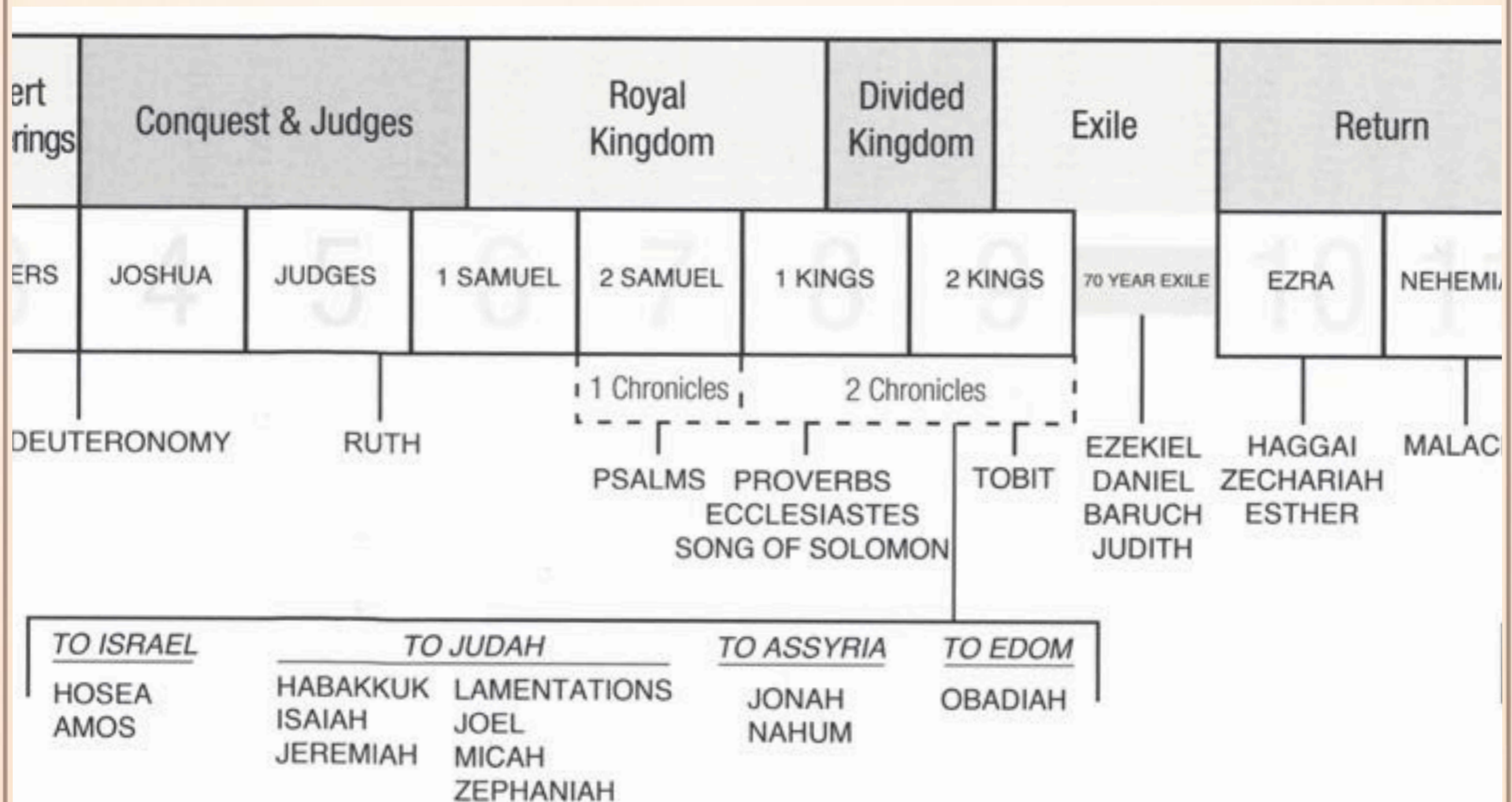
SOUTH

- ❖ Isaiah, Micah, Joel
Zephaniah, Jeremiah,
before the Exile
- ❖ Daniel, Ezekiel,
Baruch during Exile.
- ❖ Zechariah, Haggai,
Malachi after the Exile.

NARRATIVE & SUPPLEMENTAL BOOKS



NARRATIVE & SUPPLEMENTAL BOOKS



PROPHECY

- ❖ Prophets speak “**God’s Will**” to the people. A human messenger.
- ❖ Prophets do not, by way of primary mission, predict the future.
- ❖ They explain a future calamity or restoration as a consequence of the level of compliance (*or lack thereof*) with God’s will.



