

Dr. Robert A. Peterson, Church and Last Things, Session 6, People of God in the Old Testament, Atonement, Worship, Land, Prophecy, and Messiah

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This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 6, People of God in the Old Testament, Atonement, Worship, Land, Prophecy, and Messiah.

We come to our third subheading under the People of God and Atonement.

The first one was the Levitical Sacrifices. The second was the Day of Atonement in Leviticus 16. The third subheading under the People of God and Atonement is the Servant of the Lord's Sacrifice in Isaiah 53:10. The Old Testament's most extensive passage on Messiah's atoning death is Isaiah 52:13 through 53:12, the fourth servant song that depicts his horrible suffering.

For that, see 52:14 and 53:7. Though the passage contains several atonement themes, here we focus on the sacrificial one. Verse 7 may hint at this when it says, He was oppressed, he was afflicted, yet he opened not his mouth, like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. That may hint at Christ as sacrifice.

However, verse 10 explicitly presents his death in sacrificial terms. Yet it was the will of the Lord to crush him, and he has put him to grief. When his soul makes an offering for guilt, he shall see his offspring, he shall prolong his days, and the will of the Lord shall prosper in his hand.

Verse 11. Though the Lord's righteous servant was without sin, verse 9, it was the will of the Lord to crush him, verse 10. How can we explain the Lord crushing, in the context of punishing, his righteous servant who did not sin? He was; he had done no violence, verse 9, and there was no deceit in his mouth.

It sounds like God is unjust, which is unthinkable, of course. On a pre-faith reading, this seems unjust to God, which is absurd. Two facts untangle the knot.

Number one, the servant offered himself willingly, not under coercion. In verse 12, he poured out his soul to death. He willed to die.

Number two, and most importantly, the servant's suffering was substitutionary. We see it in verses 5 and 6, 8, 11, and 12. Isaiah links the servant's sufferings with the guilt or reparation offering of Leviticus 5. Verse 10 says, when his soul makes an

offering for guilt, he shall see his offspring, he shall prolong his days, the will of the Lord shall prosper in his hand.

Peter Gentry expounds on this idea, quoting that the use of the term *asham* is significant. Guilt offering: the life of the servant is given as a guilt or reparation offering, not a burnt or purification slash sin offering. First, this offering emphasizes making compensation or restitution for the breach of faith or offense.

Israel is explaining here, and Isaiah is explaining here how restitution is made to God for the covenant disloyalty of Israel. Second, this offering provides satisfaction for every kind of sin, whether inadvertent or intentional. That is why Isaiah in 54.1 through 55:13 can demonstrate that the death of the servant is the basis of forgiveness of sins, not only for Israel but also for all the nations.

Peter Gentry, quote, an article on the atonement in Isaiah's fourth servant song in the Southern Baptist Journal of Theology, volume 11, summer 2007, that was from page 36. Harry Orlinsky, a notable Jewish scholar, rejects this exegesis, quoting, it would have been the greatest injustice of all, nothing short of blasphemy that the lawless be spared their punishment at the expense of the law-abiding. Nowhere in the Hebrew Bible did anyone preach such a doctrine, which would have superseded the covenant, exclamation, which allowed the sacrifice of the innocent in place of and as an acceptable substitution for the guilty.

Harry M. Orlinsky, the so-called servant of the Lord and suffering servant in Second Isaiah, in *Studies in the Second Part of the Book of Isaiah*, Brill, 1967, page 68, cited by Alan Gomes, *Atonement in Isaiah 53 in the Glory of the Atonement*, which I'll be quoting from next. I respectfully disagree with Orlinsky. In one place, the Hebrew Bible teaches that the Messiah will accomplish a penal, vicarious atonement.

Right here, in Isaiah 53:10, Alan Groves agrees. Isaiah 53, I'm quoting Groves, therefore, is using a language of bearing guilt in a unique and most unusual fashion. For the servant to bear guilt is for him to make atonement.

It is precisely by means of the revelation of the extraordinary nature of the purification of which Isaiah spoke that the prophecy makes its most distinctive contribution to redemptive history. The Torah knew no atonement that produced a universal and permanent purification envisioned in Isaiah. Rather, it would be accomplished by a new thing, Isaiah 48:7, the astounding suffering of one righteous Israelite, Isaiah 52:13 to 53:12, who bore the sins of others.

