



# Bible Student's Notebook™

## The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume 28  
Issue 692

# Messiah

## In Both Testaments

Part 7 of 7

by — Dr. Fred John Meldau (1899-1969)

To Him give all the prophets witness (Acts 10:43).

In the volume of the Book it is written of Me (Psalm 40:7; Hebrews 10:7).

### V. PROPHECIES DESCRIBING THE MESSIANIC OFFICES OF CHRIST

#### Christ, the Anointed One

Both of the words “Christ” and “Messiah” mean the Anointed One.<sup>1</sup> In Old Testament times three classes of public servants – prophets, priests and kings – were consecrated to office by an anointing with oil.<sup>2</sup>



No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared [revealed, manifested] Him (John 1:18).

He that hath seen Me hath seen the Father. ... Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, He doeth the works (John 14:9, 10).

#### (1) Christ as PROPHET

The Old Testament prophet represented God to the nation and he gave His words, His message, to the people. When Messiah came, He would represent God perfectly and completely. He proved to be God's perfect Prophet:

As Prophet, the coming Messiah would be “like Moses”:

I will raise them up a Prophet from among their brethren, like unto thee [Moses], and will put My words in His mouth; and He shall speak unto them all that I have commanded Him. ... And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of Him (Deuteronomy 18:15, 18-19).

1. For examples of the use of “anointed” in the Old Testament, see Leviticus 4:3, 5; Psalm 2:2; Daniel 9:25-26; I Samuel 2:10, etc. The word “anointed” occurs most frequently in Leviticus, I & II Samuel and in Psalms. The term is applied to the high priest (Leviticus 4:3, 5, 16; 6:22), who was a type-picture of Christ our High Priest. It occurs 18 times in I & II Samuel, but not always with Messianic connotation. It is found ten times in the book of Psalms, but again, not always with Messianic import. Psalms 2:2; 20:6; 28:8; 84:9; 89:51; 132:10, 17 we believe are Messianic. Psalms 2:2 and Daniel 9:25, 26 are the outstanding passages that refer to the coming Messiah.
2. Prophets (I Kings 19:16), priests (Leviticus 8:12; Exodus 29:21), kings (I Samuel 10:1; 16:12-13).

Moses was a remarkable character, and he was ►

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chosen above all other prophets to set forth in type the prophetic ministry of the coming Messiah. Christ was a Prophet “like unto Moses”: Moses was a leader, deliverer, prophet and an intercessor for the people, with whom God spoke face to face, so there arose not in Israel a prophet like Moses (cf. Deuteronomy 34:10-12; Numbers 12:6-8).

How right the people were who, when they had seen the miracle of Jesus’ feeding the five thousand from a few loaves and fishes, said,

*This is of a truth that Prophet that should come into the world (John 6:14).*

Though Moses was great, Christ was infinitely greater. Moses as a servant was faithful; Christ as the Son was the perfect Prophet (cf. Hebrew 3:5-6) Who was ever faithful to Him Who appointed Him (Hebrews 3:2). Peter summed up his sermon in the temple by these words:

*For Moses truly said unto the fathers, “A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you, and it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people” (Acts 3:22-23).*

Other references are made in both Testaments to the prophetic ministry of Christ. Both Isaiah 61:1 and Luke 4:18 refer to Christ’s prophetic ministry, and both passages use the same words:

*The Spirit of the Lord is upon Me, because He*

*hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives...*

## (2) Christ as PRIEST

The Old Testament Priest,<sup>3</sup> chosen by God, represented the people to God and offered sacrifices for their sins. He also had a ministry of compassion for the “ignorant and erring” (see Hebrews 5:1-4). This priesthood, of which Aaron was the first High Priest, was imperfect, for the priests were sinners themselves and so they had first of all to offer sacrifice for their own sins, and then for the sins of the people (Hebrews 5:3; 7:26; 9:7).

Moreover, their priesthood was short-lived; it was frequently interrupted by death (Hebrews 7:23). Furthermore, the offerings they offered were merely types, for “it is not possible that the blood of bulls and of goats should take away sins” (Hebrews 10:4). However, in CHRIST, God’s appointed High Priest, we have not only the perfect High Priest, Who has immortality, but He gave Himself, the perfect offering, the once-for-all, complete atonement for the sins of the race!