The Book of Ezekiel describes his vivid symbolic visions that predict the restoration of the kingdom of Israel (ch 36-37)

RESTORATION OF ISRAEL

- ❖ Jeremiah Chapters 30 and 31 - Describe the restoration of all of Israel and Judah



Jeremiah assures the people that one day God will restore Israel and institute a New Covenant

RESTORATION OF ISRAEL

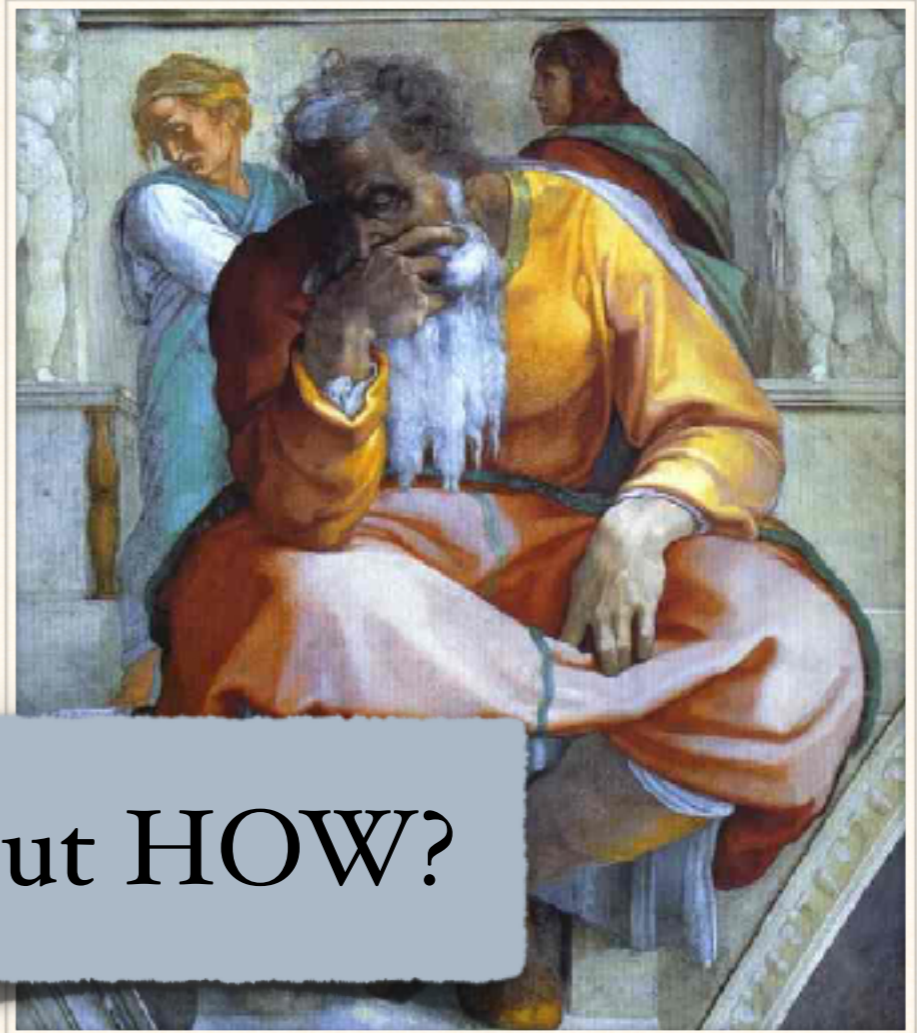
- ❖ Jeremiah Chapters 30 and 31 - Describe the restoration of all of Israel and Judah
- ❖ Jer 33:14-15:
“In those days, in that time, I will raise up for David a just **shoot**, he shall do what is right in the land.”



Jeremiah assures the people that one day God will restore Israel and institute a New Covenant

RESTORATION OF ISRAEL

❖ Jer 23:5-6. “Behold the days are coming, says the LORD, when I will raise up a righteous **shoot** to David: As King he shall reign and govern wisely, he shall do what is just and right in the land. In his days Judah shall be saved. Israel shall dwell in security. This is the name they shall give him: **The LORD our Justice.**”



But HOW?

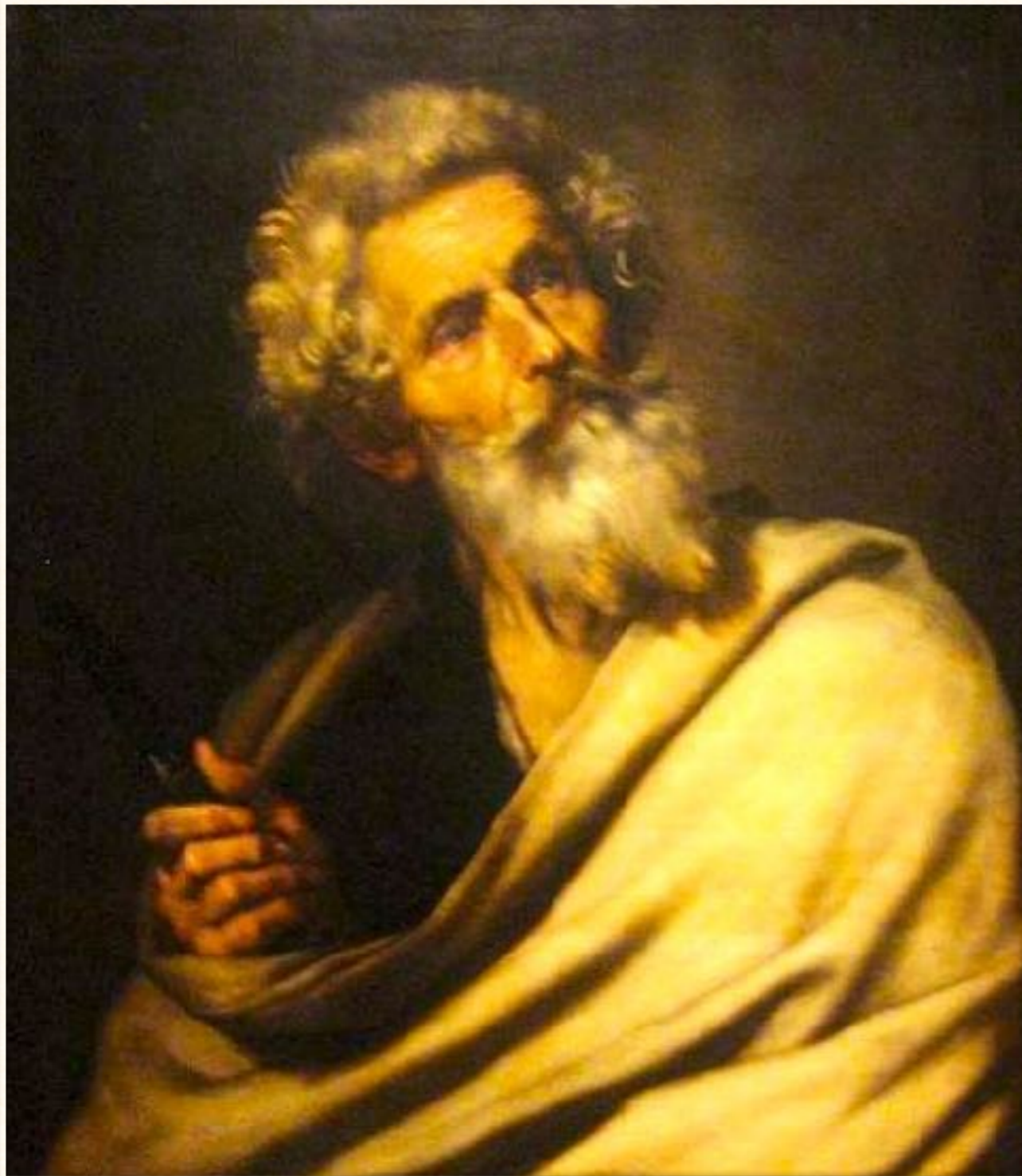
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JESUS - THE NETZER