And again, that's Groves, *Atonement in Isaiah*, pages 87 to 89. The Old Testament is a central background for Jesus' death as a sacrifice in the New Testament. But only Isaiah predicts the Messiah's atoning work in sacrificial terms.

Also, as Isaiah 53:10 goes on, it shows that exaltation will follow the son's humiliation. Quote, he shall see his offspring, he shall prolong his days, the will of the Lord shall prosper in his hand, Isaiah 53, 10, toward the end. Here, the song anticipates the servant's resurrection when it shows that he lives after dying.

For more on that, see Alec Motyer, *The Prophecy of Isaiah*, 440 and 441, his commentary on Isaiah. Only ancient Israel knew Yahweh and the forgiveness of sins he provided through his sacrificial system. Believing Israelites were people who knew the Lord, whose sins were atoned for, and who looked forward, however dimly and from afar, to the day when Isaiah's servant of the Lord would make final atonement for sin.

We move to our next heading of the people of God in the Old Testament, and that is the people of God and worship. Israel's worship is distinct. It sets them off from other people because it is not only the worship of Yahweh; it's the worship commanded in detail by Yahweh.

This category flows from the preceding ones. Because God cut a covenant with Abraham, Isaac, and Jacob, his people were to worship him, Genesis 12:1 through 8. Because God chose Israel out of all the nations, his people were to worship him, Deuteronomy 10:12 to 22. Because God redeemed Israel from Egyptian bondage, his people were to worship him, Exodus 15:1 to 21.

Because God's character formed Israel's identity, his people were to, you know what, Psalm 145. Because God gave Israel a sacrificial cultus and atonement, his people were to worship him, Exodus 29:43 to 46. God entered into an exclusive relationship with his Old Testament people.

He covenanted with, elected, redeemed, revealed his character to, and made atonement for them alone. As a result, his people were to worship him and him alone. Their identity was bound up with the worship of Yahweh, calling on the name of the Lord.

Many point to Genesis 4:26 as the first mention of worship in scripture. At the birth of Seth's son, Enosh, we learn, quote, that at that time, people began to call on the name of the Lord, as stated in Genesis 4:26. Jack Collins informs us, quote, the Hebrew idiom to call upon the name of a deity means to invoke that deity in worship without stressing the specific name by which the worshiper invokes the deity. To call upon the name of the Lord appears elsewhere in Genesis, 12:8, 13:4, 21:33, 26:25. One more time, 12:8, 13:4, 21:33, 26:25, where it is connected with altars and public worship.

Thus, Genesis 4:26 describes, quote, the origin of regular divine worship. Collins, *Genesis 1-4*, a linguistic, literary, and theological commentary, PNR, citing Gordon

Wenham, that's the name I wanted to find, *Genesis 1-15*, Word Biblical Commentary, page 116. The Ten Commandments.

In the preamble to the commandments, God identified himself as Israel's Redeemer. I'm the Lord, your God, who brought you out of the land of Egypt, out of the place of slavery. God's first commandment was, you shall have no other gods besides me, Exodus 23.

The second one prohibited the making and veneration of idols. Do not bow in worship to them. Do not serve them.

For I, the Lord, your God, am a jealous God, Exodus 20, verse 5. After warning of his wrath on rebels, God declares his faithful love to a thousand generations of those who love and obey him, verse 6. House accentuates the importance of the Ten Commandments in this regard, quote, God declares all other deities invalid and commands exclusive worship of himself, Exodus 20:1-11, Paul House, *Old Testament Theology*, page 88. Israel's feasts. Leviticus 23 describes, quote, the appointed feasts of the Lord, verse 2. The Sabbath, Passover, firstfruits, weeks, trumpets, day of atonement, and booths, verses 3-36.

The Israelites were to present offerings to the Lord at these occasions. However, Israel's God-ordained feasts focused on the worship and thanksgiving of God. The people presented offerings, but the focus is on God himself.