*For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those High Priests [of the Old Covenant], to offer up sacrifice, first for his*

3. [Editor:] For more information on the “Mosaic Priesthood,” see: – Are Bride and Body Identical?, Parts 6 & 8, F.W. Robison, *Bible Student’s Notebook* #678, #680, or in book form (see order form under “F.W. Robison,” or at [StudyShelf.com](http://StudyShelf.com)).



404 pp, PB

## ***Biography of Rev. Hosea Ballou***

*by — Maturin M. Ballou*

It is the usual practice with biographers to dwell at length and in explanation upon the discoveries and doctrines of the object of their labors, forgetting, apparently, that these things are almost universally known already, and that the main design of a biography should be to make public and illustrate the private life of those whom the world already knows as philosophers, statesmen, divines or otherwise.

*See order form.*

own sins, and then for the people's: for this He did **once** when He offered up **Himself**. For the law maketh High Priests which have infirmity; but the word of the oath, which was since the law, maketh the **Son** [our High Priest], who is consecrated eonian (Hebrews 7:26-28; See also 9:11-14; 9:25-26).

So by that one perfect Offering on the cross, Christ “perfected” them that are saved through faith in Him. (See Hebrews 10:10-14; 9:25-28; 7:23-28). Most of the book of Hebrews is devoted to the fact that in Christ Jesus God has given us His perfect *High Priest*, who offered the perfect offering for the sins of the race. Messiah gave both His body and His soul as an offering for sin and sinners (Isaiah 53:5, 10).

Though the Aaronic priesthood presented to the people continuously their need of atonement for their sins, and that remission of sins could only be obtained through the shedding of blood (see Hebrews 9:22), the one person chosen to picture Messiah's *lasting* priesthood was not Aaron, but Melchizedek (see Hebrews 5, 6, 7; Psalm 110:4). Melchizedek as a type of Christ presents His unchanging priesthood (Hebrews 7:3, “*He abideth a priest continually*.”)

### (3) Christ as KING

*Yet have I set My King upon My Holy Hill of Zion* (Psalm 2:6).

Since man is not only an individual but a social unit, he needs a King (Government) to supervise his community life. So God, who first ruled the people of Israel through the “*Patriarchs*,” later through “*Cap-*

*tains*” (leaders, like Moses and Joshua), and later yet through “*Judges*,” finally gave them “*Kings*.” In God's Messiah we have the perfect King – the “*King of kings and the Lord of lords*” who will have a wholly righteous, beneficent reign.

*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. ... and this is His name whereby He shall be called, the Lord our Righteousness* (Jeremiah 23:5-6).

*And the Spirit of the Lord shall rest upon Him, and ... with righteousness shall He judge ...* (Isaiah 11:2-5; see also Zechariah 9:9; I Chronicles 17:11-14; II Samuel 7:12-17; 23:1-7; Numbers 24:17).

God selected three great men to picture the work of Messiah as Prophet, Priest and King: Moses as prophet, Melchizedek as priest, and David as king.

The term “Messiah” is found eighteen times in the book of Samuel, the book giving the life of David. Hannah, the mother of Samuel, has the honor of being the first one to use the word “Messiah” as referring to the Coming One, and it refers to Christ as God's anointed King.

*The Lord shall give strength unto His King, and exalt the horn of His anointed* (I Samuel 2:10).

The coming of Messiah as King refers to His second advent, when He will establish His Kingdom reign of righteousness (see Isaiah 11:1-9; Micah 4:1-5). ▶



36 pp, PB

## *Moments of Meditation in Colossians, & Two Churches and Two Men*

by — Eugene F. Rueweler

Chapter 1: Hidden Truth, Treasures, and Triumph; Chapter 2: The Christology of Colossians; Chapter 3: Ye Heard – We Heard; Chapter 4: Two Great Mysteries; Chapter 5: Three Sufferers; Chapter 6: Relationship – Membership – Citizenship; Chapter 7: Christ the Head

*See order form.*

Many Psalms speak of Messiah as the coming King. (see Psalm 2, 45, 47, 72).

In Psalm 2 we see the coronation of Messiah as King on Mount Zion (:6), and His inheritance of the heathen nations (:8).

In Psalm 45 we see the majesty and beauty of the King, and His glorious Bride.