A correlation of
Old Testament
prophecies
with the New Testament

NATHANAEL

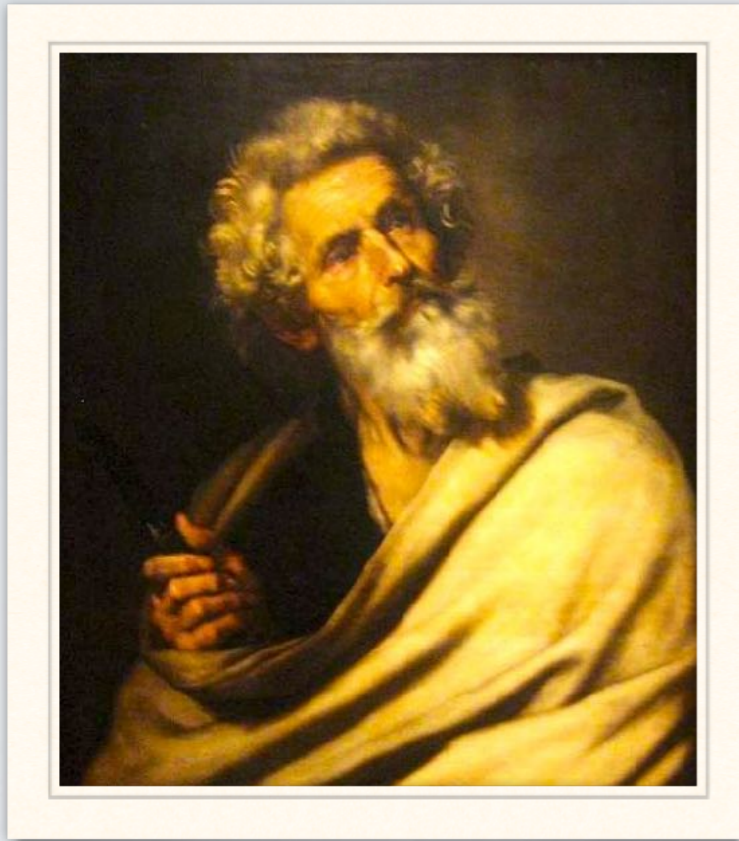


The
Apostle Nathanael

Read Jn 1:43-50

AKA
Bartholomew

NATHANAEEL



- Nathanael is from Cana (Jn 21:2)
- No surprise, that Jesus will call Nathaniel to be His Disciple as He heads to Cana for a wedding.
- Simon Peter, Andrew, John, Philip and Nathanael - Five having been called, Jesus is officially a RABBI.
- He can now go to the wedding as a Rabbi with His disciples.

NATHANAEL

- Nathanael means: God has given
- Bartholomew is also known as “bar Talmay.”
 - Bar - Aramaic for son of
 - Ben - Hebrew for son of
- *Nathanael (John’s Gospel)* is called in the presence of Philip
- *Bartholomew* is always listed next to Philip *in Matthew, Mark and Luke’s gospels*
 - Everyone agrees they are the same Apostle.

NATHANAEL'S CALL

- Philip *tells* Nathanael that he had found “Him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” (Dt 18:15-18)
- Nathanael *replies* “Can anything good come out of Nazareth?”
- Philip *says*: “Come and See.”

NATHANAEL'S CALL



- Philip calls Nathanael



- Nathanael, *in a sense*, doesn't think much of Nazarenes

- Jesus speaks briefly about a true Israelite with no guile under a fig tree

- Nathanael makes an amazing declaration!