To cite three examples, Passover celebrated the Exodus. Tabernacles remembered God's sustaining his people in the wilderness. Later, Purim celebrated his deliverance of the Jews from Haman's deadly plot, Esther 9, 27-28.

The tabernacle and temple. We're still dealing with the worship of God; the worship of Israel's God defines the people of God in the Old Testament. Tabernacle and temple.

God instructed Moses to make a tabernacle according to the heavenly pattern, Exodus 25:9, Hebrews 8:5. So God could dwell in the midst of his people. Quote, they are to make a sanctuary for me so that I may dwell among them, Exodus 25:8 and 29:45.

The tabernacle was a portable place of worship, used until King Solomon built a temple. In the tabernacle, worship was carried out at God's instruction by means of the sacrifice of animals, culminating in the annual day of atonement, as we have seen. When the tabernacle was completed, God confirmed he would dwell with his people by filling the tabernacle with his glory, cloud, so that even Moses could not enter, as we've also seen, Exodus 40:33-35.

The worship of God flourished under the leadership of King David, a musician and songwriter. He set aside more than 10% of the Levites to serve in the temple, and 4,000 shall offer praises to the Lord with the instruments that I have made for praise, 1 Chronicles 23:5. God made music a major part of Old Testament worship, including choirs and instrumental music.

Scholars regard hymns, which are full with praise to God, as a key genre of the Psalms. Compare Tremper Longman, *How to Read the Psalms*, pages 24-26. Although God prohibited David from building the temple, he made wide-ranging preparations for its building before his death, 1 Chronicles 22:5 and 14.

The temple was to be, quote, the sanctuary of the Lord God, verse 19. When the temple was completed, it was dedicated, and Solomon prayed a humble prayer, acknowledging the awesomeness of God's dwelling on earth in the temple, 2 Chronicles 6:18. A miracle then occurred reminiscent of the tabernacle, quote, as soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple.

And the priest could not enter the house of the Lord, because the glory of the Lord filled the Lord's house. When all the people of Israel saw the fire come down and the glory of God in the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the Lord, saying, For he is good, for his steadfast love endures forever. 2 Chronicles 7:1-3.

Other ancient Near Eastern peoples had temples devoted to their gods, most of them did, but none built a tabernacle and temple according to the word of the living and true God, the creator of the heavens and the earth. None of them witnessed God's glory, infusing the worship structure at its dedication so that no human could enter, and none of them was defined by the worship of Yahweh, who delivered his people from Egyptian bondage and entered into covenants with them through Abraham, Moses, and David. God's Old Testament people were to be known as the people who worshipped the Lord their God.

We lament that they did not often live up to that honor. Next heading, the people of God and the land. From the beginning, God planned to give his people land, the Garden of Eden, the promised land, and ultimately, the new heaven and the new earth.

He thus identified his people with the land, Eden, and the flood. God's provision for his people included land. God made Adam and Eve and put them in a land, the Garden of Eden.

Genesis 2:8 and 2:15. In Noah's time, due to rampant universal evil, God brought a great flood and, quote, wiped out every living thing that was on the face of the earth, close quote, especially evil humanity. Genesis 7:23.

God spared only Noah and his family. After cleansing the earth in the flood, God promised Noah, I establish my covenant with you, and never again will every creature be wiped out by floodwaters. There'll never again be a flood to destroy the earth.

Genesis 9:11. God's promise to Abraham, Isaac, and Jacob. The Lord appeared to Abraham in Ur and promised him a great nation, a great name, that he would be a blessing to others, and that God would bless, quote, all the peoples on earth through him.

Genesis 12:2 and 3. But first, God told him, go from your land, your relatives, and your father's house to the land that I will show you. Genesis 12:1. Genesis 12:3 does not say all nations of the earth.

It says all families of the earth. Genesis 22 later on says all nations of the earth. The Lord repeated his land promise to Abraham's son Isaac.

Genesis 26:3-4 and to his grandson Jacob. Genesis 28:4-13. They did not enter the promised land but trusted God's promise for what they could not see.

Hebrews projects Abraham's vision even farther. Quote, he was looking forward to a city that has foundations whose builder and maker is God. Hebrews 11-10.