In Psalm 47 we see Messiah's coronation as King of the Earth (:2, 7).

Psalm 72 gives us the most complete picture in the book of Psalms of Messiah's coming Kingdom and His reign of righteousness. We see Messiah the King's


- (1) Perfect Righteousness (:2-7).
- (2) Universal Dominion (:8-11).
- (3) Divine Compassion (:12-14).
- (4) Material and Spiritual Prosperity (:15-17).
- (5) Perfect Praise (:18-19).

### The New Testament Witness that Jesus Is the Christ, the Anointed of God

In the New Testament, Jesus the Christ is clearly set forth as God's anointed Prophet (John 17:8) Who gives His people God's Words, God's anointed Priest, who "offered Himself without spot to God" (Hebrews 9:14), and as God's coming "King of kings and Lord of lords" (Revelation 19:16).

In Hebrews 1:9 Christ is seen as the Anointed of God:

*Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath **anointed***



**Restitution of All Things**  
by — Andrew Jukes (1815-1901)  
194 pages, PB  
*See order form.*  
The author, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867. It brings the reader into an aspect of the author's later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

*Thee with the oil of gladness above Thy fellows.*

In Revelation 1:5 Jesus is presented as Prophet, Priest and King:

*And from Jesus Christ who is the Faithful Witness [Prophet], and the First Begotten of the dead, and the Prince [King] of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood [Priest].*

### "Behold" ... "God's Branch"

Other Bible teachers have called attention to the remarkable fourfold use of the Messianic name "the Branch" in the Old Testament, and the frequent use of "behold," in connection with God's Messiah, the "Branch." Taken together (the "beholds" with "the Branch") they present a beautiful summary of the Christ of the four Gospels. Here is the fourfold use of "the Branch" and "behold" as used of Messiah in the Old Testament.

#### (1) AS KING

*"Behold, the days come," saith the LORD, "that I will raise unto David a righteous **Branch**, and a **King** shall reign and prosper"* (Jeremiah 23:5-6).

*Behold thy **King** cometh* (Zechariah 9:9).

This corresponds to the Gospel of Matthew, where Christ is presented as King.

#### (2) AS SERVANT

*Behold, I will bring forth My Servant the **Branch*** (Zechariah 3:8).

This corresponds to the Gospel of Mark, where Christ is presented as Servant.

#### (3) AS SON OF MAN

*Thus speaketh the Lord of hosts, saying, "**Behold the Man** Whose name is the **Branch**"* (Zechariah 6:12-13).

This corresponds to the Gospel of Luke, where Christ is presented as the ideal and the representative Man.

#### (4) As the SON OF GOD

**Behold** your God (Isaiah 40:9).

*In that day shall the **Branch** of the LORD be beautiful and glorious* (Isaiah 4:2).

This corresponds to the Gospel of John, where Christ is presented as the Son of God.

These four uses of “*the Branch*” are the only four instances in the Hebrew Scriptures (except Jeremiah 33:16, which is a repetition of the thought in Jeremiah 23:5-6) where Messiah is designated by the title “*the Branch*.” Several times Messiah is introduced in the Old Testament by the word “*Behold*” – as though to call special attention to Him.

#### Other Names of Messiah in the Old Testament

There are scores of names of Messiah in the Old Testament; we mention but a few more.

“*The Servant of the LORD*”

In Isaiah, Messiah is frequently called “*The Servant of the LORD*,” or “*My Servant*” (see Isaiah 42:1; 52:13, etc.). As the “*Servant of the LORD* [Jehovah]” He is

the exponent of righteousness and true humility, the teacher and Redeemer of mankind.

The growing purposes of God toward the whole human race, which were manifested in the creation of Adam, the election of Israel, the raising up of Moses, the appointment of Aaron, and the call of David are brought to their full completion by, in and through Christ.

“*The Shepherd*”

Ezekiel sees Messiah as “*the Shepherd of Israel*” (see Ezekiel 34:23; 37:24, where “*David*” is used as a name of Messiah (“*David*” meaning “beloved”).

Christ, the truly Beloved of the Father, took both the name and the character of the true Shepherd (see John 10).

Messiah is also called “*the Rock*” (Isaiah 8:14), “*Shiloh*” (Genesis 49:10), and the “*Star*” (Numbers 24:17).