NAZARETH ?

- “Nathanael’s original response suggests, that the awaited Messiah of Israel, should not likely come from such an obscure village as Nazareth. Yet, it **highlight’s God’s freedom to baffle our expectations.**
- **Jesus** was not only from **Nazareth**, he was also from **Bethlehem**, and most unexpectedly, He was also from **Heaven.**”



NATHANAEL'S CALL

- Jesus saw Nathanael and said to him, “Behold, an Israelite indeed, in whom is no guile!”
- Nathanael replies: “How did you know me?”
- Jesus answered, “Before Philip called you, when you were under the fig tree, I saw you.”
- Nathanael answered him, **“Rabbi, you are the son of God! You are the King of Israel!”**

NATHANAEEL'S CALL

That sounds a
bit over the
TOP!



KEY PHRASES-WORDS

- Jesus
- Son of Joseph
- from Nazareth
- Come and See
- No guile - deceit
- true Israelite
- sitting
- under the fig tree
- Son of God
- King of Israel

NO GUILE - DECEIT

- Scholars see that the background for the disproportionate reaction is anchored in the Old Testament regarding **Jacob - he who supplants**. **Jacob** was a man who obtained a patriarchal blessing through **deceit, or guile**. Recall how he tricked his father Isaac into blessing him.
- After Jacob wrestled with God at Bethel he was renamed, **Israel** - “he who wrestles with God,” but **Israel** also means, “he who sees God.”
- **Nathanael** is a **True Israelite**, one who is **honest and seeking to see God**. **Jesus knows this about him**.

NEZER - GOD'S PUN



- **Nezer = branch**
is the *root word* for the name of the town of *Nazareth*.
- **Nazareth = branch town**
- **Nezer**, was also one of the more well-known **titles for the future Messiah** in the Old Testament.
- **Shoot** and **Nezer** are used interchangeably in Messianic prophecies
- cf. read: **Isaiah 4:2* | 11:1-5***



BRANCH

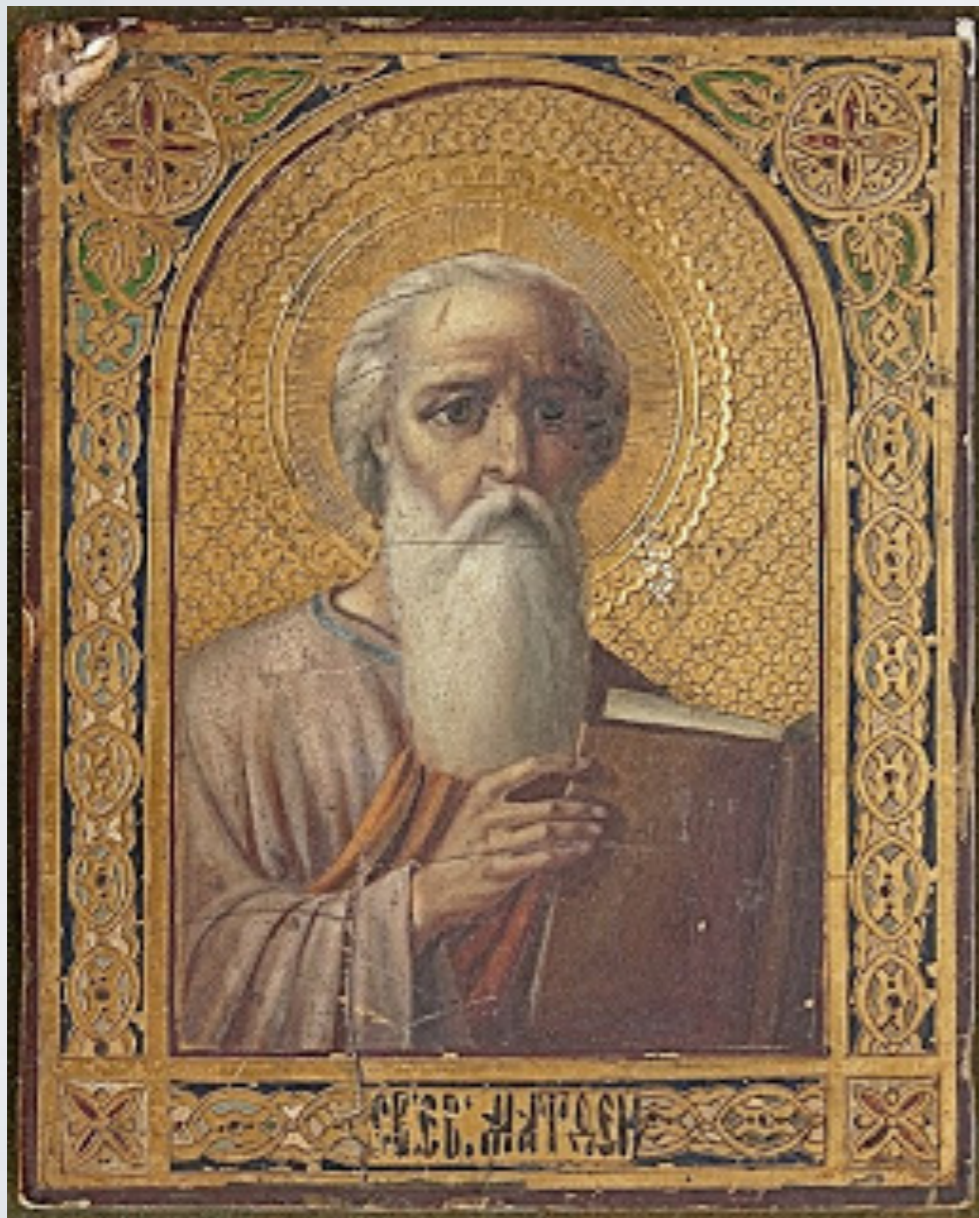
- In **Zec 3**, Zechariah refers to a **Nezer** with another strong *Messianic connection*.
- It is **THIS** connection that **Nathanael sees**.
- Recall Jesus' name = Joshua or Yeshua