That is, ultimately, Abraham dimly, from afar, looked forward to the new heaven and new earth. The conquest under Joshua. Although the Israelites disobeyed God and had to wander in the wilderness for 40 years, eventually, their children entered the promised land under Joshua.

God reminded him of Moses' words. Quote, remember what Moses, the Lord's servant, commanded you when he said the Lord will give you rest. He will give you this land.

Joshua 1-13. The people fought a holy war and, by God's grace and power, conquered much of the land, but they did not obey the Lord fully and allowed some Canaanites to live. Nevertheless, from God's perspective, quote, the Lord gave Israel all the land he had sworn to give their ancestors, and they took possession of it and settled there.

This is a quote. The Lord gave them rest on every side according to all he had sworn their ancestors. None of their enemies were able to stand against them, for the Lord handed over all their enemies to them.

None of the good promises the Lord had made to the house of Israel failed. Everything was fulfilled. Joshua 21:43-45.

The kingdom was united, divided, and exiled. From the beginning, God planned for his people to live in their land, ruled by a king who would rule under God. Genesis 49:8-10.

The scepter will not depart from Judah. Deuteronomy 17:14-20. God disapproved of the Israelites' rejection of him as king and wanting to be a king like all the other nations.

1 Samuel 8:7. In rebellion, the people chose Saul as their first king, an unregenerate man who failed God and whom God rejected. 1 Samuel 16:14.

God appointed David as king, and though David committed the sins of adultery and murder, he loved and obeyed the Lord who caused his people to prosper. David conquered Jerusalem, subdued foreign nations, and centralized worship. Under David, the kingdom grew as he united the tribes, defeated the Philistines, and fulfilled God's land promise made to Abraham in Genesis 15:18.

David's son Solomon enlarged the kingdom to its greatest extent, including almost all of modern Israel and Palestine and parts of western Syria. 1 Kings 4:23-25. Sadly, after Solomon's death, the kingdom was divided into Israel in the north with ten tribes, under Jeroboam and Judah in the south with Benjamin and Judah, under Rehoboam, Solomon's son.

The northern kingdom was apostate, engaging in false worship and rebellion against God until he sent them away into exile and captivity in 722 BC under the Assyrians. 2 Kings 17:6. The southern kingdom continued until God gave them over to the Babylonians who wrecked the temple and took the people to Babylon in 586 BC.

2 Chronicles 36:17-21. Jeremiah 25:11.

2 Chronicles 36:17-21. Jeremiah 25:11.

Return from captivity and promise of the new covenant. God drove the Israelites out of their land because of their sins, and then he brought them back by moving Cyrus, king of Persia, to allow their return and by raising up two key leaders, Ezra and Nehemiah. Ezra led the renewal of Israel's worship, including rebuilding the temple, while Nehemiah led in the rebuilding of Jerusalem, including its walls.

House is correct. Quote, Ezra's group's return to the land highlights the remnants' need to set themselves apart to fulfill Abraham's land promise. Compare Genesis 12:9.

And actualize the pledges related to repentance and restoration that God makes in Deuteronomy 30, 1-10. House, *Old Testament Theology*, pages 516-517. In restoring his people to their covenant land, God underscores their identity as a people who belong to the land and that, by God's covenant, belongs to them.

The land becomes a part of their identity again. In fact, it never ceased being part of their identity, for even in captivity, they longed to see it once more. Quoting Psalm 137:1-6.

By the rivers of Babylon, there we sat down and wept. When we remembered Zion, there we hung up our lyres on the poplar trees. Our captives there asked us for songs, and our tormentors rejoiced, sing us one of the songs of Zion.

How can we sing the Lord's song on foreign soil? If I forget Jerusalem, may my right hand forget its skill. May my tongue stick to the roof of my mouth if I do not remember you. If I do not exalt Jerusalem as my greatest joy.

Psalm 137:1-6. Also, as Jeremiah in 30:1-11, 18-22, and 32:1-44, and Ezekiel in 34:11-15, 36:24-28 indicated, as Jeremiah and Ezekiel indicated, the return to the land was preliminary to fulfill the new covenant. The new covenant points us to Jesus Christ as mediator and, ultimately, to the new heaven and earth for total fulfillment.