#### TYPES AND INDIRECT FORECASTS OF MESSIAH

The Bible is unique in its *types* (pictures) of the coming Messiah as well as distinct and definite prophecies.

A *type* may be defined as a divinely created illustration of truth. A person, place, thing, event/series of ►



116 pages, PB

*See order form.*

#### ***After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times***

by — George F. Trench (1841-1915)

In Revelation 20 the closing period of the Millennium is foretold as one of general insurrection against Christ as King, thus revealing the true condition of the population of the world, taken as a whole, throughout the thousand years. A Kingdom such as this cannot be the KINGDOM described in the epistles of Paul. According to I Corinthians 15:24, our Lord will not reign forever, but will deliver up His mediatorial KINGDOM to God at its end, that God will henceforth be “All in all.” If the reign of Christ in its perfection cannot be millennial, and shall not be eternal, it follows that between the end of the one, the millennial, and the beginning of the other, the eternal state, must of necessity intervene that “dispensation of the fullness of times” (Ephesians 1:10), that KINGDOM of the Son of God’s love, that KINGDOM that cannot be shaken, which it is Christ’s to enjoy as Heir of all things, and Head of the new creation.

events, by divine foresight and planning, becomes an object lesson, a picture – with correspondence of details – of its *anti-type* (i.e., its fulfillment).

Types of Christ (prophetic pictures) abound in the Old Testament. We could write a book of several hundred pages and barely skirt the edges of the vast field of biblical types. In our limited space, we can but suggest some of the marvels of this field of biblical research and study. The cross of Christ has perhaps more foreshadowings, more types that preview and prefigure the sacrifice of the Son of God, than any other thing in the Bible.

Every Passover lamb slain (with its attendant ceremonies of the sprinkling of the blood of the lamb on the door posts, the eating of the roasted lamb, etc. – see Exodus 12:1-13); every Levitical offering brought to the altar and sacrificed (see Leviticus 1-6); and every other blood offering presented, “from the hour of Abel’s altar-fire down to the last Passover of the passion week, pointed as with flaming finger to Calvary’s cross!”<sup>4</sup>

#### *Adam – Isaac – Joseph*

Turn where you will, you find pictures of Christ in the Old Testament. In Genesis (especially rich in prophetic forecasts of Christ) you find Adam presented as the Head of God’s creation – a type of Christ as Head of the new creation (see I Corinthians 15:45-49). The Offering of Isaac is an especially rich type (Genesis 22) of the offering up of Jesus by His Father. The life of Joseph – beloved of his father, but hated and rejected

by his brethren (Genesis 37) – is an amazing picture, with over 100 corresponding features, of the Lord Jesus Christ, Who likewise was beloved of His Father but hated and rejected by His brethren.

#### *The Passover Lamb – Moses*

In Exodus, we see not only the Passover lamb (Exodus 12), but the life and ministry of Moses, as an outstanding type of Christ. Moses, a Shepherd in his youth, and at first rejected by his brethren, later, is accepted as their leader, and leads them out of the house of bondage (Egypt) with great victory. This type of Christ is thrilling, for it speaks of Christ’s rejection at His first coming to Israel and His eventual acceptance and leadership over Israel (see Acts 7:22-37 [especially :35]).

#### *David*

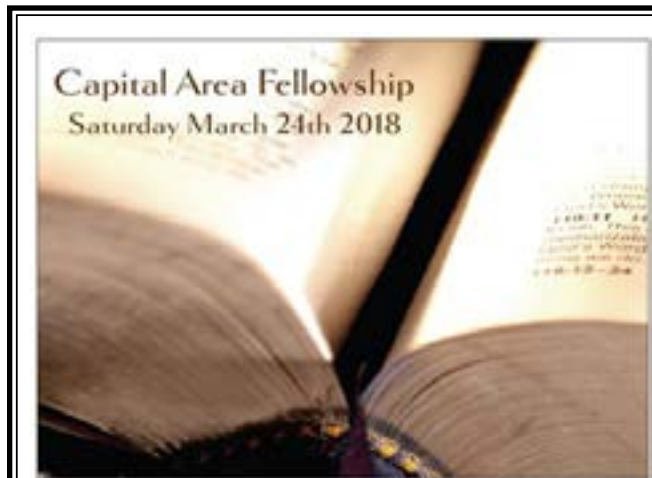
The life of David in I & II Samuel is a similar picture of the Messiah. David was a shepherd in his youth; at first he was rejected by Saul, who sought to kill him; later, David was accepted by the nation, anointed, and crowned as their king. So he becomes a type of the Greater David who was at first the “*Good Shepherd*” Who gave His life for His sheep; later on He will reign as King.