BRANCH

Lets look at **Zech 3:8-10***

- There, **Joshua (Yeshua)**, a **priest** enthroned as **King**, is cleansed then told ...
- behold, I will bring my servant **The Branch** ... I will **remove the guile** of this land in a single day.
- **In that day**, says the Lord God of Hosts, **every one of you will invite his neighbor under his vine and under his fig tree.**

BRANCH



Matthew understands this as well:

“And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the **prophets:**

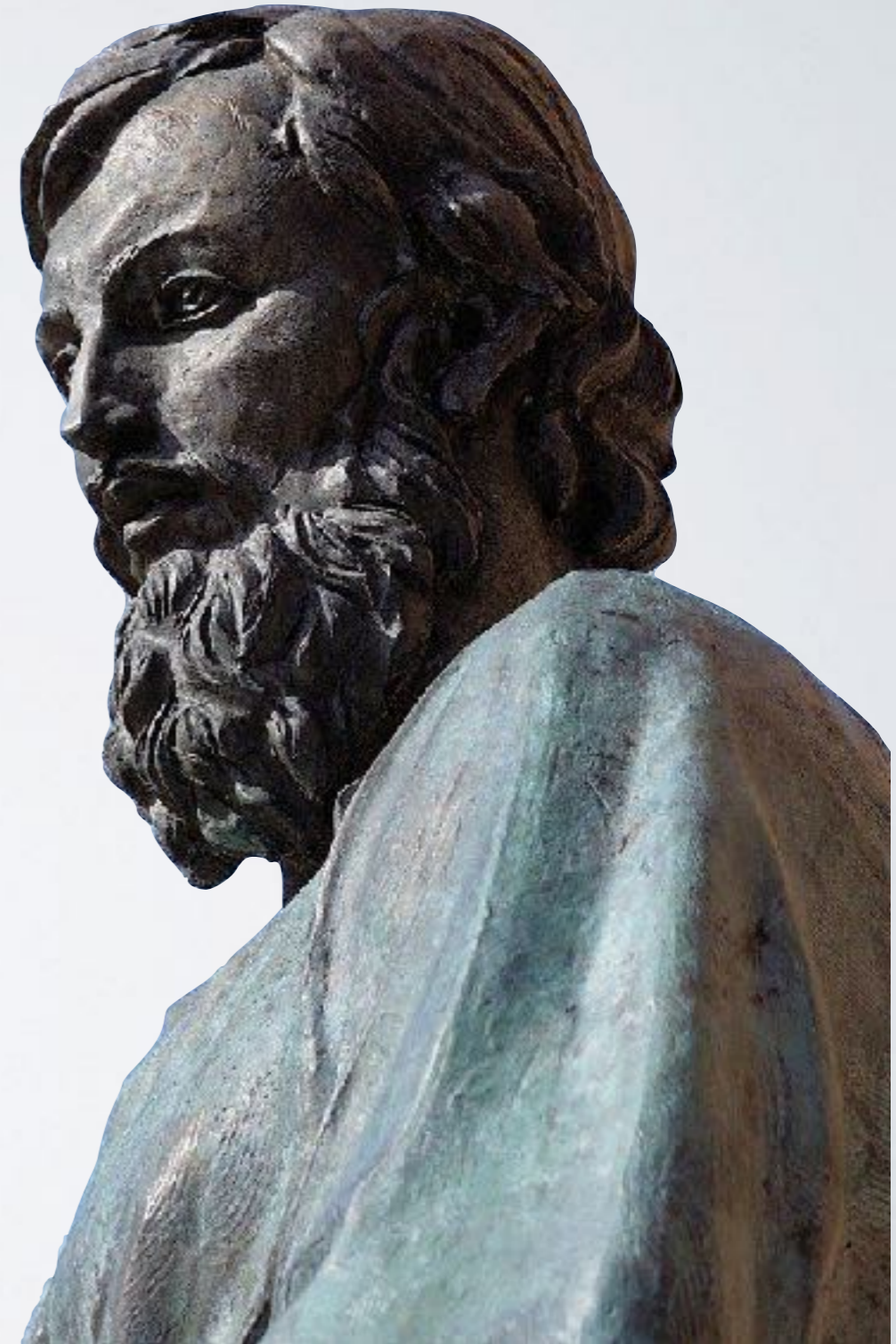
He shall be called a **Nazarene.**” (Mt 2:23).