The Jeremiah references were Jeremiah 30, verses 1-11, and verses 18-22. Jeremiah 32, verses 1-44. Ezekiel 34:11-15, and Ezekiel 36:24-28.

New heavens and new earth is our last subheading under the land. The new covenant is the fulfillment of the Abrahamic covenant. Genesis, sorry, Galatians 3:15-29, Hebrews 6:13-20.

Galatians 3:15-29, Hebrews 6:13-20. Among other features of fulfillment is the land promise. When God cut the covenant with Abraham, God declared, I will give this land to your offspring from the brook of Egypt to the great river, the Euphrates River, the land of the Kenites, Kenizzites, Kadmonites, Hethites, Perizzites, Rephaim, Amorites, Canaanites, Girgashites, and Jebusites.

Genesis 15:17-21. Jesus, the mediator of the new covenant, Hebrews 9:15, ratified it in his death, Luke 22:20, and resurrection, Hebrews 13:20. Amazing results follow for believers, including the forgiveness of sins, Matthew 26:27-28, and eternal

inheritance, Hebrews 9:15, and resurrection resulting in eternal life on the new earth, 1 Corinthians 15:20-22.

More amazingly, Jesus' saving work is so superb, it also rescues the earth from its curse. Revelation 22:3 says, there's no more curse. Instead, Jesus reconciled not only believers, but also the creation.

For it pleased God to have the fullness of deity dwell in Christ bodily, and through him to reconcile everything to himself, whether things on earth or things in heaven, by making peace through his blood shed on the cross. Colossians 1:19-20. Paul teaches the same truth, this time in the language of redemption.

For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will also be set free from the bondage to decay into the glorious freedom of God's children. Romans 8:20-21. The Old Testament had anticipated this doctrine, for Isaiah wrote, quote, for I will create new heavens and a new earth.

The past events will not be remembered or come to mind. Then, be glad and rejoice forever in what I am creating. For I will create Jerusalem to be a joy, and its people to be a delight.

Isaiah 65:17, and 18. Jesus spoke of the regeneration, quoting, I'm quoting, when the son of man will sit on his glorious throne, he tells his disciples, you also shall sit on 12 thrones, judging the tribes of Israel. Matthew 19-28, New American Standard Bible.

Peter looked forward to the same quote, but based on his promise, we wait for new heavens and a new earth, where righteousness dwells. 2 Peter 3:13. The new covenant will come to full fruition after Christ's return, the resurrection of the dead, and the last judgment.

Revelation 21. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. I also saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

Then I heard a loud voice from the throne. Look, God's dwelling is with humanity. He will live with them.

They will be his people's, and God himself will be with them and will be their God. He'll wipe away every tear from their eyes. Death will be no more.

Grief, crying, and pain will be no more because the prevailing things have passed away. Then the one seated on the throne said, look, I am making everything new. Revelation 21:5.

God will plant his people on a renewed earth for all eternity. From the creation of heaven and earth and the garden of Eden to the new heavens and new earth, God always planned for his people to be united in body and soul on the land he would give them. Indeed, they are his people identified with his land.

Our last topic is the people of God, prophecy, and the Messiah. There we go. The prophets.

The Lord identified his people with his prophets. They were his mouthpieces who spoke to his people on his behalf. God warned them to avoid, quote, the detestable practices of the nations when they entered the promised land, Deuteronomy 18-9.

These included burning children as offerings to idols and practices designed to manipulate the so-called gods, including divination, magic, interpreting omens, casting spells, and communicating with the dead to predict the future. Deuteronomy 18:10-13. God's people must not try to contact him in these ways, verse 14.

Instead, they must receive God's word from one of their number, whom the Lord would send. Moses said, the Lord your God will raise up for you a prophet like me from among your brothers. You must listen to him, verses 15 and 18.

God identifies his people with the prophet, for he is one of their own brothers. He represents God before them, and they receive God's message from him. I received help in writing this section.

It's a popular book, but I want you to know about it. Van Lees and Robert Peterson, *Jesus in Prophecy, How Christ's Life Fulfills Biblical Predictions*. Van Lees and Robert Peterson, *Jesus in Prophecy, How Christ's Life Fulfills Biblical Predictions*.