#### *Aaron – Melchizedek*

#### *Samuel – The Brazen Serpent*

Aaron and Melchizedek picture Christ as High Priest; Moses and Samuel (and the rest of the prophets)

4. A.T. Pierson.



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adumbrate<sup>5</sup> Christ as the great Prophet. The brazen serpent, uplifted before the people as a means of deliverance (see Numbers 21:5-9), was a type of Christ's work of redemption and salvation through His cross (see John 3:14-18).

### Jonah

Jonah, swallowed by the whale, passing through an experience of death and resurrection is a picture of the One Who was "three days and three nights" in the heart of the Earth, and Who came forth – as Jonah did – in resurrection (see Matthew 12:40, where Christ Himself makes Jonah's experience a type of His own, in death and resurrection).

### The Tabernacle

The Tabernacle (Exodus 25-31; 35-40) is one of the most extensive and meaningful of all of the types. Its priesthood, its offerings, its furniture, its arrangement were all symbolic of Christ.

### The Feasts

The Feasts of the Lord, in Leviticus 23, are a beautiful and progressive revelation of the work of Christ for His people and the unfolding of the plan of God through Christ, especially as related to Israel.

So the wondrous story of the types in the Old Testament unfolds, giving us vast and understandable revelations of the coming Messiah, and of His Person and work. Messianic typology in the Old Testament

opens a door to the fuller comprehension of Messiah, the Christ of God.

The book of Hebrews shows clearly that these amazing types in the Old Testament were *not* the result of mere chance but were divinely planned to give us pictures of Christ and His offering on the cross (see Hebrews 5-10). Indeed, we are told that Moses, when about to construct the Tabernacle, was "admonished of God ... to make all things according to the pattern showed him" (Hebrews 8:5). In other words, God planned the types – lives of men, institutions like the Tabernacle and its worship, and events in the history of Israel – to serve as illustrations and shadows "of heavenly things."

## CONCLUSION

We believe we have conclusively shown that:

- (1) Not only is there genuine prophecy in the Bible, and in the Bible alone, but that
- (2) this prophecy proves beyond all doubt that Jesus of Nazareth, the central character of the New Testament, is the predicted Messiah of the Old Testament, and that
- (3) the Bible is the Word of God, and
- (4) the God of the Bible is the only true God.

(edited) ■

### Topics:

**Major:** Divine Inspiration; Jesus Christ; Messiah; Prophetic Fulfillment

**Minor:** Israel; Mosaic Priesthood; Types/Anti-types

5. "To foreshadow." – *American Heritage Dictionary*



65 pp., PB

See order form.

## The Steps I Have Taken

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of "the happy God." This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoy the life of God in the wide open spaces of His grace.

# God's Wrath Is the Operation of His Love

by — Gustavus Hiller (1852-1939)

God's wrath is indeed "revealed from heaven" against the wickedness of men, and our inner instinct approves of it, because it must be so. But since God is love, and can never change His nature, His wrath must also be a manifestation of His love, just as a genuine human father shows his love just as much toward his wayward son, when he chastises him, as when he, at other times, gives him good gifts. God's wrath simply manifests the eagerness of His love, which desires the salvation of His human children, and therefore is bent on overcoming and abolishing all obstacles that hinder His gracious purpose. So His indignation is altogether holy, and His wrath is His love in operation, to bring about the salvation of mankind. This idea of love manifesting itself in wrath is admirably expressed in the Song of Songs 8:6-7, where we read,

... For love is strong as death, its jealousy hard as the unseen, its burning coals as burning coals

of fire, the blaze of Yah. Many waters cannot quench love, nor can streams overwhelm it. ...

— *The Great Question*

(This book has been reprinted as a part of the [Facsimile Project](#).)

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## Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

## Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor  
André Sneidar – Managing Editor  
Keith Martin, Mark Peters – Associate Editors

### Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Cindy Pilkington, Nadine Sneidar

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