PUTTING IT TOGETHER

- **What comes from branch town?** The **Branch**, the promised **Nezer** of Isaiah and Zechariah
- When **Jesus** says that Nathanael is a true 'Israelite' he is saying that **he is one who sees God - rather than one who is full of guile or deceit. cf Mt 5:8***
- **Jesus** indicates to Nathanael, that Jesus fulfills Zech 3, for he is repeating the words of Joshua (Jesus) a priest King, **who foretold the servant of God would see Israelites without guile, under a fig tree.**

PUTTING IT TOGETHER

- **Nathanael knows Scripture**
(particularly Zechariah)
 - and seeing the fulfillment of the prophets in the words of Jesus
 - *acknowledges* he sees God (the son of God) and King of Israel.
- **Nathanael gets it!**



BUT THERE IS MORE ...

- Philip introduced the Lord as: “We have found him (who Moses and Prophets wrote about)... Jesus of Nazareth, the son of Joseph”
 - This makes Jesus, “**Yeshua Ben Yosef.**”
- After studying Zechariah Chapter 12 & Isaiah 53, *many rabbis* concluded there would be two different Messiahs.
 - This can still be found in the Talmud today.

BUT THERE IS MORE ...

- **One Messiah**, would be a suffering, humiliated Messiah, who would prepare the way for the second. He would be known as **Messiah benYosef**.
(Babylonian Talmud, Sukkah 52a.)
- The **second Messiah** would be a victorious king. He would be known as **Messiah benDavid**.
(Ibid., Sukkah 52a.)

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- **"Come and See"** Philip says. Nathanael **sees** that this Yeshua is the promised **Branch, the King of Israel.**

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- All prophecies of Jesus will be fulfilled in 2nd coming

YET, MORE !

- **Craig R Koester**, “Messianic Exegesis and the Call of Nathaniel.” **Journal for the Study of the New Testament**, Vol 39, 1990 pp23 ff.
- Demonstrates how - **ALL** the imagery from **Zechariah 3** is clearly the backdrop for the **call of Nathanael**.



- **Craig R Koester**, was a Professor and chair of New Testament at **Luther Seminary**. (1990-2013).
- Visiting professor - University of Pretoria in South Africa
- a scholar-in-residence at the Center of Theological Inquiry in Princeton, New Jersey, and
- A guest lecturer at universities in Europe and the United States.
- Among his writings are landmark commentaries on **Hebrews** and on **Word of Life: A Theology of John's Gospel**.



MYSTERY SOLVED

- Koester's scholarly research discovered that:

- **IF** ... Nathaniel was reading from the First Century Jewish Lectionary
 - Just prior to Passover - as John 2:13 tells us was the season,
- **THEN** ... Nathanael would have been reading from the Prophet Zechariah,
 - about the **coming of a future Messiah**, and of all places, **reading it while under a fig tree.**



FINAL POINT

- There is a reasonable explanation of Nathanael's disproportionate reaction to meeting Jesus.
- Otherwise, - it comes out of thin air.
- Nathanael's faith in Jesus is built upon his reason, and not just based on some *mystical* experience of being in the presence of Jesus.
- His reason, is informed by his knowledge of Scripture, and Zechariah's prophecy in particular.

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GEBIRAH

- ❖ Along with a Vizier, one of the unique aspects of the **Davidic Kingdom**, was the office of Gebirah
- ❖ **Gebirah** is Hebrew for the office of **Queen Mother** - (1 & 2 Kings)



GEBIRAH

- ❖ In the Western Monarchy system a King has a Queen. She is the Wife of the King.
- ❖ In the Davidic Monarchy system the King also has a Queen. She is the Mother of the King.



MAACAH II

Wife of Rehoboam
Mother of Abijah of Judah
Grandmother of Asa of Judah

GEBIRAH

- ❖ In the Davidic Kingdom, the **Queen Mother** has two important relationships:
 - ❖ She was the **spouse** of the Father - the **prior King**
 - ❖ She is the **mother** of the son - who is **the King**
- ❖ The legitimacy of the Davidic King flowed from the Gebirah's relationship to both. **Continuity of the line was paramount and thus assured by the Gebirah.**

GEBIRAH

- ❖ *As a wife* of King David, Bathsheba bowed to David. (1 Ki 1:16)
- ❖ *As the mother of King* Solomon, the king paid her homage, and provided a throne for her. (1 Ki 2:19).

GEBIRAH

- ❖ (1 Kings 2). Adonijah, son of Haggith, went to Bathsheba, the mother of Solomon. "Do you come as a friend?" she asked. "Yes," he answered, and added, "I have something to say to you." She replied, "Say it."
- ❖ ... "But now there is one favor I would ask of you. Do not refuse me." And she said, "Speak on."
- ❖ He said, "Please ask King Solomon, who will not refuse you, to give me Abishag the Shunamite for my wife."

GEBIRAH

- ❖ “Very well,” replied Bathsheba, “I will speak to the king for you.”
- ❖ Then Bathsheba went to King Solomon to speak to him for Adonijah, and the king stood up to meet her and paid her homage.
- ❖ Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right.

GEBIRAH

- ❖ "There is one small favor I would ask of you," she said. "Do not refuse me."
- ❖ "Ask it, my mother," the king said to her, "for I will not refuse you." (1 Ki 2: 12-21)

The Queen Mother - historically served as an *intercessor* for the people.