It will be again available through Amazon, hopefully in a few months. Its original small publisher closed up shop. The people must heed God's prophet, for he said, I will put my words in his mouth, Deuteronomy 18-18, and he will tell them everything I tell.

Command him, command him. God will hold accountable, quote, whoever does not listen to his words spoken through his prophet, verse 19. False prophets are to be put to death, verse 20.

The people can tell true prophets from false ones because the word of God's prophets will come true, unlike the word of false prophets, verse 22. The predictions

of Deuteronomy 18 spoke of God's whole prophetic institution culminating in Jesus Christ. Acts 4:22-23 identifies him as ultimately as that prophet predicted by Moses.

Their prophecies, the prophets, and their prophecies. God identified his Old Testament people as those to whom the word of God came, for, quote, long ago at many times and in many ways, God spoke to our fathers by the prophets, Hebrews 1:1. Chiefly, God's prophets spoke to the present as they brought God's life-changing message to their contemporaries.

Isaiah, for example, primarily delivered a message of God's judgment against wayward Israel. Fewer in number, Isaiah's prophecies also spoke of the future, promised redeemer. Prophecy thus spoke to the present; we call it forth-telling, and the future, fore-telling.

Forth-telling in the present, fore-telling prediction in the future. God foretold Abraham's descendants would be slaves for 400 years, a round number, in a foreign nation and that God would judge the nation they serve as a quotation, and afterward, they would go out with many possessions, Genesis 15-14. God fulfilled these words with plagues against Egypt and deliverance of his people from bondage, Exodus 12.

The Egyptians, glad to see the Israelites go, sent them on their way with gold and silver, Exodus 12:35-36. God predicted that because of its rebellion against him, the southern kingdom of Judah would be taken into captivity by Babylon for 70 years. Jeremiah 25:11.

He also predicted God would destroy Babylon for its sins, Jeremiah 25:12. These predictions came to pass when Babylon defeated the Israelites and took them away, 2 Kings 25:1-12. And when Babylon and its king were overthrown, Daniel chapter 5. Predictions of the Messiah.

We want to look at David's royal son, another look at Isaiah's suffering servant, Daniel's son of man, and then we will conclude. Not only prophecies, prophets, prophets' prophecies and the Messiah, but the Old Testament people of God. The prophet spoke predictions of the Messiah.

The prophet spoke of the future coming of the promised one, the Messiah, although they did not often use that word. We will investigate three major messianic themes from the Old Testament. David's royal son, Isaiah's suffering servant, Daniel's son of man.

David's royal son. The Lord refused David's request to build a house for him and instead said he would make David's name great, give him rest from his foes, and

build a house for him, 2 Samuel 7:9-11. By house, God meant a royal dynasty coming from David.

God will place one of David's servants on the throne, he will build a temple, and God will, quote, establish the throne of his kingdom forever, close quote. 2 Samuel 7:13, Psalm 89:3 and 4, Psalm 89:35 to 37. God spoke of Solomon, whom God promised to treat as his son with steadfast love.

The Lord assured David, quote, your house and your kingdom will endure before me forever, and your throne will be established forever, 2 Samuel 7:16. This is the institution of the Davidic covenant of which we spoke earlier. The Davidic line of kings, which it establishes, culminates in the reign of the great son of David, Jesus Christ.

Isaiah bears witness to Messiah as the heir of the Davidic dynasty. Isaiah 9:6 and 7. For a child will be born for us, a son will be given to us, and the government will be on his shoulders. He'll be named wonderful counselor, mighty God, eternal father, prince of peace.

The dominion will be vast and his prosperity will never end. He'll reign on the throne of David and over his kingdom to establish and sustain it with justice and righteousness from now on and forever. The zeal of the Lord of hosts will accomplish this.

Isaiah 9:6 and 7. The Messiah's identification with his people is found in the words for us and to us in the first line of quotation. For us, a child is born to us, a son is given. The idea is reinforced when we learn of the role of the promised one.

He will rule over God's people forever. The New Testament leaves no doubt as to who the ultimate son of David is. After Gabriel tells Mary she will bear a son whom she is to name Jesus, he says, quote, he'll be great and will be called the son of the most high, and the Lord God will give him the throne of his father David.