GEBIRAH

- ❖ To highlight the importance of the Gebirah in asserting that the person on the throne was a true son of David, we need only to look at how **Scripture describes the legitimacy of each Davidic King:**
- ❖ 2 Kings: 18:2 at 21:1 ; 21:19 ; 22:1 ; 23:31 ; 23:36 to name just a few leading to 2 Kings 24:8 Jehoiachin the “last” Davidic king with verse 24:15 describing the deportation to Babylon ...

GEBIRAH

- ❖ 2 Ki 18:2 (Ahaz) was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi, daughter of Zechariah.
- ❖ 2 Ki 21:1 Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. His mother's name was Hephzibah.
- ❖ 2 Ki 21:19 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. His mother's name was Meshullemeth, daughter of Haruz of Jotbah.

GEBIRAH

- ❖ 2 Ki 24:8 Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Nehushta,
- ❖ 2 Ki 24:15 (Nebuchadnezzar) deported Jehoiachin to Babylon, and also led captive from Jerusalem to Babylon the king's mother and wives, his functionaries, and the chief men of the land.

GEBIRAH

- ❖ The Prophet Jeremiah highlights the Gebirah's connection with the King when he wrote what God tells him to say:
 - “Say to the king and to his Gebirah: Come down from your throne. From your heads fall your magnificent crowns” (Jer 13:18).
- ❖ God refers to the deposing of the King and Gebirah, and with that image, Jeremiah signals the Babylonian exile of the Southern Kingdom is the judgment of God.

GEBIRAH

- ❖ It was a feature of the Davidic Kingdom, which Jews acknowledge even today, that those who, for some reason, felt that they could not approach the King directly - did seek the intercession of the Queen Mother ...
 - ❖ for as Scripture records, the King could not refuse a request from his Mother.
- ❖ The importance of a Mother's intercession is alive today in modern Jewish faith.

GEBIRAH

- ❖ If a modern Jewish person is sick, and a rabbi is asked to pray for the sick individual, he will seek to know the Hebrew name of the sick person's mother.
- ❖ ... to pray for a person, and mentioning to G-d the memory or name of the person's mother -increases the merit of the prayer and G-d is more merciful in hearing the request!

(cf. The Crucified Rabbi, by Taylor Marshall. At p.6)

GEBIRAH

- ❖ If Jesus was a true Son of David - who would be a King he would sit on the throne of his father David.
- ❖ As such, a first century Jew would look for certain incidents of a true Davidic King.
- ❖ In addition to a Vizier and ministers - he would look for a Gebirah - a Queen Mother

GEBIRAH

- ❖ **Luke 1: 26-38** - At the Annunciation, Mary finds out that her Son will take his seat on the throne of his father David. Therefore Mary will be a

GEBIRAH

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 - ❖ How long will she be a Gebirah?

GEBIRAH

- ❖ In John 2 - the Gebirah goes to Cana, where she intercedes on behalf of the groom, to her son, a son of David like Solomon, the King of Israel.
- ❖ “What is this between you and me?”
in Greek written as: **Ti Emoï kai Soi**
What to Me and to You

TI EMOI KAI SOI

REBUKE OF MARY



“They have no wine”

“O woman, what is this
between you and me?
My hour has not yet come.”

“Do whatever He tells you.”

TI EMOI KAI SOI

JEWISH IDIOM

- Lets look at the Jewish idiom
what to me and to you
- in Greek written as: **TI EMOI KAI SOI**
- At first blush it seems to imply:
Go away or Leave me Alone.
- As such it could appear to be a rebuke of Mary.
Don't be a buttinski - Why are you coming to we with this problem?
 - Studying the phrase, gives us its true meaning.

Gen 23: 10-16

JEWISH IDIOM

- Ephron, the Hittite and Abraham discuss the purchase of a cave to bury Sarah - Abraham's dead wife. **Abraham seen as a Man of God is superior.** Abraham wants to pay. Ephron wants Abraham to have it as a gift. v.11
 - v.15 - **400 shekels of silver - what is that between you and me - as long as you can bury your dead.**
 - The phrase implies **no conflict.** Ephron uses it as a way of saying: **Done, I will do as you propose. You can pay me for the land, but only what its worth.**
- Ephron then receives the 400 shekels as payment.

1 Kings 19:19-21

JEWISH IDIOM

- God commands that Elijah anoint Elisha to succeed as prophet.
**1 Ki 19:20 - Go Back! (Have I done anything to you?)
What is this between you and me?**
- The phrase again implies **no conflict**. Elijah uses it as a way of saying: **Go, I accept what you propose.**
- **Elisha then goes back, kisses his parents goodbye** and then returns to follow Elijah - burning and slaughtering all that might have kept him from following the prophet.

Luke 8: 26-33

JEWISH IDIOM

- **Luke 8:28** - Legion - **What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!**
- The phrase again implies **no direct conflict**. The Demon, in the man from Gerasenes, understands he must comply with whatever Jesus asks of it, so he pleads for mercy.
“I beg you don’t torment me.” I know I must do what you say, even if would not have been my wish.
- **Jesus then permits Legion to enter swine.**

JEWISH IDIOM

Mark 1:21-28

- **Mark 1:24** - The cure of the Demoniac
... he cried out, “What have you to do with us, Jesus of Nazareth? Have you come to destroy us?” I know who you are - the Holy One of God
- The Demon understands he will comply with whatever Jesus asks of it, so he seeks to know its fate.
I know who you are and therefore I must do what you say, even though you have yet to say anything to me!
- Jesus then says: “Quiet! Come out of him!”