He will reign over the house of Jacob forever, and his kingdom will have no end. Luke 1:32 to 33. Mary's son is God's son.

He will not only die on behalf of his people, but he'll also reign over them on David's throne forever. Hebrew celebrates the greatness of the son of God over Old Testament mediators of revelation, both prophets and angels. His sitting at God's right hand in heaven is his coronation.

When the father declares, quote, you are my son, today I have become your father, or again, I will be his father, he'll be my son, citing Psalm 2:7 and 2 Samuel 7:15 respectively. Here in the language of the Davidic covenant, the son of God is crowned

heavenly king over his people. Jesus is God David's royal son par excellence and as such he reigns now from heaven over his people and will reign forever over all the resurrected people of God on the new earth.

He thereby defines God's people as those who bow the knee to him and confess him as Lord. Isaiah's suffering servant. The second major messianic theme is the servant of the Lord in Isaiah.

The servant appears in four songs, the last of which is Isaiah 52:13 to 53:12. Although often unrecognized, the servant's humiliation in the body of the song is bounded by words of his exaltation at the beginning and end. He'll be greatly exalted, 52-13, and he'll receive the mighty a spoil.

He'll receive spoil with the mighty, Isaiah 53:12. This inclusio surrounds words depicting the servant's horrible suffering. The servant was without sin, for God calls him my righteous servant, 53:11, and says he had done no violence and had not spoken deceit.

Deceit did not come out of his mouth, verse 9. Moreover, the servant's redemptive suffering was voluntary, as the prophet says. He willingly submitted to death and was countered among the rebels. Yet he bore the sin of many and interceded for the rebels, verse 12.

Isaiah paints atoning pictures of the suffering servant. He will save his people by accomplishing substitution. He was pierced because of our rebellion.

He was pierced for our transgressions. He was crushed for our iniquities. Upon him was the chastisement that brought us peace, and with his wounds we are healed.

All we, like sheep, have gone astray. We've turned every one to his own way, and the Lord has laid on him the iniquity of us all. The servant also accomplishes sacrifice, leading to justification, verses 10 and 11 of Isaiah 53.

Yet it was the will of the Lord to crush him. He has put him to grief. When his soul makes an offering for guilt, he shall see his offering, he shall prolong his days, and the will of the Lord shall prosper in his hand.

Verse 11, out of the anguish of his soul, he shall see and be satisfied. By his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. Victory.

Verse 10 again, he shall see his offering, shall prolong his days, and the will of the Lord shall prosper in his hand. The Lord's righteous servant identifies with his people,

for he not only makes atonement for them but in their place. His sacrifice rescues those who could not rescue themselves, as we already read.

As a result, the Old Testament people of God are identifiable as those for whom the servant of the Lord died, as those for whom he made atonement. They are the people whose sins are forgiven because of the servant's vicarious suffering unto death. The fourth edition of the United Bible Society Greek New Testament lists seven New Testament quotations from Isaiah 52:15 to 53:12.

Clearly, Isaiah's fourth servant song exerted significant influence on various New Testament writers, including Matthew, Luke, Acts, John, Paul, and Peter. This is because the suffering servant who helped define God's Old Testament people was the savior of the world. Daniel, son of man, a third major messianic image occurs in Daniel.

The prophet had a vision of four frightening beasts that terrified him, Daniel 7 verses 15 and 28, and later, he understood the latter he understood represented four kings and their kingdoms. Daniel records a heavenly courtroom scene in which God, the Ancient of Days, presided. He appeared as pure, implied by a throne, implied by, sorry, white clothing, and hair, that's purity, on his chariot throne; compare Ezekiel 1, his presence was symbolized by a throne and wheels of fire, Daniel 7:9. A huge number of servants contributes to the heavenly scene.

The stages set in Daniel 7:10, as the court sat in judgment and the books were opened, verse 10. And God began to judge the beasts, verse 11 and 12. Next, we come to the heart of our present concern.