JEWISH IDIOM

- The parties to the discussion have a different status but some sort of relationship to each other.
- The parties have a divergence of their initial view.
- The one who says *ti emoi kai soi* ends up understanding the need for agreement.
 - It is the language of conceding to the other.
- The one who agrees, did not really want to agree but knows he must, *in great part due to the nature of their relationship* to each other.

REBUKE OF MARY ?

“They have no wine”

“O woman, what is this
between you and me?
My hour has not yet come.”

“Do whatever He tells you.”

- Given the idiom is used, what do you expect Jesus to do?
- If it was a rebuke of Mary, what would you expect Jesus to do instead?

JEWISH IDIOM

- Jesus is reluctant to agree with His mother. His hour has not yet come.
 - What will He do when His hour comes?
- Jesus acknowledges by His response, that He agrees even though He would not have chosen this place or time or event to begin his ministry.
 - **BUT**, in short He is saying: “Fine. I will do it.”
 - Knowing the meaning of the idiom, She can then say: “Do whatever He tells you.”

GEBIRAH

❖ In Rev 11:19 and Rev 12 - John the Apostle has a vision of the Ark in Heaven, a Queen giving birth to a King, who will rule with an iron rod.

❖ Ps 2:9

❖ Our Lady of Guadalupe



GEBIRAH

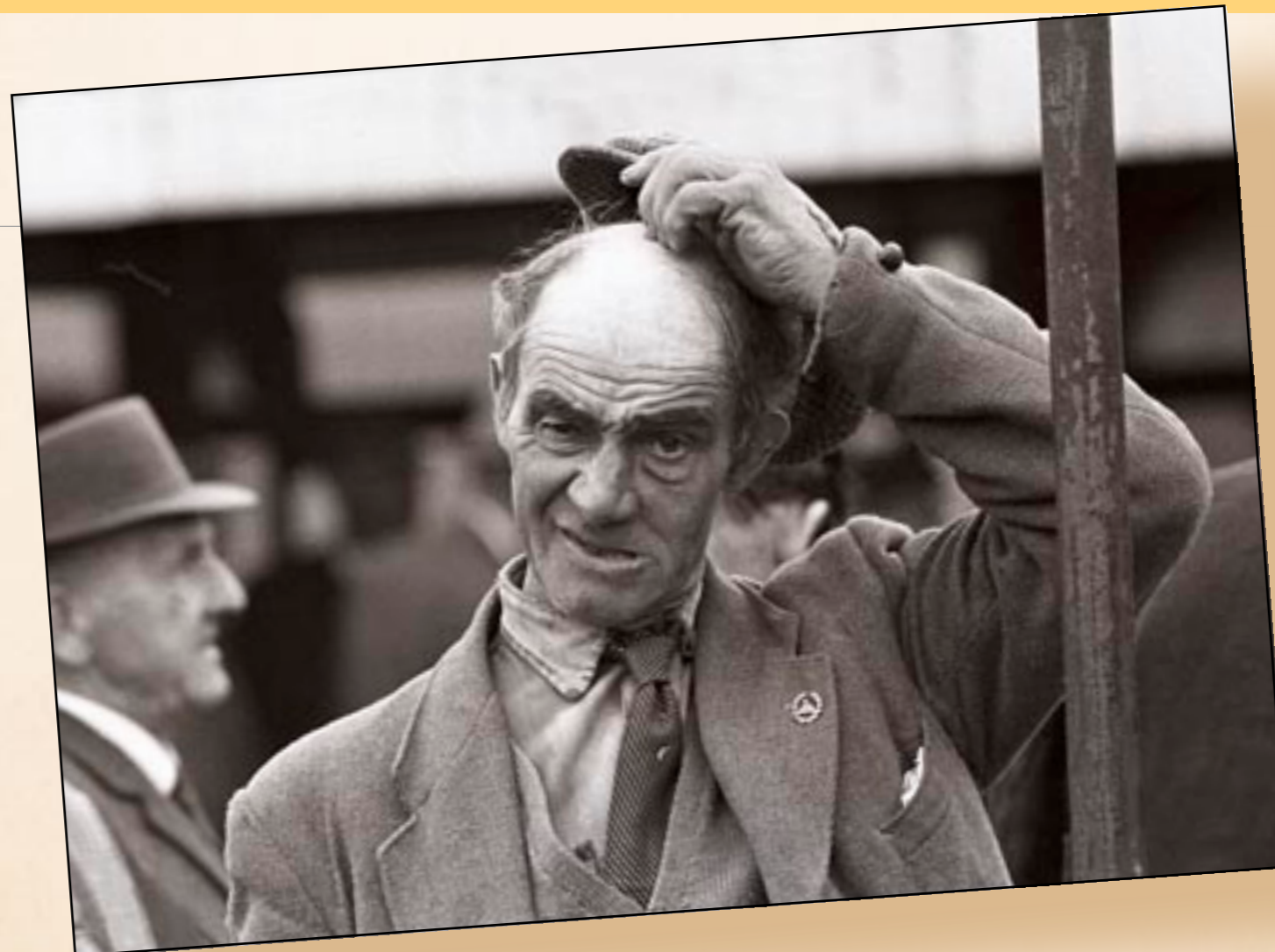
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QUESTIONS?



OLD TESTAMENT



GOD'S SAVING PLAN

GA-S6