Daniel relates in Daniel 7:13 and 14. And I saw in the night visions, behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days, and was presented before him, and to him was given dominion and glory in a kingdom, that all peoples, nations, and languages should serve him. His dominion is an everlasting kingdom, everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

Who is this one like a son of man? The name indicates a human being and recalls humanity being made in God's image in Genesis 1:26, 27. But the clouds on which the son of man comes signify God's presence as they frequently do in scripture. Furthermore, the son of man comes before the Ancient of Days, and God gives the son of man dominion and glory in a kingdom so that all people everywhere of every language should serve him.

Daniel 7:13, 14. His receiving dominion, honor, and rule again reminds us of Adam in Genesis 1:28. Nonetheless, the clouds signify divine dignity.

The admittance into God's presence and universal rule point to the human figure of one, like a son of man, also being divine. Daniel's message is mysterious, and only the coming of this son of man will be fully illuminated. Daniel's anxious and admits his own perplexity concerning the meaning of his vision and seeks help in interpreting it.

He aids our search when he writes, but the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever. Daniel 7:18. Here, one like a son of man is identified with God's saints, his people.

Son of man thus seems to have both an individual and corporate reference, much like the beast representing both kings and their kingdoms. The prophet muses more about the beasts, but our concern is not with those details, but with the ancient, but with when the ancient of days arrived, and judgment was given in favor of the holy ones of the Highest. For the time had come, and the holy ones took possession of the kingdom, verse 22.

God fights for his people and although they suffer loss, he leads them in triumph over the beasts. This occurs even as the fourth beast devours, quote, the whole earth and crushes it, verse 23. And one king opposes God and oppresses his people, verses 24, 25.

Daniel is exhausted when he communicates his final revelation of this matter in verses 26 and 27. But the court shall sit in judgment and his dominion shall be taken away, the fourth beast, to be consumed and destroyed to the end. And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High.

His kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him. Again, corporate and singular. Joyce Baldwin, a wonderful Old Testament commentator, I believe she's now with the Lord, accurately assesses this situation, quote, verse 27, the interpretation of verse 14, implies an identification between the people of the saints and one like a son of man and thus has to feature in any attempt to arrive at the meaning of these titles, close quote.

Baldwin wrote a commentary on Daniel, the Tyndale Old Testament commentary on Daniel. It is very clear and helpful, as is all of her writing. Mystery remains and all the details are not clear, at least to me, but Daniel's basic message seems discernible.

The one like a son of man is a divine-human figure who represents God's people in their victory over the evil powers of the earth. Only the coming of Jesus Christ, a New Testament son of man, pulls the threads together. Before Daniel wrote, the Old Testament spoke of the son of man in terms of frail, mortal humanity.

What is man that you're mindful of him? The son of man that you care for him, Deuteronomy 8:4. Psalm 8 is a reflection of the honour and dominion given to our first parents, a creation, as told in Genesis 1. Daniel's use of son of man, in turn, harkens back to Psalm 8 and Genesis 1, but he adds to that human reference divine features. When Jesus comes, he most often refers to himself as the son of man, always in the third person, confounding his hearers. Jesus is the Danielic son of man, a genuine human being and God at the same time by virtue of his incarnation.

Further, as Daniel's usage points to the son of man being both an individual and a community of God's people, Jesus is the representative of his people. He loves God's people and dies in their place. He thus redeems them and thereby builds his church, Matthew 16:18. Daniel points us in the direction of the son of man's identifying with God's people and Jesus makes that relation explicit through his life, death, and resurrection.

God's people are the people of the Lord Jesus Christ, who loved them and gave himself for them, forever marking them as his own. Conclusion. Conclusion.

After summarizing Old Testament prophets and their prophecies, we examine three Old Testament pictures of the promised Redeemer. David's royal son, Isaiah's servant of the Lord, and Daniel's son of man. Our consideration of the people of God, prophecy, and the Messiah is a good place to end our survey of God's people in the Old Testament.

It also forms a bridge to our study of the people of God in the New Testament, for what makes it new is the coming of the promised one, his incarnation as Jesus of Nazareth, to save his people from their sins. In our next lecture, we will begin to consider the historical theology of the church.

This is Dr. Robert A. Peterson in his teaching on Doctrines of the Church and Last Things. This is session 6, People of God in the Old Testament, Atonement, Worship, Land, Prophecy, and Messiah.